

Sonship The Promises of Sonship

Studio Session 75
Sam Soleyn
11/2004

If we are the sons of God, and indeed God has sworn on oath to himself to make of this creation, “sons” in the image and likeness of God, what are the promises that attenuate to this covenant? Abraham was made the beneficiary of these promises. Let’s begin with that. The first question is: how do we get “into Abraham”? How do we get to be in the line, or in the lineage of Abraham, because the promise was made to Abraham? Once we explore that, then the next question would be: in these promises to Abraham, exactly what is involved?

Let’s begin with looking at the book of **Galatians** for a moment because it is carefully delineated as to how we get to be in the lineage of Abraham and therefore come to the promises of sons. **Verse 16 of Galatians 3** says, **“The promises were spoken to Abraham and to his seed.”** (Inserted – **Galatians 3:16a**) And this of course goes back to, and references, the earlier promise that had been spoken to Abraham in the **12th chapter** of the book of **Genesis**, where God—walking with Abraham, **chapters 12 and 13** record—that God had promised him and in his seed all the nations of the earth would be blessed. (Inserted – actual verse—**“The Lord had said to Abram, ‘Leave your country, your people and your father’s household and go to the land I will show you. ‘I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.’”** – **Genesis 12:1-3**)

Now referring to that, the writer of **Galatians**, the apostle Paul, said, **“The promises were spoken to Abraham and to his seed.”** Paul takes pains to point out that Scripture *does not say*, “and to his seeds”, meaning *many* people. So the promise was not made to the Jewish race—that would be the “seeds”, the Jews or the Arabs, being the descendants of Abraham’s seeds—but to “your Seed”, meaning only *one* person, who is Christ. So it is a spiritual promise. That is, it is a promise meant to be fulfilled in Christ, in the spiritual seed. The reference is not to the natural heritage that the Jews have, though that is useful; its usage is limited. The holy people would never

be the Jews, as a race of people. The holy people would be the sons of God, and that would be without respect to being either a Jew or a Greek but to be Abraham's seed; but that's the point, meaning one person, who is Christ. (Inserted – actual verse—**“The promises were spoken to Abraham and to his seed. The Scripture does not say ‘and to seeds,’ meaning many people, but ‘and to your seed,’ meaning one person, who is Christ. What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise. For if the inheritance depends on the law, then it no longer depends on a promise. What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator.” – Galatians 3:16-19)**)

Now he explains, in **verse 26**, that you are all sons of God through faith in Jesus Christ. **Galatians 3:27**, **“For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek...”**

You see if it [the promises] were to Abraham's “seeds”, then it would be a reference to the Jewish people. The Jews, as a people, were valuable and useful to bring forth “the Seed”—the promise of God's covenant with himself—which promises were given to Abraham were to Abraham's “seed”. Today, when the Jews deny Jesus, the Christ, by that denial they are still looking for the one who would come who would be the fulfillment of this promise because they do not have the promise of sonship yet. That is why, in simple terms, no Jew today believes he is a son of God. The Jew believes he is a son of Abraham, but not a son of God.

I would want to ask at this point: if you are a believer who has the promise of sonship, being a son of God, why would you trade *that* for being a Jew, or for Judaism which takes you out of the grace of sonship and makes you—and if you are not a Jew—unable to access the grace of God? What madness would possess a person? What deception would come upon a person which would want them to trade the high estate of a son for the very tenuous place of being a descendant of Abraham in the flesh (assuming you could be that)?

The law never creates sons... it could not. It was added because of transgression to preserve the Jews. (Inserted – **Galatians 3:19**) The promise of sonship was meant to be fulfilled through Abraham's “seed”—one, not many—not through the race by somehow being grafted into the race. The tree, you see, is the Living God. The Jewish race is like branches on this tree, but the tree itself is the Living God. There are those who have said that you are grafted into Jewish roots. That's rubbish. The roots are the Living God, not the Jews. The branches are the Jews, but the root is the Living God. You, as a believer, do not have Jewish roots. You have heavenly roots, eternal roots in time. That's the fact, and to believe otherwise is to fall for a deception that has become somewhat

fashionable in our day and time.

Sonship was never the promise of the law. You cannot be a son under the law, you can only be a slave, and as a slave you have fallen from the grace of sonship—if once you were a son. But here is how you get to Abraham: **“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. If you belong to Christ, then you are Abraham’s seed...”** (Inserted – Galatians 3:26-29a) Now this is from a person who has just said, “The Scripture does not say “and to seeds,” meaning many people, but “and to your seed,” meaning one person, who is Christ.” So when, here, Paul says, “Then are you Abraham’s seed,” your connection to Abraham is through Christ. Abraham being the source of the promise—that is God promised it to Abraham, promised the human race sonship to come through the lineage of Abraham.

But if you are a Gentile, how do you take under this promise... if you are a Gentile and not *naturally* Abraham’s seed? Well it was never meant to be Abraham’s natural children. The promise was to be fulfilled through Abraham’s one Seed—the Christ. If you are “in Christ,” then God considers you part of that seed. You don’t come through Christ and then end up being Jewish—end up under the law. That’s not the point. You come to Christ and the reference to Christ includes a reference to you. How? Because Christ is defined as: the corporate person, the head is the Lord Jesus and we are the body. So we are incorporated into the reference to Christ as the body. We are after all the body of which He is the head; we are the body of Christ, Jesus the Lord is the head. The head is seated in heaven; the body is in the earth.

Now some of the body has already made their way to heaven—typically that happens through death. But before this gets to be too much for you to hear, we are included in the reference to the seed. We are included in the reference to the person of Jesus Christ. We ourselves are not the Christ, in the sense that the anointing does not originate with us. The anointing is on the Head. The oil has been poured upon the Head and it runs down upon the body, but the anointing goes to the Head. We are the body in the same way that a body is absolutely ruled and governed by a head. When the human body works as it should, as it was designed to, the relationship between the head and the body is one of the head providing all of the vision, all of the direction, all of the purpose of the whole body and the body slavishly following the head. Now, in that relationship of the body giving full place to the head to accomplish whatever is the purpose that the head determines that the whole body—head and body—is supposed to do, the result is that the body is the instrument by which the purposes of the head are completely executed, fully realized, fully pursued. So when it says that we are the body of Christ, we live in the earth to give Christ a place and a venue and the physical means so that all that He wants to do, desires to do, can be done and all that He

is—all that is in the Head—might rest and be demonstrated in the body.

In a sense, if what Jesus wanted to do was not right, our purpose as the body would commit us to that purpose that the Head wanted whether or not that purpose was right. But because the body exists to give form and face and function to the purposes of the head, our existence as the body of Christ—make no mistake—is to slavishly—not as slaves, not in the status of slaves but in the status of sons, but with a total dedication, independent of any will that we would have to the contrary. So to be the body of Christ commits us to the purposes of Christ in whatever way Christ would direct our purpose. As I've said, if these purposes were horrific, if these purposes were terrible, then we would be stuck with a most unpleasant relationship but because these purposes reflect the grand goodness of God, the functioning of ourselves as the body ennobles us and enriches us beyond all measure.

So one of the great promises to the body is that the glory that has been given to the head will cover the body—and to the extent that the body allows the head to be the head. The first and greatest promise is that the glory that belongs to Christ remains in the earth to cover his body. Jesus said it this way in the **17th chapter**, the book of **John**, “Father, the glory that you have given me, I have given to them that they may be one as you are in me and I am in you, that they may be one in us that the world may know that you sent me.” (Inserted – actual verse—**“My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.”** – **John 17:20-23**)

Now there are those who will be quick to point out the Scripture that says, “God will not share his glory with another.” (Inserted – actual verse—**“I am the Lord; that is my name! I will not give my glory to another or my praise to idols.”** – **Isaiah 42:8**) That's true, but we are not “another”. We are the body of Christ and when you elect to follow Him in total submission and obedience you are completely vulnerable, and if He would not protect you in that state of vulnerability—if He would not protect you, you cannot be protected.

This is the incredible thing about what we are saying: we are totally reliant and yet He is totally supportive. So if we will “Seek first the kingdom of God and His righteousness all of what we need shall be added to us.” (Inserted – actual verse—**“But seek first his kingdom and his righteousness, and all these things will be given to you as well.”** – **Matthew 6:33**) The funny thing is that it goes with being a son to have all of your provisions met, all of your needs for provision met. But if we leave off giving place to the Lord Jesus Christ—out of which to live and

to function—and take up the responsibilities to care for ourselves that He would so willingly take upon himself, then we are engaged in purposes that are opposed to the will of God for us, and *our striving* is the basis of our success.

If, on the other hand, we were to seek first the purposes of God in the earth... that is present ourselves as living sacrifices every day, to live out His purposes for us in the earth, in this day, then we would experience regularly and routinely, the fulfillment of the promise that treats us as sons, which is: that whatever we have a need for—physically—He would attend to and He would supply. This is a far cry from the doctrines that would treat Scripture as talismans—tokens, spells, you quote the Scripture and God will jump through the hoops. You see it is true that the Word teaches us that we should give and it will be given to us, but this is within the context of a relationship of seeking the kingdom.

If you give up your life and allow Him to live in you and live through you, He is saying to you that everything you ever need for He obligates himself to supply. But if your purpose is to give so that you may get—so you give money to get money—that's not the promise that He is speaking about. That's an attempt to use the Scripture as a key to unlock the riches of heaven. There's nobody who benefits like this and the ones who are teaching this are becoming wealthy from selling this message. That's the source of their wealth, it's not that it functions, it's that they are the ones teaching a people how to “make God jump through the hoops” as it were. And people are foolish enough to buy this kind of doctrine in record numbers so that the purveyors of the doctrine themselves become wealthy. But their own success is not the result of the doctrine but the result of the *sale* of records and tapes and books about the doctrine.

To test whether or not this is true, look at the condition of the people who believe the message. Is their condition materially different from the people around them, from the rest of churchgoers? And furthermore, if this were so then the wealthiest people in the world today would also be the strongest believers. One could hardly say that the world's wealthy, whose names are household words, are wealthy because they honor God or give money. That's simply not the matter. When you take the Scriptures out of their context and attempt to force upon them a meaning that the Scriptures did not intend, the result is that whoever follows these things ends up short of the goal.

But there *are* promises to being a son. If you will allow yourself, as the body being governed by the head to slavishly—that is, devoid of a will of your own—engage in the purposes of the head then He has promised you provision and

protection. So three of the greatest promises are: glory, provision, and protection. Yet a fourth promise is that of a future—the promise of the future. As God lives out His purposes in you and for you, your life takes on a purposefulness that it could not otherwise have had *but* for the fact that the Living God lives through you. Jesus put it this way, “If you live in me and you believe in me, you will never die.” (Inserted – actual verse—“**Jesus said to her, ‘I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?’**” – John 11:25,26)

Because you have, in Him then, eternal life and that life is in the Son of God and that life is the light of men. (Inserted – actual verse—“**In him was life, and that life was the light of men.**” – John 1:4)

This world and this life and our time here is merely one of preparing for the next age. Jesus is coming back and He will bring with Him those who have fallen asleep in Christ. Every person who *died* in Christ is a person who previously has *lived* in Christ. The world does not necessarily believe that the things Christ has said are true, but for you who believe there is coming a day and there will be a time when he will demonstrate the foundations and the soundness of your faith because you have believed in Him. In that day you will shine like the stars forever. (Inserted – actual verse—“**Do everything without complaining or arguing, so that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe as you hold out the word of life—in order that I may boast on the day of Christ that I did not run or labor for nothing.**” – Philippians 2:14-16) The whole earth would see in that day that you believed the truth and that you were not disappointed as a result of your belief in the truth.

So as one who pursues God, the promises of sonship include: being clothed in the glory of God, resting in His provision for you and His protection of you, being comfortable and confident in your future because He holds the future in His hands... He knows the end from the beginning. And your future does not end when you die. The days of your future include the time of the millennium when on the earth, because you have faithfully given yourself to the purpose of God and He faithfully lived in you, faithfully lived through you—the gifts and the calling of God being without revocation and being faithfully pursued in your life earned for you, purchased for you what the Scriptures call “an eternal weight of glory that far outweighs the light and momentary trials” that you must engage in and endure while you are being trained to walk in maturity as a son of God. (Inserted – actual verse—“**For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all.**” – II Corinthians 4:17)

So the future is secure for you. Human beings want the assurance that their lives count for something. Everybody

wants to live for a purpose so that when they die they do not simply “cease to be”. The purposes of God for the believer include the hereafter when you will live and reign with the Lord Jesus Christ and even beyond that, in coming ages, when God shall be all in all, and the implications of that. The promises of sonship then are “now” and “then”—“presently” and “in the future”. You are raised in the glory of God, which means you have the character of God, you have the attitude of Christ, and you have the nobility of His nature. Who He is, is imparted to you and what you need is imparted to you for life and godliness, preservation and protection. And the future is assured to you. When your eyes close in death the curtain will raise on eternal things—eternal morning will rise and greet your vision upon the time of your demise. You will never die if you believe in Him. Sonship has its privileges. I’m Sam Soleyn. God bless you.

Scripture References:

Galatians 3:16-19

Genesis 12:1-3

Galatians 3:26-29a

John 17:20-23

Isaiah 42:8

Matthew 6:33

John 11:25,26

John 1:4

Philippians 2:14-16

II Corinthians 4:17