

We are continuing to look at this great multitude, drawn from every tribe, tongue, language, and nation, gathered before the throne, that countless number that is represented by the 144,000.

Then one of the elders answered [or asked me the following question], saying to me, “Who are these arrayed in white robes, and where did they come from?” (Revelation 7:13 NKJV, comments added in brackets]

Now, just a word of caution: If the Lord ever asks you any question about any matter, do not pretend you know anything. Humble yourself before the Lord, and He will give you revelation. John is fully apprised of this principle, so he does not offer an answer. He knew that he was about to be shown something, so he said:

And I said to him, “Sir, you know” (Revelation 7:14a).

And certainly, the answer came.

So he said to me, “These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb” (Revelation 7:14b).

The word there, “to come out of,” is the Greek term *erchomai*,¹ and it literally means to appear, to emerge, to enter, to fall out, to grow out of, to pass. It is a derivative of two Greek words, and it may be applied either literally or figuratively: such as either observing some people who have actually progressed from one state to another; or, figuratively, as in the case that is being used here, to have emerged out of, to have endured, to have ascended, to have survived in the way that the great tribulation was designed to weed out and cause a certain group to remain.

Anyone who thinks that you are simply going to “give man your hand, give God your heart,” as one famous preacher used to say, “and join the church of your choice,” anyone who thinks that

¹ See *erchomai*, Strong’s Greek 2064 - <https://biblehub.com/greek/2064.htm>

that is actually what salvation is, is clueless about what the Scriptures are talking about. When man sinned, you see, God had already prepared the salvation of mankind by allowing the Lamb to be slain. The dilemma that was presented—but since God foreknew it, it was not a dilemma to God, but it would be a dilemma to us—was this: You have created man to carry Your image and likeness in the earth, if Hebrews 1:1-3 can be believed. Which is a different message altogether from the typical evangelical gospel which I just talked about, “Give me your hand, give God your heart, and join the church of your choice. Turn around and do some good works. Get people to come in and wait till you go to heaven when you die.” There is no comprehension of a prior intent.

Why did God create man in the first place? According to that gospel, there is no prior purpose for the creation of man; man just happened to be created. And since he sinned, God had a responsibility or even a desire to just save him. But why didn't God avoid the whole matter by simply not creating man? No, no, no. God planned to save him because the purpose for which He created him was worth the price of saving him. So the gospel is not about going to heaven when you die. Yes, we do go to heaven when we die, but that is neither the beginning nor the conclusion of the gospel. That is a statement of an outcome, but it is neither the principal purpose nor the principal object.

So why did God create man? God created man to carry the glory of God. Which is to say, it is the manner in which the invisible God might demonstrate who He is through a visible agent, and that visible agent was created and labeled “son.” Adam was the son of God.² Now you have heard me preach this many times. God knew the end from the beginning, so before He created man, He provided for his salvation. What I am driving at here is to show you why there has to be a great tribulation, and why we cannot escape it. It was designed to produce a result that is absolutely consistent with the original intent. That is what I am doing.

Those who would sidestep the great tribulation can only focus on going to heaven when you die, and that is the appeal of this rapture nonsense to them. Heaven is the final destination; it is the be all and end all. Well, that is rubbish. You could not possibly have a serious knowledge of the Scriptures and conclude that. I am not speaking against going to heaven when you die, but I am

All Scripture quotations are from the NKJV Bible, unless otherwise noted.

² See Luke 3:38: “...*the son* of Enosh, *the son* of Seth, *the son* of Adam, *the son* of God.”

surely speaking against that as the prime intent of God. Among other things, why is He coming back? If going to heaven when you die is the objective, why doesn't He cut off the point at which people are born in the earth, and then let people matriculate up through their life spans to heaven when they die and close the age, close the chapter?

How convenient it is that these people no longer preach about the return of the Lord. And if they do, it is about how He comes to catch up the last of those on the earth, so He can go back to heaven. It is difficult for me to actually get my mind around the reasoning behind this gospel. It is just a bunch of hanging threads with no tapestry woven as a result. You see, it is the time for the examination of the deeper things of God, and, unfortunately, this level of scrutiny does not allow a trivialized gospel to stand. God knew that man would be lost before He made him, so He planned to save him before He made him. The Lamb was slain from the foundations of the world.³

Why does there have to be a tribulation to bring forth the final remnant? And indeed, why does every believer have to go through trouble in his life? In this world you will have many trials.⁴ Some foolishly say that when a believer is going through trials, that that is because God is upset at them, or because they have done something wrong and they have fallen out of the favor of God. Such nonsense displays a shocking misunderstanding or non-understanding of the value of trials in the life of a believer. So, let's get into that.

Christ coming to save mankind is the promise of God, but how exactly does this salvation work? Let's walk through it step by step, and you will see that it is vastly different from this Sunday school gospel that you have been taught and that most preachers still teach. The dilemma is this, and it is a dilemma for us, as we think about it; it is not for God. He planned it. He planned the matter of salvation. When man sins, he has separated himself from God, and he cannot, in that condition, come back to God. If God simply forgives him or writes his sin off without payment, then God has agreed that that condition of sin does not really matter, because God overlooks it and

³ See Revelation 13:8: "All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world."

⁴ See John 16:33: "These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world."

simply brings him back. But we know that is not the case, because even in the Old Testament there were sacrifices that had to be offered, to look to a sacrifice. God was not going to simply bring man back, for in doing so, God would compromise His own righteousness, and we would have bigger problems than that.

What does God do? God creates a box, a box known as Christ. It is typified by the Ark of the Covenant. Who Christ is, is typified by the Ark of the Covenant in the Old Testament. And because Christ, as this box, is perfectly acceptable to God, inasmuch as He comes as a man, lives a sinless life, and offers Himself as a sacrifice before God on behalf of the lost sons of God or the lost mankind, God accepts His sacrifice. Now the box is capable of containing everyone that is added to Christ; every spirit added to Christ is in the box. When God looks at the box, He sees Christ as this compendium of all who have been accepted into Christ, and He attributes to all that are in the box the same standing as He does to Christ.

Now how do you get into the box? That is a key and critical question. First, you have to die. Why would you have to die? Because this is the principle of adoption. As long as you are identified with Adam and defined by Adam, you have that earthly identity, and you are not available to be adopted as a son of God. So you must die. As in Adam, we all die.⁵ Because Adam died, it is a given that we too can die. And God planned it that way. When you are dead, you are nobody's son. No parentage may assert a right over you once you have died. So, the end of our lives in an identity associated with Adam is the first requirement of being placed in the box because it strips us of an identity associated with sin. When you die, you are powerless. It is the ultimate demonstration of powerlessness. They can toss you in the grave, and there is nothing you can do to object. When you die, then, you no longer have a power to order your own destiny. You have come to nothing.

The only way for someone to live again after he dies is to be resurrected, and the only manner in which a person may be resurrected is through a life-giving spirit. So the first Adam brought death, but the last Adam is a life-giving spirit.⁶ When you are assembled to Christ, that is an

⁵ See 1 Corinthians 15:22: "For as in Adam all die, even so in Christ all shall be made alive."

⁶ See 1 Corinthians 15:45: "And so it is written, 'The first man Adam became a living being.' The last Adam *became* a life-giving spirit."

accomplishment by the Spirit of God who is a life-giving Spirit, who then resurrects you from this condition of death and places you into the Body of Christ in the manner in which you were designed to be assembled to Christ. So who God foreknew you to be, that is the part of the Body of Christ that you become when, by the Spirit of God, you are baptized into (that is the fashion of assembling) Christ. This is different from the baptism of the Spirit, which is for empowerment. The baptism by the Spirit is placement in the Body of Christ and the conference of an identity to which God foreknew you. Assembled in that way, you are born again.

When you are born again and assembled into Christ (being one operation), you cry out, “Father! Father!”⁷ Now being born again means just that: you are a baby. The act of death separates you from the natural and reissues you as an infant in the spirit—as an infant. So you are placed in the box as an infant, attributed sinlessness, attributed the right to an inheritance, and the like. But you must grow up to maturity to carry on what Jesus Himself did while He was here on the earth, which was to put on display the glory of God, which is the original intent.

The prophecy concerning Jesus defines this progression. In Isaiah it says, “For unto us a Child is born, unto us a Son is given.”⁸ This is the distinction between a newborn who was announced by the angels and the thirty-year-old Man, concerning whom God spoke out of the heavens and said, “This is My beloved Son,” and would later, from the Mount of Transfiguration, say, “Listen to Him!”⁹ And as the Book of Hebrews, chapter 1, would say, “God used to speak in time past to the fathers by the prophets, but He now speaks to us in Son.”¹⁰ That is not the child who is born. That is the mature Son who is given. The child that is born is *népios*;¹¹ that is the Greek term for an

⁷ See Romans 8:15 BSB: “For you did not receive a spirit of slavery that returns you to fear, but you received the Spirit of sonship, by whom we cry, ‘Abba! Father!’ ”

⁸ See Isaiah 9:6: “For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.”

⁹ See Matthew 3:17: “And suddenly a voice *came* from heaven, saying, ‘This is My beloved Son, in whom I am well pleased.’ ”; see also Matthew 17:5 BSB: “While Peter was still speaking, a bright cloud enveloped them, and a voice from the cloud said, ‘This is My beloved Son, in whom I am well pleased. Listen to Him!’ ”

¹⁰ See Hebrews 1:1-2: “God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds;”

¹¹ See *népios*, Strong’s Greek 3516 - <https://biblehub.com/greek/3516.htm>

infant, for one who comes forth with the potential, the one who has the power to become a mature son. But the mature son is called *huios*.¹² He is the one who, when you see him, you see the Father.¹³ So the Scripture about us being given power to become sons of God does not mean we are not born again as sons.¹⁴ When you are born again, the Scriptures are very plain; Romans 8 says, “You did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship by whom you cry, “Father!”

The process of matriculating from a child who is born, the *népios*, to the son who is given, *huios*, takes you through multiple stages, just like Jesus went through multiple stages. We see Him first at the record of Him being born; we see Him later being taken to the temple for dedication; and we see Him meeting with the doctors of the law at the age of twelve.¹⁵ Those are three stages: one would be *népios*; the other would be *paidion*;¹⁶ and the third would be *teknon*.¹⁷ He disappears then, and we do not see Him again until He is *huios*, the fully mature Son. But in between, brief sentences summarize eighteen years of His life: “He learned obedience by the things He suffered.”¹⁸ That is tribulation.

Tribulation is the indispensable pathway that leads from one stage of sonship to another, to another, and anytime there is a representational son, he has emerged through some form of tribulation. Why? Because it has to do with the disciplining of the soul to return it under the rule of the spirit, as it was when God made Adam in the Garden. So here are the words of Jesus: “My soul is exceedingly sorrowful, even unto death. And what shall I say, ‘Save Me from this hour’? No. To this end I was born. The spirit, therefore, is willing, but the flesh is weak.”¹⁹

¹² See *huios*, Strong’s Greek 5207 - <https://biblehub.com/str/greek/5207.htm>

¹³ See John 14:9b: “He who has seen Me has seen the Father.”

¹⁴ See John 1:12 KJV: “But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:”

¹⁵ See Luke, chapter 2

¹⁶ See *paidion*, Strong’s Greek 3813 - <https://biblehub.com/greek/3813.htm>

¹⁷ See *teknon*, Strong’s Greek 5043 - <https://biblehub.com/str/greek/5043.htm>

¹⁸ See Hebrews 5:8: “though He was a Son, *yet* He learned obedience by the things which He suffered.”

¹⁹ See Matthew 26:38,41; John 12:27-28

Tribulation is what brings the soul back under the rule of the spirit. The eyes of the soul are closed as the eyes of the spirit are opened, and one has a renewed mind, one sees from the heavenly, one sees from the point of view of the eternal. That is how a mature son is. Only in that condition can the Son make this statement: “If you have seen Me, you have seen My Father, for the Father and I are one.” That Son says things like, “I only do what I see My Father doing.”²⁰ Because it is the spirit of the man in fellowship with the Spirit of God that allows for the transfer of wisdom, knowledge, understanding, counsel, power, and the fear of the Lord, together with the right to rule. That is what allows for it, when the spirit rules the soul again. So anyone in a multitude gathered before the throne of God, who would have washed his robes in the blood of the Lamb, is one who has gone through the fires of trial.

Water baptism is described in Romans 6 in the following language: “For as many of us as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, bond nor free, male nor female, for we are all one in Christ.”²¹ It goes on to speak this: “For we are buried with Him by baptism into death” (cf. Romans 6:3-4). So the process by which you move from being a son of Adam who has died and is available for adoption, that process begins with death. Water baptism is a symbol—it is not death itself, obviously; it is a symbol—of one being consumed by death. One is not raised because he is raised out of an immersion; you raise him out of immersion because there are laws against homicide. But when he is raised up out of that condition of death by the Spirit God, he is positioned in Christ and is matriculated to that point of maturity that is called adoption. That is when he can take up his role of representation.

The Graeco-Roman concept of adoption is not that of a little kid in an orphanage that somebody goes and gets, and brings home, and gives a place and a name and a family history. No. Adoption is a very specific thing. Adoption is when you position, from among your children, the one who is supposed to be your heir. Julius Caesar positioned the son of his sister ahead of his own son by Cleopatra as his heir. That son was called Octavian. Because Julius had the good sense to know that the Roman Empire would not follow a Greek descendant from the Ptolemies of Egypt—one

²⁰ See John 5:19: “Then Jesus answered and said to them, ‘Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner.’ ”

²¹ See also Galatians 3:27-28

of the four generals of Alexander the Great. He knew that that would be a recipe for revolt, so he positioned Octavian, the son of his sister, as his heir.

Adoption is a formal right where God positions you as his heir, and He gives you an allotment. The word for “inheritance” is the word *kléroó*.²² It is where we get the word clergy from, and it really means “a lot,” like a plot of land, or the casting of a lot (being selected by nothing more than the good will of the Father; nothing you have done). So again, you have all this foolish nonsense of clergy and laity. Look, any son of God has been selected by God for an inheritance, and he has, therefore, an allotment. That allotment is the word “clergy.” Anybody who will tell you that there are only certain ones who are born again who have an allotment, and their allotment allows them to rule over you, they are thieves of your inheritance. Reject utterly the notion that there are clergy and laity, because if you concede that point, you have conceded to the theft of your inheritance by vagabonds and thieves.

So here they are, their robes washed in the blood, standing before the Lamb, and they are clothed in white robes. They serve the Lord and worship Him in His temple. I have one more piece that I want to speak about, and that is they serve Him day and night in His temple.²³ That would be the final piece of this series.

You have to go through tribulation. God will protect you through it, but it is through tribulation that you are delivered into the ranks of a mature son.

I am Sam Soleyn. We will continue. Bye.

²² See *kléroó*, Strong’s Greek 2820 - <https://biblehub.com/greek/2820.htm>

²³ See Revelation 7:15: “Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them.”