

Elementary Doctrines Faith, Part 2

Studio Session 31
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As you go on unto perfection, become more mature in the things of the Lord, it is necessary to have a complete grasp and a functioning working understanding of the elementary doctrines. In the book of **Hebrews chapter 6**, the writer says, **“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of the laying on of hands, and of the resurrection of the dead and of eternal judgment. And this we will do if God permit.” (Inserted-Hebrews 6:1-3 KJV)** So far, we have addressed the doctrine of repentance from acts that lead to death and we are in the middle of the discussion of faith toward God. We’re working from the definition of faith found in **Hebrews, chapter 11, verse 1**, **“Now faith is the substance of things hoped for, the evidence of things not seen.”(Inserted -Hebrews 11:1 KJV)**

In the previous broadcast we explained how, as you grow up in the things of God, you start out with faith being the faith of a child. And the emphasis of faith then, is for the things for which you have a need. And commonly, as a child, you think in terms of need for money and health, for being alive and doing well. But as you grow up and you become more and more mature, that understanding of faith must also grow up. And we were speaking of the different stages of maturity for a son of God. We spoke of when you were a newborn son of God; you are still a son but your condition is one of an infant and the Scriptural reference to that condition and stage of life is “nepios”. And when you grow from there, and you have a little bit more maturity but you’re still a baby—it’s “paidion”. From there you become more and more responsible, and that stage is described with the word “teknon”—akin to being a teenager. Beyond that is the stage of “huios”, and it means to be a fully mature son. And finally you come to the stage of “pater” where you are able to take care of others, younger than you in the Lord—give direction and oversight to them.

Now this teaching is not about the stages of growing up in the Lord, this teaching is about faith. And so we are just matching the levels of faith with the levels of your

maturity in the things of the Lord. We looked at the twin definitions of faith found in the book of **Hebrews, chapter 11, verse 1** and we worked from faith being the evidence of things not seen. That brings us now fully into the continuation of that particular doctrine. The Scriptures teach us that there is an entire realm of the eternal, and that it is invisible. The eternal is coming into view while the natural is fading away and it is very normal for us as believers to see the eternal as it comes into view, and see less of the natural as that which defines our place of life and being.

Here is an interesting comment made by Paul in the book of **II Corinthians**. In **II Corinthians, chapter 4**, Paul says what I just told you—we actually know that it is the Holy Spirit speaking through Paul who said these things. In the **16th verse of II Corinthians, chapter 4**, this is what is said. **“Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all.”**(Inserted- **II Corinthians 4:16-17**) That is, the weight of glory outweighs the light and momentary trials. So he says, **“We fix our eyes not on what is seen but what is unseen.”**(Inserted-actual verse, **“ So we fix our eyes not on what is seen, but on what is unseen. For what is seen is temporary, but what is unseen is eternal.” II Corinthians 4:18**) Now that’s obviously a dichotomy because it is normal to fix your eyes on what you can see, but what is unseen you cannot fix your eyes upon. But here he says, **“So we fix our eyes on what is unseen.”** Obviously he is speaking about the eyes of your faith, not the natural eyes or, if you like, the eyes of your spirit focused through faith. Because he says, **“For what is seen is temporal, or of this earth, but what is unseen is eternal.”** So there is an entire realm—the entire realm of the eternal—being unseen, is, as it were, **“off the screen.”** Faith is the evidence of that unseen realm being presented to us in a routine fashion by God throughout all the stages of our sonship.

So when you start out as a small child, the thing that God shows you about the unseen is His willingness to meet your needs. Well that is not unlike what a parent does when a child has needs. When a child has needs, the needs are pretty vocal. The child speaks in the language of children, they cry and whine a lot and complain a lot. Well that’s normal. See it’s not wrong to cry and call attention to your need—it’s not wrong in the right time of your life. When a child is a babe in arms, that’s how the child will call attention to need—if the child is wet, needs changing, if the child is hungry, if the child is scared, if the child is tired—it has one response, it cries. You don’t say to the child, **“What is wrong with you? Tell me.”** Because the child has no ability to communicate with you in that way, so it is an acceptable way of communication when the infancy of the child is the corresponding condition.

But when you are mature in the Lord, you're not meant to cry and whine and complain because you should have acquired some additional skills, some additional strengths and maturity and refinement, because you are growing up in the Lord. That being so then,

faith must keep pace with that and God will begin to move away from answering your needs in the areas of your primary concern, as a means of getting you to focus on something more than your health and your finances. So, when you want to insist on God continuing to supply you in these areas as the condition of His faithfulness to you, do not be surprised if all of a sudden there are no finances, or if all of a sudden your health is “going to pot” as it were. You see? Now, at that point, ask yourself, “Where am I seeing, in what place in my life am I seeing, the goodness of God?” In my own life, I remember that as God began to change me, from my work in the legal profession and in business and those things. I had gone into these things with the hope of supplying for my own needs but God began to dry up those areas, and I remember saying to God, “You’re treating me as a beggar and a vagabond and a scavenger.”

What was interesting is at the same time, in those days, I devoted a lot of time to the Christian Conciliation Service, where we reconciled disputes between believers. And I could walk into a very difficult dispute and God would give me the wisdom and the insight to just break through and see the marvelous results. And I remember one time that I was in a meeting with an Episcopal priest and he said to me, he said, “You’re intimidating to me!” And I looked at him, as if to say, “I’m intimidating to you? You’re fully employed and I am still hoping that God will pay my bills, you know, why would I be intimidating to you?” And he said, in effect he said, “Well, you seem to have no trouble hearing what God wants in these very difficult situations. And when you say it, it’s like we all knew that was the right answer, but we wouldn’t have thought it up ourselves.” Well see, I could not see my prosperity. I was looking for God to pay my bills as the sign that He was prospering me. When the prosperity was resident in the area to which He had brought me and to which He now wanted to direct me. He wanted me to see that my call was to serve the body of Christ by bringing order and establishing the government of God.

I was still back here, wanting for God to pay my bills. I would have been happy. At the very time that I was experiencing exceedingly abundant prosperity in Gods direction, I would have traded all of that in an instant for God paying my bills. But what God was looking at was, it was time for me to move from the state of a young child into the state of handling the business of the Kingdom and He was clearly showing me the evidence of His goodness in relationship to how the Kingdom had been given to me in greater measure. And it was time for me to learn that I was to seek the Kingdom first, and then the things that used to preoccupy me would be given to me as a matter of course, rather than taking thought for what I would eat, what I would drink, or wherewithal I would be clothed, according to **Matthew 6**, He said “The unbelievers, the Gentiles are concerned with these things.” **(Inserted -actual verse, “So do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the pagans run after all these things, and your heavenly Father knows that you need them. But seek first his kingdom and his righteousness, and all these things will be given to you a well.” -**

Matthew 6:31-33)

And it is okay for you to be concerned about these things when you are but a small child but when you're growing up in the Lord, I [the Lord] require you not to spend your time being concerned about these things, and look for where you will see my prosperity.

When I prosper you by handing the Kingdom to you, by giving you the insights into the Kingdom, then that is where I am taking you. So follow here. Observe my goodness, not back here in the stage of your infancy, instead observe my goodness over here in the stage of your maturity. So the Scriptures say, "When for the time you ought have been teachers, you still have need that one should teach you these elementary doctrines."

(Inserted-actual verse, " In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's word all over again. You need milk, not solid food!" Heb 5:12)

We should have learned these, the elementary doctrine of faith so that as God transitions us, we would not try to hold God to the standards of faith that worked when we were children. But now if God continues to allow us to define faith in those terms, He, himself, would be responsible for our growth being stunted. As I have moved on in the Lord—from just being able to administrate and handle the Kingdom—as I have moved on, I have become aware of the need to answer very difficult and vexing question that have been in the body of Christ for eons, for years, for centuries, year upon year, century upon century. Such thorny issues as "Freedom, Free Will, and the Foreknowledge of God," or such issues as: "If the Dead in Christ already go to heaven, then why are they subsequently raised and what is raised?"—all those very difficult things to mention just two of hundreds of difficult things.

What then, God began to do was prosper me in a whole different area. No longer was it just to prosper me in finances, or to prosper me in terms of being able to bring order and government to the Kingdom. But now He is prospering me with giving me the riches of the understanding of the Kingdom of God and the mysteries of the Kingdom because I am in another place. If I am still insisting that God should be concerned and preoccupied with my finances, when He is showing me that He is giving me the greatest of—or certainly among the greatest of the riches of the Kingdom—which is the treasures of wisdom and revelation. Because, you see, God didn't give me the treasures of wisdom and revelation when I was young in the Lord. I would be boastful about them, I would be proud. I'd have no place for their usage because my stature in the body would have been that of a small child. So the only thing I could do, would be to boast about revelation, but I would have still then have complained about not having my needs met.

Now I understand that as I pursue God, and seek the Kingdom, that He gives me the riches of the Kingdom, and He also give me, and takes care of other needs that I have for finances and for health and those things. Its not like God doesn't deal with that anymore

and your finances are shoddy and your health terrible. It's not that. It is that, as you come forward in the maturity of the things of God, He takes care of everything in the process. So He still blesses me with authority to bring order but He has now taken me up to a different place of giving me insight in understanding of the mysteries to bring order in a whole different sphere. My point is: that faith is meant to increase. And if I as a small child in the Lord saw the goodness of God when He provided for me in finances, and a parking space, and the exact dollar amount that I had talked about—that I had needed for a particular thing, or the exact outcome, or a miraculous work that, like, I was late to catch a flight and the same flight had been delayed, and so on and so on and so on. If God showed me His goodness there and then later God showed me His goodness at another stage and His goodness in another stage, what ought I to conclude? I ought to conclude this: that I have been well supplied with the abundance of evidence, with the quantum of evidence necessary for me to have no doubt that though the kingdom of God is unseen, the evidence that I have been given of its existence makes it absolutely real.

So then what is faith? Faith is the evidence of the unseen being given to you to induce your reliance on the unseen as real even though you cannot see it. There comes a point then, where seeing the thing is of little value to you. Seeing the Kingdom, in terms of here it is or there it is, is of no value to you because you understand that the Kingdom cannot be visible and be the Kingdom as well. Because the scope of what is encompassed by the Kingdom and the very nature of the Kingdom makes it invisible to the physical realm and to the natural world. But its existence is not in doubt, though it cannot be measured, captured or quantified by the tools and the apparatus of the natural realm. So we then, who have fled the beggarly elements, these things back here, to put our confidence in the Most High will never be ashamed of that.

So what if God then tells you something, but it is not coming to pass yet? What should be your reaction? Well, you've seen the goodness of God here and you've seen the goodness of God here, and you've seen the goodness of God here. Well, if that is true and there is a consistency in your life—in all the stages of your life there is a consistency to seeing the goodness of God—then when God has told you something, but you are waiting for its fulfillment, what should you be thinking about? Should you be waiting nervously? Should you be waiting as if it is not going to happen? No! You should be setting your plans as if what God told you has already come to pass and you're setting your plans to receive it, to accommodate to it, and to manage and steward it as the Holy Spirit would give you direction. At that junction then, not only do you have evidence of God's previous dealings with you as the foundation of your belief, but now there is a different element that has been introduced and that element is: the certainty that you can act in anticipation of what God has told you.

Faith you see, is also the substance of things hoped for. At this point, hope then is not "wish". Hope is: that in consistent conformity with what God has previously declared to

you, you are basing your actions for the future. Let me say it again: in consistent conformity with what God has previously shown you, you are basing your actions and your plans for the future. Faith is the substance of things hoped for. At this point then, hope is not “wish”. Hope is certainty, hope is security, hope has no element of uncertainty to it. Hope means that God, who has given you the substantive awareness the substantive promise and has always been faithful in the substantive promises—when the thing that He has now substantively promised you is waiting to be fulfilled, you don’t act as if it’s not going to. Because your hope is not a wish that it would happen, but the certainty that this future too, when it becomes the past, will be as certain to you as every other thing that God substantively brought forth having previously promised it to you.

You then begin to understand that the way God deals with you is that He first promises, then you must wait, because there is the element of His timing—for all the reasons that His timing work: to bring things into alignment, to work things in you, to work things in others, to prepare all manner of things. So while the thing is waiting, it is not as if it is not going to happen. You therefore wait in the certainty that it’s going to happen and you allow the work that needs to be done in you, to be done in you to prepare you to be able to receive that which is coming forth in the timing of the Lord with the certainty of all the previous promises that God has made to you and fulfilled to you, with a rigorous regimen that has been unailing throughout the course of your life.

Now if you will come to that place of seeing hope in that fashion, what will happen to you? Your confidence in the Living God will transform your outlook on life. Then your confidence will not be in what God can do for you and whether or not you’ve done all the things you need to do to get God to do it for you. Your confidence is in the fact that you can hear God, and the fact that whatever God tells you He always does. Wow, what a whole different definition to faith: the substance of things hoped for. God telling you first, and then bringing it to pass with almost a monotonous, regimen, a routine way, and then God giving you evidence of the thing that cannot be seen, but giving you evidence in every stage of your growing up. So that, having trust and confidence in the Living God is perfectly compatible with every stage of your maturity as a Christian.

It’s, you wear it like a second skin. It is the operative framework of your being in this present world... then you can go on to maturity. Then you can go on to maturity, because then you are confident of the Living God. You know His nature, you know His character, and in that, above all else, in that you are secure. You should have always known about faith like this. This is the elementary impartation of the knowledge of faith. I am Sam Soleyn, we’ll continue in this series of the elementary doctrines. God Bless you, I’ll see you next time. Scriptural References: Hebrews 6:1-3 Hebrews 11:1 II Corinthians 4:16-18 Matthew 6:31-33 Hebrews 5:12