

Expressions Session 1 — Cape Town, South Africa

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It is truly a pleasure to be with you again. In the time since I have been here, Lucy and I have had the privilege of welcoming and receiving Peter and Charlotte in our home for several days last year. I was glad for that for a number of reasons. The pleasure of their company was truly a delight for us. We went up to the city of Santa Fe, in New Mexico, and he actually saw the place where the cowboys roamed. But the other thing, of course, is the fact that whenever you come to someone's home and you are a guest in their home, you get to know them. You get to know them very well, and it works both ways. I was glad for that because, to some, I am almost an enigma—without a place, sort of like a floating entity. But for them to see me at home in all the hours of the day, and to travel with us, and to actually see, test the validity of who we are, was quite lovely, quite beneficial.

It is true that this is a lighthouse, and God chose the Lighthouse in the prior season to break traditions. I have the greatest regard for the Snymans who have labored before; you broke traditions at no small expense to you, personally. I do want, here at the beginning of this series, to honor you. You were and you have been a lighthouse. And it is not any surprise to you that, because you have been faithful with that which was given to you, God means to give you more. It is a principle. Now, being given more is always a challenge, because if we are not careful, we identify ourselves by what God did. There are very good reasons for doing that, because we saw the Lord when He was doing those things—clear and obvious confirmation that we were in the right, in the path of what was right. The mistake that any of us will make—and I am not in any way suggesting either directly or obliquely that the Snymans made a mistake—but I am saying that the mistake that all of us can make is to come to identify God through the ways of things He used to do.

And by the way, yes, it is true that the Cape Town series—as it has come to be known now, and this is the third of the Cape Town series—apparently is being given a worldwide audience. So the things I am saying here, I am saying with complete cognition that it is to an audience beyond this audience here today. You will hear me say things and reference things that are intentionally designed to have a global reach. Apparently, the website on which these series are put has been well-visited. I run into people all the time, or have people send me letters, saying they have downloaded the series, they have studied them, they teach them to groups all over. So, this is a

time when these messages, though they are presented locally, I believe they represent what God is saying in the earth today, and a foundation that builds upon what God has done previously, with an eye toward what God is now doing and what God will continue to do.

With that in mind, I have prepared in a fashion that is somewhat unusual. I have always studied the Scriptures, but I have found myself in the last couple of years—two and a half years since I was here—digging out things, mining. I have been involved in a very serious mining operation, and I want to share with you some of the things that have been revealed. For me, personally, in these last couple of years, I have been taken to a very different level of understanding of the things of God; but also, it is the nature of God to work into *you* the things He has shown you. The intention of God always is to become incarnate, because He created man as the vehicle by which the invisible God would become visible. Therefore, incarnation is an absolutely essential perspective by which God—the Spirit of God—invades the persons of humankind for the express purpose of revealing the character and the nature of God.

That principle, of course, is subject to governance, to order, to process. So what I want to do at the outset is to lay out something of an overarch in this first session, and I will quickly move to certain definitions that I wish to put in place, because I will refer to them repeatedly as we look to how the things of God are administrated in the earth. God is not intent on having a relationship just with the individual, because the sum total of God's relationship with us is circumscribed in a corporate Man, known as Christ, a many-membered Body. He is not referred to in that respect—the focus is not upon the human, Jesus, but the Spirit that Jesus carried in the earth for the purpose of doing the will of God. The body was prepared so that He could do the will of God, according to Hebrews.

Therefore, when Christ came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me; with burnt offerings and sin offerings you were not pleased. Then I said, 'Here I am--it is written about me in the scroll-- I have come to do your will, my God.'" (Hebrews 10:5-7 NIV).

In the appropriateness of time, when the scroll was rolled out... In fact, the word for “scroll” is the word for knob. “*It is written about me in the scroll*”—it is the word “knob,” like a door knob. When you turn the knob, you would read from right to left, so you would turn the knob at the end

of the scroll with the left hand and it would roll out what had been hidden in the scroll, until it came to that part of the scroll that contained the life of Christ to come into the earth. By the way, and parenthetically, the scroll contains *you*. So as it is rolled out, it will reveal a spot in the scroll where your name is written, and that means this is your time in the earth to fulfill the other things that are written in the scroll for that time. “In the knob of the scroll, or in the book of the scrolls, it is written about Me, a body You have prepared for Me. So, I have come to do Your will, O’ God.” He did not come before, because it was written in the scroll. That is why, when He came to the synagogue and He took the scroll, He read from the scroll precisely what the purpose for Him invading a body was in coming into the earth:

*“The Spirit of the LORD is upon Me,
Because He has anointed Me
To preach the gospel to the poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to the captives
And recovery of sight to the blind,
To set at liberty those who are oppressed;
To proclaim the acceptable year of the LORD”* (Luke 4:18-19 NKJV).

He had come to fulfill that which was written about Him. So in heaven there was a transaction, and in the earth there was a matching transaction. This is the tautology of Scripture. This is how the Scriptures leave no wiggle room. But, these things cannot be understood purely by the carnal mind; they are designed to be understood by a mind controlled by the Spirit of God. So to the natural man, these things are foolish; but to the spiritual man, it is actually the light, the signpost that the Word is to our feet—“*Your word is a lamp to my feet and a light to my path*” (Psalm 119:105).

I understand, my beloved brethren, that we are living in a time when there is great movement in the earth as it follows the choreography of heaven. And because of that, all manner of things are being made new. The Scriptures are the same, but when we were children, we thought as children, we understood as children, and we acted as children.¹ But the same Scriptures—you do not need to come up with new Scriptures—the same Scriptures take on a depth of understanding that is

suitable for the one who is mature. When you are children, the understanding of the Scriptures is domesticated. It is like milk, and it is easily assimilable in the digestive system of a child; but the same Scriptures can be as meat. When they are meat, they take on a different characteristic. Scripture, as milk, is domestic—it is easy, it requires no depth of understanding. Scripture, as meat, is the revelation of the mysteries. It is by these, you see, that the mind of God is opened to us, because the intent of God always was to be incarnate—to make His appearance clothed upon in human flesh. We actually sing a Christmas carol to that effect:

Veiled in flesh the Godhead see,

Hail, the incarnate deity

Pleased as Man with men to dwell,

Jesus, our Emmanuel.

(Lyrics from “Hark! The Herald Angel Sings”)

Emmanuel—the meaning of the term is “God with us,” God incarnate, God visible. That is why, when He was resurrected from the dead, He said, “Touch Me! Handle Me!”² Here He is, the Christ who desires to be touched and handled, having arisen from the dead as God incarnate, God indestructible, God triumphant, God victorious. He wants to be touched, handled; He wants to *not* be a mystery and a phantom. He wants to be known, because it is in the knowing of Him that we are transformed from the glory of the flesh to the glory of the spirit man. We are changed from one glory to another. First Corinthians 15 tells us that there is a glory to the natural man, but there is a superlative glory to the spiritual man. The glory of the natural man in his youth is his strength; but the glory of a man older and in the spirit is wisdom, and the wisdom begins with the fear of the Lord.³ No man may be said to be wise who does not fear the Lord.

We are facing enormous challenges in the earth at this time, and no constituency of humankind is facing any greater challenge than the church itself. In the United States, by its decision to enter the political arena, which had been a thing going on since the 1950s—Billy Graham was the first to lead the evangelical church into the political arena—and culminating now with an across the board and total support of the present president, who is by every count according to Scriptures, the basest of men, the most vulgar and contemptible of men. He is the champion of the evangelical church.

The evangelical church has lost its moral compass and it has lost its message. Now, do not for a moment think that the message of the gospel was the property of the evangelical church, because it refused to embrace the Holy Spirit. It has fallen into an abyss that it has created itself by its refusal to embrace the Holy Spirit, because what it was left to was logic and all of the pitfalls of logic, which is to look to the natural world for an understanding of the things of God. In that sense, it domesticated the Scriptures and has become as powerless and as helpless as it has become. So, it naturally looks to the political arena for validation and for empowerment. Now the nation hates the church; the United States hates the evangelical church, because it sees it as hypocritical, having embraced the politics of a party that seems paralyzed by a man of lawlessness. That ought to tell us something.

So, the evangelical church, like the Roman Church, is in a state of full retreat. It has lost its way, it is morally bankrupt, and it has no message. Its leaders call the president of the United States, Cyrus, when he is more like Nebuchadnezzar, and they are bold and proud about it. None of this is secret. It is on the web. When you interview them, when you see them on television, that is the nonsense that they are putting out. There will come a ferocious backlash of the most virulent, political sort against the evangelical church, just like there is coming to be one against the Roman Church, and their leaders will scatter and the people will be like sheep without shepherds. God said prophetically, “I will take the sheep out of the hands of wicked shepherds, and I will give them to those who have God’s heart.”⁴ There is an enormous harvest; but, harvest is never of newly planted seed, for there is nothing to harvest. Harvest is a fully ripened grain. In the season of the ripening, Jesus said, “*The harvest truly is great, but the laborers are few*” (Luke 10:2). But the preface to that was this: “*When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd*” (Matthew 9:36). The shepherds have abandoned the sheep in pursuit of their own ambitions. In fact, they herd the sheep toward political parties so that they can exercise influence over the politics of a nation. The people are like sheep, sheared to the skin, by wicked shepherds. They are harassed and helpless.

But, the sound of this message of the Fatherhood of God and of sonship will rescue lost identities, even by the establishment of fathers to tend the House of God. Because, the House of God never was a building; the House of God always was a family, and families are headed by fathers, or families are fatherless and not families at all. So this message is a clarion call. Brother Snyman,

this is the next round. This is the next shining forth of the light. They came here so they could enter in and possess something else. This was not the end of the journey. Your message was: We all belong to the same Father; we are brothers and sons. Now the ordering of the House of God has come, and the people will find their way to the Zion of God and walk in the light and not be in the darkness, not be deceived and plundered, no longer children tossed to and fro by every wind of doctrine and the cunning and craftiness of men in their deceitful schemings. The people have an ear to hear; the people have a heart to know.

“Is there no balm in Gilead? Is there no physician there? Why then is there no healing for the wound of my people?” (Jeremiah 8:22). This is the message of the healing. From the throne of God there flows a river of life, and on both sides of the river are trees who bring forth their fruit in their season, and the trees are for the healing of the nations.⁵ Listen, there will be a time when that reality fully comes to the earth, but until it does, the type and shadow of it is now come, because wherever we sit in the authority of Christ, *there* is the throne of God, for we are seated in the heavenly realms in Christ Jesus.⁶

The word “heavenly realms” has multiple applications, because there are multiple concepts associated with the heavenlies: one is heaven itself; another is the realm of the demonic; another is the physical heavens over the earth; but yet another is, seated in the eternal authority of the Living God. That is the heavenlies. How else would we be seated in heavenly realms in Christ Jesus, now, while our seats are in these seats? No. It is a position of authority. It is the authority of His throne; it is the authority of His sovereignty. When you are seated on the throne of God, because your authority is legitimate, you are seated with Him. Therefore, your authority is legitimate because He has all authority in heaven and on earth. So, if you are seated in the earth in His authority, you are seated with Him in the heavenly realms. “Heavenlies” there does not mean the realm that we commonly think of as heaven itself, but rather something beyond the heavens. Did not Jesus ascend to the highest of the heavens? Did He not ascend to fill beyond the heavens?⁷ That is a reference to the eternal. You are seated in the eternal.

The word “seat” is the word *kathedra*, from which we get the word “cathedral.” It is a seat of authority. When you occupy a seat of authority, the authority itself is the question. Is there appropriate authority? The claimant of authority—does that person have an actual right to claim

that authority? If Jesus says, “*All authority has been given to Me in heaven and on earth*” (Matthew 28:18), the question is: Who gave it to Him? The One who is beyond creation; the One who is Lord of all. When we are seated *with Him* in the heavenly realms, we are seated in His eternal authority, which spans the domains of heaven and earth—which is all there is in creation. The heavens and the earth, that is all there is in creation. When we are seated with Him in that authority, then we are on the throne of God. The throne, you see, is a symbol of authority. The very word *kathedra* is a placement of authority, a positioning in authority. It is not necessarily a stool or a bench. It is not the symbol that confers the authority; the symbol is merely the symbol of the existence of authority. It is the commissioning that establishes the authority, of which the seat is the symbol. It is the commissioning that is the actual basis of authority. The seat is the symbol of it.

When God said of Jesus in the second Psalm: “*I have installed My King on Zion, upon My holy mountain*” (Psalm 2:6), David was prophesying that Jesus would come as the Lord of heaven and earth, while He was on the earth. When we have been received *into* Christ, we have been placed positionally in creation in divine authority, which exceeds creation. So when you are moving around in the earth in divine positioning, placed in the authority of Christ, you are seated on the throne of God. And, what comes out of the throne of God? A river—a river of life. What is the river representative of? The Word—the water of the Word. From the throne of God, from your position of authority, you decree what God is saying and it supports trees of life whose roots go down into the substrate of this water. The people in the sphere of your authority are like trees along the riverbank, along the course, and *they* bear their fruit in their season. When the spiritual sons are at work, when they are at home, when they are amongst the neighbors, they are bearing fruit for their healing—for the healing of the nations. For you are the light of the world.

Now, there will come a time when the great white throne actually appears in the earth, and we will see the picture of this in a different setting, in a different garden—not the garden of Eden, but we will see the fullness of it. But until then, the type and the shadow of the eternal is already in time and space. So, let me talk to you a moment about types and shadows. I am doing a lot of things here in the nature of defining terms. Believe it or not, I want to get to an application that is sorely in need of revisiting. The application is how you defeat the devil, clothed in the armor of God. If time will permit me, I want to get to that applicational model, because most of our understanding

of the armor of God has been stuck in a time warp, since we were little kids wearing cardboard cutouts with the armor of God. When we were children, we understood as children, we thought as children, we acted as children, but when we become mature, we ought to update.

Armor of God: Feet shod with the Gospel of Peace

Let me give you just at shutter speed—let me open and close the aperture—because I hope to get to it to show you something of the armor of God, and why these definitions, and then the overarch that these definitions help us to apprehend—overarch such as the authority of Christ—how that, in fact, puts you back on track. It is not magical formulas; it is coming back to the understanding of the original intent and inhabiting it as your inheritance. From Ephesians 6:15: “*and having shod your feet with the preparation of the gospel of peace.*” That is one that did not take a whole week’s Bible class study, we just sort of said that. Again, this is at shutter speed because I hope to unpack this in much greater detail down the way.

Your feet are the first part of your body to touch the earth, and usually it is the heel-to-toe that you walk. So, your enemy lies in the grass to bite your heel. He will bite the heel of the Son, and the Son will crush his head.⁸ When your feet are shod with the preparation of the gospel of peace, they become the weapon that actually crushes the head of the serpent. After this series, I never want you again to say that the only offensive weapon in your armor is the sword. Your feet are as powerful as the sword, and here is why.

The word “peace”—the Hebrew word *shalom*, comprised of the characters shin + lamed + vav + mem—means: to destroy the authority that establishes disorder. So, the Prince of Peace is armed with the authority to destroy that which establishes disorder. You were destined to have your enemy under your feet.⁹ The gospel of peace is not a gospel of compromise, it is not a gospel of accommodation; it is a gospel of triumph and conquest, to destroy the authority that establishes disorder. “*For this purpose the Son of God was manifested, that He might destroy the works of the devil*” (1 John 3:8b). Your feet are designed to display the sovereignty of the authority that you represent over all that opposes your King and His Kingdom—all of it, the entire realm of darkness. The word “peace,” and therefore the gospel of peace, is a military term. Pacification is a term of war. To pacify an enemy is not to give him everything he wants so he will leave you alone. Pacification, in a military sense, is to degrade the ability of your enemy to resist you. I will say it

again: Pacification, in military terms, is to degrade your enemy's ability to offer any resistance to your authority. Shall I say it again? Your feet are shod with the preparation of the gospel of peace, and the intent is that you so overwhelm your enemy with the authority that you represent that he has no ability to effectively resist you.

That is what I want to talk about in this series. Who are you? Why were you created? Why did God put you here? Do you suppose for a moment that He would have put you here and left you abandoned to the devil? By no means. He put you here equipped to be the carrier of His presence. He put you here as the vehicle for His own incarnation. So if the enemy were to triumph over you, the enemy indeed would triumph over God incarnate. What an absurd notion. But Adam lost it for us, and a culture came into being as a consequence of that, that although the enemy was actually defeated in Christ, the culture largely has remained from Adam. So, the prosecution of the victory of Christ was left to the Church. Ephesians tells us that God's "*intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose that he accomplished in Christ Jesus our Lord,*" and establishes through you (Ephesians 3:10-11). You are His feet to have dominion over all the works of the devil. Anything short of that is that which falls short of our mandate in the earth.

You will not hear my messages become that of what you have to do, and how you have to hold your mouth when you speak, and all these secret words and handshakes, and the like. No. We will pull back the veil and reveal to you what was accomplished *in Christ*, and we will discover you *in Christ*. I have been waiting two years to preach these messages. Unfortunately, it probably is like drinking from a fire hydrant.

So, I want to define some terms here, because I intend to use them. Again, that was—"*your feet shod with the preparation of the gospel of peace*"—at shutter's speed, just a snap. That is where I want to get. I want to be able to show you how the book of Ephesians essentially culminates with a discussion of the effective workings of the mighty power of the Lord Jesus Christ to not only overthrow the enemy in your life, personally, but to dismantle every conceit and every construct that the enemy has developed by which to entrap humans in the minds of their souls. I hope to get even beyond that and talk about actually evicting the enemy from places that he has occupied in our thinking.

Again, in these last two years I have been awakening early in the mornings and digging out—I feel like the dwarfs with Snow White: “off to work we go” in the mines—I have been going down with a pick and shovel and mining in the Scriptures. But on the other hand, I have also spent much of these two years extensively working with the leadership of our house in the United States. I have seen at least one hundred fifty, just miraculous transformations of people’s lives, where people struggled. They felt like they were under this low ceiling and could not break through. These were not people who were not going on in the Lord—they were going to go on: “I have decided to follow Jesus, no turning back”—but they were hitting a ceiling and things were routinely overthrowing them. They felt just stymied beyond a certain point. So, the Lord began to introduce me to the practical applications of the things I had been studying, and primarily that have been revealed to me. I just made myself available, and lo and behold, things fell out of the heavens. It works like that. Then, there came the time of application. I asked the Lord, “Why?” at one point, because it was really not my intent to spend my time doing that. It was quite obvious that my time was fully subscribed to for doing that, and I asked Him, “Why? Is this a directional change?” He told me it would be for a time to teach me some of the administration associated with these messages, but that His main reason was He was preparing a people to display His glory in the earth.

Faith (*pistis*)

The first term I wish to define is the term “faith,” and for obvious reasons: it is how we transition into this understanding and how we occupy the understandings of things that will be revealed to us. The word “faith” is the Greek word *pistis* (Strong’s G4102). In Hebrews it says,

*Now **faith** [*pistis*] is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good testimony (Hebrews 11:1-2 NKJV- emphasis added).*

It goes on, and I will have further to say about that; I want to bring in the sixth verse that says:

But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him (Hebrews 11:6).

Now, we have heard nothing short of an absolute perversion of that Scripture in terms of its application, because we have been told, you see, what that means is: Believe God for something

you want and show to God, by a token of a demonstration, that you really believe—give some money, in fact, give some money to the ones who are saying give some money; it is sort of like priming the pump—and God will give you back in kind, but in abundance, more than what you sowed. Listen, these are nothing short of wicked perversions, and the only ones who have benefited from these gospels are their propagators. The rest of the people have not benefited from these things. Because you, as the sons of God, God will give you bread if you need bread. He says even evil fathers do that: *“If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him!”* (Luke 11:13). So God supplies what His children need. He does not give you a stone if you ask for bread, He does not give you a serpent if you ask for fish.¹⁰ Evil fathers would not do that. To make the children beg for their bread is unconscionable, and that entire structure is falling down and rapidly.

But in the place, you see, God is bringing back the clean, whole, accurate understanding of what these things mean, because faith has been limited to that application, when the purpose of faith is actually that you might enter into God’s rest. Do you know why you say, “Yes”? Because, you have always known that was the right thing. But do not take my word for it. I mean, that is just your initial threshold reaction, and I am saying with you, “Amen.” Even if you do not know what the reality is, you know it was not the other. And now that you heard this without any proof, which I am about to lay out to you so thoroughly that you will never again believe this wicked doctrine, because in the place of what is real, you will have no need for that.

The word “faith” is the Greek term *pistis*, and it means: an unshakeable belief in a thing. Now, an unshakeable belief in a thing—this word *pistis* or faith was not a religious word, it was an ordinary Greek word. They used the word “faith”—before BCE (Before Common Era) / or before BC (Before Christ)—for ordinary things. For example, people had faith in their citizenship, because their citizenship involved a belief in a god: *“Great is Diana of the Ephesians!”* (Acts 19:28). If you belonged to the city of Ephesus, you belonged to Diana, and the temple of Diana, and the rule of the city. From the word *polis*, we get the word: citizenship; it is also where we get the words politics, population, policy. There was no such concept as individual rights. You were part of a package deal, because your support, your identity, your well-being were tied up in your citizenship, and it was a corporate thing. I will expand on that later. So, to have faith in your city was a common thing. In fact, it was a practical, practiced thing.

Faith, then, has to have a belief structure to it. Well, what is the belief structure that underpins *our* application of faith? Faith, by the way, in the book of Hebrews is not just the word “faith,” it is faith toward God (cf. Hebrews 6:1). That is an elementary doctrine. Do you remember that from one of the times back? Faith toward God. For our purposes, that distinguishes the understanding of faith from a citizen of a city in ancient Greece to our relationship to God—faith toward God. The word *pistis* required that you must: 1) believe that God is, and 2) that God rewards those who diligently seek Him. It says so in Hebrews 11:6. Faith toward God is *not* an existential belief in the existence of God, you actually are directing your faith toward One in whom you already believe—faith toward God. So, what then is your understanding of your faith toward God? What are you hoping for—to achieve, to have, to foundationally lay ahold of—in regards to God? It is: that He is your Father.

So whoever comes to God:

- 1) must believe that God exists as your Father, and
- 2) that He will reward you if you diligently seek *Him* (cf. Hebrews 11:6).

If your search is to be rewarded, when do you have the reward of your search? When you find the thing you have been searching for. Right? I mean, you may find other stuff, and that is just to the good—if you are looking for gold and you find diamonds, nobody is going to argue that that is a good outcome—but until you find gold, you have not found what you were looking for. So, the reward is a one-to-one correlation to what you are seeking. If you diligently seek *Him*, when do you have your reward? When you find *Him*. He says, “*And you will seek Me and find Me, when you search for Me with all your heart*” (Jeremiah 29:13). You know the Scriptures.

So, the two bases of *pistis*/faith are:

- 1) coming to God as your Father, and
- 2) the certainty that your search will be rewarded by Him showing up in such a way that you know it is Him.

That is *pistis*, underpinned by those two principles, because faith (*pistis*) is a belief in the existence of a thing. In fact, this concept is related to a word that I will unpack a little bit further here: epistemology. You are probably familiar with that in a scientific context. An epistemology is the basis or proof of your assertions. So, we might say we are exploring the epistemology of faith—

which is, by the way, a contradiction in terms inasmuch as we think of faith as not being scientific—but if we use the term strictly, epistemology, we are looking for that on which we may stand, both in belief and practice. That on which we stand by belief is that God exists as our Father, and when we pursue Him as our Father, we will discover His fatherly nature. That is our foundation of belief.

Substance (*hupostasis*)

It says then: “Now faith [*pistis*] is the **substance** of things hoped for (Hebrews 11:1a). The word “substance” is the Greek term *hupostasis* (Strong’s G5287). It is a compound word:

- 1) *hupo* means “under” (sub)
- 2) *stasis* is a state, or a posture (stance)

So, *hupostasis* is “sub-stance”—the way you stand under. “Sub” means under; “stance” is posture. That is the Greek word. It is not a reference to material things. It is a reference to a posture that you adopt based upon the principle on which you stand. Shall I say it again? *Hupo* means what? Under. *Stasis* means what? Stance or posture. That is substance: it is the way you stand under; it is the way that you posture yourself under the belief that God exists as your Father, and when you search for Him with all your heart you will find Him.

Tithémi

Now, *hupostasis* is related to a term called, *tithémi* (Strong’s G5087). That word frequently occurs in the Scriptures. *Tithémi* defines the way you are postured; *tithémi* describes your posture. Your posture—even though it says “stance”—your posture is one of lying prostrate. *Tithémi* means: to lie prostrate; to lie down as if you are dead; to lie down in total vulnerability. And might I say, this is the posture of rest. This is how you enter His rest. You lie down as if you were dead; you lie down as if you are asleep—not tossing and turning in your sleep, but as if you have come to rest. Come to rest in what? [Audience reply] Yes, absolutely. This is your epistemology, and it manifests itself in a total relaxation, because you so believe it. You stand, as it were (except you are lying down), in this posture because you believe that God exists as your Father, and you believe that you will find Him because you are searching for Him with all your heart, inasmuch as He has the integrity of showing up because it is related to His nature.

Histémi

So then there is another word that goes with *pistis*, *hupostasis*, and *tithémi*, and this word is *histémi* (Strong's G2476). *Histémi* means: to stand up. We get the pharmaceutical word "histamine" from the word, *histémi*. When the body is in an environment of allergens, because it is debilitated—it is weak, it is offering no resistance—it is vulnerable. When it is attacked by allergens, it secretes water, fluid, to cushion the vital organs. Pharmacists have figured out ways to limit the production of water so that the airways, the others organs, and the affected parts are not blocked entirely, but they are protected. These drugs are called "antihistamines," to limit the production of fluid so that you still can function, but be protected. So here is the story: When you have this unshakeable belief that God exists as your Father, and that you are sure to find Him when you seek Him, and you lie down (you come to rest) in that reality, you are totally vulnerable to your enemy. But that is when God stands up in your circumstance.

Otherwise, the rest of the passage of Hebrews 11 makes no sense, because he was not talking ever about getting stuff. The fathers who earned for themselves a great reward died without seeing it. They were not asking God for stuff. If they were, they never got it; they did not see it. That is actually what it says, isn't it? Hebrews 11 is the chapter on faith. Now, read this with the understanding you have been given and see if it does not make sense for the first time.

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good testimony. [By faith the elders obtained a good testimony.]

By faith we understand that the worlds were framed by the word of God [We were not there to see it; we believe in God], so that the things which are seen were not made of things which are visible. [This is your access into the mind of God. This is your access into that realm, where you live in this realm from that realm.]

By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks (Hebrews 11:1-4 NKJV).

How does any of this relate to believing God for new stuff? It does not. It is an absolute disconnect. Contextually, that understanding is simply bogus. When you put back this understanding into it,

all the lights come on. Because, God will never leave your soul in Hell nor allow the Holy One to see corruption.¹¹ He will stand up, even in death, and raise you from the dead. As the quintessential representation of the doctrine of faith, Jesus committed Himself to God—“*[N]evertheless not my will, but thine, be done*” (Luke 22:42b KJV)—and with that, He went to the cross. He was not frantic on the cross. He was administrating the Kingdom: forgiving people their sins, allowing people to join Him in paradise, and the like. He was not panicked. The only time He panicked was when His humanity pushed through, and then He bowed His head and gave up the ghost.

By faith Enoch was taken away so that he did not see death, “and was not found, because God had taken him”; for before he was taken he had this testimony, that he pleased God. But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him (Hebrews 11:5-6).

“By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks.” Isn’t that the faith that overcomes death? We used to sing about things like that: “Faith is the victory, we know, that overcomes the world.” This is it, and so on. I encourage you to read the rest of that chapter. It is by faith, you see, that we enter God’s rest.

Apeitheia

Here, I want to talk just a little bit about an antithesis to entering into God’s rest—what happens when we do not choose to enter God’s rest—a fact that is only possible through faith. God spoke of Israel wandering in the wilderness, and He said that they fell in the wilderness because of two things: unbelief and disobedience. But the word for unbelief and disobedience is the same; it is the word *apeitheia* (Strong’s G543). It is where we get the English word “apathy,” and it works out this way: That after forty years, every day seeing the goodness of God multiple times and in multiple ways each day... They saw Him in the form of a pillar of cloud that air-conditioned the desert for them and shielded them from the searing heat of the desert; at night, the bitter cold was turned away by a pillar of fire that warmed them. God air-conditioned and heated the desert for them for forty years. I was in that area some years ago, and you need air-conditioning in the desert and you need heat in the desert. And, every morning for six mornings out of seven, they got up

and food was on the ground. He even brought the Word through Christ to them in the wilderness in the form of water out of the rock, and they still did not believe.

Their disbelief, their unbelief, was not a sudden thing. Their unbelief was characterized by apathy—tomorrow, tomorrow, and tomorrow. “I will get around to it” or “Yeah, yeah, I know, but do not bother me today. I have got other things.” That is why the Scriptures say “Today;” that is the only context in which it makes sense.

*“**Today**, if you will hear His voice,
Do not harden your hearts as in the rebellion,
In the day of trial in the wilderness... (Hebrews 3:7b-8 NKJV- emphasis added).*

Do not be apathetic! Enter in. Possess it. Today—while it is called Today. Because if you put it off and put it off and put it off, eventually God will conclude that you are rebellious, and you cannot be trusted. Apathy runs its course with God. He is merciful, but there comes a time when He is not any longer patient, because of the repetitive behavior of consistently rejecting the manner in which He appears day by day and night by night. That is why Jesus awoke and went to meet with the Father morning by morning:

*“The Lord GOD has given Me
The tongue of the learned,
That I should know how to speak
A word in season to him who is weary.
He awakens Me **morning by morning**,
He awakens My ear
To hear as the learned” (Isaiah 50:4 NKJV – emphasis added).*

So, **Today** if you hear His voice, do not harden your heart. Enter in while it is called Today. Revelation comes at the dawn of a day.

As I was flying from Dallas to Dubai a few days ago, flying at 35,000 feet, you could see the sun coming up over the horizon from 35,000 feet, while the land below us was still in darkness. My elevation was a prophetic symbol that I was already in a new day and I could see the new day,

while the people below me were still in darkness. So when you are in an elevated position, when God lifts you up, when God tells you, “Come up here and sit with Me, and I will show you what I am doing in this day”—Today if you hear His voice, do not harden your hearts. God will judge it eventually. By the repetitive behavior, God will conclude that you are apathetic, and He will attribute to you both unbelief and disobedience.

Pistis, faith, is a massive thing, and people have trivialized it in the hope of some tawdry gain, when this is the doorway by which we enter into God’s rest. You know the reason that some of these treasures have not been opened before is because God waited, as He did in the days of Noah, until a man stood up and said, “Let Thy will be done.” That Man today is Christ. Christ *in you* will call you up to the Mountain of the Lord in the Day of the Lord, while it is called Today.

My beloved brethren, Today, if you hear these things, you may not know how to unpack them, that will come, but Today say, “Yes!” Today if you hear His voice, do not harden your hearts. I think I will pause there. I have got lots more to discuss.

Endnotes:

1. See 1 Corinthians 13:11 NKJV: “When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.”
2. See Luke 24:39 NKJV: “Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.”
3. See Proverbs 9:10 NKJV: “The fear of the LORD *is* the beginning of wisdom, And the knowledge of the Holy One *is* understanding.
4. See Jeremiah 23:1-4 NKJV: “‘Woe to the shepherds who destroy and scatter the sheep of My pasture!’ says the LORD. Therefore thus says the LORD God of Israel against the shepherds who feed My people: ‘You have scattered My flock, driven them away, and not attended to them. Behold, I will attend to you for the evil of your doings,’ says the LORD. ‘But I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase. I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking,’ says the LORD.”

5. See Revelation 22:1-2 NKJV: “And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations...”
6. See Ephesians 2:6 BSB: “And God raised us up with Christ and seated us with Him in the heavenly realms in Christ Jesus...”
7. See Ephesians 4:10 NKJV: “He who descended is also the One who ascended far above all the heavens, that He might fill all things.”
8. See Genesis 3:15 NIV: “And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.”
9. See Romans 16:20 NIV: “The God of peace will soon crush Satan under your feet.”
10. See Luke 11:11-12 NKJV: “If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of a fish? Or if he asks for an egg, will he offer him a scorpion?”
11. See Acts 2:27 NKJV: “For You will not leave my soul in Hades, Nor will You allow Your Holy One to see corruption.”; see also Psalms 16:10.