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The waters that are above the firmament and the waters that are below the firmament relate to each other. However, the waters that existed before the creation of heaven or earth, existed as the Word, over which the Spirit hovers. When you have the combination of the Spirit and the Word together, you will always have creation. The Spirit is the power, the *dunamis*; and the Word declares the intention of the Almighty God. Power and authority are different. Authority is the legitimate right to do a thing, and it is different from power. Power is the means by which the thing is done, but authority is the legitimacy—the right to do it. A simple illustration as to the difference would be: a police officer has a badge and a gun. The gun represents the power to do a thing; the badge represents a lawful delegation of authority by which the thing may be done. So, the action of the police officer is rarely ever related to a question of power; it is always measured by the authority. Did he have the authority to do what he did? That is why Jesus would say, “*All authority in heaven and on earth has been given to Me.*” The functioning of Jesus on the earth was by an authority that was placed in the heavens, and also spans and covers the earth.

This is not where I want to go right now. I am just showing you some connections. I want to go into the backstory first, because if you understand the backstory, then you will discover *why* God created the heavens and the earth, and *what* He put in them was intentional, if you measure it by what He created them to host and to accommodate. But in order to understand that, one must understand what is called, the backstory. Hollywood calls it the backstory. All we need to know is what the historical framework is—what preceded it. Do you know there are things that existed before God created the heavens and the earth? Let us begin with a reading from Ephesians 1, and the rest of this session, and probably part of the next session will go into Ephesians 1. I will do the extraordinary thing of exegeting the entire first chapter of the book of Ephesians. It is one of the most difficult passages in the Scriptures to exegete. Ephesians 1 delves into the preexisting story, and if we do not understand the preexisting story, we simply stumble over things. We have no place for the thing, and so it is more like a bump in the road, and it makes the ride very uncomfortable. But at the end, we do not really

know why the bumps were there in the first place. However, when you understand what they are, then the bumps in the road are very, very intentional.

One of the basic flaws of historic theology is that it assumes a dominion mandate being given to Adam: “Have dominion; rule,” without understanding that *that* dominion mandate—the right to rule—is actually part, and the first increment, of an overarching covenant that preexists. In that sense, there are no new covenants; there are only increments of a preexisting covenant. What we think of as the ‘dominion mandate’ is not an original covenant; it is an increment of an original covenant. What we think of as the covenant with Abraham is not, in itself, an independent covenant. In fact, we will see it as more of a promise than a covenant, and I will explain the distinction. What we see as the Davidic covenant, the language is used of ‘covenant’, but if you think of a necklace that holds a pendant on it—and if you would allow me to use the language that all these are pendants that are suspended from an existing chain—then the preexisting covenant is an overarch, subsequent to which God created the heavens and the earth. In other words, the existence of a preexisting covenant explains the necessity for the creation of the heavens and the earth.

I am not here to impress you with a person’s mind. I am obviously not a village idiot. There is no village advertising for the return of its idiot named, Sam. But, I did not receive these things as a product of study. The things I am telling you, I received by revelation from the Lord. But what is true of all revelation, anything the Holy Spirit does is connected to the Word. Creation comes out of the Word, empowered by the Spirit. All revelation is Spirit-led revelations of God, but it is rooted in the Word. That is why you cannot initially have revelation by study. The things I am telling you did not come, first, by study. But I have the habit of chasing things down when they come to me by revelation; I am eager to find it out. But, you are people of the Word. You understand the spirit of wisdom and revelation that you might understand how long and high and wide and deep and so on... I am actually telling you that, not only have I believed this, but I am evidence of the fact that it works, because the things that I am about to reveal

are well above my pay grade as a person. As Paul would say, “*For I received of the Lord that which I pass on to you.*”

Let us read, and I will stop and comment as we go along the line of Ephesians chapter one, and it gets us into the backstory.

Ephesians 1:1-3,

*<sup>1</sup>Paul, an apostle of Jesus Christ by the will of God, to the saints who are in Ephesus, and faithful in Christ Jesus: <sup>2</sup>Grace to you and peace from God our Father and the Lord Jesus Christ. <sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ...*

By the way, I will drop hints as we go along. This is just free stuff. It is not central to the theme that I am pursuing. There is no other definition of God except the God who is described as “*the God and Father of our Lord Jesus Christ.*” That is who God is: The God AND Father of our Lord Jesus Christ. There is no other definition of God. If you define God in any other way, you have a false God, and you will discover in the end thereof that he is false, and the disappointment is bound to be complete.

Ephesians 1:3 “**Blessed** be the God and Father of our Lord Jesus Christ...”

Now, the word, blessed, here is an explosive word. He is praising God in the most profound, heartfelt, from the depth of one’s being kind of explosion. “*Blessed be the God and Father of our Lord Jesus Christ [why?] who has blessed us with every spiritual blessing in the heavenly places in Christ...*” That should tell us that every spiritual blessing in the heavenly places is found where? *In Christ.* At the very essence of what heaven contains, the very nadir of it, there is Christ, who holds everything in heaven and on earth in His own person.

Ephesians 1:3-4

*<sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ who has blessed us [blessed the believers] with every spiritual blessing in the heavenly places, in Christ Jesus. <sup>4</sup>He... [That is, the God and Father of our Lord Jesus Christ, who*

is also our Father who art in heaven] ...chose us in Christ [when?] before the foundation of the world...

One of the reasons He created the world, indeed, one of the reasons He created the heavens and the earth, was to hold every spiritual blessing, **for us**. Heaven is not a place we hope to get to because it is so much greater than we are. Heaven holds every spiritual blessing for us, who are *in Christ*. By saying this, God intended that the things He placed in the heavens would migrate into the earth—into that component of Christ that would be found in the earth. Before the foundation of the world, His intention was to put in the heavenly realms every spiritual blessing, and to put it *in Christ* for our benefit. So, who would come out of the heavens eventually? Christ. He would receive us into Himself, and *in Christ* we would connect to every spiritual blessing in the heavenly realms that the One who is our Father meant to give to us as an inheritance, when we are found *in Christ*.

Heaven was designed to contain the preexistent Christ, but there is another rendition of the same Christ: He is the Lamb, the obedient Christ. Concerning the preexistent Christ and the obedient Christ: the preexistent is the Alpha, the obedient is the Omega. I am going to lay it all out for you from the Scriptures, but for our purposes at the moment, Ephesians 1:4, “*He chose us in Christ before the foundation of the world, that we should be holy and blameless before Him in love.*” Luther and Calvin missed it on this point. They defined predestination as a question of whether or not one was created to be saved or lost, because their focus was on going to heaven. Biblical predestination is not that at all. You were predestined to be conformed to the likeness of the Son—that is Biblical predestination. It is not the question, at all, of whether you were created to be saved or lost. You were created *in Christ Jesus* to be conformed to the likeness of the Son. One picture of predestination presents God as a heartless automaton, who created you knowing that He would have to destroy you. But the other is: He created you to be conformed to the likeness of the Son, to the praise of His glorious grace.

So, you would praise Him like Paul is doing here, where he said, “*Blessed be the God and Father of our Lord Jesus Christ.*” Now, which of those views of God are you interested in? The One who just stands there, looking down in the earth, waiting to see who steps across the line, reaches and gets a thunder bolt, aims at you, and then zaps you? That is the tradition of Jonathan Edwards and people like that, who preach messages like “Sinners in the hands of an angry God.” No. That is not God. That is a figment of the imagination of man. Paul, understanding why God created the heavens and the earth, envisioning ourselves *in Christ* before the foundations of the earth by the revelation that was given to him, begins the book of Ephesians by an unbounded praise, “*Blessed be the God and Father of our Lord Jesus Christ who blessed us with every spiritual blessing in the heavenly realms.*” He goes on to say, “*He predestined us to be holy and without blame, before Him in love.*” The motivation for God in creating the heavens and the earth *for us* is that it was motivated by His love. In love, He did this. In other words, He “*predestined us to adoption as sons by Jesus Christ to Himself, according to the pleasure of His will, to the praise of the glory of His grace.*”

Let me speak briefly about adoption. Our notions of adoption are not informed by what is Biblically accurate. Our concept of adoption is that of going to the orphanage, finding some unfortunate child whose condition breaks your heart, and motivated by pity, you decide to take him or her home, clean him or her up, and treat him or her as a member of your household from that point on. That is not adoption, at all, according to the Scriptures. Let me give you an example that illustrates the point, and then I will tell you what adoption is, and the instances of adoption—the things that go with adoption. In the time of Julius Caesar (Caesar was assassinated in 44 BC and conquered Gaul in 55 BC) in Rome, in the height of his fame, Egypt came to be one of the colonies of the Roman Empire. Egypt had the last of the Ptolemy rulers, whose name was Cleopatra. Julius consorted with Cleopatra and produced a son, a legitimate heir of his body or an heir of his flesh. But, Julius knew that the Roman people would never accept an Egyptian as emperor of Rome. And the tensions in Rome were such that it informed his decision. There were three emperors, called a triumvirate, at that time in the history of

Rome: Crassus, Pompey, and Julius. Each one was a military general. Crassus was the wealthiest of them all, and Pompey was the most popular of the generals of Rome. Julius knew that a misstep here would create a real problem for his faction of Rome; he was ruling in a very tenuous way at that time. Also, he was being pressed to determine who would be his successor. He knew that, for his interests, to appoint his son by Cleopatra to the throne of Rome would be essentially the end of his dynasty. So, he adopted as his son, the son of his sister. His name was Octavian. We know him as Augustus, the Great Augustus, who represents the beginning of the golden age of Rome. Julius adopted Octavian as his heir, and of course it turned out well, because even after the family of Caesar no longer ruled, the rulership structure of Rome itself came to be known as, the Caesars.

Adoption, in the Scriptures, is where you position another as your heir. The spirit of adoption is to position *another* as your heir, and in the case of Julius, *another* over his natural son. Now, what came from adoption was that you could never disown an adopted son. You could never disinherit an adopted son, because the presumption is, you knew exactly what you were doing when you chose him as your heir. That is the spirit of adoption. Although the adopted son can reject the estate of his father, the father is not at liberty to reject an adopted son as his heir. That is the spirit of adoption.

He adopted us *in Christ*. *In Christ*, He positioned us as His heirs. **In Christ** – I will say it again because these are relatively new terms to us, perhaps not so to everyone, but certainly to some, these are new terms. I talk about them from multiple angles, illustrations, practical applications, descriptions, and the like, so you can work with it even as the thing is said.

Ephesians 1:5

*Having predestined us to adoption as sons... [This is the language. That is why you say, "Praise be to the God and Father of our Lord Jesus Christ." Why? Because—] He predestined us to adoption as sons by Jesus Christ to Himself...*

This He did before the foundations of the world. So when we would come into the world, there was already a predestination that we would be adopted as His sons. My goodness, how on earth did Luther and Calvin miss this? Well, the reason is they were heaven centric. The Roman church's hegemony over the thinking of men in the late Middle Ages, going into the 1500's, predisposed the thinking of predestination to those erroneous conclusions. They were products of the imperatives of history, not of the Scriptures. The Church claimed a monopoly in opening heaven to you, for a fee, I might add. So, if going to heaven is the merchantable commodity, nobody is going to let you in for free, and they will not give it to you for free.

Before the foundations of the world, we were predestined to adoption as sons. Now, this is being said at a time when no one had been created. No one existed at this time. It is not like Adam now is alive, and God is explaining why He made Adam. No. Adam did not exist. This is from the foundations of the world—every spiritual blessing *in Christ* before the foundations of the world. Everything that comes subsequently that is an inheritor of these spiritual blessings, God anticipated and predestined that *that* thing would be adopted as a son of God, *in Christ*.

“*Having predestined us to adoption...*” When Adam would be created, God would have already predestined Adam to be adopted as a son of God through Jesus Christ, and that is according to His pleasure and His will. Adam was not created, nor were you created, simply as an assemblage of cosmic protoplasm. God envisioned you, before the foundations of the world, to be adopted as His son. The purpose for which He made you was a purpose associated with adoption as His son. God intended to position you *in Christ* as His heirs before the foundation of the world. That is the predestination of which the Scriptures speak. This, you see, is His pleasure and His will. This is God's pleasure. It is not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and the renewing that comes from the Holy Spirit. In this predestination God envisioned positioning you, before the foundations of the world, to be found *in Christ* as a son. Do you know what that means?

That means that He would have had to pay the price for your assemblage into Christ before the foundations of the world, as well.

Let us talk for a moment about the pre-creation covenant. There is more about predestination in this passage, and we will come to it. I may not unpack it all in this session, but we will unpack it all, because it is seminal—this is it in a seed form. The word, seminal, means, seed. So, the Lamb was slain from the foundations of the world. When the Lamb was slain, a price was paid. If you do not believe me, ask the Lamb, “What price was it to You?” It is everything. You do not pay a price, nor indeed, could what you are required to do be considered a price, but for an agreement that a) requires the price, and b) makes the payment of the price a relevant event. Pretty simple contract language. If you pay a price for something, it cannot be said that the price is paid in a vacuum. All things that constitute the payment of a price must be taken within the context of an agreement; otherwise, you have done something charitable, and no one knows why you did it or for what reason you did it. If you give money, you might either be making a donation at the corner of a street, or you might be exchanging value to someone for something. The payment of a price also requires the understanding that there is at least another party involved, other than the one who paid the price. The one who paid the price is fully involved, because he paid the price. He is a party of the agreement. But the other party, by implication, is the one who demands the price. Somebody has to say, “This is the price to be paid,” and somebody else has to say, “I am paying the price.” So, as between those two there is what is called ‘a meeting of the minds’ where: a) the price is required, and b) the other will pay the price.

In a nuts-and-bolts fashion, I am wanting to lead you into the understanding that there had to have been, indeed there was, a pre-creation covenant, because it is the environment in which you could be predestined for adoption *in Christ*. Christ has no authority to receive you into Himself unless that authority were given to Him as a consequence of what He was required to perform, on behalf of the other. The other is God—God as Father. When there is an agreement as to the price to be paid between the party who pays the price and the party who requires the payment of a price, then



you have the makings of a covenant. Let me parenthetically say, when such a covenant is duly executed, it is not subject to modification. You should have read that in Galatians 3:15. Even if we make a human covenant duly executed, it is not possible, subsequently, to alter the terms. That is what it says in Galatians 3:15, and it said that leading up to a discussion of the pre-creation covenant and the benefits of the pre-creation covenant.

God entered into a covenant with Himself. The Father enters into a covenant with the Son—and the Lamb is the Son. Here I am filling in a lot of the gaps, but I know that you are familiar enough with the Scriptures that you would not say, “Well, how did you get to the place of one being the Father and the other being the Son?” Ephesians 1:5 says, “*In love He predestined us...*,” the ultimate expression of love. There are two things that are said of God: one is that God is a Spirit; and the other is that God is love. Love is a relational term. Love, like faith and hope, cannot be said to exist apart from demonstration. How does one know you have faith? They know by what you do. “*Show me your faith by your works*” (James 2:18). The reason that these three characteristics—faith, hope, and love—are absolutely subject to demonstration is because they require the existence of another party. You could do lots of other things that do not require the existence of another party. God could have created the heavens and the earth without reference to another party, simply for His pleasure, like an artist would create a painting simply for his amusement. But not so with faith, hope, and love. These are the ultimate of relational terms, and they imply the existence of another, especially love. Love requires the existence of another.

If you want to define the relationship that is the most complete relationship in which the showing of love might take place, the ultimate relationship for the demonstration of love is the relationship of a father and a son. Why? Because the existence of a son is not the original thought of the son. The ultimate contextual relationship for the expression of love is father and son. Within God, who is a Spirit, is the capacity to express Himself in any form that suits the manifestation of God. In God, who is love, is the ability to express love as a Father and as a Son. It begins with the truth that the idea for the

forming of a son does not originate with the son, because who comes first? The Father. The idea is in the Father first, but the attachment of the son to the Father is this: Once you create a son, you have established your image and likeness, because just as flesh begets flesh, Spirit begets spirit.

When the expression is between father and son, if you see the son, you will see the father. That is the design. If I send, Nicholas, my natural son, to you, much of the time that you are hearing him, if you have known me before, you will say, “Now, he says that just like his father,” or “He gestures just like his father,” or “He has the look of his father.” That is the nature of the father/son relationship. So, if you want to remain invisible, indeed, not even if you want to remain invisible, if, by definition, you cannot be contained in heaven and earth because you are the Creator of both, and because it is terrible to presume that either one or both could contain you... That is why He is the eternal God—He exists outside of heaven and earth. So, heaven and earth were created so that God, the invisible, might become God, the visible, through a Son. And He predestined us to be included *in Christ* as the sons of God, and that by the spirit of adoption.

Now, we were talking about the pre-creation covenant that produced the legitimate basis for this reality. The Son is required to pay the price. Why is the Son required to pay the price? If you look through the Biblical references to the payment of a price for a son, what son are you redeeming? The only son who was subject to redemption was the firstborn son. So, God required Christ to pay the price so that we, who are redeemed, might be considered part of the Firstborn Son. We are not just the sons of God, we are the Firstborn Son, because “No man comes to the Father,” Jesus said, “but by **Me**.” Before the creation of the world, God established the principle of the redemption of the firstborn, with the intention that He would position us in the Firstborn, as His heirs. *In Christ*, we do not take a portion of His estate; *in Christ*, we are the co-heirs, joint heirs. That is what these Scriptures mean. We are heirs of God and joint heirs, co-heirs, with Christ (Romans 8:17). We share the same inheritance, because it is the inheritance of the Firstborn.

So, the payment of the price was designed around the purpose for which the price was required. If you are going to require the death of the Firstborn, it is because you are going to redeem the Firstborn. And this principle continues throughout the Scriptures. When Joseph was regent of Egypt, Judah, Simeon, and Reuben had gone down to Egypt to buy grain from Joseph. The principle that we see operative in that context is that Simeon was held as a hostage, because Joseph desired to see his brother, Benjamin, the son of Jacob's right hand. Joseph wanted them to bring Benjamin back so that he could see him, because it was his full brother from his mother, Rachel. Since Joseph wanted to see his brother, he required that Simeon be held as a hostage. When Simeon was kept back, the others went home, and they told Jacob that Simeon was a hostage in Egypt, to the end that, they were required to bring back Benjamin. When they were questioned in Egypt, they said, "We have other brothers in our father's house." And Joseph, cleverly knowing the story, elicited all the information, and working for his own interests, he nails it and says, "Well, if you are not spies, bring me back the proof that you say. Bring back this brother, Benjamin, that I will know you are honest men and not spies. I will keep one brother here."

You know both sides to that story. They go home and they say to Jacob, "We have good news and bad news. We have a problem with Simeon. He is still back in Egypt. But, we got all this stuff, and in fact, the famine is yet some time enduring, so we may need to go back there. If we ever need to go back there, we need to take Benjamin with us." And Jacob, of course, said, "Over my dead body. I have already lost my favorite son, the one of the many anointings (the coat of many colors), and I am not going to let his brother go. Kill me now." So, eventually Jacob was having conversations with himself about how could he accommodate these things. You know the story. He required both Reuben and Judah to give him pledges for the safe return, not only of Benjamin, but also the hostage son, Simeon, from Egypt. And Reuben gave a pretty good pledge. He said, "I swear on the lives of my generations. On the lives of my children, I swear that I will bring your son back." But Judah, you see, gave the pledge of the firstborn. That is why Jacob said, "The scepter shall not pass from Judah. Although

he is not my firstborn son, he understands why we exist as a people, because of the promise I was given.” Do you remember the promise that Judah gave? Judah said, “On the pledge of my life, I will bring you back your sons.” That is a one-to-one correlation between the redemption of the firstborn and the promise that had been given to the lineage of Jacob.

When you understand the Bible from the pre-creation covenant, all of this stuff becomes obvious. But, this is the message of wisdom among the mature. This is the access into the economy of the heavens, which are designed to function on the earth. When you understand these things, you cannot be moved, you cannot be shaken. You will receive and function in a kingdom that cannot be shaken, and it does not matter who rules in the United States or who rules in Pretoria, you are not of that world. You are of this world we are talking about.

The pre-creation covenant established the requirement for the redemption of the Firstborn, because God had created us in Christ Jesus for adoption as sons. Before we were made—before He formed us from the dust of the earth—He had already set up the template for our redemption. He would redeem us by paying the redemption price of the Firstborn. We would be conformed then, we would *have* to be conformed then, to the standard of the Firstborn, because that is the One into whom we have been redeemed. We would have to grow up into the fullness of the stature that belongs to Christ. That should not be strange to us, nor should it be strange to us that all these fiery trials happen to us, because that is the refining process by which we are being conformed to the fullness of the stature that belongs to the Firstborn. It makes perfect sense from front to finish.

Let me talk more about the aspect of the covenant that relates to an inheritance, because you are His inheritance *in Christ Jesus*. The term, inheritance, comes from the term, ‘to inhere’, not ‘in here’ as in: “Come in here,” but it means it is endemic to the thing—it is inseparable from the thing. In American law, the preamble to the Bill of

Rights reads like this: “The people, being endowed by their Creator with certain inalienable rights...” Focus for a moment on the term, inalienable. Now, you have a lot of foreigners here in South Africa. You have people from Mozambique, you have people from Senegal, and you have people from Zimbabwe, the DRC, and Nigeria.

My friend Thamo, when I first heard him—and by the way, whenever you hear that he is coming into the Cape, he and Sagie, go hear them, because we are saying the same things in the earth. God is raising up mighty men and women of God in this earth. I mean really mighty people, not the ones who have to have the flyswatter. That is not mighty. These are affectations and not statements of might or eminence. But, there really are those in the earth today who are men and women of great eminence. Thamo and Sagie are among those in this country, who have been raised up to those statures, and I am just delighted to be part of the company of such obviously called men of this hour. When I first heard Thamo in Washington, a dozen years or so ago, he said something that was a bit challenging to me, and I will tell you what I thought about it. He said, “We are destined to plunder the heavens until there is nothing left in the heavens for us to plunder.” I thought to myself, “Now, I know that from certain places in Africa, to take plunder has become more than a sport, it has become culture. But I had not imagined that this insidious perspective had attained such thorough mutation as to have left the realms of earth and is now seeking plunder in forbidden places such as heaven.” (Laughter) I fully expected that on one of my visits to Africa, if that trend were to continue, that I would find the pearly gates in somebody’s backyard in Gauteng. The pearly gates would be at the entrance of Soweto. But, I can see over time that we were designed to plunder the heavens until they are emptied out all together and contained, in their entirety, *in Christ*. And when that was to occur, all of what was in heaven and all of what was in the earth would congeal, would come together, in the person of Christ. This would be the new Man. And the old heavens and the old earth would pass away, and the new heavens [AUDIO BREAK] to that end, because that is where it started. He established a covenant for the redemption of the Firstborn, with the intention that we

would be found in the Firstborn, when the age had yielded the great mystery of the secrets of God. *This* would be the end that God knew from the beginning.

Do you know that everything that God says, God speaks to it from the position of timelessness? He knows the end of every matter that He declares from the beginning. So, when He said, “Let Us make man in Our own image, after Our own likeness,” He was looking beyond Adam, who was the first seed of this principle deposited in the earth, and He was seeing the end of it. And what He saw was the collection of all those who are the redeemed of the earth assembled together in one Man. The name of that Man is, Christ. Now, I did not say His name was Jesus; I said His name is Christ. You know, God never refers to Jesus as Jesus. The angel referred to Him as Jesus. How does God refer to Jesus? **Son**. God refers to Jesus as Son. We refer to Jesus as Jesus, because we are determined to know Him after His flesh. So, we figure out all the wonderful ways we could pause and elongate His name, “J-ee-s-u-s,” (laughter) thinking, somehow, that by creating five syllables, both demons and other men would be impressed with that piety. No. It is not to diminish His human personage, but it is to see Him not after His flesh. *“Even though we once regarded Christ that way, we do so no longer”* (2 Corinthians 5:16). God refers to Him as Son. He is the inherent One—He is the One to whom it inheres. The word for power is the word, *dunamis*, and it is where we get the word, dynasty. A dynasty is a family line of power, to whom power is inherent. Their business as a family is to rule. One generation succeeds another in ruling—it is inherent; it inheres.

In the American view, it is an inalienable right. The term, inalienable... Like I said, you have various aliens in South Africa. And we went on that trail through the plunder of heaven to find the pearly gates at the entrance to Soweto because of that trail. But, the point is that there are rights that you cannot send away. The word, inalienable, means it is impossible to separate the right from the person. In American Constitutional law, we say that the people were endowed by their Creator with certain inalienable rights, so much so, that it could never be presumed that the government has the authority to strip you of those rights, because they cannot be alienated from you. It is endemic to the

sense of being, even if you kill the person. Anytime you think of personhood, those rights would so closely attach as to be impossible to separate. That is what an inalienable right is. You cannot give it away. Governments cannot claim that you gave it away. It is absurd to suggest, on purely the nature of being, that such a right can be given to another. It is inalienable. That is the term, to inhere. It means it is inherent—it is as normal as the existence of the thing. So, we have been given a position in the Firstborn in this lineage of rule.

Let me step back one step further. I want to get to this place to explain to you the distinction between a covenant and this inherent right, the right of heirs. What do heirs have that you cannot give away, that you cannot alienate? When party number one and party number two enter into an agreement, they do so in order to create an estate. Whenever you enter into an agreement with anybody, it produces a result. When you pay the price, there should be a result. If you bought an automobile from someone, when you transfer the money to that person and they transfer the title of the automobile to you, then both of you have changed the nature of your estate. Something has gone out of your estate into the estate of someone else and something, by exchange, has come from their estate into yours. In the case of the purchase of an automobile: When you give up the money, your estate is diminished by the amount of that money you have given up; and the estate of the other person who receives it is enriched by the amount that you have given up. On the other hand, the estate of that person loses an asset, a car, and your estate is improved by the asset value that you have received. You have changed the quality of your asset base, but you each now have an estate. The result of a covenant is the production of an estate.

So, you have an estate. An estate, after you die, is given to your heirs by the instrument of a last will and testament. Your last will and testament speaks for you *in absentia*. The presumption is that you are not there, but you have the estate, and you have spoken as to who the heirs are and what benefit they are to receive. So, you need in your place, an executor—someone who knows you, is fully acquainted with the value in your estate, and understands your intention relative to your heirs. Such a thing is

found and is called, the last will and testament of the Lord Jesus Christ. It is called, “The New Covenant in My blood.” It identifies us as the heirs of God to receive the stature, the standing, of the Firstborn. The executor of the estate is One who is familiar with the Person whose estate it is and what He wants to do with it. The executor is called, the Holy Spirit.

But, I have reached further down. Let me back up a few steps. When you create an estate, but the persons you intend to benefit are not yet lives in being—meaning they are not born yet... A life in being means an existing life: a life that is born, has gestated, and is alive—one you can see. So, let me use the term, life in being. That is, actually, also the legal definition of an heir, a life in being. When you have an estate, the estate itself is fully vested—meaning you do not need to make any other contributions to the estate. The estate exists in its fullness, but the beneficial heirs have not yet arrived. When did God foreordain us? Before the foundations of the world. Before you were born, an estate designed to benefit you was created. Before you were a life in being, all of the incidences of blessing to you were foreordained. *“Praise be to the God and Father of our Lord Jesus Christ who has blessed us with every spiritual blessing in the heavenly realms in Christ Jesus before the foundations of the world”* (Ephesians 1:3). The estate was fully vested. The term, vesting, simply means it existed in its totality. It is not waiting for some land to be sold, so you can get some money from that to put into the estate. No. The corpus of the estate—and that is how you would refer to it: the corpus, the body, the containment, or the thing contained in the estate—now fully exists. The corpus of the estate was existent before the foundations of the world, but the beneficiaries of this estate were not yet lives in being. Do you know the last piece of earth that God was going to form was man? That is why it says, *“The earth was without form, and void; and darkness was on the face of the deep”* (Genesis 1:2). God spent the five days of creation forming the natural earth, but the last piece of the earth to be formed, the last thing to be formed from the *adamah*—*adamah* is the term for earth—was the *Adam*, the recipient of both heaven and earth, in one. And we will come back to all of that. This was just some free stuff over to the side. There were no lives in being when the estate was fully vested is my point.



So, what do you do with the estate? You have the estate. You anticipate, because you have established the estate that you are going to create people to be beneficiaries of that estate. You know you are going to do that. You have already determined what their status is going to be in creation, and you have the estate in place to make sure that it happens. When that is the status, the benefit to the heirs is not called, a covenant; the benefit to the heirs is called, a promise. It is a fully vested promise. It means the estate exists in its totality to support it. When they come, you are not at that time going to create the estate to support them. You fully create and establish the estate before they come, so that when they come, they will fit into the prior plan. That is why you often find the terms 'promise' and 'covenant' used interchangeably.

Read this piece with me for a moment, and I will end here, because the rest of it has to be unpacked. I will come back to Ephesians. I just took the piece in Ephesians about "*predestined for adoption as sons.*" and I will come back and start up there. But now, take a quick look at the book of Hebrews 6:13, and we will end with this. What I have said before is that this is the overarch—this is the pre-existing covenant—and every other aspect that we view as covenantal takes its place, like a pendant, from this overarch. Here is the clearest example of that truth. Hebrews 6:13, "*For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, saying, 'Surely I will bless you, and multiplying I will multiply you.'*" By the way, if God swears on oath to Himself as party of the first part and party of the second part, between Whom is this covenant established? Between God and God. So, God said, "I swear to God (laughter), so help me God, I swear to God." It is the swearing of the covenant that is the oath—the sacred oath—that gives rise to the promise to the beneficiaries. The oath establishes the covenant, and the oath is between God and God. The oath is not between God and Abraham, because if it were, what would Abraham have to do? He would have to swear an oath to God also. And what would that make Abraham and God? Equals. So, when God says to Abraham, "I swear to you," He is not requiring Abraham to say, "And I swear back to you." You will never find in any of these covenants, except Mount Sinai, which was a separate issue—it was

given because of transgression until the Seed should come, which means God knew that in order to save them, He would have to redefine the law by which they could be prosecuted because of transgression. But, I may come to that, I may not, in the course of this.

Returning to Hebrews 6:13-17,

*For when God made a promise to Abraham, because He could swear by no one greater, He swore by Himself, <sup>14</sup>saying, “Surely I will bless you, and multiplying I will multiply you.” [Notice again, Abraham is not required to swear anything to God. He is just a recipient, because he is receiving a promise.] <sup>15</sup>And so, after he had patiently endured, he obtained the promise. <sup>16</sup>For men indeed swear by the greater [one version would say, “men swear by someone greater than themselves,”] and the oath confirms what is said and puts an end to all argument. <sup>17</sup>Thus God, determining to show more abundantly to the **heirs** of the promise... [Who would that be? That would be us, in the Firstborn. It explains why God swore on oath] ...the **immutability** of His counsel...*

Immutability is a very strong and powerful legal term. It means not subject to variance—it cannot be modified; it cannot be changed. That is why we talk of God as there being no shadow of turning in Him, because in the light, if you turn, it will cast a shadow. You cannot detect a shadow of turning with God. It is why we sing that song, “There is no shadow of turning with You...” because He is covenantally bound. He swore on oath to Himself and the immutability of His counsel confirmed it. God wanted to show the immutability of His counsel to the heirs. God meant to show you that He cannot change, so that you might rely upon His promise. He made it to you. He gave the promise to you by an oath. Continuing with Hebrews 6:17-20,

*<sup>17</sup> Thus God, determining to show more abundantly to the heirs of promise the immutability of His counsel, confirmed it by an oath, <sup>18</sup> that by two immutable things [the oath, and the promise that comes from it], in which it is impossible for God to lie, [this is why] we might have strong consolation [comfort, security, well-being], we who have fled for refuge to lay hold of the hope set before us [may be greatly encouraged]. <sup>19</sup>We have this hope as an anchor for our [...spirits. No, as*

an anchor for our—] *soul*, [Not for our spirits, because our spirits are seated in heavenly realms *in Christ Jesus*. It does not need an anchor; it is the reality. It is our souls that are tossed to and fro. That is why we need to say, “It is well, it is well, O my soul.” When that is happening, it is your spirit talking to your soul, saying, “Don’t you remember that your promise is by an oath and immutable because you are an heir? So, hold.” Your anchor will hold because it is—]  
<sup>19</sup>*both sure and steadfast, and which enters the Presence behind the veil,*  
<sup>20</sup>*where Christ has gone before us on our behalf, having become the High Priest*  
[I love this!] *forever in the order of **Melchizedek**.*”

*Melchi* means king and *zedek* is righteousness. What is the Kingdom of God? Righteousness, peace, and joy in the Holy Spirit. He is the King of the Kingdom of Heaven. That is the word, Melchizedek. He has two titles: 1) *Melchi*- King and *zedek*-righteousness or King of Righteousness and 2) *Sar Shalom*, Prince of Peace. That is why He was ruling in the earthly version of the heavenly city—types and shadows.

What is the summation of the matter from our perspective this morning? That there was and there is a pre-creation covenant. The requirement of the payment of the Lamb is exactly the requirement that, in the Law, was the requirement for the redemption of the firstborn. The entire pre-creation covenant was designed with redeeming the Firstborn, so that you might be found *in Christ*. That was His intention, to the praise of His glorious grace. So, He predestined us for adoption as sons. Predestination is how God, having received you as a son, will discipline you to the standard of the Firstborn, to the fullness of the stature that belongs to Christ. I think we are making some progress in understanding the revelation of the mystery that is called, “*the hidden wisdom of God*.” You cannot speak to babes like this, because they are on milk. But for the mature, this is the hidden wisdom of God. It was hidden since the foundations of the world.

What is it that is happening when that very wisdom is breaking forth like light in the darkness in our time? It means that the day for such things has dawned. What does it mean? What is the day in which we are living now? Prophetically, the first hour of the

new day is after midnight. From a prophetic elevation, we must understand that there is coming now, into the earth, the maturing of the Firstborn. That is what it is, and all this hoopla of us being kids playing around in the gardens of God, *that* is unbecoming now; that is an unseemly behavior. When we were children, we could act like children, “*When I was a child I thought as child, I understood as a child, and I acted as a child,*” (1 Corinthians 13:11) and that was perfectly OK, but we are coming to maturity and the price of that is to put away childish things in order to grow up into the fullness of the stature that belongs to Christ. Then we will no longer be infants tossed to and fro by every wind of doctrine and the cunning and craftiness of men in their deceitful schemings. We will laugh at the folly of things that used to obsess the church: gold fillings in the teeth, gold dust in the air. That appeals to carnal men who are occupied with the sensual, the carnal, and the devilish, who have gone back to the beggarly elements.

You know, I think the patience of God is well beyond my capacity to understand. Love is patient, but I will tell you something, when you have made the decision, love is no longer patient. Once you make the decision, love changes to being confrontational. This word of the mature will become the confrontational posture of the voice of God heard in His house in this hour, and it will confront in exactitudes. It will confront folly. It will confront the infancy and childishness that has decided to take over the church. It is destined to confront it. Judgment begins when the standard is returned, and judgment begins in the House of God. You are hearing the coming forth of the standard, and you will see the result of an alignment, a required alignment, once the standard has been brought out. Men will rejoice when they see the plumb line in the hand of Zerubbabel (Zechariah 4:10), and they will bring out the capstone to shouts of, “*God bless it! God bless it!*” Do not despise the day of small beginnings. Glory to God. Amen.