

A Celebration of Sonship
To the Praise of the Glory of His Grace
Sam Soleyn – Session 7
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Thank you all! I saw this Scripture tonight. I watched in the way you prefer one another. Everyone who came up to prophesy, you applauded as they came. You listened to them as persons of dignity, honor, coming up as the Lord Himself, as if He were coming. Afterward, you applauded them as they left. You do not know how that strengthens people. You do not know what courage it takes for some just to come up from their seats and stand here and risk being embarrassed, and the greater risk of not representing the Lord accurately. Every prophetic spirit is burdened with the thought that they might miss God somehow or speak in a way God was not saying. For you to have thrown open your arms of welcome and to applaud each one—I did not teach you that. I know I did not. It is just in you. It is the spirit of the Lord within you that responds to Himself in others. Let there be room in the House of God for every grace.

[Applause]

“A man’s foes shall be they of his own household” (Matthew 10:36), but it does not mean that everyone in the household is an enemy. The hardest crowd to perform before is the home crowd. Don will tell you that. But, if the home crowd appreciates Christ in the other and welcomes Him as He comes, then these same vessels that were at one time weak, halting, unsure, unsteady, and insecure, these very vessels will carry the presence of the Lord in the earth and will be a mighty army in the whole earth.

I cannot imagine what happened to Sara Drescher this morning, as this timid West Texas girl who has battled for her survival, for her emotional well-being. I remember at one time in her journey I went to see her, and she was going through a particularly difficult time in her life. She had nearly the specter of death on her. I was astonished at how ravaged she was by the enemy, but we spoke the word of the Lord to her. And for her to be here this day, as an artist who is world-class, who can stand in any exhibition on this planet and win prizes of note from her peers, that is overcoming, girl. That is taking your place. And how excellently you prophesy!

Marsha Vosburg is at home with a broken leg in multiple places, and was debating whether she should come here or not. It was pure insanity for her to think she could be here, but she was not

giving up. But I remember at the inception of her career, I was there. She was painting brooms and tables, and I bought some of them. I still have one of her brooms and one of her small tables. But today, my, how she has grown.

It is this encouraging of one another that will create a mighty army. Have the faith to see *the other* the way God sees them and make room for them. One of my faults is, I do see people the way God sees them, and I treat them as if they are already there; and some of them believe it and want me to move aside so they can take their place. Doug has so often chastised me for that, but apparently to no avail. But I wanted to read this Psalm over you tonight. And by the way, I just want to say that Erin and Eric Letz are wonderful people. I will explain that later. In fact, stand up. We will put that spirit to rest. Here is the word of the Lord. If I could sing, I would sing it over you.

Psalm 133 (NKJV)

*Behold, how good and how pleasant it is
For brethren to dwell together in unity [as one]!*

² *It is like the precious oil upon the head, [It is the anointing.]
Running down on the beard, [on the beard of the high priest]
The beard of Aaron,
Running down on the edge of his garments.*

³ *It is like the dew of Hermon,
Descending upon the mountains of Zion;
For there the LORD commanded the blessing—
Life forevermore. [That is eternal life, by the way.]*

To a people who live in Zion, the glory of God comes upon them as anointing, and it does when they dwell together as one. I saw tonight a demonstration in my very presence of a people who have a heart to dwell together in unity, and that, by preferring one another. Contrast that—which is the House of God, Zion—contrast that with what goes on outside of these very doors in a nation so thoroughly divided, because every man insists on the priority of himself and his own ideas.

Do you not see what God has done in the earth? The Kingdom of Heaven is like a grain of mustard seed, the smallest of the seeds, which was planted and it produced a tree upon which the birds of the air could come and lodge. The Kingdom of Heaven is like a little leaven, which a woman took and hid in two measures of meal, and it leavened the whole lump. Michael was right when he said that sometimes we just have to preach to the principalities and powers. Sometimes we look at them and challenge their hegemony over parts of this planet and over nations of mankind, because we know that when the sound comes from heaven, that echoing sound echoed from the earth, that everything that can be shaken will be shaken, and the only thing that cannot be shaken is that which is from heaven itself, the Kingdom of Heaven.

You have come to Mount Zion. You have not come to Sinai; you have come to Mount Zion. You have come to the general assembly and church of the firstborn. You are being assembled to the firstborn, with the certainty that yours will be among the spirits of just men made perfect. This is that time. A seam has opened in the curtain of time, and through that seam eternal things are flowing into the realm of the natural. It is a door that God has opened into time from the heavens and no man can shut this door. Behold, such a time has come.

I want to talk to you about faith. Before I do, let me have you stand up and stretch, refresh your minds. I was sorting out the particular subject matter to be discussed under the heading: To the Praise of the Glory of His Grace (cf. Ephesians 1:6). There were a number of directions in which I could go after the overarch that we laid out the first night. But some weeks ago, as is more or less my habit, I was up early, praying and reading, and some of this revelation that I am about to give tonight began to solidify in my thinking. The reason I selected this was that I had confirmation that this was the direction, this was the message. The confirmation was that while I was praying, the Lord put Jonathan Green on my heart. Over time, I have come to be very close to this son. I think he and I have many characteristics that are similar, except that I think I laugh more than he does, and perhaps I cry more than he does. But the Lord put him on my heart, and I called him to talk to him and to share this message with him. He listened, as is his M.O. He will hardly interrupt you; he will listen and hear everything you have to say, and he did that as well. And then, in his inimitable style, he said, “Well, that is interesting,”—that is the way he would say it; I would say, “That is very interesting.” He said, “I was up not so long ago, just days ago, in my library praying and I got the same word. As evidence of it, I will take a picture of my

notepad on which I wrote down the same thing, and I will send it to you.” He wrote it down and it was exactly what we had talked about. The Lord had gone ahead of me, absolutely confirmed the word that I was speaking to him, but it confirmed to me that this was the word that I needed to bring at this point in the Gathering.

Now, this is a redefinition of faith and it is not like anything I believe you have ever heard. Or, if you have, the Lord has shown it to you in the fashion that I have described in which he showed it to Jonathan.

Hebrews 11:1-4 (NKJV)

Now faith is the substance of things hoped for, the evidence of things not seen.² For by it the elders obtained a good testimony.

³ By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.

⁴ By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.

Then it goes on and gives a list of other examples. Now, if you take the current view of faith and try to apply it within this context, it obviously does not work. Let me show you what I mean. We have been told by many proponents of what is called “the word of faith,” that faith is described as the substance, the material, of what you hope for, so that if you have a certain understanding, a certain fixed definition in your head as to what you had hoped for, faith is applied toward getting it. And they will suggest ways to inflict yourself with various financial wounds in order to obtain it. They are happy to supply you with an address to which you may send your self-inflicted wounds in order to ensure that the material substance you are hoping to have show up in your garage or house, or new house, will come your way.

Now, this message is extremely appealing to the orphan, because the orphan has no father. That is why he is an orphan. Every culture defined by fatherlessness finds this understanding of faith to be so attractive, as to be an entrapment to which they are automatically drawn. This device

that has been wrapped, packaged, and presented as faith is appealing precisely because people have no faith, because they do not know what faith is. It is the offering designed to pretend to the orphan that he or she might somehow, through a thing they could lay ahold of, gain the security from God regarding the thing they fear is coming upon them. The thing they fear coming upon them is being without, because an orphan has only himself upon whom to rely. This is a view that is predicated entirely in self-righteousness, because it proposes that there are things that God needs from you, which if you offer, will secure a multiplied return flow guaranteeing that you will not need God for some time.

First, I will deconstruct the rubbish you have been told. We will tear down, we will uproot, we will overthrow, and we will destroy. And then, we will build and plant, not upon that foundation, but on the eternal foundation of what is unshakeable. The only people for whom this message works are the proponents of it. It works because people are scared that God has forgotten them, and they hope to somehow induce a favorable response from God by offering the prescribed remedy. That house, I announce this night, is crumbling and will fall like the twin towers. God allowed it only for this reason: to restore to us an understanding that faith is an absolute necessity for entering into God's rest. That is the primary purpose of faith, by which we enter into God's rest, into the finished work of God, signifying the original intents known before the foundations of the world for which creation was established, that now you may enter it, possess it, and never be shaken again. This thing that has been called faith—that has unpacked itself in terms of “living your best life now”—is narcissistic and at the core it worships human goodness. It is an idolatry that now must be unceremoniously expelled from the House of God.

I think I have made my position clear. Now, let me tell you why. “*Now faith is the substance of things hoped for*” (Hebrews 11:1a). That did not change. Those words are exactly correct. It is the interpretation that is the issue. “*Now faith is the substance of things hoped for.*” The first mistake in the reasoning of these men and women is that they thought this statement— “*Now faith is the substance of things hoped for, the evidence of things not seen.*”— was a description of faith. No. Faith is a thing on its own. On the basis of faith, there are things that are hoped for, and that hope does not disappoint. But, what faith *is* defines what is hoped for. What faith *is* determines the evidence of things that are not seen.

The word for, faith, in the Greek is the word: *pistis* (Strong's Greek 4102). Now, this word is not a religious word. It simply means an unshakeable belief in a thing. So, the word itself has its own internal definition. Faith is an unshakeable belief in a thing, and it is not even a religious word. But, the elementary doctrine of faith is this—which, of course, if you were reading Hebrews and had gotten to chapter 11, you would presumably have read chapter 6 on the way. You see, people read the Bible as if it is a collection of verses, and not as one thing building upon another, upon another, upon another, that allows you to conclude accurately. When you lift passages of Scripture out of their progressive context, you assume licenses with Scripture that God will never allow you to have. So when God does not validate your understanding of these licenses that you have taken, you must go to the people and find consensus among them. By that, you hope “*vox populi, vox Dei*”—the voice of the people, then, becomes a substitute for the voice of God. The problem with that is it only has the strength of the collective will of the people, because God will ignore it and in time God will disavow it altogether. When He does, you are left naked. Such a time has come for this “word of faith” movement that has been among us. It has no clothes on, and I will show you why.

Pistis, faith, as used in this context had been previously defined as an elementary doctrine in chapter 6. There, the elementary doctrine was not faith; it was faith toward God. That is a particular usage of the term, *pistis*. This is not faith in the government. This is not faith in sunshine, or rain, or the elements. This is not faith in a human being. All these things are proper exercises of faith, but they are not the elementary doctrine of faith toward God. That is a particular, specified application of faith, and that is the context in which he says, “*Now faith...*” [in Hebrews 11:1]. *Now* means, “As I have said before leading up to this, *now* this.” *Now* is conclusory, having previously defined the genre. All right? “*Now faith...*” Some of you think I am prosecuting the matter, I know. *Pistis* – an unshakeable belief in a thing.

It goes on in this very passage to define faith toward God, and here is how he defines it. “*But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him*” (Hebrews. 11:6). That is six verses in. So he is not just talking generally about faith and faith in things, he is talking about the elementary doctrine of faith toward God. That is the obvious contextual application. There is no

wiggle room here. There is no room for assumption. You cannot go any other way except this way, because the text is defining itself as you go.

“But without faith it is impossible to please Him, for he who comes to God must believe...” — This is *pistis*. *Pistis* is an unshakeable belief. Faith toward God, the unshakeable belief is this, two elements: (1) —“that He is, and (2) that He is a rewarder of those who diligently seek Him” (Hebrews 11:6).

These are the two elements of faith toward God. This is not talking yet about the substance of things hoped for; we are still back at the word, faith.

- 1) Now, “*he who comes to God must believe that He is ...*” — He is not speaking here of a general belief in the existence of a deity, because as God defines Himself in the matter of being, He does not leave it at: “God is,” or even that “I am around, guys.” No. In answer to the question—Who are you?—He said, “*I AM THAT I AM*” (Exodus 3:14). In Hebrew, that is the configuration that spells out the word, Jehovah, I AM THAT I AM, which means, I exist as I exist. That requires you to know—Who is He?—because that is the manner of His existence. For our purposes, who He is, is not just some general notion of God as omnipresent, God as all-powerful, because that does not mean hardly anything as it relates to us. What are we to have faith in, in regards to the matter of the existence of God? How does that affect us?—is the point. So, how does God exist or who is God in relationship to us?—that is the relevant inquiry. Who is He? Who have we been saying He is? Why did God create man? And how did He create man? Michael would remind us: *in Christ*. Who is Christ in relationship to God? Christ is the Son. What does that make God in relationship to Christ? Father. Where are we to be found in relationship to the Son and/or the Father? In Christ! So for our purposes, God exists as our Father.

“*[H]e who comes to God*” suggests, not a benign, intellectual enquiry into the existence of God, because you are *coming to God*. It was always there. We just read these things for entertainment. For a person *coming to God*, what is he hoping to find? The reality of *who God is to him, to her*. And the most central concept of the Scriptures in relationship to that proposition is only one singular, encompassing answer: He is God, our Father! In

fact, if you are *coming to God*, the moment you come within His vicinity, which means the moment you begin to engage Him, He will give you the Spirit of His Son. He will put you through the process by which you are born again—you die and you are raised again—and the first acknowledgment that you have as to who God is in this process is echoed out of the depths of a new being, framing a new reality. What is that? What do you cry out? What is your acknowledgment? When you begin to seek God and you come within the ambit of His being, so much so as you are now relational to Him, what is the response that comes out of the depths of your being? Father! Father! So, whoever comes to God must believe that **He is Father!**

- 2) The second element of this is... There are two elements to *pistis*, the unshakeable faith, the unshakeable belief in God—faith toward God. The recognition of God as Father is the first element, and the second is the discovery of what that means. To what end? To be conformed to His likeness. The #2 element of it is: “...**and that He is a rewarder of those who diligently seek Him.**” A reward, typically, is the treasure at the end of the search, is it not? If you are seeking for pirate treasure—I imagined that a lot growing up in the Caribbean. For the kids here, the latest joke I tell my grandchildren is: Why are pirates called pirates, anyway? The answer is: They just “argh.” I had to tone it down a bit. I was just getting too much up on top of it. So, tell your grandkids that. It will get a laugh, and they will think you are funny—except Dylan, he will not think it is funny at all. So, if you are seeking treasure, the reward of your search is when you have the thing you are looking for. If you are seeking pirate’s treasure and you find a dried coconut, it might have some value to you, but it is not what you were looking for. That is just kind of accidental discovery. The reward of what you are seeking is the thing you are seeking. What are we seeking? “*He is a rewarder of those who diligently seek Him.*” That is what He said: “You will find **Me** when you search for Me with whole heart” (cf. Jeremiah 29:13). Indeed, “Seek first the Kingdom of God and God’s righteousness, and all these things shall be added unto you” (cf. Matthew 6:33). We have never been encouraged to seek material goods. Because, why would you seek the thing that just happens, anyway? You are rewarded by Him showing you who He is. And when He shows you who He is,

when He reveals Himself, you are changed from that level of glory to another level of glory.

So faith, *pistis*, is based upon two principles:

- 1) God is your Father (and you will see in a moment how significant this is).
- 2) As you pursue Him, not only will you find Him, but the evidence that you have found Him is you will be like Him.

That is faith. Now, on the basis of this—“*faith is the **substance** of things hoped for*” (Hebrews 11:1a)—the word “substance” is comprised of two words:

- 1) sub
- 2) stance

In short, it is the way you stand under. Now, do not believe me. I am not playing this semantic game with you. Look the word up! Do you know what the word is?

- ***hupostasis*** (Strong’s Greek 5287) – the manner in which you stand under
 - 1) *hupo* (from Strong’s Greek 5259 /*hypó*) - “under” (in español, *debajo*)
 - 2) *stasis* (from Strong’s Greek 2476 /*hístēmi*) - “to stand”

What are you standing under? You are standing under the reality that God is your Father, and when you pursue Him, you will find Him and He will conform you to the exact representation of His person. On the basis of that, you stand. So, *hupostatis*: *hupo* is under; and *hístēmi* is to stand. I am reading this now to you from Strong’s Concordance:

- From a compound of *hupo* and *hístēmi*; a setting under (support), i.e. (figuratively) concretely, essence, or abstractly, assurance (objectively or subjectively) -- confidence, confident, person, substance.

So, there is a way you stand under the reality that God is your Father, and that He will reward you if you diligently seek Him. There is a way you stand under that truth.

Now, *hístēmi* (to stand) is related to a word that describes the stance under. So, you are under this truth. You can stand under this. Like the hen gathering her chicks under her wings, you can stand under this in a particular fashion. That word is, *tithēmi* (Strong’s Greek 5087). I have referenced the word, *hístēmi*. There is another word, *tithēmi*, that describes the way, the form,

what position you take, under. While you are standing under it, you stand in a certain way, and that way is: to lie prostrate, to offer no resistance, to have no agenda, to offer no alternative. It is descriptive of a condition, nearly of death.

So when you come to the reality that God is your Father, and you stand under that reality, the way you stand under it is not actually a position of standing, it is a position of being prone, prostrate, offering no resistance. What does that tell you? That tells you that your entire hope for your very existence lies in the truth that God is your Father, and that He will reward you, even if He has to kill you. But do not wait until He kills you, “*offer your bodies as living sacrifices*” (cf. Romans 12:1), because that is what is acceptable to God. Now, if you do not offer it as a living sacrifice, He will kill you slowly. And He might kill you softly, but you will not think that He is killing you softly; you will holler the whole time. But one way or another—Mumford used to say, “God will run you down, get His foot on your neck, and when you tell the story, you will say you found the Lord.” And he said sometimes people say, “What are you doing to me?” And the Lord will say, “I am trying to kill you.” One way or another, you will be brought to the position of *tithémi*—to lie prostrate; total abject belief that because God is your Father and because this process is designed to conform you to the exactitude of His very nature, you will lie down on the altar yourself. Now, there is somebody else who did that—“No man takes My life from Me. I give it up freely” (cf. John 10:18).

This is the standard. You are being conformed to the likeness of the Son in the matter of faith, which has to do with your trust in God as your Father, and that you are to be, in this process, conformed to the standard that has been written about you in the book. As He rolls out the scroll and there you are, it includes coming to a place of faith. We cannot enter into His rest, obviously, so long as we do not have faith in the fact that He is our Father, and in the fact that He will reward us with His presence. Don’t you understand that this is the reason why, for example, that Jesus would say—as He comes to the home of Mary, Martha, and formerly Lazarus, in Bethany, He would say—“*I am the resurrection and the life*” (John 11:25a). What do you say in the place of death? “*I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die. Do you believe this?*” (John 11:25-26 NKJV).

So, why would He not require us to come in the posture of *tithémi*? Because He is going to take us there anyway, because you cannot enter into the certainty that creation was established to host you *in Christ*. You cannot enter. How do we enter? We enter by the blood of the Lamb. That is why your enemy cannot overcome you, because you have laid down your life freely. This is why Hebrews uses terms like: “*and release those who through fear of death were all their lifetime subject to bondage*” (Hebrews 2:15). When you accept that God is your Father, and when you accept that the process is designed to put you in the same frame of mind as was in Christ Jesus regarding the Father, then you will lie down. No man will have to take your life from you. I know what I am talking about. This has been the challenge upon my life. At this season in my life, this is where I am: to offer no defense, to offer no resistance, to offer no excuse for anything that God would require of me. I now know for sure what is meant by, “You shall have no other gods before Me. I AM THAT I AM.”

Now, this other word, *hístēmi*, is a very important word. *Tithémi* and *hístēmi* are like bookends to a process. We get the pharmaceutical word, histamine, from *hístēmi*. I checked the science of this with Santosh, who is more than passingly acquainted with respiratory and pulmonary matters. In fact, thankfully he sent me an article on it, a summary actually, of his own studies. So, I will do my best to convey the medical aspect of this thing. The word, histamine, refers to the Greek word, *hístēmi*. What it is, is that when your body is in a weakened condition, so much so that its natural defenses are lowered, and when you are in that condition in an environment of allergens, the body is designed to produce fluids to cushion the various organs that would be affected by the invasion of histamines. Because when you are weakened, you are a prime target for invasion by allergens. The body produces histamines to cushion, to protect, its vital functions. But doing that, the protection is usually in the form of fluids, so your air passage may be blocked or you may begin to swell up, and so on, as a function of having an allergic reaction. So, medical science has devised what are called “antihistamines” to prevent the body from secreting so much fluid as in turn, to generate its own internal problems.

Now, the biblical application is, when you lie prostrate, *tithémi*, under the truth that God is your Father, knowing that you are intentionally refusing to offer any resistance to Him, your enemy

sees that as the prime opportunity to destroy you. And he comes in like a flood to destroy you. But the One who is in you rises up to protect you, and His rising up is described as *hístēmi*. He protects His own. He cushions you. He supports you. He denies entrance into the places of your vulnerability. Your faith allows you to stand in a place of vulnerability. It is the sub-stance—the way you stand under—in the hope that you will see the arising of the mighty strength of God, sufficient to address every contingency that your enemy might throw at you. That is why it is the sub-stance—the way you stand under—that produces this response of God arising within you to overthrow your enemy when He comes in to destroy you. Now, here is what Paul had to say about that.

2 Corinthians 12:7-10 (NKJV)

⁷ And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. ⁸ Concerning this thing I pleaded with the Lord three times that it might depart from me. ⁹ And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me. ¹⁰ Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ’s sake. For when I am weak, then I am strong.

“I learned in the process,” he said, “that when I am weak, then I am strong, because when I am weak, the working of His mighty strength in me avails.” So he said, “What is my conclusion, then? I have learned to glory in my weakness. I have learned to lay back and relax in the boat in the storm.”

It is not a bad thing to be weak. When you are weak—when you are intentionally weak—you are offering no resistance to God, and you are allowing God to come into your circumstance as Himself. Standing in that way, what you hope for, *that* hope cannot, can never disappoint you. I have found myself time and time again in recent times, stretched beyond anything that I had an answer for, and I would hear this in my spirit every time, and I could then fall asleep. I would hear this truth in my spirit, and I would not plan ahead as to what I would do, knowing that in the games the enemy is playing, I could actually take action ahead of time. I could see it coming, and

I could take every measure of evasive action, but I choose to stand in the path of it and not move to the right or to the left, saying only that if it runs over me, it runs over me, but I have nothing to defend. And time and time and time again, I watch how the wicked lose their steam in the charge that they are making in their running charge against me. It is as though their feet are caught in invisible snares and their tongues speak things that are obviously false. It is the truth of what the Scriptures say, when they say, “*A thousand may fall at your side, and ten thousand at your right hand; but it shall not come near you*” (Psalm 91:7). I am telling you the truth, I am as able as any man to defend myself with verbal skills and intellectual skills, but I choose not to depend on them, for I have found a greater way. It is called faith. Do you know what the result is? I can sleep all the time. My days are consumed with conflict, yet I am not lacking in peace. I live in peace. I am telling you the truth. Things that have been held up in my life were held up because, had they been brought sooner, I would have depended on those things. Now when they come, they can serve me, but they will make no difference as to who I am or the journey that I am on. So, now I even see that. For when I am weak, I am strong because He is my histamine; He arises within me. And no one can overcome Him in you.

This is a different day. This is the evidence: the belief that watching God routinely defend you so that people run out of steam who are charging you; watching God give you wisdom to overthrow your enemy in the lives of others. I have spent a year watching God destroy the works of the devil in some of the most remarkable believers I know, who were locked down in the schemes of the enemy—did not know what they were. These are not people who are just sort of lying around, hoping for something to happen; these are people who take the bull by the horns. But they had reached places beyond which they could not go. I have sat in their presences and watched, as I did not have a clue as to where to go with it, and the Spirit of discernment would rise in me, time and time again. I have lived in this land for at least a year. I have watched the gift of the discerning of spirits function to liberate people and have seen miraculous transformations, instantly, time and time again in 2017 and ongoing. One of the last ones said to me, “You know, if this apostle thing does not work out for you, you will make a pretty good psychotherapist”—and he was a lawyer. You cannot convince me that there is not a God who is my Father. I am beyond being convinced that God does not exist as my Father; I cannot be convinced of that. I cannot be convinced of the lie that says that if you seek Him, you won’t find

Him and you won't be conformed to Him. I cannot be convinced of that anymore, for I am fully convinced of the alternative.

This, you see, is how the fathers dwelt. Abraham believed God because God had made Himself known to him, and he was willing to sacrifice Isaac, his future, for that truth. Part of his belief was, that if necessary, God would raise him from the dead. We know the story and we know why Abraham is called the father of those who have faith. The promise in Abraham was completely vested, and he vested his entire belief in that reality. That is why these examples are used. But if you try to apply these examples to the current belief of faith, it makes no sense whatsoever. For what material did Abraham get by sowing Isaac? He did not live to see the promise, but it was counted to him for righteousness and God called him His friend, because he knew God in that way. None of the current vernacular regarding faith applies to the rest of this passage. It is non-sequitur. It has no relevance whatsoever. But look, when the beauty of the Scriptures have been revealed to you, why would you want that trash? For that is all that it is; it is trash.

I think of all the poor people—I do not mean poor in the sense of financial—who have tried to cling to this bastardized definition of faith and have seen people that they prayed and prayed and prayed for die, because it was their time. And how for many, faith became shipwrecked because they could not reconcile the reality of what they experienced pursuing that belief structure with the things that, in fact, happened. No. This has nothing to do with the gift of miracles. Miracles is a gift, and they are given to prove that God gives gifts to men because He loves them. But they have been made into financial instruments to secure the finances of people who have become desperate because of their circumstances. It is a wicked thing, and we are calling it out as wicked. We are pronouncing over it, the end of it, because we speak the word that now comes in the place of that thing that asserted itself as the truth. It is not the truth. This is the truth.

Watch, and you will see these houses begin to fall. I wish I could say that was prophetic, but it is already happening. Men are falling out of the sky into garbage dumps from their private jets, and nobody is saying anything—proponents of this notion of faith. Buildings are collapsing, killing scores of people, as happened recently in Nigeria from Africa's primary proponent of this notion, and nobody is saying anything. In fact, what they are saying is, "The devil did it." Well, if the devil can do that to the primary proponents of faith, he is making a better case for believing in

him than he is in the One that they say they believe in. But they have not been warned, though they have heard these things. The problem is, when you refuse the warning, how shall you escape? Because, the warnings are the last call to get off the Titanic. If you do not, there is only one outcome. But, too many are too deeply invested to consider an alternative.

Listen, because you believed something that was wrong does not say very much about you as being wrong yourself. All that it says is, you were seeking the Lord, and to the best of what you understood at the time, you pursued what you understood was God. Many believe that. But, if you are conflicted between the reality of what you have seen and how it contradicts what you have believed, do not blame yourself—do not tell yourself you did not have enough faith. That is the double entrapment of it, because when what is spoken that is not true does, in fact, show itself not to be true, and you then are saddled with the guilt of feeling like somehow it was because of you that it did not work out, that is a scheme of the enemy to destroy you. I have known many men and women over the years, who when I met them, were full of confidence in the Lord, but also misinformed, so they presumed upon God. And I have watched as the fire slowly went out in them.

If you are hearing this tonight, or if you are hearing this on a recording, I want to say to you, you really did try. You did not lack anything. The fault was not yours. The fault was that in your youth and in your being in an uninformed state, you believed a thing that was not true, and it could never produce the result you wanted. It was not true then, and it is not true now. But chalk it up to what we have been saying—the scars on your body for having pursued the Lord. The Lord counts it precious. Do you hear me? The Lord counts it precious. It is not a demerit. You are not excluded. You have not been cast out. Your purpose still remains yours to be apprehended and finished. Come back. Come back wiser. Come back chastened. Come back to the position of knowing that God, who is your Father, never left you, never forsook you, but He was not going to play by your rules, because they were not His rules; they were yours. You believed them sincerely. You see, sincerity is not an excuse for being wrong. If God coddled you in your being wrong because you were sincere, He would confine you to the condition of being wrong. No father who loves would ever do that.

My Tamarind and I are very close, but there are times when I had to confront her on things, and she did not always see the wisdom of what I had to say, at least not in that time. Now, I have to actually try to convince her that she is free to act independently of me, because she has come to be so submitted. So, God plays the long game. Do not tie yourself to short-term visions and decide the faithfulness of God to you on the basis of such temporary, transient results. It is not so. God knows every nuance. Michael, you said it beautifully: a person is not wise enough to miss God. He knows where you are. You cannot outrun God. He will run you down, put His foot on your neck, and try to kill you. All that is how love looks.

Well, you have been more than patient and you have endured a long night. This, brethren, is the doctrine of faith. It is an elementary doctrine called faith toward God. He is the Father who, when you seek Him, you will find Him, when you search for Him with all your heart. Stand under that and you will surely find Him. This is what you hope for—you hope to find Him. Stand under that and you will surely find Him. It is the evidence—Him turning you into the likeness of Himself is the evidence that He is as He is. See, the things that are unseen are not just things that are beyond the sight of man, namely that they are in heaven. The things that are unseen will always be unseen, but you need evidence that they exist—“*the evidence of things not seen*”. The evidence of things not seen is when you bear in yourself the likeness of the invisible God, and men will see the goodness of God in your face.

When Christ, invisible, who is your life appears—how can the invisible appear? Invisible is invisible. The moment it appears, it is no longer invisible; it is the visible. The invisible can only appear in the visible. When Christ, who is your life, resides in your spirit, connects you to the Spirit of the Father, when He, the invisible, appears, He will appear wearing your face, and people will actually confuse you with Him, like they did with Jesus concerning the Father—“*If you have seen Me, you have seen My Father*” (John 14:9). Why? Because, “*the Father and I are one*” (John 10:30). How do you get to be one? “Seek Me. When you seek Me with all your heart, you will find Me; and when you find Me, I will reveal Myself to others through you.”

You are the evidence of things not seen. It is in you that the reality of what is not seen becomes seen. It is not that your dream that is out there now comes to be in here. In fact, that framing is to say the same thing twice: 1) The **substance** of what you hope for—you get, in reality, the thing

you once hoped for; and 2) the **evidence** of things that you have not yet seen. So, if the evidence comes to be the thing that you hoped for now being seen, exactly how are the two phrases different? They are not. It is saying the same things twice. It is just doubling down, as the current expression goes, on the same notion.

But they mean very different things. Substance: you stand under it, and you hope to see, because that is what you are seeking. You will hope to see God. And, “when you see Him you shall be like, for you shall see Him as He is” (cf. 1 John 3:2). When you see Him—and He intends that you see Him, by the way—when you see Him you will port His presence from the realm of the invisible into the visible. The word “port” is the word “door” in French: *la porte* - the door. You will be the door through which He comes and stands among mankind. You are the evidence of the invisible God, and He intended it to be so—you, *in Christ*. “For if you have seen Me, you have seen My Father, for the Father and I are one.” That is why we call God, Father, the same way He did. “*Our Father which art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven.*”

So be it. Selah. The matter is established. Well, under these things, may the God of grace guard your heart. May you therefore be steadfast, unmovable, always abounding in the work of the Lord. What a night!