

Expressions Session 5 — Cape Town, South Africa

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I have so much more that I want to convey, but I am going to move through this section fairly rapidly because I have given you something of an outline of where I want to get to. I surely want to get to some of the applications of this, and to other portions of the resetting of mindsets. But again, it is pointless to get there without having laid the foundation, because then I am telling you things that are true, but you do not know how to access those things. That is the whole strategy of this deposit. I have talked to you about faith. I have talked to you about power, authority, and the structure of power and authority, and delegations. I have talked to you about grace as intrinsic and as practiced—as *charis* and *propea*. We have talked about hypocrisy being the pretense of graceful action, devoid of a character of grace. Then, we have talked about the five forms in which the power of God is dispensed to you. This is the sovereign power of God by which the worlds were framed—which means that that power exists outside of time and space and is singularly unaffected by any factor or feature in time and space—so you are guaranteed. This is why your faith is unshakeable, and why the Living God will always show up, and why His showing up is always the perfect antidote for every and any form of the devil's actions.

We are laboring to install a different mindset in you. This is the concept of repentance—to shift your mindset; repentance from acts that lead to death clears the way for faith toward God, both elementary doctrines (cf. Hebrews 6:1-3). We are taking it up to the next level from the original teachings on the elementary doctrines, because this now is revealing mysteries and showing the constructs upon which we may be foundationed to engage the representation of God that has been uniquely entrusted to you, and entrusted corporately to all of us, so that the fullness of the stature of Christ might appear in the earth through the Body of Christ.

The grace of salvation, in summary, is the transfer of citizenship from the kingdom of darkness to the Son of God. That grace guarantees that you have overcome the legal claims of the enemy against you. Even if you are guilty, you cannot be condemned because the price has been paid and the transfer has been effectuated. The ability of your enemy to accuse you of anything is only effective if you consent to the accusation. Even if you are guilty of the thing for which you have been accused, the price having been paid that allowed you to escape that jurisdiction, there is no long-armed statute that can now *ex post facto* be utilized to draw you back under that jurisdiction

for judgment. Therefore, there is no condemnation possible for those who are in Christ Jesus, who walk not after the flesh, but after the Spirit (cf. Romans 8:1 NKJV). This is why it is so. I am explaining the why. If you use language like “condemnation,” that implies a judicial process that ends in a verdict of guilt and the sentence of condemnation. It is implicit in the discussion. You are employing a judicial model.

We should have known these things, you know. These things should always have been apparent to us. But when we shifted from an organic relationship to the Living God to an institutional one, what was lost was the Spirit of revelation, because it is impossible for the Living God to have a relationship with anything or anyone except another living being. So for example, the Living God can never have a relationship with a legal fiction, and all institutions are legal fictions. They have been conferred the status of personhood on an assumption of existence, not in fact on the basis of an existence. They are legal fictions, and they fall short of the grace of God because there is nothing with which the Living God may impart life or engage in this transmission of revelation. When the church, rejecting apostolic government, defaulted to institutionalism, all it could do was to protect its traditions. That is why it has fallen into the arms of politics. It is the only suitor that promises power. Otherwise, you live without power in your circumstances. When you are betrothed to another, but you consort with a different one, then you are said to be prostituted. I did not make these concepts up, I am just reporting on them. Unless and until people are clear, who can know what is wrong? We have had this unseemly consent of silence, which has done nothing other than brutalize the people of God and confuse their understanding, and we should not be part of that. For if we are, then we by consent are co-conspirators to this deception. We must not be. We cannot be.

You know, I will only be here for a short while yet, because at 68, I do not have an expectation of a millennia of living. Someone said to me the other day, I think it was Charlotte—Charlotte said to me, “Mr. Sam, you are as bold as I have ever heard you.” I said, “Girl, I am running out of time.”

To summarize:

1. **The Grace of Salvation** is the transfer of citizenship, without incident, without residual consequences. The kingdom of darkness has lost its jurisdiction over you and cannot accuse you. If you consent to the accusation, that is because of your ignorance

of your status. Why would I consent to the court system of any nation that does not have jurisdiction over me? Why would I? “Juris” is the word for law and “diction” is the word for speech—their laws do not speak to me. It lacks jurisdiction; it lacks the right to bring me under their domain for judgment. That is what it means to be free. It does not mean to be lawless. It means to escape the jurisdiction with prejudice; that is, you cannot be brought back again ever, like double jeopardy. You have been exonerated on the charge, and it is illegal to drag you back to that domain for trial. Then it would be a kidnapping charge, and God would never consent to an illegal act as the basis of a proper judgment.

There is a point at which, when we understand these things, we will look at the devil narrowly and say, “Is this the one who accuses me? Is that your case? Is that all you got? Do you have some evidence here?” We should be able to laugh at him. And you know, he flees from you. I have it on good Latin authority—*fugo, fugere, fossi, fossum* - “I fly.” The English say that a gentleman needs not know Latin, but he must at least have forgotten it.

2. **The Grace of Reconciliation**: God revealing to you and changing your mindset.
3. **The Grace of Conformation**: God making you to align to the existing standard of Christ, because you are part of the *Corpus Christi*, part of the Body of Christ.
4. **The Grace of Maturation**: Here, I want to just make a few comments about the grace of maturation by way of explaining a Scripture, and because I will come to it again in the rest of the presentation that eventually will unfold. There is a Scripture that says, “And as many as receive Him, to them He gives the power to become sons of God” (cf. John 1:12). Now when we have a domesticated understanding of the Scriptures, we will create an argument where there ought be no argument, because we think there is a controversy when indeed there is no controversy. So the controversy typically is this: Have we become the sons of God or are we only *allowed* to become the sons of God? The answer is yes. Because, sonship is referenced by different terms. Inasmuch as like a human child, born, grows up to maturity, and there are distinct stages of the human child growing to maturity to become a man or a woman, so there are distinct stages with you becoming a child of God.

For example, when you are born again, and the Scriptures are referring to you in the state of being born again, you are referred to as *népios* (Strong's G3516)—nappy; I think they got the term nappy from that. Now, you do not place responsibilities upon a son in nappies, or a child in nappies. You feed them milk and change them often. A teenager is a stage of maturation, and it is analogous to the term *teknon* (Strong's G5043). But the mature son is the term *huios* (Strong's G5207), and in the mature son there is an inheritance of the Father. Therefore, the reference to a mature son is the reference *huiiothesis*, or *huiiothesia* (Strong's G5206), which is to say it is the thesis of God on exhibition in the son who is mature. The son who is mature is the thesis statement of God: *"This is My beloved Son, in whom I am well pleased"* (cf. Matthew 3:17b). So He, in His earthly life may say, "If you have seen Me, you have seen My Father, because I am the thesis statement of who My Father is."<sup>1</sup>

That is the intent of God for creating man. The intent is for the invisible God to become visible. Not as though God may be contained in full expression in any form; like the ocean is greater than the fish can see, so God is greater than may be put on visible display in the confines of a human form. So we have to think of God without reference to form. If you think of personhood without reference to form, you are inherently thinking of attributes. In other words, the sea to the fish has attributes: it permits it to move around; it brings nourishment; it permits it holes and rocks in which to shelter. As far as the fish is concerned, that is the fish's experience of the ocean. But in all, the ocean is much bigger than the composite of those particular features. So when we think of God, we are not to think about a space that God occupies. He is too big to be seen. In Him we live, and move, and have our very being (cf. Acts 17:28). He is a different kind of being than a human being. He is not a man that He should lie.<sup>2</sup> But, He is a Spirit that fills everything in every way.<sup>3</sup> Therefore, He is a living being, knowable by His attributes, knowable by His characteristics.

Some of His characteristics we have already been talking about. One of His characteristics is power. One of His characteristics is grace. But power and grace, and all of the other characteristics of God—majesty, hence the term *Elohim*, are motivated by the central characteristic of His nature: Everything about God is motivated by His love. His power is regulated by His love. That is why

we are secure. The finest demonstration of the love of God is that He preferred another over Himself, while the other hated Him. That is the message of the cross: That He preferred us over His manifested self, the Lord Jesus Christ, while we hated Him. Which means that His benevolence is incontrovertible, because there is nothing we did to prompt Him to extend that kind of mercy to us. We hated Him enough to kill Him for envy's sake when He appeared in the person of the Lord Jesus Christ. "*For God so loved the world that He gave His only begotten Son*" (John 3:16a). And, "A new commandment I give you"—not love one another as you love yourselves, because if you hate yourself, it is a license to hate the other—but, "love one another as I have loved you."<sup>4</sup> The standard of love is the same for God as it is for man: "as **I** have loved you." That is the operative standard. So when you come into and are assembled to the Body of Christ, that is one of the standards you are going to be conformed to.

- The grace of conformation exists to make you into that.
- The grace of maturation is when you have become that, and He has given you the power to become the thesis of God in the mature son, the *huiiothesia*.

5. As the mature son, the final grace that is extended is the **Grace of Exact Representation**. Because, by having become a mature son, Him having made you into a mature son... By the way, a mature son is not ambivalent. A mature son has become mature because he was not apathetic. He paid attention to what he heard His Father say in the day that the Father was saying it. So, "**Today** if you will hear His voice, harden not your heart" (cf. Hebrews 3:15). Repent—reposition your mindset in what God is saying today, and you will grow from glory to glory. The final destination of that is to maturity. It is how it happens.

It is in God to will and to do His pleasure. All that is required of you is to believe, and to believe in a timely fashion.<sup>5</sup> Because if you hesitate, you provoke God and He will say, "Hear, O' heavens, and give ear, O' earth, for the Lord has spoken. I have raised up children and they have rebelled against me. The ox knows his owner, the donkey knows his master's crib, but My people will not consider. Ah, sinful nation and a people laden with iniquity, I cannot find a spot on you that I have not beaten you on before. You are black and blue. There is no soundness in your body from the tops of your heads to the soles of your feet, because I have continuously, persistently tried to

discipline you, and there is no soundness in you. There is not a spot on your body that I have not beaten you on before” (cf. Isaiah, chapter 1).

Like my mother would say, “I will beat the black off of you.” [Laughter] At that point, I knew I was in trouble. To the rest of you, your parents would probably say, “I will beat you black and blue.” It all depends on if you are pitching or catching, doesn’t it? So in total exasperation, God said, “I do not know what else to do with you. Come now. Come, and let us reason together. Can we talk? I have an offer for you. Though your sins be as scarlet, they shall be as white as snow. Though they are red like crimson, they will be as white as wool. If you are willing and obedient, you will eat the fat of the land. But if you are not, you will be destroyed, because I swear to God, that is what I am going to do” (cf. Isaiah 1:18-20). [Laughter] That is what is meant by: “For the mouth of the Lord has spoken it.” When He is the One speaking—“I swear to God.”

**Grace of Exact Representation:** Beyond maturation is exact representation. “It is the Father living in Me who is doing His work.”<sup>6</sup> Now all of this is from God. All of this that I am describing, all of these endowments of grace are designed to produce these results in the ones whom He receives as a son. For whomever He receives as a son, He disciplines<sup>7</sup>, so that they might share in His glory, so that they may become majestic. As He is, so shall you be in this present world<sup>8</sup>, because that was the original intent: That you would be so shaped and conditioned again, by the work of the Holy Spirit through all these progressive stages, until you reach the point where He withdraws from judging anything and commits all judgment into your hands and presents you as, “My beloved son in whom I am well-pleased. Listen to him” (cf. Matthew 17:5).

That is the promise. That is the intent. Actually, that is the positioning of Christ already; so if you are *in Christ*, that is the inevitable direction of your own positioning. God does not have another offer for you. By assembling you into the *Corpus Christi*, conforming you to that standard, bringing forth again to you the knowledge and the understanding of what He decided to make you into before you were in your mother’s womb. He did not ask you. He made you to carry His presence in a particular, unique expression of His goodness. When He conforms you, that is what will show up in you. He does not care what you have to give to Him. That is trash to Him. The

best of the things you can consider giving to God is of no value to Him because you do not know Him.

It is like when my son, Nicholas, was just a little fellow. One day he went out into the backyard, and I do not know what got into him, but he brought a handful of dandelions in for his mother. I came home and the dandelions were there, right behind her in the kitchen in a vase, a very prominent display. I thought, “Huh, I have been bringing her roses. I missed the trick. I should have gone out in the backyard and gotten a handful of dandelions. She would have loved it just as much.” Well, I made the suggestion to her that perhaps I should change to that activity, and her look disabused me of any notion that that was a profitable enterprise. So I decided I ought to probably stick with the roses. One time I went to a funeral, and that was one of the times when she got roses. One of the opportunities you have as you get older is the opportunity to be wiser.

The **Grace of Exact Representation**: That is when you are clothed with power from on high to support the purposes for which God has called you.

See, I had to disabuse of the notion that I actually sleep in a suit. I know some of you are inclined to think that that is what I have come to. I still enjoy my grandchildren and love to have fun. Now, these five graces are specific dispensations, givings out, of the authority and power of Christ to enable you to arrive at these results. As you check to see where you are in the progression, do not be disheartened, because every step that is greater has to be preceded by the lesser step. But keep on, because it will surely happen.

And here is why it will happen. Paul said to the Ephesians that he was praying for them to have the Spirit of wisdom and revelation in the knowledge of Christ, that they might have three endowments of revelation (cf. Ephesians 1:15-22):

1. That they might understand the hope of *His* calling—that they might understand and have the hope of God’s calling of them. That you might have the hope of *His* calling.
2. That you might have God’s glorious inheritance, *His* glorious inheritance, in the saints.
3. That you might understand the working of *His* mighty power on behalf of those who believe.

Three things—without the background that we have covered, these things would be elusive. Now you can see why we labored to establish the understanding of these things. So I want to move on now.

In Ephesians 1:11 Paul speaks of us having an inheritance. That is to possess an inheritance of power that goes along with the status of our sonship. Each of us has been given an inheritance from God. We are given an inheritance because we are the heirs of God, and we are the joint-heirs of Christ.<sup>9</sup> What He inherited, we possess, because we are *in Him*. We are not possessors of a share of it; we possess it in the same way He possesses it, because we are His Body. We did not do anything, nor are we related to God so independently as to allow us to have a portion of what is His. We have what He has, what He has been given, because we are His Body. But that has been measured out to us according to what our calling is. The word for “inheritance” is the word *kleroma*<sup>10</sup>, and it means a specific allotment, as a conveyance through a last will and testament of a specific grant of authority. So we may rely on it.

By the way, it is from the word *kleroma* that we get the word “clergy.” So, the way we use the word “clergy” is a gross misuse of the term. Clergy/*kleroma* means those with an allotment—those who have been given an allotment as by will. Now, there were those who pretended that they had an allotment of power and authority from God to order others around. It is demonic. It is a demonic twisting of what was meant as a general condition of all the sons of God. For if you are a son, then also are you an heir, and what you get as an heir is a *kleroma*, an allotment. It never should have been otherwise than the fact that those who have been given authority understood that the purpose of being given that authority was to bring all the others into the understanding and the knowledge of their own allotments. Can you hear me? It is not going to be like it used to be anymore, because these sounds are piercing the veils of the earth and awakening an expectation in the heirs of God.

The concept of a legal allotment means somebody chose to give you something, so it is not by works lest any man should boast. It is not by the sweat of your brow, or the toil, or the good intentions of your heart that you have been given an allotment, because you have been given an allotment of another’s estate. An allotment, a gift, is not something you work for. It is something that comes to you because of a relationship, and that relationship is uniquely the relationship of an offspring. You must be sons of God before you are the heirs of God. Scripture tells us, “And if



sons, then heirs—heirs of God and joint heirs with Christ.”<sup>9</sup> By the way, this comes because of the grace of adoption. The joy of God, the fact that God means to give you an inheritance, a *kleroma*, is described in the Scriptures as His pleasure and will.

- The word “pleasure” is the word ***eudokia*** (Strong’s G2107), and it means His satisfaction, His delight, His kindness, His wish, His purpose, His desire, His good pleasure. Nobody forces God to give you an inheritance. It is the overflow of His pleasure and will.
- His “will” is the term ***theléma*** (Strong’s G2307), from which we get the word *theleó*, which means: it is His choice; it is His purpose; it is His volition; it is His decree; it is His pleasure, because it brings Him joy. When God has fun is when He gives to His heirs. If God is having a party, you will get gifts. That is how He parties. It is His nature, His satisfaction, His delight, His wish, His kindness. And His will: it is His choice, His purpose, His decree, His volition.
- By the way, His pleasure and will “abound”—***perisseuó*** (Strong’s G4052) is one of the words for abound and literally means to superabound.
- It ties in with another word called ***hyperbállō*** (Strong’s G5235), and it is an interesting term, this one. *Hyperbállō* means: to throw beyond. In ancient Greece, Greek games and athletics were very central to Greek culture. The great heroes of Greece were known for their athletic abilities—to hurl the discus, to throw the javelin, to put the shot—and the greatest of the heroes set the mark for the throw. God’s kindness superabounds, *hyperbállōs*—it is hurled beyond those boundaries. As far as you think the mightiest put of a shot could be, or the throwing of the javelin, or the hurling of the discus, as far as the heroes could throw, God superabounds, *hyperbállōs*—He throws beyond. Do you think He wants to tell us something? He throws beyond.
- It is related to the word ***phronésis*** (Strong’s G5428), which means He intentionally, intellectually decided to do that because it was His moral insight to do it that way, and it is informed by His wisdom and His prudence.

I wanted us to play around with these words a little bit so that you get a picture of the inside of what these words are about. When God chose to give you an inheritance, He did not grudgingly give you a piece of coal, in the vernacular of Scrooge. He did not just sort of squeeze out the barest of morsel that will keep body and soul together. No. It superabounds. He throws beyond, and it is

intentioned in the careful, wise counsel of God, consistent with His intellectual frame. He intended to do this without being prompted. In fact, He did this while we yet hated Him. God commended His love toward us, in that while we were yet sinners, Christ died for us (cf. Romans 5:8). I hope you get the idea that the sons of God is a big deal. You are not orphans stranded on the island of your own accomplishments. No. You are not at Mount Sinai; you are at Mount Zion. You are at the general assembly and church of the Firstborn (cf. Hebrews 12:18-24). You are at a different table; you are at the table of a Father, not at the table of a plunderer.

### **Mature Son - *Huiiothesia***

Now, I used the word *huiiothesia* to refer to the mature son, because the mature son is actually the one who inherits. The word “inheritance” goes with the word “adoption.” We are adopted as sons and given an inheritance in that position of adoption. The word “adoption” is the word *huiiothesia*, and it means: the placing of a son. It does not mean just being a son. It means the son who is positioned as the heir. All of the sons of God inherit, but the revealing, the release to you of your inheritance comes when you are ready to handle it. Otherwise, you are giving wealth to children, and that always spoils the children. So before you give the wealth of the Kingdom to a son, he has to learn obedience by the things he has suffered. What is he learning? He is learning the culture that goes with the privilege of his status as a son. Otherwise, you are just teaching him to be reckless.

Because, we are sons of God for the purpose of carrying the glory of God. There is no other thing worthwhile in life. We are not designed to be mere consumers. We are designed to be revealed with Him. “*When Christ who is our life appears, then you also will appear with Him in glory*”—in the glory of His appearing as the mature son (Colossians 3:4). So there is a positioning of the mature son. It is like this. Julius Caesar had a son by Cleopatra, the queen of Egypt; it was his only heir of his body. But he knew that the Romans would never accept on the throne of Rome, the son from an inferior kingdom, and it would surely have sparked a revolt against the legacy and dynasty of Julius Caesar, so he adopted his sister’s son, Octavian, and positioned him as his heir. The word “adoption” is not about the baby being brought home from a hospital or an orphaned child from an orphanage, adopted into a family. That is not the biblical concept of adoption. The biblical concept of adoption is: Among those who are capable, you position someone as the one to represent

you in the future. That is the biblical concept of adoption. So, God positions the mature son to represent Him. This is not about going to heaven when you die. This is about image and likeness, the very thing for which He made man.

### **Image - Charaktér & Eikón**

Allow me to talk for a moment about two concepts that relate to image and likeness. One is the term **charaktér** (Strong's G5481). It occurs first in the book of Hebrews, chapter one, verse three—“For the Son is the radiance of His Father's glory and the exact representation of His Father's being.” The word “exact representation” is the word “image.” There are two words for the word “image” in the Greek: one is the term **eikón** (Strong's G1504), and we even talk about icons on computers; the other is the term *charaktér*. *Eikón* is something that you can create as an artistic expression. You think of creating images of representation that are iconic; they are your creations. But when God refers to us being in the image and likeness of the Son of God, He uses the term *charaktér*. The word *charaktér* refers to an engraving tool. It may also refer to an engraving, the result of the engraving tool; but this is more like a die into which you pour metal to be stamped into coinage.

In the ancient world they would pour silver or gold into a die, into a mold, under pressure, and the image and superscription of the reigning monarch or king would be stamped into the precious metal. That would represent the economy of that kingdom. That stamping process to impart the image and likeness of the reigning figure of that kingdom is the term *charaktér*. So when Jesus was asked, “Should we pay taxes?”, He said to them, “Show Me a coin.” And He asked, “Whose image and superscription is on the coin?” They said, “Caesar's.” So He said, “Render to Caesar the things that are Caesar's, and render to God the things that are God's” (cf. Mark 12:13-17). When God shapes your character, He will put you into the mold and squeeze you. Until then, you are just metal. But when He gets through squeezing you, you are stamped with His image and likeness.

### **Reprobate - Adokimos**

Now, what you want is metal that has been sufficiently refined, where the alloys have been removed so that it is soft enough to be stamped but strong enough to retain its shape. That is why a Krugerrand is said to be 99.99% pure gold. You do not make jewelry with 99.99% pure gold; it

is too soft. You make coinage with pure gold and pure silver, because when you put the gold or the silver in the mold, if it is not fully refined and you press it, it will shatter and you have to take it out and recast it for some other usage. That term is the term “reprobate.” It is the Greek word *adokimos* (Strong’s G96). It means reprobate; it means it cannot be stamped. It is not able to be impressed with the economy of the Kingdom because it is unable to carry the character of the King. *Adokimos* is the word reprobate. Paul said, “It is necessary if I preach the gospel that I live by it, lest I myself become a **castaway**.”<sup>11</sup> The word for “castaway” is *adokimos*—reprobate.

Now, in the word “reprobate” is the word “probate” and in the word *adokimos* is the word *dokimos* (Strong’s G1384). *Dokimos* means: pleasure and will; but *adokimos* means: unsuitable to carry the pleasure and will of God. It lacks the appropriate refinement. It has resisted the efforts of God to make it into what He desired that it should be, so it is castaway. It is only useful for something else.

We encounter the word “reprobate” in another context in Romans 1:28, where it speaks of people who choose not to retain God in their knowledge. “For they chose not to retain God in their knowledge. Therefore, God gave them over to an *adokimos* (a reprobate) mind”—a mind unsuitable for the impartation of wisdom and revelation. What happens to a person whose mind is unsuitable to receive and to carry the impartation of wisdom and revelation? It becomes darkened. The Scriptures say, “For their foolish hearts were darkened, and they chose to worship the creation in the place of the Creator, even though the creation itself spoke and speaks elegantly of the nature of its Creator.”<sup>12</sup> The Scriptures say, “For the invisible God may be clearly seen, being understood by what has been created.”<sup>12</sup> His eternal power and Godhead may be clearly seen by what has been created, but you cannot see it if your mind is reprobate. And your mind is reprobate when you choose not to retain God as the foundation of your thesis for life.

So God reboots men’s understandings by offering the thesis of God in the mature son, the *huiiothesia*. We are the perfect antidote for the *adokimos* mind—for the mind that has been reduced to darkness. If you are going to reboot the understanding of those who have ended up in darkness because they chose not to retain God in their knowledge, you present to them the thesis of God as the mature son. Do you see? This is the plan. We are the gospel incarnate. We do not just *say* what

is true, we *are* the truth. “I am the way, and the truth, and the life.”<sup>13</sup> There is no possibility of our gospel being effective apart from the lives that are themselves the thesis of this gospel.

That is what we inherit from God: an allotment, a clerical allotment (an allotment as clergy from God) of grace to be carried in the refined form of a person who has been disciplined by the Lord. When you have been disciplined by the Lord and been refined by His fire, you have been stamped with His image and you are spendable coin to produce the economy of the Kingdom of Heaven. You are the wealth of the Kingdom. You are God’s glorious inheritance in the saints, and He is generous with spending your lives to bring others in. We always ask God in fits of religious fervor, “Use me.” Then we complain when others use us. You are the only available coinage to enrich the lives of many.

Now as I said, the word *adokimos* involves the word *dokimos*. Reprobate involves the word “probate.” Probate is what you do to a will. There are legal requirements by which the last will and testament of a deceased person is admitted to probate, which means the court agrees that this is a proper statement of the intentions of the deceased in the absence of the deceased, obviously, being able to testify as to his own will. So, the writing that he or she leaves behind has to meet a sufficient test so that a fair and just judge may admit that this is certifiably the intent of the decedent concerning the distribution of his or her estate. Typically in American law, and I suspect it is probably the same here in the Republic of South Africa and in most democracies around the world, your will has to meet certain tests. One of the tests is that the document has to be signed by you. Another is that your signing it must be in the presence of at least two witnesses who are present together, and are at least in the line of sight where they could see you signing. Then the third is that a notary public—someone who is a well-known figure in society; usually a notary public has to have a registered profile and given a stamp—so a notary public signs a document, an affidavit, indicating that both witnesses were present, and the notary was present, and the person signed the document in the presence of both witnesses, and that these witnesses who now may yet be alive are known to the notary public. All of these are the precautions that are taken to ensure that the distribution of your estate is not done according to an instrument fraudulently constructed. So probating a will, giving force to a will as if it is your statement, requires the testimony, at least in

written form, of people who had no obvious interest except in saying that you actually were of sound mind and intended to do that, and they saw you sign it.

*Adokimos* implies that you do not meet the standard as an heir of God. You are *reprobate*. You present a false document that is not given the authority of the heavenly jurisdiction. You cannot act for God. The alternative is the thesis of God. “You are our epistles, known and read of all men.”<sup>14</sup> You are the authentic indication of this invisible standard. The heavenly standard is brought into earthly manifestation in your person, because you bear the stamp, you bear the seal, you bear the signature of the One that you claim to represent. You are the real thing. God will never allow you to be embarrassed or ashamed. We are the **hope**, then, of *His* calling.

### **Hope - Elpis**

Hope, in that regard, is the word *elpis* (Strong’s G1680). We are “the **hope** of *His* calling” means that we are the favorable and confident expression of who God is. We have the favorable and confident expectation of God meeting up to the standards that He has already established. As I said, there are three things Paul prayed for (see Ephesians 1:15-21). The first is “the hope of *His* calling”—that you might be apprised of the hope of God’s calling of you. “Hope” there is *elpis*: that you might understand and have favorable and confident expectation that God will meet the promises that He has made to you. That is your hope. What is the chance that somehow, being properly positioned like this as we have been saying, what is the chance that you will be disappointed in God—that He will not show up? I will tell you what the odds are. Heaven and earth would pass away before what He has told you will not happen. I have that on good authority. So you may have favorable and confident expectation. First Peter 1:3-5 says this:

*Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time. In this you greatly rejoice... (1 Peter 1:3-6a NKJV).*

Now all of a sudden, having understood such things as inheritance coming to the mature son that is incorruptible... It cannot be high-jacked. It is undefiled because it comes from God. It is not a

serpent given as a fish or a stone given as bread. It is undefiled and it does not fade away. It is reserved for you to come out of the heavens into you when *you* are ready for it—you, who have been given this abundant mercy and this living hope through the resurrection of Jesus Christ. Obviously, I am not going through all of the Scripture verses to support everything I am saying. I have simply extracted the principles, and I am telling you. But occasionally I want to drop back down into the actual Scripture, and when you see it, it blows up in your face because now you know what that means.

### Calling - klésis

I want to just give you some Scriptures very quickly on the hope of your calling. The word “calling” is the word ***klésis*** (Strong’s G2821), and it refers to the nature and destiny of God’s original intent for you. You might want to write down certain passages that are descriptors of this calling.

- Philippians 3:14 (KJV)—“*I press toward the mark for the prize of the **high calling** of God in Christ Jesus.*”—refers to it as a “high calling.”
- 2 Thessalonians 1:11 (NASB)—“*To this end also we pray for you always, that our God will count you worthy of **your calling**, and fulfill every desire for goodness and the work of faith with power,*”; and 2 Peter 1:10 (NIV)—“*Therefore, my brothers and sisters, make every effort to confirm **your calling** and election. For if you do these things, you will never stumble...*”—refer to it as “your calling.”
- 2 Timothy 1:8-9 (NKJV)—“*Therefore do not be ashamed of the testimony of our Lord, nor of me His prisoner, but share with me in the sufferings for the gospel according to the power of God, who has saved us and called us with a **holy calling**, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began*”—refers to it as a “holy calling.”
- Hebrews 3:1-2 (NKJV)—“*Therefore, holy brethren, partakers of the **heavenly calling**, consider the Apostle and High Priest of our confession, Christ Jesus, who was faithful to Him who appointed Him, as Moses also was faithful in all His house.*”—refers to it as a “heavenly calling.”

### Adokimos in Scripture

For those of you making notes, the *adokimos* piece is referenced in:

- Romans 1:28 (KJV)—“*And even as they did not like to retain God in their knowledge, God gave them over to a **reprobate** mind, to do those things which are not convenient;*”
- And Paul spoke of himself being a castaway in 1 Corinthians 9:27 (KJV)—“*But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a **castaway**.*”

### Hope

I want to reset what we were talking about. The three things Paul said he wanted the Ephesians to become fully aware of (see Ephesians 1:15-21):

1. The hope of His calling;
2. The riches of God’s glorious inheritance in the saints; and
3. The exceeding greatness of His power toward us who believe

The hope is His calling: Before you were in your mother’s womb, and indeed before the earth was created, God established the manner in which He would be seen in the earth, and you are a shareholder, by way of inheritance, of this grace. Paul wants us to lay ahold of these things, because hope is like an anchor for the soul. It is firm and it is secure. It comes to us and it steadies us in our biological life, in our **bios** (Strong’s G979), and it steadies us in the life of our soul, **psuché** (Strong’s G5590), because that hope does not come from creation; it is a hope that is anchored beyond the veil.<sup>15</sup> It is in the mind of God, and it is guaranteed by the integrity of the person of the Most High God, so it cannot shift with the winds of time and change. You who are born from above are living in an eternal reality in time.

But do not make the mistake of thinking that an eternal reality is another reality other than the one you live in in time. The reason that that is so is this: In the three realms of existence we spoke about—1) *bios*, the biosphere, 2) *psuché*, the life of the soul, and 3) **zoë** (Strong’s G2222), the life that is of the eternal in time—*zoë* is the greatest expression of life, and it automatically overshadows and consumes the two lesser forms of life. So, we do not have to get out of this present existence to get into *that* life. The lesser of anything is always subsumed in the greater. The lesser is a component of the greater, so wherever you find the greater, the lesser will actually



find its appropriate relevance. It is only when you do not have the greater that the lesser dominates. We have always thought, you see, that we have got to get out of our biosphere and out of our *psuché* in order to have eternal life, so we have eternal life in the sweet by-and-by. That is rubbish. You have eternal life *now*, because the life of God is contained within your spirit.

That is why, when you are born again, you cry, “Father! Father!”, because you are born no longer just of the flesh. You are still born of the flesh, but you are now being born of the Spirit and have a life that is greater than the flesh, so you do not owe an allegiance to the flesh.<sup>16</sup> I read that somewhere. It is not wrong to be born of the flesh. In fact, as long as you are in this life, it is a testament to the fact that you were born of the flesh. But when you are born again, you have accessed the life greater than the life of your flesh, and it defines you to the point where your allegiance is no longer to the flesh, but to the spirit. So, you are not supposed to be dictated in your fleshly life by the demands of the flesh. That *has* to mean that the life of the eternal is fully able to supply everything relevant to the flesh, but in a fashion that alleviates you from the burden of living and being identified purely by your flesh. That happens because you have a changed mindset, and the greater mindset interprets all of your circumstances consistent with that greater mindset.

That is what Jesus came to put on display for us. He was in a boat in a storm, and He was sleeping. His disciples thought they needed to wake Him up because He was not aware of the peril that He was in. You know, when people panic they do stupid things. They woke Him up and said, “Carest Thou not that we perish?” (cf. Mark 4:38). In other words, “You do not care that we are dying?”—like He was not going to be dying with them. The same occasion of drowning that would attend the many would attend the one. But they had to ask Him if He cared they were going to drown. Sheeba was telling a story this morning of travelling in airplanes in turbulence early in her life, and being appropriately frightened. But then she noted that Santosh was sleeping; he was completely relaxed. So she said, “Well, if he can do that, I can do that too.” The greater life determines your behavior in the lesser expressions of life. Eternal life is practical and applicable to your human circumstances.

I am going to stop here. I want to continue on by talking about the riches of the glory of His inheritance in the saints, and then I will speak about the exceeding greatness of His power toward

us who believe. Then, I will start to apply the things you have learned about your sonship to your Father to two specific set pieces of application:

1. The reinterpretation of the armor of God, which you well know, is how God means for you to apply these truths to overcoming your enemy's opposition to you being who you are in this world.
2. The second application will perhaps, depending upon how much time we have, I will try to handle the second application as nearly a clinical—I hesitate to use that word because I do not think there will be the practical applications, as in a clinic—but I want to show you how the enemy takes advantage of the mindsets of the soul to hobble you, to tie you down to where you want to believe in these things, but he keeps reminding you of things that make it feel like it is impossible for you to access those things.

I want to end by giving you just one quick example of that. In giving an example, I am not giving a teaching. I am giving you a sampling of the kinds of problems that can be routinely overcome by the application of these truths to human circumstances, because I believe that our teaching and our preaching should have the effect of practical liberating of people. No one can doubt that we are in and have been experiencing a tremendous download of revelation. But, I am certain that there is now an imperative in the earth to lead the way in showing the practical applications of these things so that those who have already attained a level of maturity may break through the ceilings and come to another allotment of their inheritance, that they might become all the more effectively the *huiiothesia* of God—God's thesis statement in the earth.

I had this fellow who came to see me. By the way, I have spent the last two-and-a-half years dealing in this area. I did not intend to do this. In fact, it came on me rather suddenly, and I was well into it before it occurred to me that I was doing this. Prior to this, I was travelling all over, doing teachings and the like, and this was not something that I intended to do. It just sort of snuck up on me. Seventy examples later I asked the Lord, "What are You doing? This is taking up an enormous amount of my time. You have made room for it to happen, so I will go with it, but I would at least like to know what this is about." He said to me, "I am preparing the Bride for display." So I rested in that and continued on. One hundred fifty example later, I am looking around seeing a household that is thriving, full of life. People are actually overcoming blockages to their

growth and advancement in the Kingdom. I thought, “Well, Lord, this is more the work the saints do.” I did not think I was too good to do that, but I was asking the Lord questions that were quite relevant to me. I wanted to be sure that I was not being distracted. He said, “No. The apostles are always supposed to lead in these things. You lead in the practical applications of the things of God. So you do it, and it will catch fire in your domain, and it will ignite in other domains as well.”

And so, I kept on doing it and I saw that all the leadership within our house had picked it up. I was getting stories from all over the house of people being healed and restored. These are mature people. Almost no one involved was a new convert or a recent convert. All were older people, mature people, people of substance, people who were not going back no matter what, but were living in kind of a half-life, living in an unfocused way. There were things that were troubling to them and things they did not seem able to overcome—crafts that the enemy was employing against them to just minimize them. I have seen dramatic turns around in so many people. Some have actually seen some miraculous happenings, as well. These things that we are talking about are designed to overcome the devil, to overcome his access to your soul in which he has planted landmines. He triggers the landmines by memories of things, and you do not even know how to connect your present experiences to those things, and yet they totally govern how you feel in the present. So, I want to get to that.

#### Endnotes:

1. 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.”; see also John 14:9b NKJV: “He who has seen Me has seen the Father.”
2. See Numbers 23:19 NKJV: “God *is* not a man, that He should lie, Nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not make it good?”
3. See Ephesians 1:22-23 NIV: “And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.”
4. See John 13:34 NIV: “A new command I give you: Love one another. As I have loved you, so you must love one another.”

5. See John 6:29 NKJV: “Jesus answered and said to them, ‘This is the work of God, that you believe in Him whom He sent.’”
6. See John 14:10 NIV: “Don't you believe that I am in the Father, and that the Father is in me? The words I say to you I do not speak on my own authority. Rather, it is the Father, living in me, who is doing his work.”
7. See Hebrews 12:5-7 NIV: “And have you completely forgotten this word of encouragement that addresses you as a father addresses his son? It says, ‘My son, do not make light of the Lord’s discipline, and do not lose heart when he rebukes you, because the Lord disciplines the one he loves, and he chastens everyone he accepts as his son.’ Endure hardship as discipline; God is treating you as his children. For what children are not disciplined by their father?”; see also Proverbs 3:11-12 NIV: “My son, do not despise the Lord’s discipline, and do not resent his rebuke, because the Lord disciplines those he loves, as a father the son he delights in.”
8. See 1 John 4:17 NKJV: “Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world.”
9. See 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.”; see also 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.”
10. See *kléronomeó* (Strong’s Greek 2816) and *kléros* (Strong’s Greek 2819).
11. See 1 Corinthians 9:27 KJV: “But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.”
12. See Romans 1:20-25 NKJV: “For since the creation of the world His invisible *attributes* are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify *Him* as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things. Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God

for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.”

13. See John 14:6 NKJV: “Jesus said to him, ‘I am the way, the truth, and the life. No one comes to the Father except through Me.’”
14. See 2 Corinthians 3:2-3 NKJV: “You are our epistle written in our hearts, known and read by all men; clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, *that is*, of the heart.
15. See Hebrews 6:19 NKJV: “This *hope* we have as an anchor of the soul, both sure and steadfast, and which enters the *Presence* behind the veil, where the forerunner has entered for us, *even* Jesus, having become High Priest forever according to the order of Melchizedek.”
16. See Romans 8:12-13 NIV: “Therefore, brothers and sisters, we have an obligation—but it is not to the flesh, to live according to it. For if you live according to the flesh, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live.”