

A Celebration of Sonship
To the Praise of the Glory of His Grace
Sam Soleyn – Session 8
October 14, 2018

Before I make the closing arguments, it is right and proper, and it is certainly my delight, to express the thanksgiving to God and to the House for all those who have participated in bringing this together. Someone said that it was obvious that there were a thousand moving parts leading to this event. And even when we are done here, it will not actually be finished for several. We have thought about how we want to speak the thanksgiving of the House, and my own personal thanksgiving, to all those who have participated. When you do that, you run the risk of ignoring or leaving out ones whose contributions have been vital. So, I thought I would give you more of an overview of the many functions that had to be performed. You will undoubtedly recognize certain people within these functions that had to be performed, and you will surely recognize yourselves as being ones who performed certain of these functions. In that regard, then, is our thanksgiving to you—to God and to you.

This started, as I mentioned, with conversations in Cape Town where the international sons were expressing a desire to be part of the greater House—to be included, to have understanding as to who their brethren were who had gone before them in some ways, and to whom were they connected. That was the germ of the idea. We had not been together since Sacramento, but at that time I do not know of any of the sons from abroad who came in. This time the motivation was supplied by the need of the sons who are international. With that, I met with certain of the fathers, who are elders in this House, and we began to discuss a vision of bringing the House together.

In pursuit of that, we began to look at the form that this might take. Thanks to Bob and Chris Petree, who made I Still Dream Foundation, a 501(c)(3) organization, available to us. They transferred that to Ambassadors of the Kingdom, and Bob Petree continues to serve on this board. It necessitated a lawyer to do all the legal paperwork relative to the transfer and the incorporation of the Ambassadors of the Kingdom, with all the appropriate legalities to fit within the framework of the existing 501(c)(3). Then, it was necessary to have a board of directors, and certain ones volunteered for that. Following that, there was a prophetic gathering to pray for

direction and to speak the wisdom of God into the planning from the very foundation, and there was a gathering together of the prophetic to pursue that.

Then, there came to be the matter of finding a place—first, to decide what city, and then what place within that city. It was determined the DFW was such a place, and so a planning group emerged out of this. (You can tell Lucy wrote this, because she left nothing out.) A working group began to shape the whole matter of finding a place and beginning the process of securing it, arranging it, organizing it, and the like. I continued to meet with and discuss these matters with the elders of the House, both individually, and from time to time, as a working group. It was in that context that we decided to charge no fee for administrations, because we wanted to be sure that we put no barrier before anyone who would desire to come. I remember the difficulty of that discussion because it changed our direction. To put it in the words of one of the sons, “You know, we have all been believing this for a long time. It is time for us to step up and make our own support be felt.” This, by the way, was a younger man. He is not one of the elders of the House. He said, “We need to own this.” Frankly, in the whole matter of funding, we have not had to ask very much for anything; and when we did, we found that the people were willing and generous. They would say sometimes say they would give so much, and they would give more without being asked. One of them said to me, “Tell me what you need.”

It has been that enthusiasm, and I am commenting here in some ways because it tells me something. It tells me that the vision has been transferred to a people. This is not Sam’s vision anymore. This is not the vision of a group of older men. This is the vision of a people, and you are owning it. In all of what you have done, whether in music, in artistry, in coming, in everything I see this willingness of a people; like when the city was being restored and the temple was being rebuilt, the people were willing for the work. I am thrilled, because it was not a task to raise the funding. The task was in getting people to follow the rules for registration. I will break with protocol here and salute Judy Gaulden publicly, because on the list it says, “Registration and working with the hotel on all aspects (Huge job!).” And with that, there was all the help with checking in.

Then, there was the matter of overseeing the whole Gathering under the fathers’ direction. We made the decision to support the travels and accommodations of most of the international sons,

so there was the matter of booking flights, communications with their fathers, international people arriving, arranging to pick them up, all of that, and there were people involved in that. I have already mentioned how willing and generously sons were to give financially. There was the necessity to find the face of this House to host this conference, and the choice was rather obvious. Then, to find the fathers who were willing to speak, and there was no sense of the sound of the hammer in the arrangements for this. Everyone was willing.

Then, the audio/visual team, all of the ones involved, Arnold and his company who have come and served us so well. And, the interface from our own House that we have had to rely on heavily to put that all together from the beginning; persons within the House who simply took the burden of it, ran with it, and did such an excellent job. There was the matter of spiritual and physical security, making sure that everyone was cared for and well-attended. True to form, of course, Michael caused us to have to exit. Then, there were those overseeing all the expressions of music and all that was needed for the musicians. Then, there were the musical artists themselves—the last of whom departed from the platform just a moment ago, Don Thomas, who came with Lavonne from Atlanta—but all aspects of that and the beauty of the diversity of what resides in the artists. We heard everything from rap to things that take us back into the understandings and emotions of where we came from on this journey—things that are still true, still resonant within us today. Overseeing all aspects of the Lord’s Supper.

As I said, when we are through here, the work will still continue for some time, because tonight there will be a final hosting of the internationals—and I will mention this—at the home of the Green’s. A million things go into that—taking care of the transportation, escorts, hosts for each international son to make sure that they were received, taken care of, and sent on their way appropriately. Interpreters during the daily meetings, and those who stuck close to the internationals, who spoke a foreign language, who teamed together to make sure that they were not just mute in the crowd. Gift baskets were prepared to continue the sense of welcome, running errands, buying wine for the celebration, tables for the children (with coloring books and activities), checking out local restaurants for all and making meal reservations, taking care of meeting rooms and the speakers while they were speaking. Even one who was willing to take out

and be called the trash lady after each session, gathering up the trash and putting it out. Easily you could see the thousand moving parts.

One of the things that struck me was how willing people of eminence were to take on the lowliest of tasks, and to do it excellently. We had one man who trains pilots for airlines being an escort, making sure that I got to my car to get to the appointments that needed to follow. People who were willing to humble themselves, become much less than they actually are, to make sure everything ran with precision. So, to all of them, if you will join me in giving a standing ovation. It is the only appropriate thing. Thank you! Thank you, all!

There is no question that this is a turning point. This is a moment in history, from which point nothing will be the same again—not in our lives personally, and not in the whole world. In Acts 2:2, it was said, “*And suddenly there came a sound from heaven, as of a rushing mighty wind,*” and it was accompanied by an appearing of the Holy Spirit in the visible form, like tongues of fire. The word for “sound” there is echo. There came to be an echoing sound from heaven, because it means that heaven is speaking. It means that the word of the Lord governing creation has never been withdrawn. But in the times of God, when the scroll is rolled out to a certain place—how many times in Scripture does it speak of, “And He took the scroll and it was written in a certain place”? He read the scroll that day in the synagogue that was in Nazareth, and He said, “*Today this Scripture is fulfilled in your hearing*” (Luke 4:21). But before that, it spoke of “in the volume of the book it is written of Me” (cf. Psalm 40:7; Hebrews 10:7). So when the time comes, where it is written in the volume of that book, “You will prepare for Me a body, and I will come in that body to do your will, O God. And I will take away the type and shadow, and I will replace it with the substantive reality” (cf. Hebrews 10:5-9).

Until the times come, of which God spoke long ages past, there are place holders that are types and shadows. But if you do not know the reality, you will choreograph your thinking about God to the dance of religion, and religion loves the mystery because it does not allow it to be held accountable. In a mystery, everyone can decide what the mystery means. And if you have enough people agreeing with you that *that* is what the mystery means, then you become the custodian of the mystery—of what the mystery means. But when the reality comes, it empties the type and shadow of its value, and it leaves people who built what they built upon the type and

shadow in a place of emptiness. Because when the reality comes, it comes in such a way, as God always intended it, that you can enter it, you can possess it, and no longer must you be part of the franchise of the type and shadow. That is what is happening today.

The turmoil in religion today is the result of a people who now have been given the revelation of the hidden things. Those who would take you back to the mystery as the basis of their validity are finding they no longer have a grip on the people. And, when they use the type and shadow as a type of entrapping hegemony, all manner of abuses flourish in darkness. The people could not get loose from it because they equated *that* with God. Their choice, as they perceived it was: If I give up that—as abusive as it is, as exploitive as it is—if I give it up, I am giving up God. What is changing now is that a people are walking in the light of revelation and discovering God’s original intent, and you cannot enslave them anymore. These sounds are starting a revolution of breaking out from, so that you may return unto. That is the power of what is being released in the earth today.

When you discover that before you were in your mother’s womb, when you discover that before the worlds were formed, God designated *you* to be a carrier of the glory of His nature and presence in the earth, when you discover *that*, together with the animation of the giftings of God within you, which He placed there to accomplish that, who can enslave you again? You now are in what is described in the Scriptures as, “*the glorious liberty of the sons of God*” (Romans 8:21). The whole earth has been waiting for its redemption under the rule of the sons of God. God constructed the creation to enable *you* to function in this sacred calling to carry the presence of God in creation as the reflection of the invisible God!

In this, you come to Mount Zion. In this, you come to the general assembly and church of the firstborn, and you come in a condition described in the Scriptures as, “*the spirits of just men made perfect*” (cf. Hebrews 12:22-24). Perfection does not mean sinless. It means that when the measure of the standard of Christ—that staff that came from the stump of Jesse, that measuring rod—when that is applied to your life, you are not found wanting. It is your authority. You carry the rod of His authority. For you, it measures you. But in your hand, it is a scepter of the Kingdom. It is that which speaks of your authority. And, you are not illegitimate. You are not begging for a place. You are not hoping to have a purpose. You *are* the purpose of God

manifested in the earth. When you speak, heaven authenticates it, because the word will resonate in the hearts of those who hear you, whose interests are in the things of God, and you are disclosed as wise, because His wisdom is your staff and your scepter.

Along the way, there were two gospels. Last night, when I spoke of faith... I suppose that in the life of Jesus, the most offensive thing to Him were those who claimed to speak for God, but did not know God—the moneychangers, who turned the house of prayer into a den of thieves. I cannot compromise this sound, because everything in me resists this falsehood. Not in regards to specific persons, but some have identified themselves so thoroughly with these falsehoods that they are indistinguishable from them. You, yourselves, will make the connections in your own heads to such persons.

When Jesus went into what was in that time considered the House of God, the type and shadow of what we are today, His anger at the moneychangers could not be concealed, because the vagabonds and rascals had occupied His Father’s House. I am using language here that is much milder than He used. I hope to develop the courage to say the language that He did, but I think I am getting a good start on it. It is a spirit. It is the spirit that would invade the House of God to take what is holy and to pervert it, because the enemy loves to display his triumph over that which God owns. He is not interested in what he can own. He wants to turn a bride into a harlot, because that is the only concept he has of relationship. He hollows out everything. This is the definition of evil. As Corbett told us, he even has moved to corrupt human DNA. But when you see his corruption, it is your privilege and your duty to step on its head, to grant it no quarter. That was a true word spoken among us—“Grant it no quarter.”

The Prince of Peace is *not* the Prince of Peace because He negotiates with the enemy. Peace, as in His name, *Sar Shalom*—Prince of Peace—that means to destroy the authority that establishes disorder. It is a Roman term originating in the Roman army—the term, pacification. It meant to obliterate the opposition, to render it incapable of resisting you. The Son of God was revealed for just such a purpose. What was that purpose? To destroy the works of the devil. Now, I am not wrestling with flesh and blood, but I am contending fiercely on behalf of the King against that which has invaded the House of God and polluted the thinking of God’s people.

The people are precious to God, but the invasion by the enemy is not permissible. When we speak, it is with these uncompromising terms, because we are not speaking in opposition to any human being. We would that all men would come to the knowledge of Christ and grow up into maturity, to take their places, because it is the destiny of every person. They were put here to carry the presence of God. So where the enemy has entrapped them and enmeshed them, and where that entrapment and enmeshing has worked not only to pervert them, but to pervert others, then we cannot make an uncertain sound. We have to sound the alarm in a way that is uncompromising, and that sound from heaven shakes the foundations of these conceits that have been conceived against the knowledge of God. Now obviously, God does not give such tasks to children or the immature, because they are incapable of distinguishing between the holy and the profane, between the valuable and trash. You have come to Mount Zion, come to that high elevation in God, at a point in time where it is the intention of God to reveal in creation that which He swore to do—He swore to Himself to do it—before He made you. So, you were made to carry these purposes.

I want to step back for a moment into the certainty of who you are. In this, I hope to summarize everything that I have said. These promises are not accidental. The things I am telling you are what the Scriptures are based upon. We settled for something far less. We settled for a gospel that began with and continues to emphasize the fact that man was lost. Our whole motivational piece for this gospel is that you were lost, and Christ came to die for you because it was necessary, and He offers you salvation, which is described as going to heaven when you die. What has been called the gospel of salvation is not a description of salvation. It speaks only of a result that comes because of salvation—one result of many, and not even the greatest result. Do you understand? Going to heaven when you die is good news considering the alternative, but that is not the gospel of salvation. The gospel of salvation is this: It is how God rescued you from the control of the evil one to put you into the propitiation of Christ, that you might carry His glory in the earth. That is the salvation. It is a salvation of your soul from the errant ways that take you away from the purposes of God for which you were created. Salvation is inextricable from—cannot be extracted from or cannot be separated from—reconciliation.

There has been an emphasis on coming to Jesus in a previous time. But what happens after a people have come to Jesus? So, there was a time when we were fishers of men. But—and this was true even in the New Testament—once people were rescued out of the kingdom of darkness, they were then introduced to the kingdom of light and to the rule of the Son of God. Then, they were introduced to the order of His Kingdom, by which they could throw off the former ways, entirely. So much so, that they could not even remember when they were once captives in the kingdom of darkness; and the enemy would not be able to create a double-mindedness in them, so that they could go forward into the true purposes for which they were rescued out of the kingdom of darkness. Now, in this day, the sound relative to the Kingdom of God is a fuller, more complete sound, but the gospel was always how God has translated us—took us up and through an invisible process called translation. You could not see them when they moved through the veil, because it was a journey through the heavens, from one place to another, from an earthly location to a heavenly one. God has translated us from the powers of darkness into the Kingdom of the Son of God.

But, in keeping with the gospel rooted in fear, by the time of the Reformation, the emphasis continued to be, essentially, a derivative of the Roman gospel, which was that the Kingdom of Heaven is heaven itself, and access to heaven was granted to Peter to determine. In the statement, “*I will give you the keys of the kingdom of heaven*” (Matthew 16:19), God purportedly gave to Peter the golden keys to unlock heaven to you. Now, as one of the popes famously said—Pope Leo X—“Since God has given us the papacy, let us enjoy it.” The abuses of religion came about because people were afraid of being excluded from heaven when they died. They sold indulgences to permit even the dead to come in after the fact, kind of an *ex post facto* redemption. And that has been the mindsets of people for all these centuries, beginning in the third century.

But all along, there were these free radicals who had something else to say. And, of course, they were routinely arrested and executed, because when you have power, you silence the opposition. But the gospel never departed from the earth. And today, that which opposed the truth is being disclosed for all of its putrid, internal decay, to the scorn and wrath of nations. Every unholy offspring has followed in some variation of the same path. It had to come to its fullness. But in

all of it, there has always been a people, God’s people, looking for a city whose founder and builder is God (cf. Hebrews 11:10).

Throughout all of human history, there has always been this duality. Those who followed the line of Melchizedek, and those who followed more the line of the decay that came out of Adam. The two of them are destined to have a confrontation at the end of the age. Now, I do not want to pick a fight with anybody, but when I signed up, I signed up to be part of the fight. I do not like to fight. But, I used to tell Nick when he was a kid: “Do not fight. But if you have to, take out your opponent as quickly as you can. Take him out quickly.” These things are coming to their apogees, they are reaching their highest points, because we had and we have an enemy.

This gospel—what I am teaching, what we are teaching now—would be the thing everybody had always known, but for this *other* thing. So now, the difficulty is to unwind the thinking of the people of God from every remaining remnant of that contamination. So what I am trying to do is explain what the Scriptures are foundationed upon, and not just the Scriptures themselves, because when you see what the Scriptures are foundationed upon, the Scriptures cannot keep from being exposed in the fashion of these foundations. Scriptures were written about things that existed before the Scriptures were written. Can you hear what I am saying? I mean, anybody should know that, you would think. But if we refer to the Scriptures without reference to that which preceded the writing of the Scriptures, then they are just a book of verses that we can extract to ease the pain.

There were things before. Creation was established because of what was before. Everything that was before heaven and earth, refers to God—refers to who He is. Creation was brought into existence to host divine intentions. I remember when I was talking, I think I was with Peter and Charlotte down in Cape Town, when I stood in the pulpit and I said, “I want to read you this Scripture: *‘In the beginning, God created the heavens and the earth’* (Genesis 1:1).” And then I paused, and I said, “Why?” Because we begin there and we just assume, “In the beginning God created the heavens and the earth. He is God. He can create whatever He wants to.” That is to assume random creation. He just felt like it. He had a week to kill. (David, your humor is rubbing off on me.) God created the heavens and the earth to host His intentions—the intentions that

were in Him *before* He created the heavens and the earth. That is the foundations on which the Scriptures set.

Do you know...? And many of you have been listening to me over time. Some of you say that you listen to me because I have a soothing voice, and it puts you to sleep. I will take that. Lanny, I am not proud. In fact, some of you have been playing it to your children when they have insomnia. I am happy for them to hear that, too. *“In the beginning God created the heavens and the earth”* because they needed to be created to host this: The Lamb of God was slain from the foundations of the earth. Some of you have heard me teach these things, so I am not going to go into an elaborate setup of this, because I want to get to how all of this was formed into a covenant, which is the foundation on which the Scriptures sit, which is your guarantee that the things you are learning, the things you are hearing, the things you know, they can never pass away.

These truths that you are hearing were designed to reshape your conscious thought about everything. And when you do, heaven opens—like tumblers in a lock, the lock opens, the gate swings open—and you see yourself clothed in the majesty of God. We hear these things—*“You are gods”* (Psalm 82:6)—and even though I explained it to you, we still have trouble in our minds stepping up. Why? Because, we still think, “No way! That cannot be for me. I remembered when I sinned in this, that, or the other fashion.” But provision was made for what you did, so that you could come back to this. This is simple risk-management, because what you were created for so vastly exceeds in glory the cost to restore you, that the risk was worth it. And, you do not have to go around feeling, “Oh, poor me! Because, look at what God did for me. How could I not do something for Him?” That is religion in its purest form. What can I throw at the altar of this god I have constructed—not a father, but this god I have constructed—to appease him, so he would not just flick me off as a speck of dust into the oblivion from which I came? This is the craft of Satan. This is one who wished he was you.

The Lamb was slain from the foundations of the earth. Why? What does that mean? It means that a price was paid. Ask the Lamb. That price is the ultimate price that could be required, and the price was paid. But for a price to be paid, there has to be an agreement in place, unless you just like to give up your life. Who required the payment of the price? Well, that is one party to this

agreement. We know the other party to the agreement, because He paid the price. What were they agreeing to that required this price? That is propitiation. One, being what He is, knowing what He was about to create, but knowing that the thing He was about to create involved a certain risk, because the thing had to be sentient—the thing had to be able to make decisions for which it was fully accountable. It could not be an automation. Otherwise, it is just an object. To carry the glory of God is a choice that man must make, but he was given the opportunity to make that choice by the way God made him. But, you cannot step out of that choice and come back into that choice, once you decide to step out, because stepping out of it disqualifies you, because you become alien—separated, apart, distinct. You had to have that right, though, because in carrying the glory of God, you had to agree that *that* was the purpose of your life. Among all the other choices, this is what my life is about. So, you had to be able to choose. But the risk of choice is that you will choose, as in *Indiana Jones and the Last Crusade*, poorly—for those of you who saw that movie. This risk is that you would choose poorly. And Adam apparently was the last crusader, because he chose poorly. But to bring him back, an agreement was struck.

Now, this agreement was struck before man had being. Why? The earth had not been created yet, so the dust of the ground from which his form would be extracted was not even available yet. So, who was there, present, when this agreement was made? God and God: the One who would demand, and the One who would grant satisfaction and fulfillment—God and God. Why, exactly, did it require blood? Well, Hebrews tells us that. It says that He was made a little lower than the angels, which is to be made as man, for the purpose of redemption. The only reason that Jesus was made in the form of man was for the purpose of redemption. It says this:

Hebrews 1:13-14 NKJV

But to which of the angels has He ever said:

*“Sit at My right hand,
Till I make Your enemies Your footstool”?*

¹⁴Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

That is not the Scripture I was looking for. It says that He was made a little lower than the angels because of redemption. Yes, verse 9 of chapter 2:

Hebrews 2:9-11 NKJV

But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone.

¹⁰ For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. ¹¹ For both He who sanctifies and those who are being sanctified [That would be us.] are all of one, for which reason He is not ashamed to call them brethren.

There is still one other verse—verse 14:

Hebrews 2:14-16 NKJV

¹⁴ Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death [the shedding of His blood] He might destroy him [Satan] who had the power of death, that is, the devil, ¹⁵ and release those who through fear of death were all their lifetime subject to bondage. ¹⁶ For indeed He does not give aid to angels [Jesus did not die for angels—that is the context. He gave aid to us in the form of His death. He did not give aid to angels,], but He does give aid to the seed of Abraham.

You notice, again, it is not seeds of Abraham, as in reference to the Jews as a whole, but the seed of Abraham. I did not make that distinction. That distinction is specifically made in Galatians 3:16—“Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Christ.” So, He gives this kind of aid, the aid of blood, to the Seed of Abraham, because we are meant to be included in Christ.

Hebrews 2:17(a) NKJV

¹⁷ Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God,

It is explaining why the Lamb was slain; why it was considered a lamb; why is the requirement of blood. Because, this is how God made His brethren. This is what God conceived of in the way He would execute the making of those who would become, *in Christ*, the sons of God. So, that is why He required blood, because they would have flesh and blood. He would come in that fashion, and in this:

Hebrews 2:17-18 NKJV

*¹⁷ Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make **propitiation** [that word] for the sins of the people. ¹⁸ For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.*

This is the lovely nature of the Scriptures. There were things underneath the Scriptures, which I am explaining to you, that are now spoken of in the Scriptures. Now, what am I saying? I am saying: Everything created, heaven and earth, has an expiration date. There will come to be an end of time, the earth will pass away, the heavens will be rolled up as a scroll, but what remains? God. God remains. Why is that important? Because your promises did not come into existence *after* the heavens and the earth were created; they were established *before*. You cannot be moved out of these things. You can only choose the extent to which these things apply to you, but you cannot modify the intentions of God. They are as deep as the deep. They are ageless. They are timeless. They are not limited to any particular epoch of human history, or any epoch at all. These are the unsearchable riches of His grace. This is God put on display in creation, not just in the physical creation, but in His intentions as they take root and vest in your person. That is why heaven and earth would pass away, but His word cannot pass away. That is what it means.

It is not about the Book. It is about who He is. The Book is the expression of who He is. There are things underneath the Bible, of which the Bible speaks. You could understand why Paul would say, “*Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord*” (1 Corinthians 15:58), because it is impossible for your life to be futile. It is impossible! When it says that—“You have not come to the mountain that smokes and shakes, but you have come to the heavenly Jerusalem.

You have come to Mount Zion. You have come to the place where the spirits of just men are made perfect.” (cf. Hebrews 12:18-25)—it is talking about reconciliation to God. It is talking about discovering yourself in the deep. It is talking about that which cannot change, that which is forever and ever. There may come age upon age, but they will all come out of God to serve the purposes of those who are *in Christ*.

This is the mirror I wish to hold up to you and say, “Look! Look and see! Behold, how good and excellent God is! Taste and see the goodness of God!” Who is going to capture you again? Who is going to lead you again by fables, by trinkets, and tawdry offerings that appeal to the instability of the soul? You are never going to be like that again. Listen, God had to expose the propensity of your soul to be in control, and the best way to do it is to have you follow after a form of God that you still are in control of. He did mean it when He said, “You shall have no other gods before Me.” And in fact, He did mean it when He said, “Do not make for yourselves any graven image,” even if the image looks like the best god you can think up. We have all been there and done that.

I do not think anybody in the Church of Christ would even want to hear that I used to be in the Church of Christ. They would think, “No way! He is so far from any of that,” just like Paul became the scourge of the Jews, when he was the primary proponent of Judaism. Now, he did not have any measure of arrogance toward the Jews. He actually said to God, “If it would save them, I would offer my own life for my brethren” (cf. Romans 9:3). So that is his attitude. I am simply referencing my own depth of departure from the ways of God, and I was not the only one. But, sometimes you have to know what it is *not*, before you are qualified to receive the knowledge of what it is, because what comes with it is an appetite, a yearning, for what is true.

If you can survive the fury of the fire of your trials, if anything of you is left after that, *that* is what God calls precious. It has been refined by fire, and what is left, the fire cannot avail against it. But usually, when you are reduced to your barest essence through this process of refinement, you do not value what is left, because you value the volume of what you used to be. You value all the superfluity—that is actually a real word. I was thinking about “embiggening,” which I found out some of you watch Homer Simpson, the only way you could have known that word.

We like all the ways that we were large, back then. We do, because our greatness was by comparison to others and our value was as was determined by others. But God, when He applied the fire, shrunk you down. I read somewhere that on average, they have to crush and refine five tons of ore, of rock, to get one ounce of gold, so it tells you what is precious in relationship to what is not. What is left of you now is what God considers precious, so offer that and watch what He does with precious things. He makes them holy. He sanctifies them. He stretches them out, presses them out, to carry His presence. And then, it is His pleasure to fill what He has procured through the process of refinement.

Lanny, I loved what you said last night when the Lord told you, “I did this to you.” What a bold statement. How that cost you. How that must have assaulted your senses as you laid ahold of it to process it. But I know you, and I know the reality of that that has been worked in your life. And I use that to say to any of you who feel like, “I have been depleted from everything that I once had, thought of, was important, or trusted in.” Any of you who might be in that position today, I am saying, “God did it to you”—using the language of what God spoke to Lanny, because He is no respecter of persons. If He would do it to Lanny, I promise you, He would do it to you. Because Lanny lived in the veil of avoidance. He could be as quiet as a mouse so that nobody bothered him, because the consequences were immediate, stark, and painful. If God found him in his quietness and did that to him, He is not going to have any difficulty finding the rest of us to do that to us. But because I know what God has done with what He has refined, I am here to tell you: This is the truth. It works.

So, before He created the heavens and the earth, He made an agreement to save man. And, He explained the reason for blood by signifying that the very life of man was contained in the blood—his very existence, the only thing he is sure of that he has in terms of his existence, is symbolized by blood. *That thing* He required of the Son, who would come to be the redemption, to be the propitiation, the covering that encloses those who are the objects of His desire. So, what does that tell us existed, then, before the foundations of the world? There was a covenant that existed before the foundations of the world. The covenant was not for the benefit of God; the covenant was for the benefit of those He was going to bring into being.

A Celebration of Sonship – Sam Soleyn, Session 8

The way this covenant, then, was established was so that God would not, could not, lessen the standard of who He is in order to achieve the result of having Son. So, He had to come and give all that would be required that God would accept as the basis of the inclusion of the sons back into the Son—the definition of propitiation. God, as Father, chose to create man; and in the same deep, the person of God as Father required that God also be Son. I used the analogy the first night of how Lucy is all these different people within the one unit of a person. So, God, vis-à-vis Son, is Father; God as Son, vis-à-vis Father, is Son. And, they are totally different roles. As Father, He is protector, provider, covering—everything that the Son can totally depend on Him. And, God as Son teaches us how to totally trust the Father. These manifestations of God are not for God’s benefit. It was in anticipation of those He would create.

Before God was known as Father, and Son, and Spirit, God was known as the deep, the water, and the Spirit, and we explained that earlier on. So when Jesus returned to God, He returned as the vital Word of God, typified in the precreation existence as the water. By the way, just to take this one step further, when there was a firmament in the midst of the waters, to divide the waters from the waters, the firmament was called heaven. It says that—not the sky, but heaven. In passages like the book of Ezekiel, we see that when the firmament is open, they are standing right underneath the throne of God. Look it up. So, if you say that the firmament is just heaven, just looking up into the sky where the planets are, you do not have an adequate description of the heavens.

As Corbett or Michael pointed out yesterday—the symphony of sounds, and not a discordant note—one of them pointed out that in the heavens above, that God for six days was creating the heavens. He just did not tell us what He was putting there, because it says, “*For in six days the LORD made the heavens and the earth*” (Exodus 20:11); that was in reference to Genesis, chapter two. For our purposes, in the explaining of creation, He told us what He created below the firmament, but other Scriptures reveal to us what He was doing for six days in the heavens. For example, we know He created the throne of God and put it in the highest of the heavens. We know He created in the heavens, circles of authority, putting the Son, His representative in creation, in the center circle on the throne. Which symbolizes what? That in all of creation, in heaven and on earth, He has all authority. Did He claim that at any point? Sure. He said, “*All*

authority has been given to Me in heaven and on earth” (Matthew 28:18). How do I know? Because, He was put there. At what point was all authority in heaven and on earth given to Him? When He was put there. In creation, when God created the heavens, He put the representation of Himself, known as Son, in heaven in those six days.

I wonder, if while He was creating — and I suspect it is probably so, because the nature of what we see God doing as the Creator is He does not put you there first, and then figure out how to attend you while you are there. For example, He does not make birds before He made trees for them to land on; otherwise, birds would have been flying in the open firmament of heaven for four days before there was a tree in sight. I just wonder if, while He was creating the representation on the earth of Adam, if that is not the same instant in which the Son came out of God, into heaven, and sat upon the throne? I would suspect, given the symmetry of God, that it was like that. But the point is, He put the throne there to symbolize the authority of the deep moving into creation.

By the way, the throne is not a fixture of heaven, because the throne, the symbol of His authority, is the property of the Son. So, wherever the Son is, the throne will migrate. I read that somewhere. When the Son comes, what comes with Him? The throne—to signify the authority of God in all things (cf. Mathew 25:31). Here, I am just doing a bit of freewheeling painting. I love some of these paintings, abstracts, where the artist just goes for it. This is stuff I see when I am just kind of sitting there and seeing.

So above the firmament, He put waters; and below the firmament, He put waters. We know what the waters are that He put below the firmament. He gathered them together, and He called them seas. They also were gathered as lakes and rivers—four great rivers flowed out of Eden: Tigris, Euphrates, Gihon, and Pishon. The earth was well-attended with that which sustained human life. What did the waters look like when they were placed in heaven? Because, He separated the waters from the waters—there were waters above the firmament, separated from the waters below the firmament (cf. Genesis 1:6-8). We know what the waters below the firmament are: physical things upon which, not only human life depends, but every aspect of the earth’s functionality depends on water. What do the waters look like above the firmament?

Well, we do know that there is a connection between how the waters are identified in heaven and what the Word is, because in the process of restoring one to God, a person has to be washed by the water of the word. And, one is born again by water and the Spirit. What is that water? Again, when it says—*“Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word...”* (Ephesians 5:25-26)—ask yourselves this question: What is the primary purpose of water in the earth? To cleanse, to restore, to renew. How are you clean from your consciences? By the word—*“You are already clean because of the word which I have spoken to you”* (John 15:3). What resets your mindset from the control of your enemy? The word you that hear from heaven. Not just any word, but the word when the scroll is rolled out, because that word is the very symbol of the water that existed in God, the knowledge of God. In fact, in the earth, it is said, the knowledge of God (the word of God) will cover the earth like the waters cover the sea (cf. Habakkuk 2:14). These are the secret things of the Most High God. You are ready to hear, to receive, to have, to own, the secrets of heaven. It is time, and everything you have gone through was preparatory for this.

So, there was a covenant that God made with God. God chose to become Son, with the anticipation of coming into time and space as the One carrying blood, made in the form of His brethren, for the purpose of redemption. And in the fullness of time, He would offer His blood. That is why the Ark of the Covenant, that actually represents Him, was covered with blood. We spoke about that at the Lord’s Supper this morning. So as you come back to these things, you understand what now is being spoken in Hebrews, chapter 6. I will move to that, and I will move to the conclusion. I will start reading from verse 13 in just a moment, but allow me to set it up, because I was doing a bit of freestyle there for a moment, and I hope you were not lost in it; I hope that it will be a blessing in times to come. But, we will come back to the central theme of the covenant.

God made a covenant, not to benefit Himself, but to provide for the salvation, the inclusion in the propitiation, that we might be regarded as the sons of God. God made that covenant, then, with Himself on behalf of those who would come. He knew what He was about to do, so He made it,

set it up, on behalf of those who would come. (I better quickly sum this up.) He gave the promise of that covenant on the earth to a man called, Abraham. (Here, I am deciding which way to go with this.) When you make a covenant, the benefit of which is not for you, you have constructed what is called a third-party beneficiary covenant, which is to say, you entered into the covenant intending to benefit someone other than yourself, a third-party beneficiary. Like, when a husband and wife are married and have an estate, the third-party beneficiaries of their marital covenant are called their heirs, their children. What do the children have to do to be the heirs, to earn the estate? Just show up. By the existing covenant, they are the beneficial heirs.

God, knowing He was going to make man, established a covenant with Himself for *this* third-party beneficiary. Before the beneficial heirs arrive, and when the estate is fully vested—when there is an existing estate to be conveyed—in anticipation of the beneficial heirs, the estate is carried as a promise to the beneficial heirs. So, it was not a covenant God was making with Abraham. God did make a covenant with Abraham, but not this covenant. He gave Abraham a promise, deriving as a pendant from the prior existing covenant. Abraham was to be the beneficial heir of the specific covenant God made with God, so that is why it would refer to what Abraham had, as a promise. Interestingly, He chose a man whose name was “father.” It just happened to be so, right? Abram – exalted father. But, He renamed him to signify the breadth and scope of the covenant, Abraham. That is what these things mean. They are not just stories in the Bible; they are that subtext, the thing below the surface.

Hebrews 6:13-16 NKJV

¹³For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, [Why? Because Abraham was not present.] ¹⁴saying, “Surely blessing I will bless you, and multiplying I will multiply you.” ¹⁵And so, after he had patiently endured, he obtained the promise. ¹⁶For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute.

By the way, when I read and seem to start saying something, and then I correct myself, that is because I am hearing a different version of the Bible than the one that I am familiar with. Here, I happen to be reading the New King James; normally, I read the NIV. So, there are ways that

things are said, and I have to come back and read it differently. I know these things by heart, but if I am reading them, it is confusing to me. So, I am not dyslexic. I am just double-minded.

Hebrews 6:16-20 NKJV

¹⁶ For men indeed swear by the greater, and an oath for confirmation is for them an end of all dispute. ¹⁷ Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, ¹⁸ that by two immutable things [two unchangeable things], in which it is impossible for God to lie, we might have strong consolation [that is, we might be greatly encouraged], who have fled for refuge to lay hold of the hope set before us.

¹⁹ This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, ²⁰ where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.

So, when Jesus came into creation and died, He died according to this promise, this covenant, that was established. His was not just an accidental death; it was an intentional death. Because He was a participant in this covenant, He is also a partaker in the rights of the covenant. He has certain things He can confer to the beneficial heirs. For example, He has the right to include you in Himself. He gets to select that. That is all written up in His Last Will and Testament, called the New Testament, which became effective, as covenants do, as Wills and Testaments do, when you die. The death of Jesus was the event that triggered the incidences of His Will and Testament. So, the Will of Jesus Christ is now in effect because He died. Everything He got before the creation of the world, everything He bargained for, everything that is His right, contained in this covenant, is now in effect because He died. Hebrews goes on to say that. I am running out of time. Read the book of Hebrews. It is a wonderful book, as you well know.

Now, because it is in effect, but He is in heaven, how do we lay ahold of these promises? Again, think of it as no different from a Will. Whenever someone names you in a Will and then dies, so that now they do not need what is in the Will anymore—what is in the estate anymore—it becomes, now, available to you. How do you get it? Well, you would have already shown up; he would have named you in the Will. But how does it come from His estate to your presence? How

does it become your asset? How is it transferred from His estate, and now becomes your possession? You have to have an executor.

The executor must know the content of the estate, must know the intention of the settler of the estate, and must know who the beneficiaries are. So, the delivery person of that which belongs to Christ is faithful to transfer it to you, so that it comes out of the estate of Christ, which was established by covenant between God and God. This is the subject of Scripture. How does it migrate from this immutable place without changing its immutable form when it lands in you? Because the estate does not change what it contains, what it is like; the quality of the gift does not change in the transfer. I am trying to tell you something here. I am trying to say to you, that which was sworn between God and God has remained unchanged even as it has been transferred to you.

I would suggest that the most valuable thing in your estate is *this*. Of everything you have, of everything you possess, all of which will pass away, but *this* thing that was formed in covenant before the foundations of the earth, that at once resided entirely in the estate of the Lord Jesus Christ, upon His death and through the executive action of the Holy Spirit, has moved from His estate into your estate. It is yours, and it does not change its quality. It does not degrade. Whatever God promised to the Son has moved by the Will of the Son, through the Holy Spirit, in its entirety and is now settling in you. Amen! Yes! You shall not be moved.

Who can separate us from the love of God *in Christ Jesus*? Shall trouble, fire, nakedness, sword, depravation? No! In all these things we are more than conquerors through Him who has loved us. For I am persuaded that neither height, nor depth, nor angels, nor principalities, nor things present, nor things to come shall separate us from the love of God which is *in Christ Jesus*. Whoever thought that the dry, mundane language of testamentary law could have such power to confer on you, the beneficial heirs, the intentions of God. These are the things the Scriptures speak of, but they come out of the deep. They are forever. They are unchanging.

And, they change you into conformity with it, so that what you have and who you are, are perfectly compatible and you cannot be ever discovered as a fraud. Every time we are raised up to some measure, what does the enemy tell us? “You are a fraud. You will be found out.” Does

God know that the likelihood is that he would try to deceive us that way? Sure. What remedial action does He take to make sure that that does not prevail against us? He takes you through the refining fire, so that what remains cannot be shaken. Everything that can be shaken is shaken, so that that which cannot be shaken may remain. The Kingdom of Heaven is not here or there; behold, the Kingdom of Heaven is in you. And it cannot be shaken because you have been refined so that who you are and what you carry are perfectly compatible, and you are no fraud. You cannot be discovered as a fraud because you are not. He has seen to it that His process has worked in you so that who you are and what you are, are inseparable. Amen.

How do you end? Well, what evidence do you have that this transfer has taken place—this transfer of the estate from eternal into the temporal, but retaining the quality of the eternal? What evidence do you have that that is so? That is why he said, “For you have been given as a down payment, the Holy Spirit” (cf. 2 Corinthians 1:22, 5:5; Ephesians 1:13-14). You cannot get it all now, but all that you need, because you cannot contain it all now. And, it is not just all for now. You are timeless. You are ageless. The man of God remains because he is *in Christ*. When Christ passes away, you will, because you are hidden with God *in Christ*. And if He dies, you will die. But He did that once, and He cannot die again; and you are *in Him*, so you cannot die. I read that: “If you live in Me and you believe in Me, you are as I am: timeless, ageless” (cf. John 11:26). When the heavens and the earth pass away, you will yet abide. This is the knowledge that overcomes even death.

You have been given the Holy Spirit as a down payment. And all the gifts of God out of this estate that are necessary for you now—every bit of it, everything that relates to life and godliness, every aspect of your need—the Holy Spirit is faithful to give. He was trusted. In fact, sometimes the word for the executor is the word, trustee. He was trusted because He knows the intentions of God, He knows your need, He know who God made you to be, He knows who you were in the mind of God before you were in your mother’s womb, so He does not just come and back up a loading truck to your front door and dump it all out, because you would not have room for it. And most of it you would not know what is; you would call it “manna”—“What is it?” Soon enough, I could see some of the brethren having a garage sale or renting storage sheds. I am just free-wheeling here now.

So, the Holy Spirit has made sure that you will have, in the moment you need it, from this divine estate, everything you need for life and godliness. There is nothing insufficient. In all that time, when you thought you could not take another step, and suddenly you could, you got a portion of your estate. It will never fail you. It cannot pass away. It cannot degrade. Why? Because it is the eternal, in time. It is not even from heaven. It is from the deep. It is from before there was heaven. It is from before there was the earth. It cannot pass away. The Holy Spirit did not just deliver it to you, He came and stayed. It is like the UPS guy coming, depositing your package, and deciding to move into your house. You have your own internal delivery system called the Holy Spirit, concerning whom Jesus said, “I will send you the Comforter, who is the Holy Spirit. He will give you what is in the estate already for you, when you need it. In that capacity, I will never leave you. I will never abandon you.” Can you hear me? “I will not leave you. I will not abandon you.” What does that mean? He means that, “I will supply you with My presence for everything necessary for this life and for your relationship with God.”

This is the inheritance. An inheritance cannot be given to a slave. That is why Ishmael was not the inheritor of the covenant, because before he was Abraham’s son, he was already Abraham’s slave. Angels are slaves. They were created to serve; that is their operational function. They are slaves to the sons of God. They were given choice as to whether they would or not, and some chose poorly, but they are slaves. You are the sons of God, and therefore, you are the heirs of God. I swear to God that is true. Amen. So be it.

I commend you to God and to the word of His grace, that is able to build you up and to establish you among the sanctified. Behold, there is a sound from heaven and a people are responding. God bless you all.