

Sonship
God Establishes Covenant With Himself

Studio Session 59
Sam Soleyn
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It is astonishing, because it is apparent to us that any time God swears about anything, in the words of Jesus, “Heaven and earth will pass away but his words will not pass away.” (Inserted – actual verse—**“Heaven and earth will pass away, but my words will never pass away.” – Matthew 24:35**) **Hebrews** says it this way, “In order to make the unchanging nature of His promise clear to the heirs of what was promised, God swore it on oath to Himself. God did this so that by two unchangeable things, (the oath and the promise) in which it is impossible for God to lie, we who have fled to take hold of this hope offered to us may be greatly encouraged.” (Inserted – actual verse—**“Because God wanted to make the unchanging nature of his purpose very clear to the heirs of what was promised, he confirmed it with an oath. God did this so that, by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope offered to us may be greatly encouraged.” – Hebrews 6:16-18**)

In other words, what God was doing, He was doing in a very deliberate fashion so that you, who were meant to benefit from this might know absolutely that it is impossible for God to lie. Therefore your status within this covenant—if you were to find yourself as a third-party beneficiary—you would be absolutely able to rely... heaven and earth would pass away before what you have believed would not be true. Now it says, “This hope is an anchor for the soul, firm and secure.” (Inserted – actual verse—**“We have this hope as an anchor for the soul, firm and secure.” – Hebrews 6:19a**) Because the soul will question—the soul: the mind, the will, the emotions, the composites of the soul—will worry and wonder. Because the nature of the soul is to doubt, and doubting in something as massively important to the stability and well-being of the human race as the purpose for your being here, is something that God fully contemplated and took every step necessary and did it in the manner in which it should be done to assure human beings that they can absolutely depend upon the truth that God has extended His

hand towards humans in such a way that any thought of the violation of this covenant would be the same as saying, “God, Himself, is unreliable.”

Such a thing is unthinkable because of the nature of God. How then is a promise of sonship, that you may be one who has received such a promise, how firm is that promise? How reliable is it? How likely is it that it will not be so? How likely is it that God would break such a covenant? That’s the point. God enacted the covenant—the Father with the Son—and He did that *before* He created man. You see, that’s an amazing thing because in the discussions that came about during the time of the reformation—primarily attributed to Luther and to Calvin—there is a discussion of predestination that ignores, or does not take into account at all, the fact that there was a covenant that framed the creation of mankind and that God therefore knew that God was making a creature who would sin, and before God made this creature God made complete provision for the salvation of man.

Now the question is: if you know he [man] is going to sin, why do you make provision for his salvation? Why do you make him at all? And the answer lies in the explanation: “Well, what are you making him for? What is your intended purpose when you create this creature?” And the answer is: God intended to create a creature who would be the son of God. But to be a son of God such a creature has to be able to choose, (and we know that God is creating such a creature; we know that he is doing so because He says, “Let us make man in our own image after our own likeness.”) (Inserted – actual verse—**“Then God said, ‘Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.’” – Genesis 1:26**)

The creation of man is not a secondary thought. The nature of this creation that God is making and the purpose for this creation is not an after-the-fact thought. In other words, God doesn’t make this creature and then decide, “Well, what are we going to do with him now that we have made him?” No, He deliberately constructs the nature of man to be like God. This is what a son should be. Every son is supposed to be like his father. If a father is creating the possibility of having a son he intends that this son should look like him. Now God is a Spirit, so the nature of man that God is focusing upon is his spirit. How does man resemble God? In what fashion is man like God when it says, **“So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them...”** (Inserted – **Genesis 1:27, 28a**)

This was said contemporaneous with the declaration, “Let us make man in our own image, after our own likeness.” Well how did God make man? Clearly, the image and likeness of God would never be a reference to the physical appearance of man for a number of reasons. Number one: God is a Spirit, so if man is going to look

like God in any way at all, man has to be—in his spirit—like God, not in his flesh. Scripture tells us that this body of flesh that we are wearing will die in the appointed time. “It is appointed unto man once to die.” (Inserted – actual verse—**“Just as man is destined to die once, and after that to face judgment, so Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.” – Hebrews 9:27,28)**)

But there will be a resurrection of that which died—the physical that dies—and the resurrection will be totally different. The resurrected body will be totally different from the body that is planted, or that dies and is buried. So **I Corinthians 15:44** tells us, “This body is sown a natural body—one fashioned out of the dust of the ground. It is raised a spiritual body.” (Inserted – actual verse—**“So it will be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.” – I Corinthians 15:42-44)**) It means that, like Jesus upon His resurrection, He could walk through walls; He could eat fish. “And while they beheld He was taken up and a cloud received Him out of their sight.” (Inserted – actual verse—**“After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.” – Acts 1:9)**) And He was lifted up without the benefit of strings, wires or pulleys or any other lifting equipment.

The point is that this spiritual body is different from the natural body in the sense that it is capable of multi-dimensional functionality. So, God made the human form out of dust and therefore it was always to be expected that the human form would return to the dust and it was never envisioned that the human would look like God in the relevant statement that: “Let us make man in our own image, after our own likeness.” It was always the intention of God to be the Father of that which is uniquely like God in a human being. Well what is that... what is this thing that is uniquely like God? In the creation of man the Scriptures tell us that God formed man from the dust of the ground—that is, that He created his body in that fashion, and we’ve just said that’s not the image of God, it’s not the likeness of God. Then God blew a spirit into this form. God imparted something that originated out of the person of God into this form that was prone in the earth and *then* man had “being.”

That part of man of which God is his Father then, is that which originated out of God. In the book of **Galatians, chapter 3**, the following is said, “We are all sons of God; by faith in Jesus Christ there is therefore neither Jew nor Greek, neither bond nor free, neither male nor female.” (Inserted – actual verse—**“You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ**

Jesus.” – Galatians 3:26-28) Now it’s saying that a son of God is not a male—“neither” means “neither”—“neither male nor female.” So sonship to God is without reference to being a male.

It’s easy enough to see that a son would not be a female because by definition, in the flesh a son is a male, but sonship to God is not in any form with respect to being a male. Well how do you describe a son who is not a male? It is not only that he is not a male and not a female, it’s that he’s not a Jew or a Greek—that is, there is no reference to his gender, neither is there a reference to his race...this son of God. And neither bond nor free, not a reference either to a social class. You commonly hear people say that sons of God are all males who are free—you are free in Christ. Now it is certainly true we are free in Christ but that’s irrelevant in respect to our sonship, just like being a male is irrelevant to being a son.

So, of what then is God our Father? The answer is: He is the Father of our spirits. The Scriptures say, “Submit to the Father of your spirit and live.” This is a reference from the **12th chapter** of the book of **Hebrews**, which speaks about how God disciplines His sons. (Inserted – actual verse—“**Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live!**” – **Hebrews 12:9**) So in respect to the purpose of creation then, it is clear to us that God created humans with the specific intent of making them His sons. God swore on oath to himself that this creature that He is making—though the creature requires being saved—God would provide everything that was necessary for him to be saved because God knew this creature required being saved.

The reason that God would make a creature whom He would know—before He made him—needed to be saved was the purpose for which He’s creating man. God is creating man then, to be the son of God and we see that sonship is measured not by the flesh but by spirit. God is the Father of our spirits. So when God made the first man—Adam—Adam is referred to as “the son of God.” (Inserted – actual verse—“**The son of Enosh, the son of Seth, the son of Adam, the son of God.**” – **Luke 3:38**) We therefore know that sons of God are humans but while we are on this particular emphasis let’s examine this theory that was announced at the time of the reformation that looked at the question of whether man has free will or God has foreknowledge.

To put it as Luther and Calvin developed the debate, it was this question: “Does God have foreknowledge as to whether or not man will be lost?” Will he either be saved or lost, that is: will he go to heaven or will he go to hell? Now the question is: If God does have foreknowledge and man then chooses according to what God knows he will choose, then whose choice is it? Is it the free choice of man or is it what God has foreordained the man to be? Now the other part is: If God doesn’t know what he will choose, what man will choose, then is God, God?

Because is He omniscient; is He all-knowing? The problem with that argument is that it asks the wrong questions. Those are all questions that may be asked but not every question is a relevant question because the context of the creation of man establishes a very different context relative to which these questions are irrelevant.

God created a creature knowing that He would have to save this creature. Why does He create him then, in the first place? Because what He created him to be required that God endow this creature with the freedom of choice. God created this creature with the intention that the creature be a son of God. To be a son, the creature had to choose God as his father. Now before this creature would choose God as his father, God knew that he would choose otherwise but the purpose of creating him was that he would choose to be a son of God so God provided the complete salvation of mankind before God created him and it does not surprise God nor is it outside of the realm of what God fully contemplated when He made man that man would sin. But it doesn't put God off.

That man sins—it's not that God loves the fact that man sins. No, God doesn't love sin at all. But the fact that man sins doesn't surprise God. All mankind was lost; all mankind would sin, therefore the question of whether or not God knew that a man would sin—or which man would—is nonsense because the question of whether or not he would sin is the foundation of whether or not he would go to heaven or hell. God knew they would all sin, so in that sense God created a creature knowing that if He didn't save him, He would simply be creating all creatures to be destroyed. But that was not His purpose. His purpose was this creature that He is creating would choose to be a son of God. So God put into place everything that was necessary that man might be able to choose and choose again. That he would initially choose poorly—he would initially be a sinner—but that there was the opportunity for him to choose to be a son.

The outcome is: only those who are chosen to be sons of God will survive the purpose of creation. The process by which man is to be saved is "now." But after this, in the coming ages, only those who have been saved of the earth will have met the design purpose for creation of man and the rest will be annihilated because there is no purpose other than to choose to be sons of God. Annihilated does not mean that they will be perpetually turning over in an abyss. Scripture uses that concept as a metaphor to speak about the punishment of the unjust and often what we have interpreted to mean "an endless hell," is simply the reference in the Scriptures to the millennium and the punishment in the millennium of the unrighteous.

There is punishment—make no mistake about that—but the Scriptures do not indicate that such punishment will be in perpetuity. When the purpose for which creation has been created and the purpose of mankind in this selection process has been fully served, the balance is discarded. The Scriptures refer to "gathering the wheat into

the barns and destroying, with unquenchable fire, the remnant, or what was left beyond that.” Is there a hell? Of course there is a hell. The only question is: the interpretation of Scripture relative to the perpetual nature of hell. And I believe that there is a misunderstanding or misconception as to what this means.

But, you shouldn't be concerned about that because my point is to try to rescue people from hell and if you are rescued, then that is the point. Whoever is not, whether they will go away into a punishment that lasts forever, that's something, hopefully, thank God, you will never have to face. But going on from this point, God intended to save man for himself and so He created man with the intention that man be the son of God, so the question of whether or not God knew who would be saved and who would be lost within the context of the purpose of creating man and the provision of His salvation, that by a covenant that God swears to himself before He creates man, negates the relevance of those inquiries as positive.

Now what that also does is it rescues us out of a theology of “works,” because as you well know, Calvin went on to announce his Institutes of Biblical Imperatives based upon an assumption of works. Sonship is not a matter of “works”; sonship is a matter of our relationship to God. Now what I want to do in the next set of messages is to switch over and to begin to develop more fully the Biblical history of the sons of God. But I want to begin this whole discussion of sonship and the nature of sonship as we have begun with a) the fact that God created man, knowing He would have to save him and paying the price, establishing a covenant with himself before the foundations of the earth in which and by which God had pledged himself to himself to save man—an unshakeable promise.

Humans, who are the third party beneficiaries of this may rely. The sonship that we have in Christ, then, was the intended purpose for the creation of man. It is why you are here: that you might be saved to be made into a son. Scripture then, begins the first reference to man by referring to man as the son of God. And here it is from the book of **Luke**, the **third chapter**, speaking at **verse 37**, the following is said, **“that Noah was the son of Lamech, who was the son of Methuselah, who was the son of Enoch, who was the son of Jared, who was the son of Mahalalel, the son of Kenan, the son of Enosh, the son of Seth, the son of Adam, the son of God.”**

The end of **Luke**, **chapter 3**, **verse 38**, refers to Adam as the son of God. So then, what is meant by the Scripture that says, in **Genesis** the **6th chapter**, “Now there was a time when the sons of God looked upon the daughters of men and they were beautiful and they married whomever they wished.” And God said, “My spirit will not always strive with man for he is mortal. And in those days, the Nephilim lived on the earth.”(Inserted – actual verse—**“The sons of God saw that the daughters of men were beautiful, and they married any of them they**

chose. Then the Lord said, ‘My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years.’ The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown.” – Genesis 6:2-4)

It has been said that this reference to the sons of God is a reference to demonic creatures cohabitating with human females, creating a race of aberrant creatures who are called the sons of God. They were also called the Nephilim. The assumption is that the sons of God were fallen angels—demonic spirits—and the reference to the sons of God is a reference to that cadre. I want to say that this is utter rubbish. This is unbiblical, and I want to show it to you but I will wait until the next sequence, the next installment on this sequence discussing sonship. But we have started at the very back of the line, very deep within the foundations of Scripture and our intention is to move all the way forward, examining every aspect of this subject. Eventually we will talk about the law, the law of Moses and whether or not you can be a son of God under the law. The answer to that is: absolutely not. The law creates slaves; you were made to be sons. But we will trace the sonship of men from the early beginnings of Scripture. I am Sam Soleyn. God bless you. I hope that you will continue to study with me.

Scripture References:

Matthew 24:35

Hebrews 6:16-19a

Genesis 1:26-28a

Hebrews 9:27,28

I Corinthians 15:42-44

Acts 1:9

Galatians 3:26-28

Hebrews 12:9

Luke 3:37,38

Genesis 6:2-4

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In other words, what God was doing, He was doing in a very deliberate fashion so that you, who were meant to benefit from this might know absolutely that it is impossible for God to lie. Therefore your status within this covenant—if you were to find yourself as a third-party beneficiary—you would be absolutely able to rely... heaven and earth would pass away before what you have believed would not be true. Now it says, “This hope is an anchor for the soul, firm and secure.” (Inserted – actual verse—**“We have this hope as an anchor for the soul, firm and secure.” – Hebrews 6:19a**) Because the soul will question—the soul: the mind, the will, the emotions, the composites of the soul—will worry and wonder. Because the nature of the soul is to doubt, and doubting in something as massively important to the stability and well-being of the human race as the purpose for your being here, is something that God fully contemplated and took every step necessary and did it in the manner in which it should be done to assure human beings that they can absolutely depend upon the truth that God has extended His

hand towards humans in such a way that any thought of the violation of this covenant would be the same as saying, “God, Himself, is unreliable.”

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Now the question is: if you know he [man] is going to sin, why do you make provision for his salvation? Why do you make him at all? And the answer lies in the explanation: “Well, what are you making him for? What is your intended purpose when you create this creature?” And the answer is: God intended to create a creature who would be the son of God. But to be a son of God such a creature has to be able to choose, (and we know that God is creating such a creature; we know that he is doing so because He says, “Let us make man in our own image after our own likeness.”) (Inserted – actual verse—**“Then God said, ‘Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.’” – Genesis 1:26**)

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This was said contemporaneous with the declaration, “Let us make man in our own image, after our own likeness.” Well how did God make man? Clearly, the image and likeness of God would never be a reference to the physical appearance of man for a number of reasons. Number one: God is a Spirit, so if man is going to look

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To put it as Luther and Calvin developed the debate, it was this question: “Does God have foreknowledge as to whether or not man will be lost?” Will he either be saved or lost, that is: will he go to heaven or will he go to hell? Now the question is: If God does have foreknowledge and man then chooses according to what God knows he will choose, then whose choice is it? Is it the free choice of man or is it what God has foreordained the man to be? Now the other part is: If God doesn’t know what he will choose, what man will choose, then is God, God?

Because is He omniscient; is He all-knowing? The problem with that argument is that it asks the wrong questions. Those are all questions that may be asked but not every question is a relevant question because the context of the creation of man establishes a very different context relative to which these questions are irrelevant.

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The outcome is: only those who are chosen to be sons of God will survive the purpose of creation. The process by which man is to be saved is "now." But after this, in the coming ages, only those who have been saved of the earth will have met the design purpose for creation of man and the rest will be annihilated because there is no purpose other than to choose to be sons of God. Annihilated does not mean that they will be perpetually turning over in an abyss. Scripture uses that concept as a metaphor to speak about the punishment of the unjust and often what we have interpreted to mean "an endless hell," is simply the reference in the Scriptures to the millennium and the punishment in the millennium of the unrighteous.

There is punishment—make no mistake about that—but the Scriptures do not indicate that such punishment will be in perpetuity. When the purpose for which creation has been created and the purpose of mankind in this selection process has been fully served, the balance is discarded. The Scriptures refer to "gathering the wheat into

the barns and destroying, with unquenchable fire, the remnant, or what was left beyond that.” Is there a hell? Of course there is a hell. The only question is: the interpretation of Scripture relative to the perpetual nature of hell. And I believe that there is a misunderstanding or misconception as to what this means.

But, you shouldn't be concerned about that because my point is to try to rescue people from hell and if you are rescued, then that is the point. Whoever is not, whether they will go away into a punishment that lasts forever, that's something, hopefully, thank God, you will never have to face. But going on from this point, God intended to save man for himself and so He created man with the intention that man be the son of God, so the question of whether or not God knew who would be saved and who would be lost within the context of the purpose of creating man and the provision of His salvation, that by a covenant that God swears to himself before He creates man, negates the relevance of those inquiries as positive.

Now what that also does is it rescues us out of a theology of “works,” because as you well know, Calvin went on to announce his Institutes of Biblical Imperatives based upon an assumption of works. Sonship is not a matter of “works”; sonship is a matter of our relationship to God. Now what I want to do in the next set of messages is to switch over and to begin to develop more fully the Biblical history of the sons of God. But I want to begin this whole discussion of sonship and the nature of sonship as we have begun with a) the fact that God created man, knowing He would have to save him and paying the price, establishing a covenant with himself before the foundations of the earth in which and by which God had pledged himself to himself to save man—an unshakeable promise.

Humans, who are the third party beneficiaries of this may rely. The sonship that we have in Christ, then, was the intended purpose for the creation of man. It is why you are here: that you might be saved to be made into a son. Scripture then, begins the first reference to man by referring to man as the son of God. And here it is from the book of **Luke**, the **third chapter**, speaking at **verse 37**, the following is said, **“that Noah was the son of Lamech, who was the son of Methuselah, who was the son of Enoch, who was the son of Jared, who was the son of Mahalalel, the son of Kenan, the son of Enosh, the son of Seth, the son of Adam, the son of God.”**

The end of **Luke**, **chapter 3**, **verse 38**, refers to Adam as the son of God. So then, what is meant by the Scripture that says, in **Genesis** the **6th chapter**, “Now there was a time when the sons of God looked upon the daughters of men and they were beautiful and they married whomever they wished.” And God said, “My spirit will not always strive with man for he is mortal. And in those days, the Nephilim lived on the earth.”(Inserted – actual verse—**“The sons of God saw that the daughters of men were beautiful, and they married any of them they**

chose. Then the Lord said, ‘My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years.’ The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown.” – Genesis 6:2-4)

It has been said that this reference to the sons of God is a reference to demonic creatures cohabitating with human females, creating a race of aberrant creatures who are called the sons of God. They were also called the Nephilim. The assumption is that the sons of God were fallen angels—demonic spirits—and the reference to the sons of God is a reference to that cadre. I want to say that this is utter rubbish. This is unbiblical, and I want to show it to you but I will wait until the next sequence, the next installment on this sequence discussing sonship. But we have started at the very back of the line, very deep within the foundations of Scripture and our intention is to move all the way forward, examining every aspect of this subject. Eventually we will talk about the law, the law of Moses and whether or not you can be a son of God under the law. The answer to that is: absolutely not. The law creates slaves; you were made to be sons. But we will trace the sonship of men from the early beginnings of Scripture. I am Sam Soleyn. God bless you. I hope that you will continue to study with me.

Scripture References:

Matthew 24:35

Hebrews 6:16-19a

Genesis 1:26-28a

Hebrews 9:27,28

I Corinthians 15:42-44

Acts 1:9

Galatians 3:26-28

Hebrews 12:9

Luke 3:37,38

Genesis 6:2-4