

The New Season Hope and Substance

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So how do we know when a new season has come? We've been talking about a new season and we've been saying that it is how God sequentially assembles in time the completed picture known from the days of old; known from the eternal. Well first the process begins with God telling us what He's going to do and He tells us in broad terms and narrows those terms and then presents what He's intending to do. For example, the Scriptures tell us that in the last days God will turn the hearts of the fathers to the children and the children to the fathers or He will destroy the land. He tells us He will do that. Well why is He needing to do that? The answer is: sin, when it was first introduced into the world, sin had the effect of separating between a man and his Father; Adam was the son of God. When Adam sinned, sin separated Adam from God and sin, when it's fully ripened, will result in fatherlessness, the whole earth would be overwhelmed, nearly, with fatherlessness and the attendant problems of fatherlessness. You see, fatherlessness is not a benign condition, it's a condition that produces everything from war to famine to becoming an environment where pestilence and diseases thrive and so on. There are enormous social consequences to fatherlessness, whole societies are caught in the grip, in the vice like grip of a predatory condition when fatherlessness is the norm for that society. In fact in America today, in certain communities, fatherlessness ranges up to the 70 percentile range. In those communities, the certainty is poverty, ignorance, deprivation, violence, and all forms of social disorder.

So the consequences of fatherlessness is dramatic but God said, "In the last days, I will restore the hearts of the fathers to the children," because God is a redeeming God. And the thing that God does is directly related to what the need is; God fully intends to cure the problem, but it is the way of God to allow the problem to become fully ripened. Because if you attempt to cure a problem before it is fully ripened, who even knows that it's a problem? How do you know that sin is a bad thing? How do you know that sin even exists but for the fact that sin ripens and produces this parade of horrible results that shock the consciences even of ungodly people, people who chose not to retain God in their knowledge? So what God does is He fits the solution to the problem and it's an exact fit. That is why you may say that many things will happen in the last days and that will be true but the central thing that God will be doing in the last days is revealing the

Father, revealing the heart of the Father. Therefore grace will come for that particular work of God. And whereas before as children we were being made familiar with the power and the presence of the Holy Spirit and/or with the gifts of the Spirit as we saw in the Pentecostal season and the Charismatic season; in the season of God restoring the hearts of the fathers to the children, He will do so by raising up fathers in the body of Christ. And fathers then by definition are mature sons of God.

So the thing that God is doing is the exact cure for the problem. The reason God is doing this thing, and doing it now, is because He told us from the beginning this is what He was going to do. So when the season changes, more of what God has promised He would do comes forth in the earth and God begins every series of assembling the eternal picture in time, God begins each one of those by establishing the foundation. So it's impossible to become mature in the LORD without the Holy Spirit, impossible. That's why even worldwide denominations, global denominations, fight so viciously with each other even though they have centuries of history. The reason is they're not mature, the people in them are not mature. I don't mean that they don't have a culture of being able to 'appear' to be mature, but at the end of the day the passions of the immature are actually the driving forces behind the decisions although the men themselves may have learned to be very suave, very sophisticated in the way they express immaturity. You see, immaturity is immaturity and it's easily judged by the result. If truth cannot prevail in anyones life, such a person is immature. The test is not whether or not in polished speech and glossy language and publications you could gloss over the truth and present error in the place of truth or present lies and hypocrisy in the place of truth. All that means is that the soul has become sophisticated in it's ability to cloak and to mask the deep immaturities of a childish, undeveloped spiritual man. So what God does is He gives grace in the season to do the thing that He's doing and this season is where He's going to bring people to maturity.

Now when a new season comes - and I haven't defined..I'm not offering these preceding remarks as a full or even an adequate description of the season that has come, merely to hint at what this season is going to highlight and therefore how to look for the grace that comes in this season. But before we get to fully defining what the new season is and the grace of it, let's understand that if a new season has come that there is a defined biblical process by which we migrate to that new season. And I use the term 'migrate' because in nature when a new season comes, animals migrate. With the oncoming of the season, they leave their habitats and they leave their patterns of behavior and they adopt new patterns of behavior and they move from familiar locations to new locations in order to just survive. If dumb animals can know this and do it, why human beings cannot learn to migrate in the seasons of God, seems quite a mystery. But we'll even speak of migrations after this.

But for this moment we want to focus on the process by which you transition to the

season of God. The Scriptures define this process as one of hope and substance. These words are familiar to you from the book of Hebrews chapter 11 verse 1, which describes faith as the substance of things hoped for, hoped in the past tense, not what you presently hope for but what you used to hope for. Faith now becomes the present manifestation of what at another period of time in your life and maybe in the lives of others as well and maybe in the lives of people who historically you used to hope for. Do you see the difference? Substance is the present reality; hope is the past condition. You used to hope for the thing that has now become present. A simple example will illustrate that. When my children were little, in anticipation of birth days or Christmas or other times of celebration, these children would have ideas about what they wanted, what gifts they would like to have. Until they got the gifts, this was their hope, they had a desire for these things. Now this is not an accurate or full and defined example because I will make some variations on the theme in a moment. But I want to start with a very simple layering then I'll add the layers of complexity to it. Because you see, we're talking about not the simplest of concepts.

So the children would have a hope. Now their hope would be based in the fact that perhaps Lucy and I would have asked them, "What would you like for your birthday?" Especially Tamarind, she would always supply me with a variety of options and she was well defined in what among the options she wanted, what things she would like to have. Now because I was asking, she had a reasonable expectation that she would get what she desired. So it wasn't purely wish and it certainly wasn't 100 percent up to her to just hope for these things and they would materialize. That's why I say this is a more basic example when her birthday came and we celebrated her birthday and she opened her gifts, then she now had the materializing of what she once believed would happen to her. Now she had the actual toys, the objects of her desire were now before her. But before they came, and before her birthday came, before the season came for the manifestation of the substance of what she hoped for, she carried it in her heart as a hope. So when she would be talking to one of her little friends, she would talk about what she was 'going' to get as if it were certain she was going to get it. And they would make plans for what they were going to do with the particular object or things that she wanted.

So it wasn't as if she didn't have any kind of thought that this would happen if she desired it, she actually lived, in the days before she got the thing, she lived in the fantasy of having it. Now let me add some layers of complexity to this simple example. Unlike my example where Tamarind would let me know what her list of things she desired was, the difference would be if I told her that on her birthday I was going to give her a certain thing. I remember saying to her on one occasion, "When you turn 18 I will take you on a trip to Europe, when you become 18 years of age." Now that's a different thing. That's her knowing me and having a belief that because I kept my promises to her routinely, that when I told her I would do this thing, that I would do it. So she could about making plans for going to Europe when she was 18. Part of her planning was to learn French, she

studied French knowing that when she was 18 her dad would take her to Europe. And one of the places she wanted to go was Paris. Now in that case, hope is a little bit different from just a list of things she wanted for her birthday that she dreamt up based upon the mindset of a child of a certain age. When the Scriptures describe faith as, "The substance of what was hoped for..." 'hope' there is defined not as 'wish', not as her list of things that she wanted for her birthday but instead what God had already told us He was going to do. Hence my example, if I said to her, "When you become 18 I will take you to Europe," that would mean to her that, barring death and so on - things over which we had no control - barring those things it was certain that when she got to be 18 I would do that thing that I had said. In that case, her hope was defined by my previous promise.

Now when we speak of God giving us new seasons and assembling in time things that are an eternal picture for redeeming all things unto God, for redeeming man to God, man who had fallen, not every man but men who choose, but certainly from God's point of view the gift is to every man-then it is not a wish list as it's often been taught. The serious error of those who have taught in the faith movement, is this particular point. They would say to the people who were hearing that you were entitled to certain goods because you're a child of God and they would quote Scripture indiscriminately, "your the head and not the tail." Now that's true but what does it mean? They would simply infer the meaning. And to people who had a desire for more material goods than their present circumstances seem to suggest they were entitled to, this doctrine became greatly infectious because it meant just by believing this doctrine it would entitle you to a better social life, to a better economic life.

Well those things tangentially happen, or can happen, but they're related to something else. What goods God gives you has to do with what are the economic realities that are suited to the purposes for which God made you. If you have more or different than the thing God has called you to do, then you will be bogged down in the management of those things or you'll have less than you need; either way, you've been taken off your destiny, you've been put off your track. So the material things you should have are those things that go with the destiny that God has assigned for you. But that's the 'aside'. They took 'hope' to mean 'wish', "Come up with your wish list and since you're a child of God, your wish list could be as expansive as you dared to hope from God." You know what happen to most of these fellas who taught this? Who they were actually supposed to be in God has never become clear. You never think of these fellas as apostles, you never think of them as prophets, you never think of them as evangelists, you never think of them as pastors (except if they, in the institutional sense, have a church), or even as teachers. You think about them in terms of what their doctrines impart. The great tragedy is we don't know what actual destinies these men and women had in the LORD, they've been consumed by their desire to consume. They taught us erroneously about faith, faith is the substance of what God told you God was going to do, not what you told God you wanted God to do. Do you see the difference?

Many have been told that since you're a child of God, anything you want to dream up is OK. But the point is, given the fact that the majority of the audiences are people who are still caught up in trying to better themselves economically (and that by their own sweat, the sweat of their brow) you are imparting a doctrine to people who have no ability to interpret it in any other way except what their immediate and future financial and material needs suggest. So you're teaching them that the word 'hope' means 'wish', so whatever you wish for that's what God is obligated to deliver. Well what are they going to wish for in that state of immaturity, except things that when they have them bring no greater happiness and when they die these things perish with using. They diminish over time in value and their relationship with God then comes to be a continual merry go round of things that are consumer items and disposable items. When hope actually means, that thing that God said to you, He (the Almighty) was going to do. Not only to you personally but to us corporately.

So God promised us that the Lamb of God would come to redeem mankind. God promised us things such as "He would send the spirit of Elijah who would restore the hearts of the fathers to the children." God promised us that we would have sufficient power and authority for the demands of the days and the seasons of life. God promised us those things. Those are not our wish list, those are the reflections of His good nature and His character to us. Now our hope comes to be in that.. "God said." And in this sense we are like the two older people at the temple, Simeon and Anna, who went to the temple every day because they had received a prophetic word from God saying that they would not die until they saw the hope of Israel, they saw the Baby who would deliver the nation. So they went there every day. Now until the day when Jesus showed up, they went in hope every day. What was the basis of their hope? The thing that God had told them He was going to do.

So you act on the basis of what God has said to you He's going to do until it becomes the reality. When it becomes the reality, the reality is now the substance. Faith then is the substance having come where you used to have hope based on what God once told you. How do you know that this reality has come? Well the answer is: evidence. Everything that relates to the kingdom, comes in reality, comes in substance but the substance is invisible because the kingdom doesn't come by observation. You do not say, "Look here is the kingdom' or 'look there is the kingdom', the kingdom of heaven is within you." So the evidences of the kingdom are different from the things of the kingdom itself; the things of the kingdom are inevitable, the things of the kingdom are evidenced by discernible, knowable truths even though the kingdom itself is invisible. It's like the wind, you cannot see the wind but because you cannot see it does it not exist? Why the wind may create havoc across the land, that's how you know that there's the wind. Though it's invisible, the evidence is the destruction that it can do or the effects that it does produce.

So when the substance comes, it's no more visible than when it didn't come. But since you are required to migrate into the economy that has come when the substance comes, you need evidence that that reality has come, that that season has come. The reality is always the spiritual truth that has replaced the physical truth. So for example, the physical truth was a lamb, a 4 footed creature that took the place of the person of Christ. When Christ came, the Lamb came. The Christ demonstrated that He was the competent one to be sacrificed for all of us according to what was said in Acts 2 by Peter and the rest of them. They declared that "Jesus of Nazareth was accredited among the people by signs and wonders which He did in the midst of them." That certified Him as the one sent from God. Nicodemus put it this way in John 3, "No man can do what You are doing except God be with him, that's why we know You have come from God." But He was born of a virgin, how could you on one hand say the man born of a woman is also born of God, and the Lamb of God? By the signs and wonders which He did.

Now I'll continue this discussion in the next broadcast and we will talk about hope and substance and we'll see the season of God unfolding before us. I'm Sam Soleyn, urging you to migrate into the season of God.