

Expressions Session 4 — Cape Town, South Africa

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October 2019

This thing that we are talking about is actually a way of life. It is not a set of belief constructs. It ought to translate into a functional way that we live in every circumstance. The Kingdom of God is manifested in tangible ways: righteousness, peace, and joy in the Holy Spirit. These are not just words, they are descriptive words of an actual way of life. Although we engage these unusual and somewhat ponderous concepts, the stark reality is that they are meant to transform our lives and to secure us firmly, securely within the domain—under the rule of—the Lord Jesus Christ. This is what He promised us. This is how we talk about abundant life, and that in the midst of all that is going on.

I will continue to summarize before I engage the new things, because not much is lost in the process. Faith, the deliberate and intentional positioning ourselves, vulnerably, in the belief that God exists as our Father and that He will show up—the *histémi* function of God: that He will actually arise in our circumstances—is what induces us to enter into God’s rest, where we understand that the sufficiency of His mighty power is the guarantee of our well-being. You remember me talking to you just a bit about learning to rule, and that the first order of sovereignty is the well-being of those who are subject to your rule. By faith, then, we enter into *that* rest. It is not the cessation of activity; it is rather the posture from which we labor. When you labor from the posture of the sovereign authority of Christ, the goal is not about outcomes, because the outcomes are assured. The goal is really not about what you can get from God. We have been sold a bill of goods. We have been asked to pay again for that which is already ours by gifting. So God is simply unhooking us from the paradigm of the evil one and bringing us back to the peaceful, restful environment out of which we were designed to operate.

We talked about what is meant by the distinctions of authority between plenary authority, which is the source from which authority arises (which would be the *dunamis* of God), and the *exousia*, the practical, relational function to authority. In all matters of authority, in all matters of sovereignty, there are two general issues. The first is the source of the authority to govern. We went back and we talked about how the source of the authority by which the Kingdom of God is established is a grant of authority by God the Father to the Lord Jesus Christ conveyed in the promise: All authority in heaven and on earth would be given to Him (cf. Matthew 28:18), as was

contained in the promise of the second Psalm. By the way, that authority is conveyed by God to Christ on the basis of a relationship with God, even with Christ. You remember, as the second Psalm began to speak of this constitution and conveyance of power, it began by saying:

*You are My Son,
Today I have begotten You.
Ask of Me, and I will give You
The nations for Your inheritance,
And the ends of the earth for Your possession. (Psalm 2:7b-8)*

It all is based upon a relationship of sonship. Why? Because sonship is the prerequisite for being an heir. That is Galatians—“We are sons of God, and therefore we are heirs of God, and joint heirs with Christ.”¹ A joint heir is one who shares in the same possessory interest. I was looking through my notes for the term “joint heir.” I will come upon it in a moment [Insert: see *sugkléronomos* (Strong’s G4789)]. Because you are vested in an authority that is already fully released to Christ, when you are in His Kingdom, you can rest because a sufficient authority exists to guarantee your well-being in every circumstance.

Three Forms of Life: *bios*, *psuché*, and *zoë*

We spoke about that in terms of eternal life, in terms of *zoë* (Strong’s G2222)—a life that is not attached to anything in creation but transcends creation itself, and it is the very life of God. As opposed to a life that was given to you as you came from your mother’s womb, which is the term *bios* (Strong’s G979), and a life that is understood primarily through the issue of your soul, the *psuché* (Strong’s G5590). When you are born again—when your life from God dominates your natural life—then and in that case, your life is taken from the realm of the eternal.

Last night, we talked about the fact that God created you with the capacity to contain this life. He put in you a capacity, a container of this life, and that container is called spirit. Now, it is not a given that the container is filled up. Although you have a spirit, it is necessary at a certain point for that container to be filled up, and that occurs when you are born again of the Spirit. Then, the Spirit of God fills the container of your being with the life of God. Until then, your spirit has a measure of life, but it does not dominate your thinking or your way of being. Because, the body

without the spirit is dead. You do have spirit and life of your spirit within your body, but by and large, beyond the measure of life, it is not operational to the point of being able to dominate. So when you are born again of the Spirit, you are filled up.

And God keeps giving you greater and greater measures of the Holy Spirit commensurate with the increase in your maturity, and therefore, the increase in your responsibilities. So you will discover from time to time that you are in a new place in God. That is because God intends to sustain this eternal life in you with a new and greater endowment of the Spirit of God, which is in fact the manner in which He conveys this eternal life to you in greater and greater measures.

One of the indications that you are receiving greater and greater endowments of the life of the Spirit within you is, as you become mature, it is noticeable in the fact that God deploys you to greater and greater offices, callings, and tasks. For example, Jesus, being born of the Spirit from the time He emerged from His mother's womb, is subject to training for thirty years. Then, God deploying Him says, "*This is My beloved Son, in whom I am well pleased*" (Matthew 3:17); and the Spirit of God comes down on Him and anoints Him by resting on Him in the form of a dove. Until that time, He was subject to tutors and governors. He was not ready for that level of conveyance of sovereign, divine authority, inasmuch as the volume of the flow of eternal life in Him was only sufficient for those aspects of His life that existed previously. We are observing about this *zoë* that it is somewhat of a parallel to *bios* in this regard.

A small child is very much alive, but the incidences of his or her life are not comparable to the life of the same person as an adult. So when you are a child, you act as child, you understand as a child, and you think as a child²; and it is excusable for children to be children. It is not excusable when for the time you ought to be grown adults that you are still on milk. It is not excusable because, to whom much is given, much is required³, because it is consistent with the order of being. When you reach a certain place in your maturity, it is to be anticipated that you will become the face of He who has all authority. Governmentally, that term is referred to as being a plenipotentiary, which is to say that you are the revealed potential of the One who has plenary authority. So if you see Me, you have seen My Father, because the Father and I are one.⁴ There is no possibility that when He has trained you and deployed you for functioning, there is no possibility that He will abandon you.

There is no possibility because it does not have anything to do with you; it has to do with His nature, with His divine nature.

That leads us to and we ended the last session with a deconstruction of the eighty-second Psalm, in which God spoke to the gods. We talked about the term *elohim* (Strong's H430), translated "god," which is an aspect of the character of God Himself that is related to majesty, and therefore the term "magistrate." So, there is an aspect of our beings that is designed to carry the righteous judgments of God in the earth in all of our circumstances. When we are fully of age and deployed, we are the *elohim* of God, we are the majesty of God. That majesty is demonstrably, tangibly available in the form of how we judge matters. That is why it is imperative that we reach a point from which we will no longer consider anyone according to the flesh, but according to the spirit⁵, because that is the primary way that we exercise the majesty of God.

Eternal Judgment

By the way, this is one of the elementary doctrines that we spoke about a long time ago, in that in the elementary doctrines we talk about eternal judgments. We have misunderstood the meaning of eternal judgment. We have considered it to be the judgment that emits from the great white throne, when that is not an elementary doctrine that would affect us in this life, because we have nothing to do with it. We are neither the judges in that capacity, nor are we exercisers of authority in that capacity. If these are foundations of our faith not to be exercised except out of time, at that time, then it is irrelevant to us because it concerns us in no other way except we are subjects of that judgment. We do not judge anything. So if the doctrine of eternal judgments, being a foundational doctrine, relates to the great white throne judgment, as it has been supposed, then it ought not be included in an elementary doctrine. It will simply be what happens when it happens, and you do not have any part of it except standing before the bar.

Eternal judgment, you see, is not that. It is the requirement that you judge everything from an eternal point of view. So you see no one any longer according to the flesh; because if you see them according to the flesh, you cannot judge them from an eternal point of view. If you see circumstances as they affect your flesh and if you judge according to the measures of your soul, you cannot see nor are you acting from an eternal point of view.

We said that you are to be seated in the heavenly realms in Christ Jesus⁶, and we opened up just briefly the notion of what is meant to be “in the heavenly realms.” We said that there are times when it refers to the highest of the heavens, times when it refers to the demonic realm, times when it refers to the realm above the earth that contains the sun, the moon, and the stars; but then there are times when it is a metonymy, as Dr. Sagie is fond of saying, where the part is used to reference the whole. Just like when we talk about sexual lust as lust, it is an example that is used to reference something else. Last night, we unpacked that to say that the word for “lust” is the word *epithumia* (Strong’s G1939), from which we get the English word “epitome.” In present parlance we would refer to epitome as “the poster boy” or “the poster girl” for a certain type of behavior. That is when lust dominates your nature. The metonymy is that we select sexual lust, which is one of the most common ways that persons set aside every other conviction, every other restraint, in order to pursue the thing—which is what a lust is. When you become the epitome of the thing, it is that you are not barred by any restraint from pursuing that end. In the same way, when we talk about representing the Lord, when we speak of how His power, His authority works through us, it is that we become the visible representation of who the Lord is.

Before I continue on the matter of grace, last night we established that there were five graces. These five graces are the means by which, or the packaging by which, the sovereign authority and power of the Lord Jesus Christ, which He received by grant from God on the basis of which He conducts the affairs of His Kingdom, invites you to escape from the control of the kingdom of darkness, guaranteeing you that, even in the process, the gates of hell shall not prevail against your activities, being dually commissioned and appointed by the sovereign Lord who took the keys of death and hell, rendering them powerless against His Kingdom. His Kingdom is not of this world, nor is it of creation.

We mentioned last night that both heaven and earth were created. In the beginning God created both of them—heaven and earth. *“In the beginning God created the heavens the earth”* (Genesis 1:1). So if there is a life that exists beyond heaven and earth, it means that life is not subject to anything in creation. Such is the nature of eternal life. And if there is power that exists to bring creation into being, then creation itself is subject to that power. So nothing in creation may threaten it. The life that you have in God, the *zoë* of God, is life that is undamaged by time, uninfluenced

by human circumstances, and it is supported by the power that brought all of creation out of the being of God. Therefore, there is no power construct in creation that may refute the authority by which His Kingdom has been established. This is what guarantees your well-being. That is why you may enter into and be at rest *in Him*.

We talked about how, for forty years, Israel was invited to enter into His rest. But somewhere along the journey of forty years, they were charged with two things: disobedience and rebellion, and it is the same word in the Greek. It is the word *apeitheó* (Strong's G544), from which we get the English word "apathy." Disobedience, you see, may not be the product of an instantaneous uprising or rebellion. After you have behaved with consistency for forty years, ignoring the daily reminders of God's invitation to have you enter into fully trusting Him, after forty years God will conclude you are not going to because you are apathetic. That is why He says to them, "**Today**, if you will hear His voice, harden not your heart" (cf. Hebrews chapters 3-4). Because what did they do? They put it off until tomorrow, and tomorrow, and tomorrow. Then, there were forty years' worth of tomorrows and God concluded: they will never enter into My rest. God judged them—that is what is meant by "swearing on oath." He was not forbidding them to enter into His rest; He was concluding that they were never going to, because He extended mercy to them for forty years of daily invitations to come in and possess His rest.

You cannot say that God just one day judged them. No, not at all. All the judgments of God are conclusions of righteousness based upon the observable and incontrovertible fact of the matter. When God said to Adam, for example, "By the sweat of your brow you will eat bread all of the days of your life" (cf. Genesis 3:19), He was not cursing Adam. In fact, God never cursed Adam. He was concluding that Adam had made a choice: that he could either live in the provisions of God, or the only other alternative was for him to live by the sweat of his brow. There was not another alternative. He had rejected the one, and he had defaulted to the other.

I hear people telling me all the time, I hear preachers who often will tell me, "Our people are not ready for this." I cannot begin to tell you how many times I have heard from eminent preachers that what I was saying was true. Some of them would go so far as to say, "You know, the Lord showed me that one time." And they will even say, "The Lord showed me that forty years ago," and at that point I just shut off. This is a waste of my time. Ichabod.⁷ God is not mocked, and one

of the ways people commonly mock God is by being apathetic. The long-suffering of God waited in the days of Noah for one hundred twenty years, and people refused with consistency to act. So do not say they were not guilty. The patience of God is not endless; it ends when He concludes that you have fully made a decision and it is irrevocable. After a generation, it could not be said that that generation was going to be redeemed. They had fully fallen into *apeitheó*, apathy. That is why the context of that Scripture makes sense where He says, “Do not be like them who fell because of rebellion and because of unbelief.” If you are *not* going to be like them, here is the invitation to you: “**Today**, if you will hear His voice, do not harden your heart as they did in the day of their rebellion.”

Grace: *charis* and *euprepeia*

We talked about grace as the administrations of God’s power to us, and we distinguished that from mercy. People typically refer to *eleos* (Strong’s G1656), which is the term for “mercy,” when they actually mean either *charis* (Strong’s G5485) or *euprepeia* (Strong’s G2143). *Charis*, being grace at rest, the character of God at rest; and *euprepeia* being the character of grace in expression. Last night we spoke about the fact that you are an actor if you do not possess the character of grace. These are summary points, so I am not re preaching what I did last night. In Greek theater, actors would get onstage and they would portray characters. They would hold up a mask that was either a laughing mask or a frowning mask in Greek theater. In fact, even theater bills today will indicate whether it is a comedy or a tragedy and will use those masks.

- The word *charis* is a representation of intrinsic grace—grace that is internal and indistinguishable from your nature. It is a condition of being. It is a motivation of your seminal character—the word “seminal” derived from the term for “seed.” It is as endemic to your personhood as that you are a person; it is inseverable from your being. It is who you are. God does things because He cannot deny Himself, and exercises of *charis* represent the unmotivated benevolence of God. You do not have to motivate Him. He is intrinsically benevolent. That is the nature of that Spirit known as God, because He is the One who would create a son and commit the representation of Himself to the one that He has created. Now, that is the ultimate humility. The ultimate description of humility is when you create another and commit the representation of yourself entirely to the other. Humility

is not this, as we would say in America, this “Ah shucks, it is not me. It is Jesus.” That is cheap and tawdry *charis* that is imminently severable from your personhood. It is not intrinsic. Intrinsic is when you cannot get rid of it. It follows you. It is in you. It is how you respond even when you are asleep—not that God ever sleeps.

- *Euprepeia* is the extrinsic manifestation of grace. It is how you act gracefully. We use the term “graceful” as we speak of people’s actions—he or she is graceful. But in Greek theater, as I was saying, they understood, and in Greek culture they understood, you could not be graceful... By the way, the word *euprepeia* is the basis of the English word “appropriate.” So you act appropriately, you act gracefully on the basis of possessing an intrinsic nature of grace. When you are just acting, holding up a mask, it is not to be presumed that you yourself are a character of grace. You are an actor. There is a term for that: it is called “hypocrite.” When you are putting on an act, pretending that you are acting out of grace because you lack the character of grace, it makes you a hypocrite. That is what a hypocrite is. It is not a slur word. It is not a false judgment. It is appropriately naming the thing. You cannot be anything but a hypocrite if you are acting as though you possess the character of grace, but indeed you do not. Stick around for just a little bit, and your motive will become altogether apparent and disclosed.

These things obviously are messages for the mature. Not to train you, necessarily, in how to be these things, but to enable you to accurately judge all things without being yourselves judged. Do not the Scriptures say that you are given apostles, prophets, evangelists, pastors, and teachers for the equipping of the saints, for the work of the ministry, for the building up of the Body of Christ, until all we reach the unity of the faith and the knowledge of the Son of God, to a mature man, not being tossed to and fro by every wind of doctrine and the cunning and craftiness of men in their deceitful schemings? Instead, speaking the truth in love you shall in all things grow up into Him who is the head, from whom the whole body, joined and held together by every supporting ligament grows and builds itself up in love as each part does its work (cf. Ephesians 4:11-16). This is a call to maturity. This is how you handle eternal judgments. This is how you do things from the point of view of God. Then you are able to test and to prove the good, the pleasing, and the perfect

will of God.⁸ Then you can tell the holy from the profane⁹, and you will have no fellowship with darkness, because you are not children easily deceived.

All these charlatans and profiteers, these pimps and pirates who infest the House of God, will be thrown out like money-changers and God will have a dwelling place where He may be all that He is in the corporate Christ. That is what we are laboring for: to present every man complete, mature *in Christ*.¹⁰ But you have to know these things. This is part of the journey. This is the message of wisdom among the mature. My calling is not to the world. In fact, no apostle is actually called to the world. God gave to the church, apostles, prophets, evangelists, pastors, and teachers for the equipping of the saints. The time when we stop trying to build our own kingdoms within the shadow of His Kingdom, then the saints will benefit from the existence of apostles, prophets, evangelists, pastors, and teachers. If I said the things I am saying to a law class, if this were a lecture on juris prudence, they would barely get what I am saying. They would understand certain terms that I am using, like plenary authority, sovereignty, and those things; but beyond that, they could not possibly lay ahold of *dunamis*, *exousia*, *kratos*, *kurios*, *arché*, majesty, and *elohim*. They would stop their ears and rush on me.

Now, I want to finish the pieces on the delegations of the power of God that come to us through *charis*, through grace. Reminding you even as I go, this is speaking about specific grants of authority from God to enable and to accomplish things that are in His mind to accomplish. Reminding you in the process, that His power is not derived from the consent of the governed, nor is His power derived from any agreement with anything in creation; He is beyond. So, your resting in Him is appropriate. You shall not be moved. You shall be like a tree planted by the rivers of water, because there is nothing in creation that can move you, inasmuch as you are vested in the eternal in time.

I spoke yesterday to you about *aión* (Strong's G165)—about how a thing that is of eternal derivation appearing in time will decide the character of the age in which it appears; and that it will move from one age, to the next, to the next, until the final and original intent, what God foresaw before He created it, now becomes the visible, tangible reality. We traced that out through the man on David's throne, promised to David, but actually the pendant from—like a pendant hangs from a necklace—it hung from the covenantal promise given to Abraham. So, Jesus is

introduced as the Son of David, the Son of Abraham (cf. Matthew 1:1) to show His lordship connection to the promise that God gave to Abraham. Then, of course, in the time of Christ, He is the visible representation of that. But as He is taken into heaven, that eternal principle remains in the earth and is now embodied in His Body. At the end of this age, in the age to come, ultimately, it will be the House of God, or the dwelling place of God. So the principle dominates and explains the character of every age. Time does not determine how we see God. What God is doing determines what the character of that age is. Everything else is being formed around the character of that age. Such is the concept of eternal life, eternal power and Godhead, everything relating to that which is transcendent of time, space, and creation.

With that in mind, we spoke of the five graces—five being, of course, the number of grace. We spoke last night of the grace of salvation, which is the transfer of citizenship. It is not about going to heaven when we die. Once you are in the Kingdom of Heaven, you are in the Kingdom of Heaven. Now, this Kingdom has two domains by which the authority of Christ governs. You enter into the Kingdom of Heaven in the lowest of the domains: in the earth. When you are no longer suitable to live in the earth, you go to the other domain, but you are still in the same Kingdom. When you are divested of this body—which is the only thing that keeps you here; when this body no longer keeps you here because its time has been served—then you automatically move to that other iteration of the Kingdom of Heaven. That is why it is called the Kingdom of Heaven: it has two domains, and it is known by the greater of the two domains. Earth is like the footstool, heaven is the throne room; one speaks of the vested authority, the other speaks of how that authority rules in the least of the domains, the one with which we are familiar. So, the grace of salvation is very much about how God rescues you from your entrapment in the kingdom of darkness and delivers you into and under the sovereign rule of the Lord Jesus Christ in the Kingdom of Heaven.

We talked about the notion of citizenship, briefly. I referenced the word *polis* (Strong's G4172)—from which we get the words: people, politics, population, policy—to show that citizenship is not just a one dimensional concept. Citizenship is actually a descriptor, and you are subject to and beneficiaries of all that is within that kingdom. You were not just a farmer on the plains, so that when the enemies came, your crops were trashed and you were slaughtered. You could run into the city and the city walls protected you, and the city gates protected you, and the city armies

protected you, and the king's authority guaranteed your well-being. All of that was actually, in the ancient world, related to a god: "Great is Diana of the Ephesians!"¹¹ It was a package. Citizenship was always understood to be a package that included rule, provision, protection, and responsibility—your responsibility to that kingdom. God translated you from the kingdom of darkness into the Kingdom of the Son of God. That package includes going upstairs when you are no longer downstairs. But we made salvation a discussion of going to heaven, and we left off all of the incidences of salvation that relate to this life for something that is already assured. So we do not know how to live here as citizens of the Kingdom, even though we are under the sovereign rule of Christ.

For our purposes and not to pursue this any further, except to say this: the grace of salvation includes the right to stay permanently delivered from the domain of darkness, and the gates of hell cannot prevail against you. That does not mean hell is attacking you. It means, when you go charging through the gates of hell to rescue others, there is not a thing that the demons can do except stand aside, because they do not want round two with the One who has already defeated them. They understand, being subject to an authority, that you come to represent the authority that has already spoiled them. They grumble and they are not happy that you are there, but they cannot deny you whatever you come for. So, it is not about you on the defense; it is you as the aggressor. This grace is sufficient to establish you beyond the control ever again of the king whose domain you have quit and exited—ever again.

Now, I hope to get to something in this series that I am understanding to be blockage removal, which has to do with residual tentacles of your time under the rule of Satan that he hopes to assert to draw you back into those beggarly elements. But once you have been set free, he cannot arrest you and take you back as captive; you have to consent to it. But we routinely consent to it, because we are ignorant of his schemes, and we are even more ignorant of our authority. I have spent the last two-and-a-half years experiencing literally one hundred fifty leaders, leadership people in our house, discovering their freedom and discovering freedom that they did not know they had. People in this time in the last two-and-a-half years, I encountered all these and more who said, "I just do not feel like I can go beyond these thresholds that I am subject to. I feel that I cannot penetrate the ceiling above my head." They were not talking about going back, or backsliding, or falling away;

they were just saying, “I feel limited. I feel hindered.” God has allowed us to see exactly how they have been entrapped in emotions that relate to the *psuché*—how the soul interprets that which it experiences through the five senses—and those experiences predispose the emotions of people so that whenever those emotions are excited again, they are readily taken captive to those feelings, thoughts, and emotions about themselves and about their circumstances. This is a time when God is routinely severing those ties by just having people understand how the enemy came and took possession of those emotions, and keeps stirring those emotions to keep them captive and to predispose their actions once they are brought back into the reminder of those emotions through circumstances in their lives. No less than one hundred fifty people, personally. And I know others, like Sheeba and Santosh, who have led numerous others through these things.

I hope to get to that, but to start talking about that now without establishing the basis of your authority, there will be a gap that is a bridge too far. So, allow me to continue just to plow through these foundational things, and I hope to get to those applications. Actually, I plan to get to two specific applications. Number one is a revisit of what we have called the armor of God (cf. Ephesians 6:10-18), and upgrade our understanding from Sunday school to current revelation. That is why, in fact, I am having to lay out all these issues of faith.

Shield of Faith

Do you know we have a shield of faith? Consider that. One of the portions of the armor is the shield of faith, wherewith you will be able to quench all of the fiery darts of the wicked. Now, what on earth is a shield of faith? And, what are the fiery darts of the wicked? Well, take your application of what you know about faith: Faith is the belief that God is your Father and that He will rise up in the moment of your vulnerability. So when the enemy hurls fiery darts, what are those going to be? They are going to be to stir up emotions in you that cause you to feel vulnerable. At that point, you are likely to throw down the fact that you are under the sovereign authority of God and try to answer him on your terms. When you do, you do not have the shield of faith. You are naked in a firestorm. But you have the ability to assert, in fact, you have the ability to lie down in the midst of his most ferocious onslaught, and there is nothing he can do to you. But in that time, God, who by His Spirit lives in you, will arise. That is the principle of submitting to God:

regaining, retaking, understanding *in the moment* your identity, so you submit to God. That is how you resist the devil, and he will flee.

I am reminded of the Latin declension of the word “to flee”— *fugo, fugere, fossi, fossum*; I fly. You know, I dream in terms like that. I talk to myself in terms like that: *fugo, fugere, fossi, fossum*; I fly. I am reminded of the speech of Marcus Tullius Cicero, when he denounced the Cataline, and he got up, and he stood up, and he hastened, and he fled. While most of you were working on the farm or working on cars, I had to go to school. My Indian mother assured me that I would go to school until I was gray, and that is what I did. So, there are all these vestiges of a formal education in my background, like a prehensile tail.

The Five Graces

Thirty minutes more, I want to move rapidly through the five graces:

1. **The Grace of Salvation**: to secure you. He is mighty to save and He is able to keep.
2. Then there is **the Grace of Reconciliation**: “God was *in Christ* reconciling the world to Himself, not counting man’s sins against them.” (cf. 2 Corinthians 5:19). “Reconciling” is an accounting term. It presupposes a prior existing state. To be reconciled to something, as opposed to be conciliated *with* something, means that there was a prior existing state that was lost, to which now you are meant to be put back, you are meant to be restored. So there is a grace of reconciliation. Before God formed you in your mother’s womb, He designed a way for you to live in the earth that was specific to you. And the specificity is this: that the Living God cannot be carried in all of His manifestations in one person. In fact, the only person in whom He was carried in that fashion was able to carry Him in that fashion because of the Spirit that was in that Man. The Spirit in that Man was called Christ. The Lord Jesus carried the Spirit of God in full manifestation. He carried the full characterization of who God is, because that was His specific appointment. We carry the manifestation of who God is specific to what God had in mind for us by way of putting Himself on display in us when He created us. So none of us represents the whole, but each of us, being reconciled to that Spirit that contains the fullness of God, might be empowered to put in manifestation that portion of representation that was uniquely given to us.

I know you that have to go back and listen to these messages, because these are terms of art. It is a way of speaking with specificity, and sometimes we do not get it at the first turn because our ears need to be tuned to things. It is not that we are lacking in understanding. It is not that we are stupid. It is that there is a tuning, a frequency, that is required to grasp these things. Now I can say these things with this measure of ease, but you were not there when I was saying, “What?” You know, “the fullness of the stature that belongs to Christ? Come again, or say again.” I had to pause it out with the same kind of specificity that now I know you have to. But my ability to speak it is simply because of my long familiarity with it. It did not come right away; it did not come for a long time. Again, I do not mean to be pedantic, or haughty, or condescending. Not at all. We are both learning the language, understanding the concepts, and applying them, and that takes time. But that is the business of being mature. Then, you will be able to handle that measure of representation that is yours. You will become familiar with it. You will become fluid in it. You will become functional in it. You will own it, entirely. Then you shall not be moved.

The Grace of Reconciliation (continued): There is something of His divine nature that God intended to put on display uniquely through your person and there is nobody else in creation who carries that mandate, because the Living God is so many-splendored. That is why we need each other. That is why the goal is to arrive at oneness. In that oneness, the individual sparks that we represent, gathered together, will represent a conflagration that will in turn be the light of the world. We are lights in the world; together, we are the light of the world. Being reconciled to that for which God foreknew us, there is grace for that—meaning, God is fully behind it. God means to bring forth in you the understanding of who He made you to be so that you get it, and it becomes your new identity. There is grace for that. The eternal power and Godhead, the life of the Spirit are the guarantees that this is attainable to you. The only command, really, that the righteous has, the work of God is this: That you believe. I wish I had thought that up. *“This is the work of God, that you believe in Him whom He sent”* (John 6:29).

3. Then there is **the Grace of Conformation**: (So there is reconciliation and there is conformation.) We are familiar with conformation in a religious setting, but that is not the conformation that the Scriptures speak about. Conformation in a religious setting is

when a child is inducted into and enrolled in church membership. That is *not*, I repeat, that is *not* biblical conformation. The term implies the knowledge of a standard; conformation intrinsically references an existing standard. You cannot be conformed *in absentia*—absent a standard—because then the question is: Conformed to what? Conformation implicitly references an existing standard. That standard is actuated in you beginning with your being assembled to the Body of Christ, because the Spirit is the One who baptizes you into the Body of Christ. Now this is not the baptism *of* the Spirit.

There are multiple baptisms; the doctrine of baptisms is an elementary doctrine. There is baptism in water, there is baptism of fire, there is the baptism *of* the Spirit, there is the baptism *by* the Spirit, baptism of suffering, and the like. The distinction between the baptism *of* the Spirit and the baptism *by* the Spirit is this:

- The **baptism of the Spirit** is an endowment of power. “For you shall receive power from on high when the Holy Spirit has come upon you; and you will be My witnesses in Jerusalem, Judea, and Samaria, and to the ends of the earth.”¹² So the baptism of the Spirit is a baptism of empowerment.
- The **baptism by the Spirit** is an act of assembly. “*For by one Spirit are you baptized into one body*” (1 Corinthians 12:13a). What that is, is a specific assemblage. That is the baptism by which you are assembled to the Body of Christ. The admonition, “Do not forsake the assembling of yourselves together,”¹³ is not at all about meeting on Sundays. It is about you being properly assembled, bone to His bone. This is speaking of a relational assembly into the *Corpus Christi* by which you are fed and from which you can work.

It is amazing how cheaply we have described profound things in the rush to get people to come and sit in pews on Sundays. By the way, I am not against meetings; you understand, we are in one right now. Meetings serve a purpose. The meetings are not who we are; the meetings serve us. Times and places and those things do not define us; they exist to serve us. Nothing in creation is holy except the things we designate as holy. A holy people have the authority to designate things as holy, or set apart, for their use. After they are not using it, then the thing is as it is. You can meet in a roller rink if you want to. While you are meeting, you, the holy people, confer holiness upon

the place. When you leave, it goes back to being a roller rink. You could meet in a movie theater. It has not occurred to you that this is what this place used to be? As long as you possess it, it serves you; then for you, you consecrate it. It is not consecrated in and of itself. It is consecrated by usage. Your intent to use it authorizes you to set it apart. Every time I stay in a hotel room, I consecrate the room. I take possession of it as a residence of an ambassador of the Kingdom of Heaven. And for the time I am there, the place is holy. Which means, I do not allow evil spirits to torment my sleep because I have the authority to make the place holy. After that, I give it back to Mr. Hyatt for his usage.

The Grace of Conformation (continued): Conformation requires a standard, and there is a prior existing standard. You are to be conformed to the likeness of the Son of God in the exercise of your calling. So if they see you, they see Christ. Christ is put on display when you have been conformed to His standard. When you are baptized into His Body, you are assembled by that act to the preexisting standard of His Body, which is His own standard. In His Body, His standard is obviously *the* standard. These things are axiomatic; they are not particularly deep. If you come to my house, I expect you to observe my standards. Hopefully, they are not onerous or burdensome. Hopefully, they contribute to your relaxation, your enjoyment, your liberty, and your peace.

We ought not to respond so viscerally to the thought that we must be conformed to the standard of another. Because if the standard of the One to whom we have been conformed ennobles us, then the only reason we would wish to resist it is because we are determined to continue to be ignoble. If the One in whose House we have been brought is a King and a Priest, is Lordly and majestic, kind and generous, merciful and compassionate, why would we desire to resist being conformed to His standard? Unless we insist on being lawless, unregenerate, pugilistic, and just hard-headed; or shall I say, just Irish? [Laughter] Colleen, that was for you. You know it was calculated. And why wouldn't I? And why shouldn't I? And why couldn't I? Get two Irishmen together and they will talk treason every time, and more is the pity.

You see the point: to be conformed implies to be ennobled—to legitimately adopt the standard who is Christ. Look, I hear people saying all the time, people tell me all the

time, “I cannot claim to be conformed to Christ. I mean, He is the Christ.” Well, let me put it to you this way. If after forty years you remain unconformed to the standard of Christ, then your condition is one in which you have been successful in resisting the grace of the Holy One to conform you to Christ. At that point, you are *apeitheó*. It is not a good thing.

4. When we come back I will finish up **the Grace of Maturation**, because with that comes responsibility. The child is born and grows through the stages of sonship to become mature, to be the one whom God gives. We ought not lament the condition of the world in its present state. That is simply the fashion in which mankind has degenerated in his current state to his present place. Every time it reaches these critical places, God gives to the world a crystalline gifting of the person of Christ formed as the mature son. If the world were well-behaved, if the world were accommodating of truth, then there would be no need for the mature son. But as you see this gross darkness coming, know this: That the Living God intends to unveil to the earth, in the midst of this darkness, that which is the light by which it may walk. That is what we are looking for in the discussion of the grace of maturation.
5. The final grace is **the Grace of Exact Representation**, and it is different from the grace of maturation.

We will talk about those two things when we come back, but for now we will take a break.

Endnotes:

1. See Galatians 4:7 NKJV: “Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.”; see also Romans 8:16-17 NKJV: “The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with *Him*, that we may also be glorified together.”
2. 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.”

3. See Luke 12:48 NKJV: “But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.”
4. See John 14:7 NKJV: “If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him.”
5. See 2 Corinthians 5:16-17 NKJV: “Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know *Him thus* no longer. Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new.”
6. See Ephesians 2:6 NIV: “And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus,”
7. Ichabod (Strong’s H350) means “the glory has departed”; see 1 Samuel 4:21 NKJV
8. See Romans 12:2 NKJV: “And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what *is* that good and acceptable and perfect will of God.”
9. See Ezekiel 44:23 NKJV: “And they shall teach My people *the difference* between the holy and the unholy, and cause them to discern between the unclean and the clean.”
10. See Colossians 1:28 NIV: “He is the one we proclaim, admonishing and teaching everyone with all wisdom, so that we may present everyone fully mature in Christ.”
11. See Acts 19:28 NKJV: “Now when they heard *this*, they were full of wrath and cried out, saying, ‘Great *is* Diana of the Ephesians!’”
12. See Acts 1:8 NKJV: “But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth.”; see also Luke 24:49 NIV: “I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high.”
13. See Hebrews 10:24-25 NKJV: “And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as *is* the manner of some, but exhorting *one another*, and so much the more as you see the Day approaching.”