

Expressions Session 6 — Cape Town, South Africa
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October 2019

One of my undisguised purposes for asking Santosh and Sheeba to come while I was here in the Cape was to continue to foster a relationship between Peter and Charlotte and Santosh and Sheeba. Because, you see, one of the mistakes I have seen so repeatedly made in prior leaderships from other generations and decades has been when the “great man” is getting ready to be removed from this earth, he has to scramble around to try to find a successor because he did not raise up sons. And in fact, one of my experiences has been to observe “great men” from the past whose sons or whose followers, the ones close to him in their inner circles, had no relationships with each other. They all wanted a position in the circle around the great man because it served a certain ambition in them. I remember the tragedy of hearing about this one fellow who was very well known and who knew he was dying, and he was sitting in his office crying. The fellow who told me this (and I knew both persons quite well) told me that he asked him why he was crying, why he was sad. He thought perhaps he might have been scared to die. He said, “No. That is not the problem at all.” He said, “As I review my life, I realize that all of the ones around me have a relationship with me, but none of them has a relationship with anyone else.”

Those things profoundly marked me as a young man coming up, and I was determined to learn from the mistakes of others. So I intentionally invite and encourage and create environments in which the leadership of our house is given to each other. Because, you see, there is a joining that supplies; there is no need to duplicate effort. Some are excellent in some things and deficient in other things. And by consequence, others are proficient in the things in which others are deficient, and they are the supply. I have this vision of our house, the measure of rule that God has given to us, coming to such a time and place in its existence where both the present generation of elders, who are also fathers and many of whom are apostles, will continue to encourage the fellowship between the ones that they are fathering and the leaders among them, to engage the others.

Already, I am seeing a fruit of this. We have in our house certain ones who have excellence in business, in law, in management, and others who are trying to get started, who need the very skills and resources that the ones who are proficient in these skills and resources have. And we are bringing them together. At this point, it happens more in an *ad hoc* fashion, but it is growing

toward an obvious and intentional policy. Otherwise, we are obligated to start over in every generation. We are not just talking about the culture of sons versus the culture of orphans. We are kicking out the culture of orphans and replacing it with the culture of sons who derive the sense of sonship from their connectedness to their fathers.

You see, Cain will always kill Abel if Adam is separated from his Father. Because what was lost in that exchange was, his distancing from his Father did not allow him to benefit from his Father. And of course, his Father was God. What keeps rivalry amongst siblings from spilling blood is that, until they learn to appreciate the grace in each other as siblings, they have an ability and an opportunity to observe the way the father loves each of the sons, and they can go on the strength of the love of the father for another son when they themselves do not understand why the father loves that son who is such a thorn in their flesh. It is the father who is the restraint upon the house, until the sons come to sufficient maturity that they can see what their father saw in the son that was problematic for them.

This principle is repeated again and again and again throughout Scripture. In the story of the prodigal son, there were actually two sons who were in their own ways, prodigal. When the errant son returned to his father's house, he was not welcomed by the one who stayed. But, the language of the father discloses the heart of the father and allows the son who had not departed to see the son who had departed and returned in the light of the same view as that in which the father saw him. You remember the language. The son who had stayed home, viewing the return of his errant brother, was not inclined to be welcoming. He said, "This son of yours who has wasted his substance (and by extension, your money) in riotous living has come back" (cf. Luke 15:11-32). That statement wreaks with suspicion. "What is he back for? We all knew he would fail. Here he comes. I'm not about to share mine with him. He's already gotten his." He would have held him at arm's length but for his father. His father's view was, "Your brother!" The son's view was, "Your son." It was the father who re-enfranchised the errant son in the mind of his brother. He was not about to do that on his own. In fact, he said, "By comparison to this one that has taken all this money and blown it, I stayed home on the farm. And you wouldn't even allow me to have an occasional party with my friends. You are about to kill the fatted calf for

him? I never even got a young goat to party with my friends. And I'm supposed to be happy he's come back?"

What is the mindset? The mindset is that of things being more important than his brother. He does not have the mind of the Father who so loved the world that He would give His only begotten Son. But his father said, "Your brother who was lost is found. Your brother who was dead is alive; that is why we are killing the fatted calf. We are not endorsing what he did. We are endorsing the fact that he is saved to us, so let there be music and dancing. That is why I gave him the best robe." In other words, this is why I am re-enfranchising him by clothing him again in his destiny. "That is why I have returned the authority to him to act on my behalf, the signet ring. And that is why we put shoes on his feet, so he can walk out this destiny with which he is now re-clothed." It is the father who does not lose the vision of who each son is.

And while I still am here, it is my intention to bring the sons of eminence in the house together and speak to the one about the other. I want to reveal what I see in the one to the other so that on the strength of their trust of me as the father whom they have experienced in their own lives, whose counsel, whose wisdom, whose insight they know and understand, that has ennobled them, that has enriched them, that has elevated them, as Sheeba so graciously mentioned tonight, that is the testimony that paves the way. That is what bridges the gap between sons who would otherwise, not knowing, be reluctant to engage, so that all that is in the house of the one will become available to all that is in the house of the other, through the fathers. We are changing a culture. Hear me. It is *not* enough to preach revelation. Do not misunderstand me: Revelation is the lamp to our feet and the light to our path; it is the illumination of our understanding to change mindsets. But, it has to be modeled by fathers. It cannot function in a vacuum. In this portion of my life, although I continue to have revelation, because the more you are faithful with what you have been given the more you will get from God, but it is at least as important to me, if not more so, that I demonstrate and lead the way in implementing the culture that is inherent in this revelation.

That is not even part of my message for tonight. So I intentionally, transparently, invited Sheeba and Santosh to come down from Nairobi to Cape Town to continue the relationship that was initiated the last time that all of them were here two years ago, and the continuation of the relationship in Dallas/Fort Worth when our family gathered up there. I am being very transparent with you. In fact, there is no other way to be. It is not as though sometimes I should not be transparent. If I care enough to engage you, I will tell you the truth. If I am unable to engage you because of some forbidding reason, then I will not engage. But when I engage, I will tell you the truth about any matter. Although it is not part of the message tonight, it leads right into it.

You undoubtedly recognize that I have been working very deeply in the book of Ephesians. I am actually teaching the book of Ephesians as this series. I am laying out that which Paul has spoken in the book of Ephesians. Now the reason for that, to me, is that it is so timely. The book of Ephesians is different from virtually any other book in the Scriptures. It is certainly different from the other books in the Scriptures that I view as being—well, all Scripture, of course, is of great value because it is the revealing of the mind of God—but in terms of the subject matter that is being undertaken in the books or the letters of the New Testament, there is deliberate intentionality behind the writings of the books of Ephesians and Hebrews.

The book of Hebrews presumes a virtually encyclopedic knowledge of the Pentateuch of the Old Testament (the first five books of the Old Testament) and a significant understanding of the prophets. So the book of Hebrews is essentially written to people who were quite familiar with and very literate in the Old Testament. The premise of the book of Hebrews is the One who was promised throughout Scripture has come—the Lord Jesus Christ has come—and the principle of sonship has now become incarnated in the anticipated One, in the Son of God. So, the foundational proofs of the book of Hebrews anticipates a substantial understanding of the books of Moses (the first five books of the Old Testament) and the prophets—the law and the prophets; and it is an illumination of that to an audience that is called the “Hebrews,” a reference to the Old Testament designation of the Jewish people. Which is not to say it is only to them, but

it is to say it is to answer every objection that they might have raised on the basis of the Old Testament Scriptures to the appearing of Christ in the time of His appointment to come.

The book of Ephesians is quite different. The book of Ephesians is written to the Gentiles; it does not assume a knowledge of the Old Testament. Although there are references to the Old Testament in it, as one would obviously understand, that is not the foundation on which this book is established. So in many ways, it is a highly philosophical book. One might even expect that this would be what Paul would say to the audience of Greek philosophers on Mars Hill.¹ It is parallel to the idea of presenting “the unknown God” to the Gentiles. The overarch of the book radically considers the original intent of God beyond written Scripture. Whereas by contrast, Hebrews anticipates the knowledge that the people would have had by virtue of their familiarity with the Scriptures.

I find, for me personally, although I love the details of the book of Hebrews, inasmuch as I am familiar with the writings of the Old Testament, I love the revelation of the book of Ephesians because it answers humanity’s questions from a threshold of presumed ignorance of the sovereign God. The primary question if one is advocating for the existence of God, and by that, attempting to explain the relevance of man to God, the primary question would be:

➤ **Why did God create man?**

This is a different question from: What is man that You should love him? That presumes the existence of man and it presumes the existence of God, and it is attempting to ask the question, or indeed it is asking the question: Why would You prefer man to the angels? But this is not that. The premise of the book of Ephesians is more fundamental than that. It is asking the question:

➤ **Who is God?**

And given the answer to that,

➤ **Why would He have made man?**

Needless to say, it is a seminal question that everyone has: **What is my relevance?**

➤ **Who am I? and Why am I here?**

I have found that even in societies where the economic oppression of people is so immediate and so urgent, but when you scratch below that surface of daily need or need for daily bread, beyond that, just barely below that surface, there is this nagging question that arises with everyone: **Who am I?** and **Why am I here?** These are the questions that are raised and answered in the book of Ephesians, beginning with the presumption of God. So when the Scriptures say, *“In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters”* (Genesis 1:1-2), it begins in unpacking it to understand questions that if not understood, and answers which if not understood, would frustrate the effort to find answers to the questions of human relevance.

One of the thoughts that I have presented already is the idea that God is too big to be visible. And I have used as an analogy: Fish in the ocean, having no vantage point from which to observe the ocean, and yet they live in the ocean—they move in the ocean and they have all of their life cycles in it. Every aspect of their lives is to be found in the ocean, but they do not get to go up. In Dr. Seuss, “Fish in a tree, how could that be?” (I like to read to my grandchildren.) They are not able to climb a tree. They are not able to get up above the water to observe the water and to say, “Ah, that is the spot where I swim around. That is where I live.” In the same way, we have no vantage point from which to stand outside of God and see God. Yet, we live in Him, we move in Him, and we have our very being in Him.²

So then it raises the question: Who, then, is God if He is too big to be seen? And, how might I understand this God in the way you are saying that the fish, if it could understand the ocean, might understand the ocean? One of the first things you need to know, in regards to God being bigger than what allows Him to be visible, is that everything in creation has come because God created it. Which means that while creation is observable, while creation has been in a sense presented, all of it still lies within the ambit of how we talk about and think about God. There is nothing outside of God, not even creation, because there is no such thing as “outside of God.” He fills everything in every way.³

Now what does that tell you? That tells you, nothing can happen in creation apart from God's permission. One of the things that is true about that is, in order to understand both what God has created and how it functions, and specifically how it affects you, you have to understand it from God's viewpoint. Because if you do not understand it from God's viewpoint, then you are allowing a created thing to dictate the relevance of what has happened to you—a created thing, like time. Time is not eternal. Why? It begins and it ends. Every manifestation of time begins and ends, whether it is an epoch or a day. So you must see things from an eternal point of view—you must see things the way God sees them. And God is not limited by time in the way He views anything, especially things that affect you.

So you might say, “Where was God when my young child died?” Well, He was where He always was. But what you are really asking is: How could He permit this to happen—this that is so heart rending to me, this that so depletes me emotionally? Now if you are looking for an answer in a linear plane in time—time is linear: yesterday, today, tomorrow—if you are looking for an answer, there may not be anything that satisfies you on a linear plane. But it does not mean there is not an answer. It just means you need to elevate your view in order to have the appropriate contextual framework in which to understand, “Where was God?” Meaning, what was God allowing? Or, what was God doing by permitting this to happen? When we reach that plane, we are asking the questions of destiny. Why are you here? Or, why did this happen? The answer to which can only come from an eternal point of view.

So the measurement of one's days is never... God is not moved by the imperative of our anticipation of having a certain allotment of days. If that were true, then Jesus should not be cut off in the middle of the week. Destiny triumphs longevity, because longevity by itself is not necessarily a relevant consideration to destiny. Because simply put, all human life has some level of continuity beyond the present phase, and to understand that relevance, one has to see it from the point of view of God. God makes no apologies for disappointing our expectations. God plays with time. Time serves God.

I want to show you something else. Where I want to go with tonight's message is this overarch into which I want to put all the things I have been saying. And what I am in a sense working with, the spot where I am working is to show you why God's power dominates all of creation, including your enemy. Our assumptions—that somehow the way we understand things ought to be the way God understands it, and that God ought to be governed by the imperatives that govern us—is one of the major tools of your enemy to disquiet you and to rob you of faith. I will give you an example. The Scriptures say, and I have quoted it already:

In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. God called the light Day, and the darkness He called Night. So the evening and the morning were the first day (Genesis 1:1-5 NKJV).

Note several things about that. He talks, and in all the references to "days" He says, "the evening and the morning," not the morning and the evening. Scripture, you see, is known for using words as terms of art; they are not carelessly placed in sequences, nor are they carelessly chosen. It goes on to talk about the evening and the morning are the second day, and the evening and the morning are the third day. On the fourth day, God said,

Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so. Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also (Genesis 1:14-16 NKJV).

From our contemporary understanding, what is wrong with that narrative? You have three days already without the sun, the moon, and the stars. Our view of time, human time, is that a day is determined by the cycle of revolution of the earth around the sun. You do not have a sun—for four days you do not have a sun. So what is meant by "a day" at least prior to that? You cannot

make the case that God is speaking about 24-hour days. In fact, it is impossible to make the case. Why? Because the measure of time is not in existence until the fourth day. That is why He says, “and the evening and the morning are the first day,” and “the evening and the morning are the second day,” as opposed to the morning and the evening. Because, He is talking about light and darkness. There is darkness first, and then there is light; and the thing that is comes out of obscurity and is revealed.

So, how long does it take for light to be? That is a ridiculous question because you are asking to apply a measure to determine the outcome that is irrelevant to the process, because the process is taking place outside of any measurement of time. Now why can God do that? Because time is a creation of God. Time does not define God. Time has been created by Him to serve Him. In fact, when He is done with time, He will wrap it up again and it will not be. And we will be off to another age. We will be in another age where whatever He wants to call time, or however He wants to measure sequences, if there is even a relevance to the measurement of sequences, that is His business. For now, we know that there is human time; but in the beginning when God established the foundations of creation, He was not doing so according to time. So do not ask the question: How many millions of years or how many billions? Because it does not matter how many you come up with, it is still irrelevant. It is a different thing. You are mixing and matching things that do not mix and match.

The thing that is a day is when what is in the mind of God to execute comes from obscurity to being revealed. When the thing has transitioned from obscurity to being revealed, that is *a day*. When God said, “Let there be light,” and there was light, then there was a separation of the obscure from the visible by God’s decree. How long would that take? Again, I say it is irrelevant. Because it is God, the Architect, who is simply taking what is already *in Him* and putting it out on display, still *in Him*, because He intends to use it for some purpose. And He says when that is done, it is done in its entirety, and it does not need to be improved upon. So He is not going to come back and revisit the creation, or the establishment of light in creation. When He does it, it is done completely!

That is why there were not different races of humankind. When God made the seed called Adam and viewed the result, He concluded it was perfect according to what He understood that He wanted to do. So He did not need to go back and fix it—a nip here and a tuck there. That is our notion of creation. I am telling you these things so that you might understand from Whom you are born and to Whom you are a son. It is why He is not the Father of your bodies, although He made you. He continued to make you through the process He had already established through procreation. The initial creation was as God intended. Subsequent creation is by procreation. For this human to understand his origin, and more precisely, his Originator, his Progenitor, it is imperative that he views himself, not by comparison to his friends, not by the comparisons to the species, not by comparisons to history, but from the understanding that comes to him through the Spirit of God to elevate his understanding and bring him to the vantage point where he can see himself against the background, not of time and space, but against the background of eternity.

Might I say, the native habitat of the human spirit, not the human's body—that is why God took the body out of the dust of the ground, and the dust returns to the ground. That is also why God endowed the being with a spirit out of the person of God Himself. You were not born out of heaven, in that respect. And that portion of you that was born out of the earth was designated to return to the earth, so whoever you are cannot be viewed by virtue of a reference to creation. Are you with me? This is a message of wisdom among the mature. This is not for children. This is strong meat for the mature—not to tickle your fancy with seemingly educated discourse, but to reveal to you who you are *in the Spirit*. That is why there is no satisfying the human being apart from being placed and understood within the context of his Maker, of his Father. It is why we have to have God as our Father.

And, it is why the knowledge of the secrets of God have been brought into creation by the One who is the Architect of creation itself. “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. He made everything, and without Him was not anything made that was made” (cf. John 1:1-3). That is why, when He came, He said, “You are from beneath. I am from above.”⁴ That is why, to all who viewed Him according to the flesh, He was an enigma, He was a mystery, He was a riddle. And it was

difficult to apprehend what He was saying because their ears were tuned to the sounds of humanity and their eyes were dimmed by the slumbering that had come in when the soul dominated the spirit.

But in the beginning of the creation, when man was presented in creation with the duty to rule it, he was firmly connected both to his Father and the divine nature of his Father imparted to him. So his rule in creation was as the vassal, as the viceroy of God. (I love the songs, again, tonight.) The term “viceroy” is the compound of French words: “to see” is the French word *voir*; and the word for “king” is *le roi*. (That is where we get the word Leroy from; that would have gone over if I said it in the States, where it is a common name: Leroy, the king). So, “the viceroy” in French is *le vice roi*: the way you see the king; the king in appearance. In fact, in Spanish it is even clearer; they call him *el virrey*, which means: to see the king. When Adam was in the position of the son of God whose eyes were not dimmed because they were his spiritual sight, he saw himself in creation as the viceroy of God. The way that God was seen in creation was through the administration of Adam as the lord over creation, set as the lord over creation by the Creator Himself. “Have dominion”—that is the word “lord”; *Dominus*: lord. The Latin term is *tyrannus*. So, the first *tyrannus rex* in creation was Adam; *rex* is the Latin word for king. Do you remember? '*Jesus Nazarenus Rex Iudaeorum*' meaning 'Jesus of Nazareth, King of the Jews'. The Latin word is *rex*, king. When God said to Adam, “Be the lord; have dominion,”⁵ he was the king who was the dominant one, because the word for “lord” is “the dominant one.” He was the first *tyrannus rex* in creation, ruling creation as the vassal of God. That was what was lost, and it was lost to an enemy.

This is the story. You know the story. I am simply casting it in a different light, so we can visit it again, even as we are taking back the territory that had been conceded by our great ancestor, Adam. Because it is the intent of God to be put on display in creation the way He is in eternity. That is why eternal life is the facet of eternity that lives in us regularly. Obviously, when we have eternal life, we are *in the One* who gives us eternal life, and He is in us, correspondingly. That is why Jesus’s prayer is, “Let them be one in the manner in which You and I are one. Let them be one in this way: You are in Me, I am in You. Let them, who I am now inviting, be in Me.”⁶

Because the *Corpus Christi* represents the Spirit of the Lordship of God personified in the person of Jesus Christ, who was sent to the earth as the entry point by which we can be received into the divine nature of God, so we can function from the realm of the eternal in time.

Sons of God, we know the Scriptures, but I am laboring to explain the Scriptures. We know the Scriptures that say, “*That which is born of flesh is flesh; and that which is born of Spirit is spirit*” (John 3:6). That is what I am trying to explain to you: that you have to be born again. Because, we lost the mandate of being born from God through separation from God. With that, we lost access to eternal life, so we died. In Adam we all died,⁷ because there was no ζοῆ (Strong’s G2222) to sustain us. It is such utter rubbish and foolishness for people to think that eternal life becomes available to you when you die, when you go to heaven. No! It is when you gain access again into the person of the Living God. He is the Ever-Living God.

This is why the Son has life in Himself to give it to whomever He wills.⁸ What is the life that is in the Son of God? Eternal life—life that cannot die. How do we know that? He defied death Himself. They killed His body. How effective was that? God raised Him up from the dead and raised you up from the dead *in Him*. You know these things, but what we have done is we have dulled our senses by virtue of seeing eternal things through carnal perspectives. When we do, our foolish hearts are darkened; we go back into darkness. Meaning, the things that were meant to be revealed are lost to us and the light and the glory of that revelation does not benefit us, inasmuch as it does not illuminate our understanding. But when we come to Christ, the light of the glory of God is revealed in the person of the Lord Jesus Christ—unless I did not read that in Philippians.

Now why would the enemy be so interested in stealing this from us? Well, because from every indication in Scripture, he thought that he should have been the son. But God never created him to be a son. God actually created him to be a slave. When you create someone to serve as its designated purpose, you have created a slave. Now, God can do that if He wants to. He had no obligation to make angels His sons, and He never did. All angels are ministering servants sent to serve the saints, sent to serve the heirs of God.⁹ And God never said to an angel, “You are my

son, today have I begotten you.”¹⁰ The Creator has the right to make vessels for every purpose that pleases Him. If you are God, you owe no apologies to anyone. You can do exactly what you want to do in creation. So He made certain vessels of honor, and He made certain vessels for serving. The vessels He made for serving generally occupy the category of angels. Now when you make a servant, you never intend to commit representation of Your being to that servant because the mandate under which a servant labors is a *quid pro quo*—you get this for doing that.

So the existence of the angels depended upon their continued willingness to serve in the capacities for which they were created. When they broke rank and decided that the Creator made a mistake in assigning them the wrong task, they questioned the integrity of creation itself. Not only that, but they questioned the integrity and the honor of the Creator. It should have been enough to be accorded existence to serve the purposes of God. And one of them was a light-bearer, but he was never the light. He was the light-bearer; that is as close as a servant got to participating in the estate of a son. But he chose instead to envy the son, and by that made a certain choice regarding how he would live in creation. When he did that, he became pointless in creation. Because when you are no longer serving the purposes for which you were created, and inasmuch as you do not have an independent purpose, you are pointless, you are irrelevant. That is why there is no plan in God to redeem pointless angels, but they are bound over for destruction. And the last of that category of enemies to be destroyed is the one called death.¹¹

Now, his raging war with us has called into question, in creation, whether or not he was treated fairly, whether or not God made a mistake. Because of his exalted position, should he have been considered for being the heir of God? In other words, he was created and served in such a lofty manner, shouldn't he have been the heir of God? The problem with that, you see, is that argument is void *ab initio*—which is a fancy way of saying: *ab* – “from”; *initio* – “the beginning”—because, just finding himself as a created being, he was bound to the mandate of his creation. If God meant to make him a son, He would have created him to function as a son. But when He made him as a servant, He limited his purpose in creation to serving. Here is the difference. Why couldn't God just switch? Well, He would have to unmake him [the angel] and make a son, in which case He would make man. Because, you see, a servant does not know the

will of His master,¹² because a servant does not enjoy the same nature as a son would to a Father. How did God make the angels? He said, “*Let there be,*” and they were so.

How did He make man? *He breathed.* First, He created the capacity to receive an endowment out of His being in man. Then, He filled that capacity by a direct endowment of Spirit out of His person into that container, and man awakened from the beginning with the consciousness of the mind of God. There is no other object or entity in creation that came into being by an endowment of that which is essentially the nature of God. Out of the existence of God, He imparted a portion of that reality into a creation that He made specifically to carry that reality. And in the end, this endowment out of God would also define the characteristics of this being that carries that endowment. God made it like that. When You make this creature, knowing You are going to endow him with life out of Your *zoë*, out of Your eternal existence, You also intend that the purpose of this being is to carry Your image, to carry Your likeness in the earth. That is the doctrine of representation.

You do not hire a real estate agent to do anything except sell your property. You do not put them on tour to talk about you. You do not give them your signet ring and unrestricted power to sign documents for you. You cannot do that because they are incapable of knowing you. Angels are incapable of knowing the mind of God. That is why they long to look into these things.¹³ And you know the difference between the angelic and humans, because whatever has been created by the demonic reflects a point of view on life of works. Anything that emphasizes the value of being based in works has to come out of the mind of one whose limitation in being created is, he is created to do works.

That does not mean there is no work for the sons of God to do, but we work out of rest. We work out of *tithémi* (Strong’s G5087). We work out of being positioned *in God*, because we are able to share the mind of God. But the reason angels cannot understand the mind of God is that they were not created to carry the Spirit of God, nor do they carry the Spirit of God. In fact, they are not too different from beasts of burden in the earth; they do not carry the Spirit of God

either. The only exception in creation to all of the rest of creation is man, because he was designed to put on display the invisible nature of God.

You may ask the question then—Why? “What is man that You are mindful of him?”¹⁴ Why would that be so? (I am running out of time tonight, but I will at least answer that question.) It is so because the imperative of love requires the existence of the other—the imperative, the mandate of love. If you say you love, and God is love¹⁵—it is His most pervasive character. At the core of God’s being is a benevolent nature, but it is benevolence unlike anything we know. It is a willingness to prefer the other over Himself while the other actively hates Him. So it means there is nothing in creation that motivates God to love; it is His intrinsic nature. That is why when the Scriptures speak of the goodness of God, it is speaking of unforced kindness, generosity, goodness. These are the words that are commonly used to define the term “love” and manifested in such extraordinary behavior as being patient, being kind, keeping no record of wrongs, always seeking the good in the other while knowing their capability for phenomenal wickedness, yet loving them.¹⁶ “*For God commended His love toward us, in that, while we were yet sinners, Christ died for us*” (Romans 5:8). Meaning, while we hated Him and were the cause of His execution, He went ahead with it anyway, because God is love. That is a descriptor of love. Love, you see, cannot be said to exist in a vacuum. Without the other, the object of our love, love is an unproven hypothesis.

There are certain eternal characteristics that can only be demonstrated; otherwise, it does not make any difference that they exist. If there is not the other, how would you even know that God is love? What would He love? There are three of these characteristics that are absolutely subject to demonstration. They are faith, hope, and love, these three¹⁷—because they are the eternal characteristics of the nature of God that are put in time and space. Everything else will pass away because everything else is an enablement of the characteristics of those three things.¹⁸ Tongues, miracles, signs and wonders—they are all simply economies that enable these three things: faith, hope, and love. Those things are eternal. The others are manifestations of the economy of God revealed in time to demonstrate these three things.

So God had to create someone to love. Otherwise, it is irrelevant that we would say God is love, because it is an unproven hypothesis. You have to have the other. Love demands it. It is the only way love can exist. There is no concept of love existing alone. That is why the quintessence of love, the final ultimate demonstration of love, is oneness. But oneness without the other is singular; it is not corporate. If it was only God alone, the one Spirit, then it would be impossible to express His basic nature to love. That is why in creation, you see, everything that reflects God can be understood in terms of God. The husband and wife that reflect God are destined for oneness—not unity, oneness—where the two shall be as one.¹⁹ That is why He took the woman out of the man: to show you that two can be one. And that is why He put the woman back into the man through the same opening of a wounded side: to show you that, inasmuch as you may extrude the one out of the other, you may reconcile the one to the other. And when that happens, you see God. It is the incontrovertible demonstration of love.

So the enemy who is condemned because the assertion that on the basis of service he was disqualified from sonship, who has brought that accusation against God, he is condemned when, in those who are chosen as the sons of God, the characteristics of God are put on display FAR ABOVE anything that he can create. That is his judgment: that God chose rightly by creating that which would carry His presence in the earth. And in fact, the assertion of a created thing against its Creator was always wrong. Therefore, by stepping out of the measure of the mandate for his creation, of that for which he was created, he lost his purpose in creation and is bound over for judgment. The judgment is entrusted into the hands of the very one he railed against as being unworthy. Because when the one he railed against, humans, as being unworthy to be known as the heirs of God, when they behave in perfect reflection of the nature of God in their circumstances, then the proof that God chose rightly is demonstrated to all creation.

Now you understand:

- Why we have to be one, beginning with the husband and wife, families, the *Corpus Christi*;
- Why there is no plan for us to be many;
- Why there is only one Son comprised of many members.

Because this is the proof to creation that the choice of God was impeccably, unmistakably right. That component, however, only has to do with the judgment of the adversary. Additionally, and more centrally, the purpose of this result is to demonstrate the nature of God, because only the nature of God is capable of producing this result.

I think we have teed it up perfectly for tomorrow, because I want to talk to you about how God's intent is that now, through this that He is forming in the earth in the person of Christ, His intent is to show to principalities and powers in the heavenly realm that which He has accomplished *in Christ* and to demonstrate to them the manifold wisdom of God through the chosen ones. Then, we will move into how the armor of God represents the practical ways in which you use the reality of your sonship to step on the head of the serpent. It is not about defensive warfare; it is to take back that which was lost, to bring judgment on the errant creation, and to actually bring it back into alignment with the original intent. Don't you know that you will judge angels?²⁰ It is our destiny.

Grace, mercy, and peace be with you. I am sure your heads are hurting —

Endnotes:

1. See Acts 17:22-23 NKJV: “Then Paul stood in the midst of the Areopagus and said, ‘Men of Athens, I perceive that in all things you are very religious; for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD. Therefore, the One whom you worship without knowing, Him I proclaim to you:’”
2. See Acts 17:26-28 NKJV: “And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and have our being, as also some of your own poets have said, ‘For we are also His offspring.’”

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 8:23 NKJV: “And He said to them, ‘You are from beneath; I am from above. You are of this world; I am not of this world.’”
5. See Genesis 1:28 NKJV: “Then God blessed them, and God said to them, ‘Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.’”
6. See John 17:20-21 NKJV: “I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.”
7. See 1 Corinthians 15:22 NKJV: “For as in Adam all die, even so in Christ all shall be made alive.”
8. See John 5:21; 26 NKJV: ²¹“For as the Father raises the dead and gives life to *them*, even so the Son gives life to whom He will.”; ²⁶“For as the Father has life in Himself, so He has granted the Son to have life in Himself.”
9. See Hebrews 1:14 NIV: “Are not all angels ministering spirits sent to serve those who will inherit salvation?”
10. See Hebrews 1:5a NKJV: “For to which of the angels did He ever say: ‘You are My Son, Today I have begotten You’?”
11. See 1 Corinthians 15:26 NKJV: “The last enemy *that* will be destroyed *is* death.”
12. See John 15:15 NKJV: “No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you.”
13. See 1 Peter 1:12 NKJV: “To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.”

14. See Psalm 8:3-6 NKJV: “When I consider Your heavens, the work of Your fingers / The moon and the stars, which You have ordained, / What is man that You are mindful of him, / And the son of man that You visit him? / For You have made him a little lower than the angels, / And You have crowned him with glory and honor. / You have made him to have dominion over the works of Your hands; / You have put all *things* under his feet,”
15. See 1 John 4:8 NKJV: “He who does not love does not know God, for God is love.”
16. See 1 Corinthians 13:4-7 NIV: “Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.”
17. See 1 Corinthians 13:13 NKJV: “And now abide faith, hope, love, these three; but the greatest of these *is* love.”
18. See 1 Corinthians 13:8-10 NKJV: “Love never fails. But whether *there are* prophecies, they will fail; whether *there are* tongues, they will cease; whether *there is* knowledge, it will vanish away. For we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part will be done away.”
19. See Mark 10:7-8 NKJV: “For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh’; so then they are no longer two, but one flesh.”
20. See 1 Corinthians 6:3 NKJV: “Do you not know that we shall judge angels? How much more, things that pertain to this life?”