

A Celebration of Sonship
To the Praise of the Glory of His Grace
Sam Soleyn – Session 4
October 12, 2018

Good evening! It is a pleasure to see you again this evening. I was renewed today, listening to my brothers speak, breaking the bread of life. I was renewed not only in what they had to say, but I was renewed in my joy because of the symmetry of what happens when each joint supplies. Different sounds—different because the wind of the Spirit is blowing through different instruments. I could not see the audience when Miguel was speaking this morning, but I know there was this resonance in the spirits of the ones gathered here, because even though he spoke in Spanish and Alexia translated (Thank you, Alexia), even through translation, it came through. He broke through the idea of a father's house being a threat to anybody. He spoke of how orphans compete for scarce resources, while a father's house is a house of bread—*casa de pan*, house of bread, bread from heaven. He referenced how the fathers ate manna in the wilderness and perished, but Jesus said He was the bread of life come down from heaven (cf. Jn. 6:41).

Then, Lanny picked it up and took it on from there, speaking autobiographically of his own experience, coming from brokenness and coming into a father's house. You know, it used to be that when you testified of coming from brokenness, it was a matter of shame, and people hid and made themselves continuing preys to the enemy, who hides in the same darkness. But, when under the blood of Christ, redemption of your experiences comes, what the enemy meant for evil, God meant for good and for the salvation of many, including firstly, you. I want to say that this man owns this message, and the speaking of it liberates people from the shame of things you could not avoid, things that truly made you a victim. Nobody wants to embrace the notion of being a victim perpetually, because that is not a good thing, but sometimes you were. That is part of your history. But, it is not the story of your victimhood that is the key element; it is the story of the overcoming One in you, so that you can find your place in the order that He designed into which He fit you. So, part of what you are hearing here is a sound of liberty. Never again be enclosed in the darkness of shame from the past. Never again. Speak plainly whenever the Spirit draws it out of you. This is the wine press out of which the wine has been processed. Draw it out and offer it to the Master of the feast, at His doing. Do not be afraid of it. Do not be ashamed of it, even if you were the one who made poor judgments. Do not hide in the darkness of that. And

we heard that. We heard the sound of a people being set free by the word of the Lord. He sent His Word and His Word delivered us (cf. Psalm 107:20).

Then Doug got up, and in his own inimitable style, he further pierced the darkness of those who would submit only to the rule of their own souls, calling it the rule of brothers. In the rule of brothers, no one has final responsibility. No one actually watches over you. In all the years that I have heard about peer oversight, I have never seen it work, because, the reason it is a substitute for the rule of fathers is so that the ones who are under the rule of brothers can always point to the fault in the brother and negate even godly counsel, when they do not want to hear it. Listen, there are many times when we do not want to hear what God would say to us, and when it comes packaged in the rule of brothers, it is easily resisted. The rule of brothers does not work. If it did, that is what God would have given to us. But it is not even about rule, it is about the love of a father. Doug made no apologies for that. He plowed right through it and got us to a place where I can now add some more dimension to what has already been spoken.

I hope you are noticing—in fact, how can you not?—that as was said of Peter, when Peter stood up, the other eleven stood up with him (cf. Acts 2:14). Now, they may still have been seated, but one spoke for the whole. I want for this to be remembered as much for the vision of those who had a heart to build the House of God. It is a different thing. We are seeing something else now in the earth, and it comes at the right time. It comes at the time when everything else has been tried. I think it was Mumford some years ago who said, “Insanity is doing the same thing over and over again, but expecting different results.” All of the other forms of rule have been tried. Do you know why they fail? Because, they do not capture nor can they project the intention of God to father us.

I want to pick up right there. Last night, I brought us to the place where we talked about who God is. By the way, I recognize that when I get up here and start speaking about a thing, and I seem at least comfortable in my own skin that I am able to articulate it, that is because I have argued with myself over many months and worked out the ebb and flow of it. Then, I will have presented it to Lucy in measurable chunks. There are times when she will just get up and say, “Wait a minute. I will come back,” and she will wander off and may not come back. I have learned not to be offended by that. And then I will preach it in different conversations—Chris

and Jeff Spring, Bill and Daphne Hegge, who are all here—I have been preaching these things to them, because they are nearest at hand. I notice Doug does not call me so much anymore, nor does Lanny; and Michael, I did not even know you were still with us. I thought the rapture had come. So, I will have worked it out in my own mind, and I would have searched it out in the Scriptures, and it would have gone through all my four stomachs. By the time you hear it, it is a work that has been worked. So, do not feel badly at all if you have to listen to these messages many times. I have to myself. Sometimes I have to ask, “God, are You up there saying these things? Give me a sign.” And then Lucy will come back and sit down and say, “As you were saying...” or “So what you mean is this...”

One of the things God means to do, you see, in this season... Well, before I say that, let me say this. Our theology did not evolve in a vacuum. Our understanding of the ways of God and our understanding of the Scriptures came about as much within a political time and a social time in history, and those things influenced the emphasis that we placed on things. Now, long after the historical context has faded into history, we are left with the conclusions that came up at that time. Lanny did a wonderful job this morning in reminding us of how we see in part and we prophesy in part. I want to tell you an interesting thing that I found. It is in the Scriptures in the book of Hebrews, the tenth chapter. Jesus says, prophetically:

Hebrews 10:5-9 (NKJV)

⁵ *Therefore, when He came into the world, He said:*

“Sacrifice and offering You did not desire,

But a body You have prepared for Me.

⁶ *In burnt offerings and sacrifices for sin*

You had no pleasure.

⁷ *Then I said, ‘Behold, I have come—*

In the volume of the book it is written of Me—

To do Your will, O God.’ ”

⁸ *Previously saying, “Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them” (which are offered according to the law),⁹ then He said, “Behold, I have come to do Your will, O God.” He takes away the first that He may establish the second.*

When it says “in the volume of the book,” it is a reference to scrolls. A book might have been written in multiple scrolls, so it is in that particular volume of the whole book, in that particular scroll—within the context, it would be like our understanding of a chapter today, with many chapters on a scroll. The word, volume, is the same word for knob, as in a door knob, because it refers to the manner in which the scroll was rolled out, turned. Scrolls were rolled out and wound up from the right-hand side, so that the left-hand side was the side that was being unwound, while the right-hand side was catching that and rolling it up. So in a sense, you are starting at the end of the volume to discover what has been hidden in the depths of the volume.

When Jesus is saying, “in the volume of the book it is written of Me,” He is referring to the Scriptures that contain references to what He was designed by God to do when He came out of God, through the heavens, into the earth. As the volume is rolled up and it came to the place where it was now required that the Word—who was the water before creation of the world, that Word and water known in the mind of God—to become incarnate in a Person, that was written in a volume before it happened. So when it was rolled out in time to the place in the volume where it was written, it was now time for Him to agree with God to come into the world to take His place in the world according to what was foreordained by God and written in the volume of the book concerning His life. He had the option of agreeing with God or not. When He agreed with God, it was time for Him to be given a body to come to do the will of God that was known about Him before He had a body. “As is written in the volume of the book concerning Me, a body you have prepared for Me” (cf. Hebrews 10:5-7). So there is a difference between Him and His body.

You are not primarily a body; you are primarily a spirit, known in the mind of God before you were in your mother’s womb. In the volume of the book that is written about you—because, you know, the books are opened and everyone is judged according to the things that are written in the books (cf. Revelation 20:12). What is written in the book of the volume of your life? Well, it has to do with a comparison between what God intended you should be, for which purpose He

brought you into creation, and what coming into creation, you in fact chose to be. When you depart from that, there is a need to reconcile you to it. If you are ever going to come back, that act is not an initial thought about who you are. It is an act of reconciling you, setting you back into the modality of what was in the mind of God concerning you before you were in your mother's womb, because there is a volume of a book in which it is written about you. That is why Jesus would cry out, "If it is possible, let this cup pass from Me" (cf. Matt 26:39). Because in the volume of the book about Him, it was written that He would drink the cup, which is to say that He would have to consume, carrying internally, the weight of man's transgressions in order to be the propitiation. He would have to carry us in Himself and submit to everything that God intended that He submit to, in order for us to be acceptable to God, covered in and carried within the Person of the Lord Jesus Christ. Now, in the volume of the book that is written about you and me, part of what is written is that we were created *in Christ Jesus* for good works, which God prepared in advance for you to walk in.

In history, at the time of the Reformation, people began to think about predestination. They had newly rediscovered lost learning with the fall of Constantinople in Turkey, which today it is the city of Istanbul. It was the city Constantine built and named after himself as the capital of the Eastern Roman Empire, and it contained the lost learning that was common in the Roman Empire. In the fall of the Western Empire, that learning was gathered up and congregated in the Eastern Empire. So when, in 1453, at the point when the Ottoman Turks swept through that region and took over Constantinople, the people fled westward, back to ancient Rome or the Western Roman Empire. They brought with them the rediscovered learning—rediscovered in the West—of the ancient Romans ways: Latin, Greek, and so on. So, the scholars began to arrange their thoughts according to the imperialism of Greek reason. All that came out of the Renaissance, and then, of course, by extension came up through the Reformation, was an attempt to make compatible the Scriptures to Greek reason, and what was lost was the mystery of God. It was lost. Theology that came up during that time is still with us.

The mysteries: like the scrolls that were hidden in the ruins of the temple. The workmen are rediscovering the scrolls. When these scrolls are taken and presented to the high priest—when they were taken in the days of Josiah and presented to the high priest named Hilkiah, he read them and decided, just exactly what Lanny said this morning, "I have got too much vested in the

erroneous order that has evolved apart from the direction of the scrolls.” So they would not touch them. In fact, Hilkiah, the high priest, gave the scrolls to Shaphan, the scribe, who said—this is the original hot potato—“What do you want me to do about it?” They all knew that eventually the king would have something to say about it. So when they brought the scrolls back to Josiah and read them, he called a solemn fast and brought Israel back to the requirements of the scroll, but the hearts of the people did not change. But, the hand of God was stayed in judgment against Israel in the days of Josiah (cf. 2 Kings 22). In fact, judgment was set for the time of Josiah, but the judgment passed over. Had the people’s hearts changed, history would have been different. There would not have been a Babylonian captivity. But, they were too enculturated in the error of things to make any change.

That is not so, now. There is a people—I meet them in the hallways here, and I run into them across the world—who want the original things of God, and they are not going to be satisfied. Do you know what they especially want? They want to know what is written in the volume of the book of their lives. They want to know, “Why are we here?” And to hear that: “I am *in Christ*; I was created by God for purposes designed to put the very nature of God on display in the earth, in me and through me.” But let me add this precious dimension. You were created by God for those reasons, and in order for those reasons to be satisfied, you were created *in Christ Jesus*. God never saw you apart from *in Christ Jesus*. And it does not say, “in Jesus Christ,” because the intent was not to assemble you to another human’s body. There is only one assembly that is acceptable before God in that regard and that is the relationship between a husband and wife—a type, by the way, of Christ and the church; a way we could understand.

But, you were created *in Christ Jesus*, the reference to the spiritual Man who is capable of receiving your spirit into Himself, just like He, when He finished His earthly sojourn, cried out to the Father, “Receive My spirit” (cf. Luke 23:46). He was done with His earthly life to be reassembled into the deep, no longer as the sacrifice, but now as the LORD. Upon raising Him from the dead, God made Him to be both Lord and Christ, two very distinct titles. Lordship is the Latin word, *Dominus domini*. They did the latest version of *Jurassic Park*, and they went beyond Tyrannosaurus rex to Indominus rex, the ultimate predator. So, God raised Him up from the dead to be the Lord, the Dominant One. This is not One who is designed to listen to and agree with your opinions, nor should we even expect that. Because, who has known the mind of the Lord

except the One who has come from God? He came from God to reconcile us to God. He is the Lord. He is Dominus Rex, and He is also *Christus* (Latin for Christ). By the way, this is the reference to a royal priesthood. You do not have to guess as to which part of that is royal. Dominus is royal, and the priesthood is that component that is referred to as Christ.

The humility of God, that He would provide a Way by which that which had alienated himself from God—from the purposes of God, had opposed God, had become so belligerent in his nature that he had forgotten about God—so much so that it took a miracle to shake him out of his culture of unbelief and draw him back to a point where he could hear the Word of God again that would wake the dead, that would cause him to arise again out of the slumber of his death. That is astonishing humility. Have you ever tried to do some good for somebody, and they keep running away from you? What do you eventually say? Don't tell me what you say! After the third time, you know, you are not going to try that again. And yet, that is not what God does. He is patient, long-suffering. These are characteristics of the love of God, to run us down wherever we are running and however fast we are running, to get His foot on our necks. As Mumford would say, "When we tell about it we say, 'We found the Lord.'" History is really about how He pursues you.

So, in regards to all of that, I want you to understand that your progress in God, discovering the Truth and discovering that there were things known in God about you before the foundations of the earth, when you discover it, it is new to you, but it was written about you before you were in your mother's womb. It is what you are here to become. And I will say this: No matter what we accomplish in this life, whether by talent or learning or capabilities, no matter how much you amass around you, the reason a person could never be satisfied with that is because that is not why you are actually here. You were put here to host the presence of God in a fashion that God foreordained.

The humility of God is that He would choose to be clothed upon in human flesh to be who He is. The moment God created, He took on the role of Father, because the moment anything comes out of you, as regarding that thing, you are its father. It is not like you could create something and decide, "Ah, I am not a father. I don't believe in labels." You know, the silliness and the inconsistency of that. They believe in every other kind of label, except the one that they do not

like. For example, a man who says, “I do not believe in any kind of labels,” say to him, “Alright, this woman is your wife, right? But you do not believe in any labels, so she is just a girl—assuming a single man and all of that—so is it OK for me to take her out to dinner?”

Immediately, he will get upset. “What are you talking about? That is my wife.” “Well, you do not believe in labels, so what are you getting upset about?” That is sort of a silly, clumsy example of what I am trying to say, but people who say they do not believe in labels are really only selective as it regards authority. They want to be in charge and they want to have veto authority over everything. It is this form of double-mindedness that has led so many people for so long.

But all of a sudden what is happening in their midst is, a people are arising who want the ancient things, and they know that these things come with divine order, and they know that these things function because there is actually a living God who created it all. We can never be happy, we can never be content, we can never feel as though we are even successful in life, no matter what we acquire, until we are reconciled to the purposes that God had in mind, written in the books concerning us, are fulfilled in these lives of ours. Now, I know that all this begins to sound quite dogmatic, and I make no apologies for it. It is dogmatic. It is called, dogma. It is what is true. What we cannot control is a person’s choice, but what we can agree with is what is true.

Do you notice what is happening? This time of every man doing what is right in his own eyes, that time is flourishing upon the earth. The ones who gain the most from the absence of order are the lawless. If you try to have some measure of order in an environment of lawlessness, you are the victim. You are the one everybody is going to pick on. So, the time of lawlessness, the time of the absence of order, favors the lawless. And how the world has run amuck and how the lawless are ruling even in our streets and in our cities. Can we not see these things? But righteousness is coming back, because where lawlessness abounds, grace does much more abound. And a people are coming back. That is what I wanted to set up in terms of the present circumstances, to talk about God’s rest.

The word for rest is the Greek word, *katapausis* (Strong’s Greek 2663), and it literally means to repose, to lie down. But it also means abode, which is your home, your rest, your location. So, there is a matter of lying down, the assumption is, when you are home, you can lie down and be

at peace. One of Norman Moreau's favorite prayers is that there be peaceful habitations and quiet resting places, and I love that phrase. So when you talk about God's rest, we are really not talking about God doing nothing. When we speak about you being at rest, never make the mistake of thinking that rest means that you are not doing anything. No. In fact, I could not work as hard as I do, but for the fact that I am at rest. My daily life consists of ruling in conflict. It is a steady diet of my life. I am called routinely, every day, multiple times a day, to address the crises in people's lives, or the conflicts in people's lives. There is no possible way for me to function except for rest, except for a place of abode.

Now, we spent a bit of time gearing up and coming to this place, talking about what is that place of abode for us: *in Him, in Christ*. Someone this morning—Doug, I think it was you—read from the book of Ephesians, the first chapter, and pointed out how many times the words “*in Him*” are spoken. Because, there is nowhere else to lie down and be at rest. The thing about being *in Christ* is that you are not in you. I have a penchant for stating the obvious, don't I? What that means is, you are not in charge if you are *in* something. When a child is in his/her mother's womb, that child cannot decide that it does not want to go to the doctor. Wherever the mother goes, that is where the child is going to go. The child cannot decide that it doesn't like broccoli. Whatever the mother eats is what he or she is going to feed on. There is a helplessness about being *in* another. I mean, even if you are in the car with somebody else driving, you are totally at risk. I had to give up trying to fly the airplane from seat 11B, because I was going wherever the pilot was going to take me. These are silly, human, daily references, but what I am trying to tell you is that you are not *in Him* if you have decided that you are not going where He is going. Then it is just semantics.

If you are a member of His Body, unless you are the Head, you do not know how to think. And furthermore, you do not know how to command the rest of the members of the Body, because they too, like you, are subject to the Head. So, it can be a pretty agitating thing to be *in Christ*, and not necessarily a restful thing. When you are *in* something, the call is not to what you can do to control any other member. Aaron, is this alright with you? The reference is to certain ones in the audience, because I know we have had some of these dialogs. Your rest *in Christ* cannot be in your ability to control any other member of His Body. We are going to the point where you will realize that you just have to give up. If you are *in Him*, you may have to realize that you are

going to have to trust Him—trust Him not only with yourself, but about the time you get used to trusting Him with yourself, these other, what might be described as free radicals in His Body, require you to trust Him again. That is why there is the country song that says, “Me and Jesus got a good thing going.” It is always messed up when He brings in those other guys. You have to trust God with others. Your rest cannot be established, even if *you* have a stellar relationship with God, with Christ, you have to learn to trust with others. Tamarind taught me that, by the way. In fact, she claims that she taught me most of what I know, and I do not think it is too far from the truth. Many of you are right now at the time where your children are at that certain age where you are being disabused of the notion that because you raised them right, there was a guarantee of a certain product, and you are finding that that is not true. That was your illusion. In total resignation you say, “Well, I guess I am just going to have to trust God with them.” However you get there, it is all good.

Lanny said something to me one time that was just searing. It got my attention. He was telling me about the time when he was in a dark place because the things that he had been subjected to as a boy came roaring back into the place of his being a man. It was like it was threatening to cut the legs out from under him. He said God told him, in that moment, that He was the one who did these things to him. Do you remember? Of course you remember. And that shifted, because he began to see that in the volume of the book that is written about you, the story includes suffering in order to enter His rest. In fact, God chose to make the Captain of our faith perfect through suffering and tells us, “Arm yourself with the same attitude,” because He who has suffered in the flesh ceases from sin (cf. 1 Peter 4:1). Let’s get this clear. God saw you *in Christ*, finished, through a process that took every control of your life out of your hands.

I thought there was a time when you would be through all of that and you would have reached “Beulah land.” I am finding that, here, in my 67th year—yes, that is how old I am—I am qualified for a different grade of suffering. And I thank God, because if there is anything left of me to oppose my destiny, then that is exactly where my enemy is going to control me. I slipped that one on you, didn’t I? You are not available to carry His representation, you are not available to carry His image and likeness, until—I am not saying you never can, but the greater levels of carrying His glory, carrying His likeness, is not available in you, that capacity is not available in you until—there is nothing left in you that resists the purposes of God. I hope to get there before

I die. And I understand that because I have not yet been made perfect, there are things in me that must now be subject to that suffering. Thank God He did not give me those things when I could not bear them.

In fact, that is what He promised us: He will not give me anything that I cannot bear (cf. 1 Corinthians 10:13). Now, do not hear that to say He will not give you a full load. But as your faith is exercised and you grow stronger in the Lord, He will load you up with more. That is synonymous with having authority. That is synonymous with having power. Because, it is the working of Himself through you that is the Spirit of power, that is the Spirit of lordship, that is the Spirit of counsel, that is the Spirit of wisdom. Look, when someone brings a complex matter to you... Again, this message tonight is a combination of revelation and exhortation. That is consciously what I am doing. I am trying to work this thing in you, because I know how hard it is to break through this barrier of self-reliance. I am the chief of sinners in that regard, and probably right behind me is my son, Beau. Just kidding. I know there are many of you who would contend for the title. Please feel free to do so.

The idea, you see, that if things are going badly in your life, that somehow God has His face set against you is demonic nonsense. In fact, it is a garbled sound designed to confuse you. The surest test to me, in any given day, is that I feel the weight of His presence in the form of responsibility. Everyone wants to carry glory. Everyone wants to be, in Glen Campbell's words, "Where the lights are shining on me." I want to read you a Psalm. I read this to Casey Burns the other day. I had reason to. This is Psalm 82. I want to show you how to carry glory. I want to show you where majesty is to be found. This is sorely needed in our time because of the compromise of righteousness in the earth. When you see every man doing what is right in his own eyes, the Body of Christ is not functioning, at least not functioning as it should. This is a fascinating Psalm and it illustrates a critical point. It is at the juncture or the nexus between our purpose and the responsibility of lining up with God that is the essence of our purpose. So it says,

Psalm 82:1-8 (NKJV)

¹God [The Hebrew word here for God is *Elohim*. By the way, this Psalm troubled me for years, and some of the things I preached about it, I have repented of.] *stands in the congregation of the mighty;*

He judges among the gods. [Yes, you are right. It is right there where you read it—gods. And do you know what? That word, too, is *elohim*. You know that. I will read it first and then I will comment.]

²*How long will you judge unjustly,
And show partiality to the wicked? Selah*

³*Defend the poor and fatherless;
Do justice to the afflicted and needy.*

⁴*Deliver the poor and needy;
Free them from the hand of the wicked.*

⁵*They do not know, nor do they understand;
They walk about in darkness;
All the foundations of the earth are unstable.* [It sounds like our time, doesn't it? So I took you this way to show you something for our time.]

⁶*I said, "You are gods, [elohim]
And all of you are children of the Most High.* [Now, God never said to an angel, "You are My son" (cf. Hebrews 1:5), so He is obviously speaking to whom? Humans.]

⁷*But you shall die like men,
And fall like one of the princes.*" [I will give you two guesses, if you need them, as to who one of the princes was that fell. Then this portion of the Psalm:]

⁸*Arise, O God, judge the earth;
For You shall inherit all nations.*

That Psalm troubled me for a long time, because I could not reconcile the notion of God calling those who are His sons, "gods." Now, there are many words for God, referring to the Lord God, throughout the Scriptures, because God is so many things. One of the things God is, is Father, *Abba* or *Ab* in the Hebrew. That is a proper reference to God—the God and Father of our Lord

Jesus Christ. There is *El Shaddai*, the reference to God in the position of a nursing mother, so One who provides for us. There is *Jehovah*, which speaks to the preeminent existence of God—I Am that I Am, or *Yahweh*. But this reference to God, *Elohim*, is a particular reference and it refers to the judging functions of God—God who judges. So, one of the meanings of the word, *Elohim*, is the word, magistrate. We get the word majesty from the word magistrate.

Now, we associate majesty with kings because of the responsibility of judgment. In fact, that is what kings do. The job description of king is to rule. That rule may take the form of a law court, or it may take the form of a decree, or it may simply take the form of an example by which all else is measured. When you refer to the Queen of England, for example, as “Her Majesty,” you are not really talking about the opulence and splendor of her palaces, because people without hereditary titles live in much better houses than those. I understand that the castle is rather drafty. For my money, I would rather spend the time in a well-insulated house. So, it is not about the castle where the queen lives that confers majesty to her. It is not the society that is derived from her standing at the top of it. That is not majesty.

Some time ago, in the previous administration, there was a scene in which the First Lady of the United States was at an occasion, a function, with the Queen of England. Now, in America, we love to be, particularly politicians, they love to be what Aristotle would call, “a man of the people.” We love to have no barriers between us. We see people who ordinarily do not drink beer and eat fried chicken, do that, because they are running for something. The politicians are the friends of the people, so to speak. With that sort of understanding in America, the First Lady of the United States was standing next to the Queen of England, and she reached up in this campaign-style gesture and put her arm around the Queen. The British press gasped. Why? That would have been a perfectly acceptable gesture in an American political scene. Why was it so horrifying? Because, the Queen is the very personification of the impartial standard of the realm, and no one may act familiarly with the standard of the realm, not even her husband. He normally walks three paces behind her, in public, because she is alone in the personification of majesty. And no one may presume to be familiar, sufficiently familiar, with the law, the standards, what is embodied in a realm. No one may presume familiarity with it. It is a thing apart. Might I say, it is the capturing of the essence of the state in a person. Now, I do not bring that back for any

political reason at all. Do not hear that. That is not what I am saying. We are not of that realm. I am bringing it back to say that Christ is the standard of God.

The invisible God becomes visible in the person of Christ, and that is why He is our Majesty. When you apply the Standard of Christ to your circumstances, then and in that moment you are a king, you are majesty, you are the sovereign. The word majesty is uniquely associated with the purity of the standard of rule. Why on earth would we think that God would reconcile us to Himself, *in Christ*, and that we do not have to be conformed to the exact nature of God? What, then, does it mean? That is why we settled for the gospel of going to heaven when we die, because it does not involve any of that. We talk about grace as being—For by grace are you saved through faith, and that not of yourself, but as a gift of God (cf. Ephesians 2:8-9)—we equate that with going to heaven when we die. Yes, it is part of it and you do go to heaven when you die, but that is not even scratching the surface of what is implied in the word, grace.

Grace, the fullness of grace, is that we are made compatible again to the exact nature of God. Now, God could not touch us or reach us in a personal way, being Himself, being the too big to be seen God, so He took on the form of a Man, in whom the fullness of this Standard of God became incarnate, and we beheld His glory as the only begotten of the Father (cf. John 1:14). When we speak of the only begotten of the Father, we are talking about Someone who came out of the womb of God. If you balk at that, I would refer you to the book of Hebrews, chapter 2, verse 11, that says, “*Both the One who makes people holy [who is Christ] and those who are made holy [that would be us] are of the same family. So Jesus is not ashamed to call them brothers.*” The word, brother, is the word, *adelphos* (Strong’s Greek 80), and it means to be of the same womb. In fact, why would we balk at that and still claim that we are born again? Did you just fall out of a hollow log or something? To be born is to be issued from a womb. That which is born of flesh is flesh, but that which is born of Spirit comes out of the womb of Spirit (cf. John 3:6). Well, where was the womb of Spirit before man was made? It was in the deep.

When we are born out of God, two things happen. We are born of Spirit, which means we have an investiture into our existing spirit, which had been dormant. We have an investiture of the new life, a new injection of life into our spirits. Now, what does that mean? It means that when you are dead in trespasses and sin, your entire internal framework has been compromised and it

is unreliable in delivering any semblance of God. So, what do you need? You need a renewal. A renewal of what? You need a renewal of your lordship, your sphere of rule. Why? Because you gave it up to the devil and he runs over your household. In fact, you gave it up in yourself to the devil to rule. That is why you lived like the devil, who was your father. When you come back, you need a reinstatement of righteous rule over your own person. So, the Spirit of lordship reenergizes you, changes you, and reformats who you are. This is how it works. This is what entering God's rest is. This is how you abide and remain in God's rest. This is what the transaction of being born again is supposed to result in—a new creation. We are not a reissuing of the old model. We are genuinely new. If we are *in Christ*, we are a new creation, and here is the new. This is what we are saying.

So, in your lordship, you do not rule for yourself anymore, but you do rule your own soul, because He gives you back the right of your spirit to again rule over your soul. The first order of restoration that defines a new creation is the resurrection of righteous rule. Listen, we talked about the fact that, when you are *in Christ*, you are not in control of anything, because He is the Head and you are the Body. You are in the car with Him, so to speak, and you are not in control of the other members in the car, either. He is. So, what is the alternative to being totally out of control? Well, there is none, but it does not mean that you are at risk. I am telling you, it is the better deal to be subject to the sovereignty of the One who is the Head to be the absolute ruler.

That is why He comes and He is chastising these rulers in Psalm 82. He is saying, God, *Elohim*, stands in the congregation of the mighty, because when you have rule over others, you are the mighty of the earth. And He judges amongst the gods. The Chief Judge, if you prefer, is calling the subordinate magistrates into judgment, for He does such things as that, periodically. It is called taking you to the woodshed, because, you see, Child Protective Services cannot actually see you if you are behind the woodshed. He judges amongst the gods. He judges amongst the magistrates. Why? He wants to restore the majesty of the order of his House. And this is what He charges them with: influence-peddling. In a word, He charges them with influence-peddling. Well, to whom are they selling the influence? To the wicked. To whom are they selling the influence? To the powerful.

I am astonished at the degree to which the church has become just another political entity. So much so, that in the pursuit of the things it believes to be the mandates of God, it has become mute in the face of shocking behavior. And frankly, it cannot speak because it is part of the problem. In all of that, I know that there are righteous people. I know that, and I know there are those who are determined to do the will of God and many of them are doing those things quietly. But, we are at the point where there is nothing for the church to say to the nation. The nation will not listen, anyway, because it sees the church as the enemy. It was not always like that. When you take to selling influence, when you take to selling the majesty of God for a place at a political table, God is going to call you behind the woodshed. In the process, they do not defend the poor and the fatherless. Is that kind of the social policy of the church—to defend the poor and the fatherless? Is that just our social arm? No, no. These are the ones who have been excluded from fatherhood. These are the ones who have no one to father them.

I mentioned watching Lanny Clark in Cuba. I mean, I just sat on the sidelines and watched this man tell the story to a nation of fatherless people. He had come to defend the poor and the fatherless, and they responded to him and have responded since, because he knows what it means to be the poor and the fatherless. His head was placed against the heart of God, if I could use that imagery, and he understands the emotions of the poor and the fatherless. No. Let's stop being callous. Let's stop being uncaring. It is not about a social program, and I am not proposing a program of any sort. I am proposing a change of heart, to the heart of God, because this is really not about rescue services and the like. This is about the character of God, which should be the very picture of the House of God. So do not run out now and sign up for some social program, because the likelihood is that that is as far against the ways of God as anything could be, as anything that opposes it, because the world now lies in darkness. Do justice to the afflicted and the needy. Deliver the poor and needy; free them from the hand of the wicked.

Pay attention to what you are about to hear. God is challenging the judges—in this conversation (in Psalm 82). More than challenges them, He rebukes them, because it is His job to rebuke them. He is the Supreme. He is a one Man Supreme Court, and He calls the judges into counsel, not to ask their opinions, but to rebuke them for violating the standards of fatherhood. Now, if you think of this in the context of Israel, the judges of Israel were the fathers of Israel. There is

even a book called, Judges. So He calls them in to correct the way they have departed from the standard of fathers.

After He has rebuked them, this is His comment about them: *“They do not know, nor do they understand”* (Psalm 82:5a). What a condition, when those who are supposed to know God, supposed to bring back the ways of God, supposed to be the light to the nations, when they do not know, when God is saying, “You do not know Me, and you do not understand My ways.” He is inferring, here, two of the seven Spirits of God: knowledge and understanding; and certainly the third is the fear of the Lord. They do not have the fear of the Lord. Then He says, *“They walk about in darkness”* (Psalm 82:5b). That is returning creation to obscurity. And here is the consequence: *“All the foundations of the earth are unstable”* (Psalm 82:5c). Might I suggest to you, brothers and sisters, the hope of the nations was always invested in the expression of Christ in the earth. Why? Because, He said, *“I am the light of the world”* (John 8:12). I am proposing to you, that when the church became a political entity, it is the direct cause for the instability that has taken over this nation.

Listen, I made a decision many, many years ago, that God would never have to go to another man to say what He wanted to say because I was unwilling, as long as I am on this earth. Now, I understand that I am in Dallas, Texas; this is the epicenter of religious political activity. I understand that, and I am not running for mayor and I am not running for dog-catcher. I would run for neither because I already have an office. I hope to be faithful. I hope never to be one taken behind the woodshed and accused by God as being a compromiser of the standards. Recently, I have been accused of compromising the standards of righteous judgments and showing favoritism. I was reminded of the Scripture that says, *“A man’s enemies will be the members of his own household”* (Matthew 10:36). That is one of those things, sufferings and trials, that you go through, because these were not people that I do not care about. These are people I deeply cared about and spent years working in their lives, working with them, working to develop them, help them, train them up. But when you want what you want and you do not want to submit to righteous rule, to the rule of righteousness, your only target will be those who represent righteousness to you because you desire to be a vagabond, which is one who lives

without the benefit of order and law. We know what God thinks about that. He says, “All the foundations of the earth are shaken.”

Then He said, “*I said, ‘You are gods,’ [You are the *elohim*. That was your place.] and all of you are children of the Most High. But you shall die like men...*” (Psalm 82:6-7). Which is to say, that which is born of flesh is flesh, and it is appointed unto all flesh to die; but that which is born of spirit transcends death. When He says, “You will die as men,” He is saying you will leave no legacy of righteousness in the earth. Your life, judged from a heavenly viewpoint, will be essentially worthless, and in that regard, you will “*fall like one of the princes.*” We know who that one was, because he was the one who threw off restraint.

Then He speaks prophetically to Christ and He says, “*Arise, O God [Elohim], judge the earth; [Restore the functions of righteous judgment, restore the mirror of God in the earth, because You are that. Now, we know He is speaking to Christ because of this last line:] for You shall inherit all nations*” (Psalm 82:8). That promise was given to Christ. Now, why would He say to Him, “Arise and judge because you will inherit the nations”? Because, bringing the nations in to Himself, into His corporate Man, He was going to have to align them to the standards of God anyway. So when the earth goes astray and departs from the things of God, the answer is for that Son of righteousness to arise with healing in His wings. Who might that Son of righteousness be in our time? Yes. Christ, in His Body, is arising, and you have had to come this way because God is restoring the standards of what has been lost. Now, I want to pick up where I was before we spoke about this Psalm, challenging you to return to majesty. I would entitle this Psalm, “Return to Majesty.”

When you are born again and assembled to the Body of Christ, you actually have no control over anything. As we have said that, I wanted to say: so you have to trust Christ, the Head. But it does not come easy, because everything in you wants to keep going in the way you used to. That is what you are familiar with, and the idea of trusting God really never goes beyond trusting God for your daily bread. I am not saying that about you, but for the majority of people, the idea of trusting God never comes to anything greater than trusting God for your daily bread—make sure you have a good job, make sure you make enough money—you just want God to be the one who

has your back. Much of the promotional gospel message today may be summarized in this statement: “I am God, and I got your back.” Because, that is all we think people want. But even if God gave you your daily bread, which He does, and even if God supplied every need you had, you would still have this yearning hole in your being that cannot be filled merely by God giving you stuff. Listen, if you will seek first the Kingdom of God and His righteousness, then all these things will be given to you anyway.

So what does it mean to seek the Kingdom of God? It does not simply mean to seek information about the Kingdom of God. It means to be reformatted so that you could be an accurately positioned citizen within the Kingdom of Heaven. If you are *of* heaven, your ways, your mindset, everything about you has to be reminiscent of heaven, not of the earth. “*You are from beneath,*” Jesus said, “*I am from above. You are of this world; I am not of this world*” (John 8:23). What does it mean to be a citizen of the Kingdom of Heaven? It means to be exactly like the King of Heaven, who comes into the earth. Well, who was He and how was He different? How might you be made different? The answer is—I started to expand upon this earlier, and I will resume and actually bring it to a conclusion here in a moment—the first thing that you have to do is retake possession of your soul, because the thing in you that does not want to come under the headship of Christ are the emotions of your soul, because it has been doing things its own way.

There is an old country song—of course there is a country song for that; before there was an app for that, there was a country song for that—and it is one of my favorite songs. I love Bonnie Raitt singing, “I am an old woman, named after my mother. My old man is another child who’s grown old.” What a beautiful capturing by John Prine of a common phenomenon: children who have grown old—“My old man is another child who’s grown old.” She is talking about how oppressive is the rule of a child who’s grown old, who happens to be a husband. I am trying to show you, I am looking for everything I can to break through this mindset that submitting to Christ is somehow a bad thing, somehow a thing that is not to be sought after. But I also want to be painfully practical about what it means to come under the rule of Christ. The first area of conflict is in your soul, because there are many people who are simply children who have grown old and refuse to change. But do you know what they do? They substitute being able to quote

Scripture, and they love to gather information and pass it along because it makes them feel important without actually having decided to change. You see all kinds of tricks.

But as this House of God arises, there will be no place in the House of God for that kind of darkness, because the light will expose it entirely. Part of what is happening right now in your respective houses is, as maturity comes, where people used to be able to pretend that they represent God, they cannot do it anymore. Rather than change, they are deciding to come against order and rule in their own lives. God help their children. I so appreciated what Sheeba said this morning—that this matter of sonship, and she said you all are talking about it in this direction—“I want to say what kind of a stability this is for my sons.” God help the children of the men who are just children who have grown old. And their poor, broken-down wives, with no place to go, no point of appeal, and in fact, no hope, because their husbands refuse to change, refuse to come under the rulership of Christ. It is not about huge changes and revelation. It is about drinking the cup; it is about enduring the suffering that makes you into a changed being, a new creation. A new creation is actually a new creation.

You know, this counsel in the mouths of fathers is resetting the formats, resetting the boundaries, resetting the mindsets of their houses, and we are watching this thing explode. Because, although there are those who are content to play games, by now they are managing only to fool themselves because no one else is being fooled. When someone walks in and is spouting this stuff, it is like, instantly, everybody in the room knows it, except them. It used to be only the fathers would catch it or the older ones would catch it, but now, such a person comes in without a wedding garment and everybody can see: He is just here for the food. He is not here to honor the King’s Son. “Free food, I am here.” Because, they come to consume information without any intent of change. Everybody who has eaten the bread of life and has been transformed by it wears a different kind of clothing. The others simply wear the clothing that smells of their journey; whereas, we changed into wedding garments because the Bride is making herself ready, and we are part of the Bride.

So, the first thing is the restoration of internal rule, and that is to bring the soul back under the rule of the Spirit. Now, God gives you everything you need for that, because when you receive

the Holy Spirit, He comes with the seven characteristics of the deep. He comes with the seven characteristics of your Father. He comes, and these same seven characteristics are in the Son, that Branch, that Rod, that measuring stick that was cut off of the stump of Jesse, whose life is in Himself and can align everything to His standards. That is what is going on. Christ in you is aligning you again to the standards of the Father, because those are the same standards *in Him*, and now they are the standards that are in you by the Spirit of the Father and the Spirit of the Son that is in you, to make you into a mature son.

So what do you do? You yield. When all this stuff comes up, when the enemy accuses you in regards to the things that were associated with the old man, what do you do? Give him a place? Argue with him? No. You assert the truth of who you have become. You say, “You are not appropriate to judge me. I have Someone who is already judging me. He daily brings out the Standard, and He is not you. Your judgment is meant to kill me; His judgment is meant to elevate me.” What are you doing listening to the voice of your accuser? Is he your standard? No. Then why are you paying attention? [Applause] But, you listen to the voice of the Spirit, because *in Him* is life and that life is the light of men. Submit yourselves to *that* discipline and the result will be—there is a positive, direct result of that—you will be revealed with Christ. He will show you as Himself. When He appears, He will appear wearing your face. Through this process, none of us gets to be like Christ without having been conformed to the Standard.

Now, conforming to the Standard, and the fact that He is the Rod, does not necessarily mean you are in for a beating. That depends on you. If you can be entreated, then you get time off for good behavior. If you cannot be entreated, then you will show the Rod marks. But one way or the other, He is going to conform you to His Standard. And what does that Standard look like? In summary of what the Standard looks like: you will trade your wisdom for His, which means you will see things from a heavenly viewpoint as opposed to, from where you are. That wisdom includes seeing around the corner, because the way you look around a corner is from above. So if you see things from above, seated in heavenly realms *in Christ Jesus*, you will be wise. But in order to apply the Standard, your soul cannot look for benefits. That is what compromises your judgment. If you have a vested interest in the outcome of anything, it will compromise the righteousness of your judgments. It will compromise the clarity of your vision.

Now, why would your soul want to have a vested interest? Because, it does not trust God. It is still trying to be the head. It is still trying to control other members of the Body. So, this is a process described as dying to self. But whereas we used to use those words, now I am telling you what the words mean. It means that when your soul rises up, within you there is a conflict, and the conflict is between the two minds: (1) the mind of your soul that seeks self-preservation and (2) the mind of your spirit that wishes to align you to the will of God, so that you can bring out this Standard and God will speak through your voice into that situation.

What if the situation involves your wife? All the more—all the more do you submit to that rule, the rule of the One who rules you, especially when it involves your wife. You submit to the rule of the One who rules you, because you are to be submitted to Christ as she is to be submitted to you. You cannot expect her to be submitted to you and to your rule if you will not first submit to Christ. I have not right to expect Lucy to submit to me when I refuse to submit to Christ. It is the way it works. God gives us all these relationships to have us go over and over and over these very things so that our habits of defaulting to the mind of the soul changes. So, how fluidly are you going to do this? I do not know anyone except Christ who did this flawlessly. I am certainly not a candidate for the one who did it perfectly the first time or the first thousand times. And I use that in the biblical sense of saying that is the highest number to which you can count. But, eventually I learned. The reason I can speak wisdom into anyone's life is because I will not permit my emotions to govern the counsel of God. I will not, and I am at the place where I know the difference.

When I was a young man, I worked extensively with a group called Christian Conciliation Service. One of the things we did was we judged disputes between believers. I remember that they would give me the case file, I would read it up, and I would decide ahead of time what I wanted the outcome to be, because it just seemed that way to me. But I remember that every time, every single time—because this was my training ground; this is where God was training me—every time I was empaneled to judge a matter, I heard things and I saw things that were not recorded in the record. There was those minor things.

I will give you just a quick example. One time, a young man had a drug habit and was working for these two businessmen; they had a blueprint making business. The young man was stealing money out of the cash drawer for quite a while. When they finally caught him, he had by then stolen thousands of dollars, so it was a felony. All three of them were believers. When you are young you do foolish things, but they were all believers. I was part of a ministry called Christian Conciliation Service and this was one of the cases they brought for me to be part of the panel of judges. I thought, “Well, it is pretty obvious. They have got the goods on him, they have got the witnesses, so this thing needs to go this certain way.” When we met together, the two businessmen, some of the most righteous men I have met, said to us in the opening, “Our hearts are grieved over this young man, and we do not want to see him go to prison. But, we know that if we do not confront him, this track will certainly lead him to prison, so we do not know what to do. We cannot really sue him because he does not have anything—it all went up in smoke.” That was when there was no medical exception. So, they were in a quandary. We had heard the evidence and the young man said, “Everything they said is true.” So there we were. If we were a secular court, depending on the charge, whether it was in the criminal law or civil law, we would have had the option of fining him or sending him to prison. But, we were the Church. I found myself moved with compassion for this young man, and so I said to the two businessmen—and this was years ago, back in 1984-85, somewhere along in there—I said, “This is your opportunity to show mercy. I am going to give an order here that is very unorthodox. His problem is that he has no discipline in his life because there is no oversight in his life. If he will accept your oversight (I named the boss of the business), I would like to assign him to you to teach him discipline and the ways of God.” And I said to the young man, “I require you to start paying back what you have stolen, until and unless you are relieved of that burden.” I was just astonished. The businessman said, “Praise God! That is the total solution I was hoping for, but I did not know even how to put it into words. I will gladly do it if he will.” And the young man said, “I was looking at prison. What do you mean, *if I will*”? They agreed. The young man’s mother, who had been praying for him, called me up at the office and she said, “I just want to express my appreciation to you because you saved our son’s life. No telling what would have happened to him had he gone down that road.” She said, “I want to invite you to lunch just to show my appreciation.” I accepted and went over, and that was my first encounter with Baked Alaska. I did not even know what Baked Alaska was until then.

So, along the way God began to train me in righteous judgments—how to look outside of myself and to hear the word of God. At this point in my life, I am well able to hear. If I choose not to do the will of God in some matter, it is not a matter of not hearing, it is a matter of plain disobedience. I cannot any longer claim not to know what the will of God is in every situation. That is not a boast, except this, that one boasts because he knows the Lord. I am boasting that I know the way of God. Do you know how I got to know the way of God? He taught me through many tears, much beatings. If He has invested that much in developing my character to be like Him in the matter of judgments, then He ought to find some fruit on that tree that He has tended so faithfully for decades. Do you hear me? It is He who wills and does. I am only testifying as to the faithfulness of His process in my life. So much so, that if I subvert judgment, it is not because I do not know the will of God, it is because I am willfully disobedient. If I am willfully disobedient at this stage in the game, I am a fool beyond all fools.

I had a woman the other day accuse me of favoring one of my friends in a matter. She proceeded to try to explain to me why she thought it was OK, because she understood how it would be like if she were having to make a decision about someone she loved. I said to her, “That is the closest you have come to being an insult to me. Anyone who knows me, in fact, ask my wife, she knows that I cannot be moved in matters of righteousness.” I will not be turned even by the voice of my wife, and if I were going to be turned by anybody’s voice, it would be her voice.

Now, I do not contend with people. I am not a pugilist in that sense. I do not fight with anybody over it. I just am that I am. I cannot be moved from what I know is true. Where would I go? What would I do? All of us who are mature should have such a view of things. That is when you enter God’s rest. I have never had to defend myself when I acted righteously. And I am fond of saying, “I do not need anyone to defend me,” because if I am wrong, I do not want to pull anyone in with me. So you do not need to defend me if I am wrong. If I am right, I do not need you to defend me, because there is One who is more interested in the truth being revealed than even I.

This process of entering God's rest begins with knowing that once you are assembled to Christ, you are no longer in control of anything or anyone, including yourself. That will never change. So set your mind toward being choreographed to the ways of the Spirit of God, who brings you into conformity with the Standard who is Christ, and that Standard has seven distinct features to it, which when they work in you will produce that which God meant to produce: a graven image of Himself in the earth. That role is one that God has never relinquished to another. God the Father uses Christ in our lives as both the tool by which He engraves us, because He is a Standard that does not bend or is flexible. That does not have to do with mercy. He is patient and merciful, but He will never be compromised into something other than who He is. He may let up, He may put you aside for a little bit until you cool off, until your wounds heal, until the rents He has made in your fabric are mended, but He will come back and do it again, until Christ is formed in you, until what He looks at has been revealed as an exact likeness of Himself. So He is both the Standard to which you are to be conformed, and He is the means by whom you are conformed to that Standard. He wills and does His own pleasure, to the glory of God. God appointed Him to be this sovereign Majesty for the purpose of bringing many sons to glory, all of that within the propitiated Being of Christ Jesus. So, give up. Give up everything you value. Continue to give up everything you value that you might be formed in His image. And He who has begun this good work in you will finish it. When He finishes it, you will be revealed in this earth as He is, for as He is, so shall you be in this present world. This is God's rest.

Now, God offered the generations that came out of Egypt the opportunity to enter into His rest, but because of unbelief, they refused to enter. It stands that there remains a rest for the people of God. The word, seven, is the root word of the word, Sabbath, and it means simultaneously: (1) finish and (2) rest, or ceasing from your labors. It means both things. When you enter the Sabbath rest of God, it is not how you take a day off every seven days; it is how you enter a state that can be described in the words: righteousness of your judgments, peace in your environments and rule, and joy in all those over whom you rule, including yourself.

When that happens, the Kingdom of Heaven has come where you are, and Christ is Lord in your sphere, and the supply of the eternal is the economy that sustains you and all that you have been put to have rule over. This is a sound that is arising again in the earth, and a people are being

brought to the frequency of that sound with the intent that God transform them from that which the enemy can control... Do you not know that the enemy will control every aspect of humanity that depends on man, and not on God? That is how he controls, and his means of control are to intimidate through fear and of threat of loss and dispossession. But, we have the seven Spirits of God. That is what we lost. That is what we gave up with Adam; that is what we are being given back *in Christ*. This same Spirit who was in Christ Jesus is in you, and it is the Spirit of the Father, and it is the Spirit of the Son. When your role is that of a father, the Spirit will work in you in the fashion in which God the Father works; and when your role is that of a son, the same Spirit will work in you in the way that a son should act in regards to a father. So, whether you are a son or a father, or both, there is a total sufficiency of God's economy to enable you for every good work.

It is within this context, then, that everything that you are put in the world to be and to become, functions. If you lack inspiration, if you are confused, if you do not know how to articulate what you are thinking, there is an app for that:

- The Spirit of knowledge gives you insight into things you have not studied.
- The Spirit of understanding gives you insight into how things work.
- The Spirit of counsel allows you to see into the convoluted, twisted emotions that create confusion, and when you speak the counsel of God, it untangles the Gordian knot.
- The Spirit of power is routinely given to you to demonstrate the truth of what you are saying. Do not limit power to the miraculous. That is a form of power, no doubt, and we should expect it, but that is not the only incident of power. When you speak into the darkness and light comes, you are doing the same thing that God did when He created. When you speak to the darkness in people's lives, and you speak the light of truth and revelation, you bring them out of darkness into light, and that is power. If you do not believe me, talk to someone who cannot sleep at night because they are tossing and turning over problems they cannot solve. When the voice of God speaks into that darkness, light comes and they can go to sleep. That is power. For them, that is the only power that matters. That is the most important power that matters. Speak to someone under the sway of the devil, caught in some trap, disclose the schemes of the enemy, show them the root of that which has been such a powerful weapon to oppress them, and

you have turned someone who is in a defensive posture into someone who is an overcomer. For them, that is power. So, power is not just in the miraculous happenings. That is a demonstration of power. Do not fail to understand what I am saying; I am not downplaying the importance of the miraculous. I am saying that is one form of power. But for the person who is oppressed, that is not the most important form of power. So whatever power is needed is what God will give in the moment. Someone does not need food in their cupboards if their cupboards are overflowing—miraculously providing food in their cupboards. If their hearts are broken, the power that they recognize as powerful is that which mends the broken heart at the time.

As we return to the ways of God, He will come through us, and it is He in us who exercises the power of the heavenly realms through each of us. The result of that is you are disclosed with Him and you become the light of the world, for He is the light of the world. The intent, then, is to bring a people into the sovereign rest of God.

Tomorrow, when I speak I want to talk about faith, because the reason we have difficulty in entering His rest has to do with our understanding of faith. So, once again, just like this presentation on the rest of God was not so much what you might have thought, so much so, so also is the understanding of faith even more not what you would have thought. But as the Scriptures are laid out, a people will gain understanding again and come again to walk in the paths of righteousness for His name's sake. This is much to think about. Obviously, I am working in a certain architecture and my intent is not merely to impart this information now, here in this gathering, but also that it will be available to you to ponder, to think about.