

Strengthening the House  
Sam Soleyn  
Doug Allen's House Meeting  
December 16, 2018

**Doug Allen:**

Ya'll are all comfortable, I hope? We are glad you are here. Once again, we appreciate Vickie for opening her home to us for fellowship, and I am really excited about what she and Kristin have for us after we finish here. But, I came today bearing good gifts. First off, I kept something from June Chapman. [Laughter] Nancy said you will be wanting lessons, Jerry, as to how you do that. This is one of those moments where we stack some stones—we surprised June. We came bearing good gifts with having Sam and Lucy with us. About six months ago, Sam said he needed to come to Lubbock to receive some infants into the Kingdom and wanted to be here to strengthen the House.

It is kind of difficult to introduce a guy that everybody knows. Last night we had dinner, and afterwards I sat down alone for a little while, reflecting on the day's events. In the midst of it, Sam made some declarations—some forever declarations—about Lucy and he, and Nancy and I, and so my introduction is going to be simply that: the forever declaration that as long as there is air in these two vessels and these two vessels, you are going to find us presenting the goodness of the sovereignty of God to you. Now, we cannot dictate what you do with it, but I know we are committed to presenting that for as long as we can move and breathe and live. So, I encourage you today, this is my Melchizedek; this is the one who comes bringing bread and wine to me. Receive him as such, and allow him to strengthen the House of God here.

**Sam Soleyn:**

Well, Lucy and I really have looked forward to capping off our year with being with you. We were making a journey to see certain ones, and this was the right time for us to come. I had the extraordinary privilege yesterday of prophesying over children. I am always mindful of the fact, that even though they are the youngest among us, they clearly represent the future. And, for us to make a way for them to begin to take their places—to have the understanding of who God put them in the earth to be and to become—is one of the critical ministries that we do in regards to the continuity of grace in the earth.

In one of our conversations yesterday, we talked about how Jesus was introduced in the Gospels. In four Gospels, He was introduced twice through extensive genealogies. In the Gospel of Matthew, He is introduced through forty-two generations; and, in the Gospel of Luke, He is introduced through sixty-two generations. Now, when I was a child I thought these genealogical records were intentionally put in the Scriptures to frustrate children by having these imponderable, unpronounceable names. I have gotten older and I see the value of introducing Christ that way. None of us just happen to be here. It has been the deliberate intention of God, consistent with creating man and designating man as the heir of God, it has been consistent with Him to connect us to the most ancient of promises, especially as they relate to the most troubling aspect of human existence, which is to determine who you are, and correspondingly, why you are here. If you do not have those two things in place, you will go through life muddling through and never being able to actually settle the question as to: What is unique about your being? There is no possibility of settling that issue on the basis of the soul's reflections. In fact, after the soul has been realigned to the spirit, then God begins the serious download of revealing to you the uniqueness of your presence in the earth.

But, having said that, the uniqueness of your presence in the earth is to be understood against an overarching background. In other words, we are not just a collection of individuals with even divinely appointed and special purposes. All of that is within an overarching framework, because God always intended a corporate reality by which His presence would be carried in the earth. And, as important as our individual functions are in that overarch, our individual functions are both determined by the overarch, and more to the point, they are determined by the specific things God is doing within that overarch within our periods in time. So, God appointed when we would live, as much as He appointed who we are. He further appointed where we would live and the role we would play in the greater purposes of God.

Now, I know you have been studying and have been taught quite a bit, as members of Doug's family and the related families here in the Lubbock area, about the priesthood of Melchizedek. So, I want to expand on that, approaching it from the viewpoint of my initial statements, because a priesthood is the administrative function of a covenantal order. Covenants are established for the purpose of creating estates. You establish a covenant to create an estate. There are rights and

duties associated with covenants. Anytime you make a covenant, you have the party of the first part, you have the party of the second part, and they are exchanging values between them. They are exchanging values on the basis of immutable, unchangeable agreements. Once you establish a covenant, it is so immutable, it is so unchangeable, that then you are able to rely upon the terms and conditions of the covenant forever, or at least until the terms of the covenant have naturally expired. But in the case of eternal covenants, they were enacted so that everyone who would be affected by these covenants, whether they knew or were present at the enacting of the covenants or not, if they were to come into the covenant as a beneficial heir, the establishment of the covenant was designed by such immutable conditions that you could rely on them, fundamentally, for your existence.

The priesthood is the way God intended for covenants enacted to be both empowered and administrated. This is juridical language; this is the language of jurisprudence. We are not normally inclined to think juridically about the Bible, because frankly, so many of our religious instructions have been formulated on the basis of our needs and the way we have assembled the Scriptures topically to try to extract promises to supply our needs. As far as we are concerned, for the most part, a religious approach to God is very much about finding things He has said that we could hold up in His face, having also asserted that we did the things that He wanted us to do, and therefore He owes us the fulfillment of these promises. Even if we have not decided that that is the way we should approach it, we would say that because He promised it and we believed the promises, then we should be able to rely upon these promises. But, that is simply an orphan's way of viewing promises, because it is viewed apart from any sort of reliable structure. Which is why promises that people have extracted and put in Bibles for morning devotionals typically do not work, because *we* determine what the promises are, and we determine it without the benefit of context.

The most ancient covenant, as you well know, that was established—in fact, it was on the basis of the establishment of this covenant that God actually created the universe. And more to the point, He created it to host the existence of man. Man was the intended beneficial heir of a covenant that God established before He made man. This is the pre-creation covenant.

Now, the reason this is the covenant that is administrated by the order of Melchizedek is because of the nature of the covenant itself. God intended by this covenant, and I might parenthetically add something that you already are very familiar with so I will not spend the time to develop it, that this covenant was enacted between God and God. When God decided He was going to create, He also assumed the role of Father to the thing He was about to create. The moment you create anything, the obvious and lasting result is that to that thing you create, you are its progenitor. That is a fancy term for father. God fully anticipated, in the act of creating man, that He would become man's Father. There is a result to being a father to something, and that is that the Father is able to call you, son. But, God knowing that son would stray away from God and would need to be re-cultured to the ways of God, also elected to take on the role of Son as the measure and standard for this reconciliation. This was all agreed upon before the foundations of the world. Indeed, the Lamb was slain—when?—from the foundations of the earth. God intentionally determined that He would become the pattern for son before He created man, and this was the covenant.

He was about to create man, so He would adopt the role of Father, because you cannot *not* be father to the thing you have created. I used the term yesterday, *ipso facto*, which means: it is a matter of fact. It cannot fall out in any other way. When fathers and mothers decide to create children, they have also taken on the role, additional to wife and additional to husband, they have automatically taken on the role of father and mother. How did that happen? Well, kids showed up. It changed you. And the odd thing is, the same person, the same individual, has taken on a completely different identity.

As it regards Deacon's father, Deacon is a son. And I do not know if his father is still alive, but if and when his father were alive, when Deacon was in the presence of his father, there was a mindset that he had that governed his entire personality. He found himself deferring to a superior authority, at least in his own heart. For all intents and purposes, he was clothed entirely with that personality, and that would be him. But, when they had children, to the children he now is a father, and he takes on an entirely different personality from that of being a son to his father. But, vis-à-vis Karen, he takes on a whole different personality as husband to a wife. One person capable of three distinct and completely separate realities. When this great, awesome, too-big-to-

be-observed Spirit known as God decided to create, He automatically took on the person of Father. And that is within His being to be manifested, because He is a Creator. He can invest any form He wishes, with that which is within Him. Now, the spirit of Deacon is the same spirit, whether he is operating as a son to his father, a father to his children, or a husband to his wife. So, there is not a distinctiveness in the spirit of the man in all three different manifestations, which is why there is not a distinctiveness in the Spirit known as Father.

It is the same love that characterizes the Father, but it is manifested differently because the circumstance is different in the Son, who also loves. How does the Son love? To the same capacity as the Father. What is the example of that? For God, the Father, so loved the world that He gave His only begotten Son (cf. John 3:16). That, one would describe as the quintessence of love. But concerning the Son he says: Greater love has no man than this—this is the absolute apogee of love—that I would lay down My life, as the Son, for my brethren (cf. John 15:13), like My Father denied Himself the love of His Son by offering His Son. It is the same Spirit, the same quantum. That is why the Son is God, the Father is God, and the Spirit of empowerment that we know as the Spirit of God, who is holy in all of His ways, is also God, and there is no inconsistency in the character and nature of that one Spirit. That is why God is simultaneously one, with three different, distinct and perfectly synchronized manifestations—not a shadow of turning, not a hint of variation—because ultimately, God is a Spirit. There is the same Spirit in the three, but distinctly different manifestations.

That said, and this is important to understand because this is the foundation of the covenantal order that we are going to administrate. Just knowing that much, we can infer that whoever is classified as son, within the Son—the many within the One, the propitiation as we talked about down in Dallas—is going to have to be conformed to the standard of the Son. And, for the purposes of displaying the glory of God in the earth, God is going to have to empower the corporate Son with all of the attributes of God Himself. So when we understand the characteristics of God on display in the Holy Spirit—the Spirit of lordship, wisdom, knowledge, understanding, counsel, power, and the fear of the Lord—we are also understanding the economy that this covenant allows to be transferred from where it reposes in the person of God, to those whom the covenant was intended to benefit. So, our economy and what is administrated by the

order of priests known as a royal priesthood is exactly the economy of the characteristics of the Spirit of God. Everything necessary for life and godliness is found in the Spirit of God, to empower the Son, the corporate Son, to be like the Father for the purpose of representation.

From our viewpoint, our principal interest in these matters tend to run mostly to our survival, so we do not especially value the characteristics of the Holy Spirit, because we do not see how they guarantee our survival. That is what I want to talk to you about today, because this is what the priesthood is designed to administrate. The priesthood is aligned to the Holy Spirit for the purpose of both distributing the gifts of the Spirit, and also to manage the growth of the son, so that the son becomes increasingly competent to both receive the measure of his estate and to impart grace. Then, others under your rule may similarly come to the status of the *huios*, or mature son, so they can function as sons of God in the earth, thereby, presenting the fullness of the work of the Son in the earth.

Let's go back for a moment and pick up one thread, which is: Why would God create man, anyway? What is the imperative for the creation of man? And, what motivated God to create man, anyhow? We know He established creation to host man. We know He sent the Son as the pattern for reconciliation to the Father. We know He sent the Holy Spirit to reveal the nature of the Son, and by that to disclose to us the message of the Son, which is to show the Father, and to empower and bring to us the economy that enables us to be like the Son, whose purpose was to disclose the Father.

All of this is bound up, as you might suspect, in a covenant. The purpose of this covenant, as we said in the threshold remarks, was to guarantee the certainty of these things, the immutability of these things—so much so, that even the created universe would cease to exist, but the certainty of this covenant would be entirely unabridged, whether or not the present order of the universe existed. To put it in the words of Jesus Himself, "*Heaven and earth will pass away, but My words will by no means pass away*" (Matthew 24:35). Why? Because, they predated the creation of the heavens and the earth, meaning that the thing God was about to do in creation was also designed to transcend creation. Sonship is a forever thing—"Forever and ever, amen" in the

words of Randy Travis. Just as a note for those of you who are listening by recording, I am in Lubbock, Texas. This is Mack Davis country, but Randy Travis is accepted here as well.

Why was God even motivated to create man, anyway? What is the point? Well, if God is love, the nature of love is that it always requires the other. Otherwise, love is an unproven hypothesis because it lacks confirmation in the other. Have you ever tried to love, just being by yourself? What would that look like? How would that work out? There has to be another. Now, in the unique nature of the love of God, the final and ultimate expression of this love is bound up in the relationship known as Father. And, there is a feature of this love that makes it the ultimate standard, because when you create a thing, you intend to be known by the thing you have created, which is to entrust the representation of your being to another. I think every parent shudders at the possibility of someone saying of their children, “You remind me of your father.” But of course, if they do well, we are always happy to say, “That’s my boy!” I think Spike did that on the cartoon. Some of you may be too young to remember that—“That’s my boy!” The invisible God intended to become known through visible man.

That seems like an imponderable: How could the inexpressible be expressed? But not really. It is true that God is too big to be seen. Anything that fills everything in every way, denies us a perspective from outside of itself. Why? Because there is no outside. If you fill everything in every way, there is no outside to you. So we cannot conceive of God, or a notion of God, in relationship to a spatial identity. It is impossible. There is nothing outside of God. If there were to be something outside of God, what would that be? That is my point. He would be in that as well, because He fills everything in every way. So in that sense, there is no vantage point from outside of God from which to see God. An analogy might be, as I have sometimes referred to it, the fish in the ocean. We, who have the opportunity to fly at 35,000 feet, and sometimes, if you fly over the ocean, you can see the ocean. You can even see the curve of the earth. But, the fish have no opportunity to observe its environment from above it. It is always in it, so it has no vantage point. The fish cannot get outside of the ocean to see it. It is too big to be seen. We cannot get outside of God, to see God. He is too big to be seen. When a thing fills everything in every way and cannot be seen, the appropriate term to describe such a being is the word, Spirit. It is not that He does not exist. It is not that He exists in a different dimension. It is that He

transcends all dimensions. So, the only way to actually know God, to express God, is to be able to do that in regards to those aspects of His being that can be expressed, such as: faith, hope, love—attributes of the being, the way the being is.

Love requires the establishment of the other to represent you, but not just any other. That is why God did not allow angels to be His representatives, because they are not of the same kind and nature as God Himself. No more than you would allow a real estate agent to act for the distribution of your goods. You may employ an agent to do specific things, but in your representation, in the representation of your being, you want someone who is of your own being, because then they have the capacity to understand who you are. That is why God created man by endowing man with a spirit that came out of the person of God as the very essence of our being. So, we are capable of representing Him. Now, a thing that comes out of the being of God, just as anything that comes out of your being, is what you call, son. Anything that comes out of your being is what you call, son. God created us out of His own being, so we are, in spirit, of the same kind and nature as God. He did that intentionally, because only one who is like the other is capable of representing the other. A stranger, a different creation, is unable to do so, but just by virtue of the limits of the difference of that creation. An angel was not created by an endowment of spirit out of God. Man was. That is why God cannot say to an angel, “You are My Son. This day I have begotten you.” But to the Son He could say: “Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom (cf. Hebrews 1:5-8).

Angels, however, have a purpose. Just like your real estate agent is not likely to be the representative of your estate, so an angel is not likely to be the representative of your person. Only a son can represent a father, because the son is of the same nature and kind as his father. What does that imply at the heart of it? It implies that your representative has to have your own mind—the same mind that is in you. In my analogy to a real estate agent, you do not raise a real estate agent, but you do raise a son. A real estate agent has a standard competence that relates to the work they are doing; angels have a standard competence according to the work they were created to do. But, a son was not created primarily to do work, although there is a work for the son to do. The son was created of the same kind and nature as the Father so he could carry the presence of his Father in these characteristics that were found initially in the Spirit of the Father.



All of this is the layup to try to define what the order of Melchizedek is designed to administrate. So, the establishment of this covenantal order prior to the creation of man governs absolutely what God created when He created man. Man is not created as some entity in creation for the amusement of God. Man is created in creation to *be* the object of God's love—the one to whom He would be focused in His love—inasmuch as God was also going to take on the function of Son, understanding the need to reconcile son to Father. Because He knows the end from the beginning, He knew man would sin before He made man, so part of the provision was that of reconciliation.

Reconciliation, by the way, is an accounting term. It implies a prior existing standard. So, you are going to reconcile to a prior existing standard. The odd thing about departing from the standard is that you cannot return to it as *ab initio*, as from the beginning. Once you have departed, you are tainted, and you do not have the right to come back. So you cannot be reconciled yourself. But, you can be reconciled if God also comes as Son, but comes in a form that allows you to be assembled to the Son, and therefore be reconciled to the Father by the Son. This is the concept of propitiation that I attempted to open in Dallas.

Propitiation is what the ancient Hebrews understood the Ark of the Covenant was, when they spoke of the box. For them, the notion of propitiation was the idea of a box that contained a covenant, and whatever was put in the box was presented as being indistinguishable from the box. Christ did not become just a sacrifice, an appeasement to God for our transgressions, so God said, “OK, I accept the sacrifice and I will let you walk.” It was not that. That is the concept of the ancient gods of Greece and Rome and Babylonia. That was their concept; the gods were fickle. If you messed up, you could offer a sacrifice so they could say, “OK, I accept the sacrifice and we will reset.” No. Once you have transgressed, there is no possibility of resetting, because God is not a God who is subject to appeasement. God is not fickle. His righteousness is offended. Man is distanced from God.

So, how is that transaction of reconciliation meant to occur? God established a prior covenant, by which He accepted that Christ would come as the Son to pay the price that man would pay. But once you depart from God, you cannot pay a price that is sufficient, because your sacrifice is tainted. That is why God did not want a weak and sick and lame offering. The sacrifice had to be

perfect. It was still a life. I mean, if you sacrificed a lamb in the Old Testament that had a broken leg, it was still a lamb that was going to be sacrificed, but that was not what it was meant to picture. It was not just the offering of a life, but to offer the life that had not been broken. That is why it had to be a perfect sacrifice, and God could come as the Son to be sacrificed.

Now, the way He came was as a Spirit invested in a man. In the same way God could issue spirits out of His being, He now issues the Spirit of sonship out of His own being. The wonderful thing about a thing that issued out of God is that it can be reassembled to God. So when we are saved, we are baptized by one Spirit into one body (cf. 1 Corinthians 12:13). We are made indistinguishable parts of the perfect body. We are purified through death and resurrection, but such was not available to us before there was a receptacle to receive us back into the One, having been purified by His death. That is why we symbolically join Him in death, to arise to walk in what is called, the newness of life (cf. Romans 6:4). Then, we may be assembled as parts of this box, as part of the propitiated, and may be presented again to God as indistinguishable from the perfect standard of the Son. Then, we have access to all that is necessary for life and godliness.

God established this whole thing through a covenant. Obviously, this covenant was established prior to the creation of man, because it was supposed to govern every aspect of man on the earth, once God put him on the earth, anticipating that he would be lost. God established a covenant with Himself so that everything that is in the estate of the pattern Son would naturally be conveyed to every part of that Son, every member of that body. Now, there are aspects of His estate that are too big to be carried by any individual, but they are certainly meant for the corporate man. That is why there is an administration to administrate the functioning of that which is individual and that which is corporate. Now, all of this administration is in the Holy Spirit, therefore, the active agents, the priests themselves, function under the Holy Spirit.

Here is the marvelous thing about the priesthood of Melchizedek. Unlike the priesthood of Aaron, in which there was a high priest and an entire order of priests who took varying degrees of offices for service, the pattern for the priesthood of Melchizedek is the perfect Son, who is also in His designation the High Priest of that order. So, we are not priests of different orders; there is one standard order of the order of Melchizedek, because there are not many sons, in that respect, who are the patterns. There is only one Son. There is only one pattern for the order of

Melchizedek and that is the pattern of the High Priest Himself. The High Priest is the picture of the Son. Every priest serving in the order of Melchizedek is designed to be conformed to that exact standard. Whereas, in the order of Levi, priests served various functions because that was an order of doing, this is an order of being.

When you come into the priesthood of Melchizedek, you come through death and resurrection. If you would like, this is the ceremony of purification. In the order of Levi there were ceremonies of purification—washing ceremonies, cleansing ceremonies, and the like. They were all symbolic, because there was not a requirement as it regarded the condition of the soul of the priest in the order of Levi. There was only a requirement as it concerned the body of the priest in the order of Levi. As long as your body was without blemish—all of the requirements of the priesthood of Levi regarded the body—so, externally, you had to meet the standards of Levi. But all of the requirements that relate to the priesthood of Melchizedek govern the soul. These requirements do not govern the spirit because there is an assumption that the Holy Spirit has already testified to the human spirit, Spirit to spirit, that we are the sons of God. The status of our sonship, then, is manifested in the condition of our souls. So there is a working out in the soul of our qualifications to handle greater and greater aspects of the administration of the priesthood of Melchizedek.

With the soul, God works from the most external aspects, if one could put it that way—meaning from the outer perimeter to the inner being of the soul—to conform to the standard that is Christ. In the preparation of priests in the order of Melchizedek and in qualifying the order of priests in the order of Melchizedek, God works from the outside considerations. So the things that are least important, the things that have the least value to this priesthood, are the things that God begins to require of you the soonest. The first aspect is that you learn to rule yourselves internally. Then, in a growing way, you are given greater and greater external rule, and the spheres of your rule expand commensurate with how you learn to rule when God is pressing you in those areas.

Just for the sake of illustration, one of the early things God requires of us is to bring into order basic things, such as: What do our souls depend on the most for its independence from God? When we do *not* depend on God (because that is the condition of the soul), what do we depend

on? Ourselves. What would you say is perhaps the most glaring example of our attempts to depend on ourselves? What are our resources? How would we define, say, provision? I am pursuing a specific matter—money. When we do not depend on God, we depend upon our money. In fact, isn't it odd that the thing we ask God for with some degree of consistency is the right to exist apart from trusting Him? Look, this thing is not rocket science. But it does require a paradigm of understanding to deconstruct; otherwise, we are just kind of going around, making it up as we go along. The sign — You can count on this. I have no interest in your money. There will not be an offering taken here today. I am simply telling you the truth. — The sign that our souls are unruly is that we cannot do the basic thing of tithing. It is an incontrovertible view. That is why God established it. God knows of our propensity. The orphan's culture is different from the culture of the son, because the orphan has only himself to depend upon. That is why he is an orphan. He accepts that no one actually is a resource to him but himself, so he hoards. The easiest thing to hoard is money. The most tempting thing to hoard is money.

Now, all of us here have been part of some form of church structure growing up, and we have been endlessly beaten up by orphans from the pulpit to get our money. Some of us even developed a certain pride in being able to resist the continuous squeezing to get the last dime out of us, because it was orphans trying to exploit orphans. I do not care if you give money. I do not care at all. Nothing about my life depends upon a dime anybody gives. Do you know why? I have a Father. It is that simple. Why am I speaking to you about this? Because, as you address the order of Melchizedek, God is reculturing you from the position of orphan to the position of mature son by reformatting your soul away from the culture of the orphan to the culture of a son. Because, all of what you are allowed to handle in life that has any value at all of an eternal nature comes increasingly as your soul is brought back under the rule of your spirit.

The first things God assails are those things that represent your independent ability to function apart from God. There is nothing that deludes you more thoroughly into thinking that you can exist independently of God and still handle the things of God, than money. That is why it is called “the deceitfulness of riches” (cf. Matthew 13:22; Mark 4:19). Do you think there is any deception to it? It deceives you into thinking that you have... And I promise you this: If that is all that you ever focus upon, your own independence from God, you will kid yourself into thinking that you actually are doing things for God. Every time I see people who once walked

with us who do not any more, every time I meet them, do you know the first thing they want to tell me is how well things are going for them financially. Because, they have reverted to the perspective of being able to assert their financial independence from God as the basis of their blessings.

So let's move on from that and talk about: What are the real riches of the Kingdom, anyway? Why were you created? Were you created simply to survive? If you were, that is the glory of money. In the present economy, the glory of money assures your survival, vis-à-vis your fellow men. If that is what you have, that is what you have. But might I suggest that as long as you stay there, the weightier matters of the Kingdom are not yours to possess. If you cannot rule over unrighteousness mammon, then you are not able to receive that portion of your inheritance that constitutes the weightier matters of the Kingdom. So let's move on. Let's talk about what is positive, not what is negative. It is simply a template for the assessment of where people are, and that is all it is.

Jesus said something in John 17 that goes more to the heart of: What is your inheritance? And more to the point of: Why are you here? And, what is in the estate that was created by His obedience that has now come to you in your measure individually, and is coming to us in the greater measure corporately, as was intended before the foundations of the earth? What is in that? What are the greater things? In John 17, Jesus described the aggregate of these greater things in the following way. At the beginning of John 17, He said, "Father, I am coming to You. Glorify Me with the glory I had with You before the foundations of the world." Now, before the foundations of the world, when you go back to Genesis 1, there is a glory that was native to the One who became the Son of God and walked around in human flesh. According to the Gospel of John 1:1, he says, "*In the beginning...*"—which is the same reference to Genesis 1:1, "*In the beginning...*" In Genesis 1:1 it says,

***"In the beginning God created the heavens and the earth."***

Now, going back to that same point of origin, the Gospel of John 1:1 says,

***"In the beginning was the Word, and the Word was with God, and the Word was God."***

How do you find the Word in the Genesis record of “*In the beginning...* ”? Because Genesis 1 says,

Genesis 1:1-2 NKJV

*In the beginning God created the heavens and the earth. <sup>2</sup>The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the **waters**.*

Going back to John 1, it says:

John 1:1-3; 14 NKJV

*In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>He was in the beginning with God. <sup>3</sup>All things were made through Him, and without Him nothing was made that was made.*

*<sup>14</sup>And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.*

We identify Christ as the pre-existing Word, who was with the Father before the creation of the world. So at a minimum, He is returning to the glory of the identity of the Word. At a minimum, that is what he is referring to. But, there is more to be understood in the story of Genesis, because there we do not have a reference to the Word, there we have a reference to the water: “*the Spirit of God was hovering over the face of the **waters***”. Without elaborately developing the principle, I will refer you simply to the reference in James, and again in Ephesians 5.

Ephesians 5:25-26 NIV

*<sup>25</sup>Husbands, love your wives, just as Christ loved the church and gave himself up for her <sup>26</sup>to make her holy, cleansing her by the washing with **water** through the **word**.*

The Scriptures, then, consider the water and the word as one. But, that is not the only Scripture. Jesus told Nicodemus that a man has to be born of water and of the Spirit (cf. John 3:5). The reference is to: “*Now ye are **clean through the word** which I have spoken unto you.*” (John 15:3 KJV). What is the function of water? To cleanse. You are born again by washing of water and

the Spirit—“*through the washing of regeneration and renewing of the Holy Spirit*” (Titus 3:5). Scriptures are replete with the integration of the function of the word as the cleansing agent of God. You are cleansed from a defiled conscience by the word of God. The function of washing is done by the word. In the beginning we have the Word in the form of the water. You will notice this fascinating arrangement between the water and the Spirit, for the Spirit of God was hovering over the waters. The picture before creation of the glory of the One who is known as the Word is that in conjunction with the Spirit, they execute creation as that which was in the mind of God executed in the void. That is why God “said” because that is what you do with word. You administrate word by the declaration.

The whole creation came into being to receive and sustain those who would be purified by the Word. He made it. Why would He make it? For what purpose did He establish it? To sustain the Word in creation. We are born again of the Word. We are integrated into the Word. We are presented to the Father in the context of the declared principles within the covenant that existed before the creation of the world. It is why it is all so perfectly symmetrical. It is why it is unshakeable. It is why heaven and earth would pass away—why the entire creation can be dismissed—but that which was *before* the creation continues to undergird your existence in time. When He returns to His place before the creation of the world, He exists to guarantee the support by the word, by the immutable word, of all that He left in creation, having finished the purposes required by the covenant, before the fact. But, here is the duality. He returns to that glory. He is the water and the Word, both in God, outside of creation and within creation itself. So, there is an absolute connection between the sons of God in creation and the eternal Word that sustained us, even that which brought us out of the mind of God. And, He has sworn it on oath. Do you think this might be shaken sometime, somehow?

Now, here is the duality, as I was saying. But then He said... John 17, same chapter. First, He is going back to the glory He had with the Father before, so He is returning to His status as the water and the Word. But He left us another glory. He said (and this was His word, still in John 17): “But the glory You gave Me...” — Now, He had a native glory, if I could use a very human term to describe a transcendent order. He said, “But the glory You gave Me...” — So, there is a glory He received by coming as the Word incarnate, made in flesh. [Portion sung from:]

“Hark! The Herald Angels Sing”

Veiled in flesh the Godhead see  
Hail the incarnate Deity  
Pleased as man with men to dwell  
Jesus, our Emmanuel  
Hark! The herald angels sing  
“Glory to the newborn King!”

It is Christmas time. I get carried away. It was always the intention of God to be incarnate—to become incarnate in you. So, He said this (again, John 17): “But the glory You gave Me, I have given to them.” What was that glory? Now, He gave it to us for a purpose, and I will mention the purpose, but I will not develop it. “The glory You gave Me, I have given to them...” — He was speaking representatively of His disciples, but would go on to say — “...and all who will believe in Me through their words.” So, that would include you. What was that glory? It was the glory of being the exact representation of the Father. This is how Jesus described it earlier on in John. He said, “If you have seen Me, you have seen My Father”— Why? — “because the Father and I are one.”

Listen, do you understand? You were left this glory so that when Christ who is your life is revealed through you, His work of showing the Father is meant to be continued in you. This is by covenant. This is by God swearing to God. This is when God said, “I swear to God,” which is okay when He does it. This is Hebrews 6:13, “...because He could swear by no one greater, He swore by Himself...” That is how He established the order of Melchizedek in the sixth chapter of the Book of Hebrews: “Because there was no other for Him to swear by, He swore an oath to Himself”—God to God; the Father to the Son. The expressions of this great, too-big-to-be-conceived of God—that expression of Father, that expression of Son—entered into covenant to produce this thing. He swore an oath to Himself, and made Abraham the beneficial heir of what was promised. God did this, it goes on to say, that by two immutable things (the oath and the promise) in which it is impossible for God to lie, those who have fled to take hold of this hope offered to them may be greatly encouraged. We have this hope as an anchor for our souls, firm and secure. It enters the inner sanctuary, behind the curtain, where Jesus, who has gone before



us, has entered on our behalf and has become the High Priest forever in the order of Melchizedek. That is what it says (cf. Hebrews 6:13-20). I swear to God, that is what it says.

Now, I do not know about you, but for the creation to be allowed to carry the representation of its Creator is the ultimate glory. When Christ who is your life—your propitiation, your reconciliation to the Father—appears, you will appear with Him in glory, in *that* glory. That is an exclusive glory. Angels are not allowed to participate in it. Nothing in creation is anything but a dim reflection of that glory. But the glory of the presence of God Himself appears upon your face. And when you come, my beloved brethren, bearing the glory of God like that, it changes every environment, because He changes everything He fills with His presence. It is like when we compare *that* to everything we are going through, everything we are going through is light and momentary compared to this eternal weight of glory, not in the sweet by and by, but our inheritance under this covenantal order.

This is the order of Melchizedek. It is defined as an order of kings and priests, because...—there is always a because. Why would it be an order of kings and priests? Because, who are you representing? The living God, the highest of all authority there is, beyond creation. Heaven and earth would pass away, but the authority of what He has established cannot pass away. He is God. That is what is meant by, God. He is the ultimate King. The business of kings is to rule. The coinage of kings is authority. This is the ultimate authority. You have to be a king to function in this authority. You cannot *not* be. It is *ipso facto*; it is a matter of fact. If you represent the highest authority that there is, the place where everything is settled, finally, that is king. That is the meaning of sovereign. In the law there is a term for it. It is called *res*, which is “the thing”—*res judicata*: it means the thing has been settled, or literally, the thing has been adjudicated, a matter [already] judged. It means there is no looking behind the curtain. That is the final authority. All creation needs a full stop—a place where the thing comes to rest.

My experience with academia is that the struggle is always with the standard: What is the right standard? The argument in the law always is: What is the applicable law? The argument in research is always: What is the place of rest? What is the final authority? So academic papers will list every conceivable authority in support for your thesis, because they are hoping to find *res judicata*. That is a way of trying to determine what truth is. The final resting place of a matter

ought to be the truth of a matter. I am distressed that in academia, everything is negotiable. There is no resting of things. Relative, everything is relative. And therefore, there is a trailing assumption that everything can be overturned and upset.

But here is your authority. Here is how final your authority is in this order. The One after whom you have been styled, the One to whom you have been assembled says this: “I am the truth.” Full-stop. “I am the truth.” He does not say there is a truth. He does not say there is a way. He does not say there is a life. He says, “*I am the way, the truth, and the life*” (John 14:6), because these are the descriptors of the glory He had to represent the Father. Exact representation is not partial representation. We are not talking about a mixture—part you and part Him. So, He is going to choreograph your movements to bring you to a point of exact representation. When He brings you there, you are inheritors of the authority to resolve human conflict. Because what you are competent to do is, you are competent to bring out the eternal standard. And because you, the applier of the standard, are not yourself compromised, you and the standard are one. Therefore, what you declare is, both in spirit and in letter, the standard itself.

Now, what comes to your aid in that process? All of the creative power of God. Every aspect of God is embodied in the standard and brought forth in you. And in the instances of your deployment within the scope of your authority, you become the final adjudicator of what is true. That is what frustrated the scribes and the Pharisees and the existing order of the Law of Moses and the priesthood of Levi, when the order of Melchizedek came. It was the superior standard. It was the superior standard confronting the type and shadow. God maintained a type and shadow within creation so that the culture would not be unfamiliar with the reality when it came. Shadows are meant to keep one connected to the mindset of the truth, but it is not the truth itself. It is a flavor of the truth. Just like lambs were a type of the Lamb; but when the Lamb Himself came, it was not a lamb, it was a man. It was the incarnate God in human form.

I suppose that if I were going to pick out the central asset in the estate of Christ that has been bequeathed to you by His Last Will and Testament, called the New Testament—that is now being administrated by the Executor, the Holy Spirit, inasmuch as the Testator has passed from the earthly to the heavenlies, and now what was in His estate may be properly conveyed to the beneficial heirs—if I could identify the central good of His estate meant to be given to you...

And since we are talking about a covenant and administrators, we are defining what constitutes the Estate of the Lord Jesus Christ, to be distributed by the order of royal priests. I did not comment on the priesthood aspect of it except to say just this: That unlike the order of Levi, where the function of the priests was to offer a sacrifice, the order of Melchizedek is the one in which the priests have been qualified to function by becoming the sacrifices themselves. *“I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, [To what end?] holy, acceptable to God, which is your reasonable service”* (Romans 12:1 NKJV). What is the process that qualifies you? *“Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve [That is applying the measure and standard. That is functioning as a judge.] what God’s will is—his good, pleasing and perfect will”* (Romans 12:2 NIV). That is a graduating process: good is good, pleasing is better, but perfect is the standard. So, He will change you. That is the order of the priesthood. You present your bodies as a living sacrifice for the choreography of being made perfect in your ability to understand the standard, and especially in your ability to accurately, without bias or corruption, present the standard.

There is no question that the intent of God in this hour is to bring forth the central asset of the Estate of Christ—to bring it forth individually and to bring it forth corporately—and that central asset is the right to represent the Father in creation, as Christ modeled that representation to us. That is the work of Christ to be finished. There were things that were uniquely His to complete, and He did. On the cross He declared that that portion was finished. But it was also said of Paul, that he came and in the matter of sufferings, he was meant to fill up the measure of what was lacking according to the standard of Christ (cf. Colossians 1:24). So Paul is the perfect showing of the sufferings of Christ. But there are other things left. That is why He gave us glory—clothed us with His glory. His mission in the earth included saving us, but the overarching purpose was God’s original intent, which is to be revealed as He is, in His attributes and character. Therefore, not surprisingly, the ministry of Christ was to reveal the Father. That work remains unfinished. He intended it to be so—that we would be clothed with Christ for the purpose of, both individually and corporately, revealing the nature of the Father. That will be our mandate as the age comes to a close.

Everything will be resolved and summed up *in Christ*. I read that. That is still being unpacked in my spirit. Everything will be summed up—not in Jesus. The man, Jesus Christ, finished what was His to do. But the Spirit of Christ is the Spirit of the perfect Son, who is qualified and competent to display in its fullness all of the essential attributes of the nature of God, who is Spirit, so that the invisible may become visible in the things that can be seen about Him. His personhood is not to be understood in terms of His visible self. His personhood is to be understood in the terms of the characteristics of His nature. The invisible will always be invisible, but what may become visible about Him is what He has committed to us to represent. That is why we were included *in Christ*, and that is why we were given the task of finishing this representation.

That is why the process is designed to result in us being like Christ, so that the glory may be borne naturally, natively, upon a body that has been raised up in the image and likeness of the Son, which was God's statement governing His purpose for creating man: "*Let Us make man in Our image, according to Our likeness*" (Genesis 1:26). He was not speaking of Adam. Indeed, He could not be speaking of Adam, because while He was saying these things— "*Let Us make man in Our image, according to Our likeness*"—He is still the God who sees the end from the beginning. He could not blind Himself to what the end would be, while He was speaking at the beginning. It is impossible for Him not to know the end from the beginning, because He ordains both, the beginning and the end.

I do not have time to talk about time, as God described time in the creation. Do you notice how things are evening and morning—and by the way, evening and morning before the fourth day? What is the significance of that? It is the fourth day that He creates the sun. So, our concept of a day designed around a 24 hour cycle of the sun does not come into play until the fourth day of creation. So what does he mean when He says, "And the evening and the morning were the first day; and the evening and the morning were the second day; and the evening and the morning were the third day"? You note the structure of "evening and morning." Why? Because He is describing a day differently. For God, a day is when the thing comes out of darkness, evening, into light, morning. These are figures of speech. Epochs in God are not measured by the quantification of time as we know time. That is clear from the narrative. If you try to insist that that is the framework, you have an insurmountable problem, because the standard of

measurement does not come into being quite yet, yet you have morning and evening. So, God is speaking of a thing coming out of obscurity, coming into visibility. When God says, “Let there be light,” He is not talking about the sun, the moon, and the stars, because He does not create them until the fourth day. What light does He refer to? If you look closely at the Hebrew, it is a reference to things coming out of obscurity. It says, “And darkness was on the *surface* of the deep.” It does not say darkness was *in* the deep. Like a tablecloth on a table, it obscures the finish and the surface of the table. His intent was to remove the darkness.

Creation, in its whole, was God’s design to remove the obscurity and darkness regarding His nature and bringing it into revealed perspective. All of creation is like that. So when it is done, what will creation’s purpose have served? The revealing of the nature of God. And of all creation, man was uniquely configured to carry the image and likeness of God. God was looking at the end from the beginning. And He was not seeing Adam; He was seeing the many-membered Christ. When it is all finished, creation will yield the likeness of the Father in the form of the corporate Christ. That is the greatest estate imaginable that could be conveyed to the creation. That is why we were created in the distinctiveness of spirit clothed in flesh—spirit out of the person of God with the ability to relate perfectly to God, so that the transfer of His nature would be possible. And in the end, the perfection of that transfer would look like God reflected in the earth in a single man, in a corporate man.

That is why I understand about the order of Melchizedek, at this point. In the words of Forrest Gump, “I think that is all I have to say about that.”

**Doug Allen:**

Thank you, Sam. Go home and open John 17 and look at the twenty-second verse. This glory, this opportunity to be the exact representation of God, was given to you for one purpose, and he said, and that is so that you might be one, indistinguishable from God. One like they were: You in Me, Me in You, may We be in them and they in Us. That makes you, in this exact representation, the world cannot see you apart from God. You are indistinguishable from the things He is doing. You are not all of God—you, yourself—but the corporate man, we are indistinguishable from Him. Individually we are indistinguishable, but as a corporate man, it is the full presentation of God in the earth today. Amen.