

The New Season  
Signs of a New Season - The Word becomes Flesh

Studio Session 127  
Sam Soleyn  
12/19/2007

The obvious question before us in light of our series of discussions on The New Season, that a new season in God has come, and in light of our discussions of faith and evidence; the question now squarely before us is: what are the evidences that a new season has come? From here we will proceed to define the new season in the next set of tapings but for our purposes now, the question squarely before us is: what are the signs that establishes the faith in the new season? Faith is the substance that replaces the hope and the substance is attested to by signs because the substance, though it's real, is invisible because it's how the eternal comes into time.

Now the question becomes: what are the signs? How do you tell? God is very careful to establish by signs, following what He has foretold would come because we have mistakenly thought that faith was just belief. No, faith is an entire process beginning with a declaration from God that produces hope in us to see the reality of what God declared. And when the reality comes, we accept the fact that the reality, though invisible, is an entire economy that is meant to sustain us; the economy is foundationed upon power and authority which is called "grace", the grace to do. So when that economy comes we have to change, we have to migrate from the old season we were in to the new season, just as animals in nature migrate when a seasonal change occurs. But it all comes down to this essential question: what evidence is there to justify our belief in a new season? By what measure does God authenticate the arrival of a new season? Jesus gives us the answer in John, in the gospel of John, the preamble says, "In the beginning was the Word and the Word was with God and the Word was God, the same was in the beginning with the Father." Now inasmuch as He takes on the title "Word", it means that before He became flesh, before He made His appearance in the earth; He spoke the truth that would subsequently require His coming.

So He was the hope of the ages because He was the Word of God declared before the foundations of the world. You see? "In the beginning was the Word, the Word was with God and the Word was God." That's before the foundations of the world. God was setting up the entire process, including the seasons that would come, including His own advent into the earth in the person of Jesus Christ BEFORE any of this transpired on the earth.

So He was called the “Word”, which means that He was the Hope of the Ages. That's why the Scriptures define Him as the Hope of the Ages. Faith is the substance of what once was spoken and created hope. So He is our hope. The reason He is our hope is He is the very word that was spoken. God spoke about Jesus coming in all of the forms. Jesus brings the complete picture into time because the fullness of the Godhead was revealed in bodily form. Everything that the Godhead is, was revealed once to us in bodily form, so He is the perfection of the word of God spoken by which man was meant to live, “Man does not live on bread alone, man lives by the word that comes from the mouth of God.” That is why in Him is the fullness of everything.

Now the sequential revelation of Him is why the Holy Spirit came. The Holy Spirit came, according to Jesus, “to reveal Christ.” The Man who appeared on the earth was God in the flesh. We see the season of God as when the Word becomes flesh. The proof that a new season has come is when the word becomes flesh. Now the essence of this word that becomes flesh, is that it creates the environment of truth, so that we may live in the truth, we may move in the truth and we may have our very being in the truth because the truth is not just word, the truth is a Person. The Person who substantiates the belief that we have placed in Him that allowed us to migrate into that economy of God, as opposed to either staying in the last economy or creating now our own economy in which to operate.

So when the word becomes flesh, the underpinning of that word as flesh is that it is the truth, not only is the word spoken true but you can live in it, you can move in it, you can have your being in it. That's why He could say, “Seek ye first the kingdom of God and His righteousness, then all these things shall be added unto you.” My quarrel, actually, with the brothers who teach faith as a belief in God for things, is that they're not asking God for enough; you can have things and still be poor. But if you have a source of life that enables you continually, then you're not poor, even if you don't have material things. You see? It is about the essence of your life being sustained because you're hooked back into the River of Life, the flow of the Almighty designated in this particular way in time. It's being connected into the power and authority of the divine mandate, the Divine Person while you live in time. It's far more than what you shall eat or what you shall drink or wherewithal you shall be clothed. And in a 'backroad' way, we're explaining what the kingdom is and the truth that one may operate in the kingdom. But I'm ahead of myself, let's backup and say that the evidence that a new season has come is that the word that has been spoken becomes flesh.

What this means is that there is a particular revelation of the LORD Jesus Christ. Now here let me pause and tell you two things about Jesus. Sometimes the Scriptures refer to Him as “Jesus Christ” and sometimes the Scriptures refer to Him as “Christ Jesus”. When it refers to Him as Jesus Christ, it is describing Jesus as the Christ. So it's an identification of the Man with a divine reality, which is to say that God promised us that He would come in human flesh to redeem us. And so when the reference is to Jesus

Christ, we're identifying that God has fulfilled His promise, in that God has come to the earth in the person of Jesus Christ, of Jesus. So Jesus is the Christ. But when the Scriptures go on they refer to 'Christ Jesus', putting His title before the name, this is inviting us to come into the anointing of who God has made Jesus to be and broadens out the scope of that eternal reality beyond the Man Jesus into the fullness of the Christ. So one serves the purpose of identifying that the promise has come to the earth and the name of the promise is Jesus, therefore, the Christ. But the other speaks to the purpose for which the Christ came, which was to envelop us in Himself and to bring us to the Father.

So in Christ Jesus, we have the hope of redemption in Christ Jesus. But when we refer to the One to whom we bow and acknowledge our obedience as LORD and King, we identify that it is Jesus who is also the Christ; He is the Anointed One; one is who He is, the other is what He's come to do. So the Word first becomes flesh because as we're speaking and have spoken, it's an eternal picture a picture from the aeion; from age to age, from age upon age or endless ages, it's that picture being assembled in time. Hence the prayer of the LORD Jesus Christ, "Thy kingdom come, Thy will be done on the earth as it is in heaven." So we have an expectation that the hope will become the substance, that the word spoken will produce hope which becomes the substance. When the substance comes, it manifests itself in human time, in space, in a way that is easily apprehended if you live in time and space. As a consequence, when the word becomes flesh, common and ordinary symbols are routinely used in association with the word having become flesh. For example, bread and wine, these were staples of a persons normal dietary practices in the day of Jesus; bread and wine. So God will take bread and wine and infuse them with a meaning that is transcendent. The living truth comes into the venue of human beings and is demonstrated or illustrated or presented in very touchable, normal symbols and practices and persons. It's very important that you understand this because herein is the critical distinction between religion and truth; religion and reality. In religion, if you use symbols such as bread and wine, religion has to make these things more than that eternal truth is coming into and hitting the ground and changing the earth as the intention of God. It exalts the symbols as sacred objects, rather than that the sacred truth has come and is now fully available in terms of these symbols. A classic example is the LORDs supper, communion. Religion calls very touchable things like the communion, that God intended to be touchable, they call them sacred otto acts, or sacred otto funtions. That means that you can't just say, "I am eating bread but I'm participating also in an eternal reality, that God knew I would have to eat bread three times a day so He chose that familiar way in the natural channels of the flow of my life, to remind me that I am now an heir of the eternal realities having come from the eternal functioning in time." Religion says, "No, no, no, no, let's take the natural things that God uses for this eternal demonstration and let's make the natural things the supernatural things." Hence the doctrine of Transubstantiation, which is silly, it's a quintessence of what is religious and not the truth. The bread does not transubstantiate and become flesh, it's bread, that is bread, that is bread. And the wine doesn't become blood, it's wine, everybody knows that

so you have to go through this elaborate pretense to reconstitute now natural things to create the mystery of spiritual things.

What God is trying to do is the very opposite, God is trying to demystify the eternal things to make them touchable, accessible to you. He's not trying to take earthly substance and create an ora of eternal realities based in these substances; He's trying to infuse these human originated substances with Divine meaning, He's going in the opposite direction from religion. That's why religion can never just 'give it up', the practitioners of religion have to continually convince you that they are the experts on God. And their robes and incense and these outdated costumes are no more than those things; it's just costuming. But they want you to believe that no, somehow they've morphed into these spiritual beings. Well if these are spiritual beings, they behave in grotesquely, inhuman ways; criminally motivated quite often. No, it's when the word becomes flesh the truth takes on arms and legs and is pictured in the substance of ordinary human processes and being because God is not intending to impress you with how important God is. God knows who God is. It's just humans who are trying to traffic, they are trying to pimp you, or rather they are trying to pimp God. That's what it is, they're trying to present God as their stock and trade to make them look better than they actually are, to give them a greater standing than they actually have.

Listen, this is the word that will liberate you, from not only the folly of religion but the demonically based notions of it. And here this is true whether we're talking about traditional religious beliefs and practices or up-to-the-minute religious beliefs and practices. Whether we're talking about the old line established religions or the newest of the new modern mega-church religions. Anything in between. What they're trying to do is re-establish the veil that God always intended to tear down because you see when God brings an eternal reality into time, He means to transport you to another place in God, a higher place in God by the reality that He's bringing. But He will show you the reality by ordinary substance; bread and wine.

Now it's time for me to give you the example of how the word becomes flesh. For this, let's look at John chapter 6. This is where Jesus feeds the five thousand. Now there's another example where He feeds four thousand and we'll talk about that later. We'll talk about feeding the five thousand, feeding the four thousand, together and the symbolism of that. But here I'm just showing you how in the new season of God the word becomes flesh, that's the sign to you, that's the evidence to you that the unseen in which you placed hope has now become the reality and you can enter it because the reality has come. In John 6, Jesus fed the five thousand and then He said to His disciples, "Collect up the fragments that are left over," and they collected twelve baskets full. Now the next day they follow up and they catch up with Him across the Sea of Galilee, which is Lake Ganaserth, they catch up with Him in the town of Capernaum and they say to Him, "Lord we have been looking for You," and He begins by saying to them, "You shouldn't be

laboring for bread that perishes.” Now what had He just done before? He had fed the multitude the night before. So this great miracle was presently in their minds.

Now you may ask the question, “Why did He feed the five thousand? Why did He set the whole thing up so that at the end of that sequence He feeds the five thousand?” And we'll see when He fed the four thousand as a similar thing, He kept them around for about 3 days teaching them. So why would He do that? His disciples were somewhat mystified by the whole thing because they said, “We can't find enough bread in this place to feed them even if we had all the money to do so.” So He deliberately took them there for what purpose? Well the purpose is revealed a day after when the disciples caught up with Him around Lake Ganaserth; Sea of Galilee. And He says this to them, this is John chapter 6, He said, “I tell you the truth, you are looking for Me not because you saw miraculous signs but because you ate the loaves and had your fill. Do not work for food that spoils but food that endures to eternal life, which the Son of Man will give you, on Him, God the Father has set His seal of approval.” So they then ask Him, “Well OK, what work are we then to do if we are not to labor for bread that perishes?” He says, “Your work is to believe on the One who has been sent.” Look at it, “Believe in the One He has sent,” present tense. So He ties feeding them with proof that He is the One sent. Alright, now what is He driving at? They said, “Our forefather ate manna in the desert as it is written, He gave them bread from heaven to eat.” Now comes the heart of the matter: how does the word become flesh? They said, “Our forefathers ate manna in the wilderness and that manna was bread from heaven.” Jesus now says to them, “OK. It was not Moses who fed your fathers in the wilderness, but God.” What is His point? His point is, “You, like your forefathers, have eaten physical bread from heaven. You can't deny then that bread comes from heaven but your faith began with the hope that bread would come from heaven in a different form than just food you could eat for your bellies. But since you know that bread comes from heaven, it is no stretch for you to imagine that bread comes from heaven. In fact you don't need to imagine it, you know it. And in this sense, you are like your forefathers, who for forty years ate bread from heaven.”

So what does He do? He collapses the 1500 years between His day and the day when Moses led Israel through the wilderness, He collapses it and it becomes today, the day He's living in. In the day He's living, bread has come to that generation from heaven, reigniting the sign to them that bread does come from heaven, albeit physical bread. But then He says to them, He reminds them of what God told their forefathers, “That you do not live on this kind of bread alone.” You need this kind of bread yes, so He's not saying you don't live on this bread, He says, “You don't live on this kind of bread alone.” So bread comes from heaven in two forms: food for the stomach and food for the spirit. And what is His point? His point is, “I am this bread from heaven.” “If you eat of Me,” He goes on to say, “You will live. If you eat My flesh, if you drink My blood, you will have life within you.” He's not telling them to cut pieces off His body for dinner. He's saying, there's a part of you that can receive the bread from heaven that I am to nourish them.

What is the bread? He said, "Man does not live on bread alone, but by every word that proceeds from the mouth of God." So it's the proceeding word of God; the word that proceeds from God.

So what is He saying? He's saying, "Food comes from heaven to feed the spiritual man and that food shows up in human persons and I am that human person through whom bread comes from the mouth of God." That's what He's saying. When He has come to that now, what do you do if you've been living under the Law? You migrate into the truth that comes from this Person who is physically the bread from heaven. Now that means a new season has come; the Law came by Moses but now grace and truth comes through Jesus Christ. The season has changed. If you're still going on with the Law of Moses now, you're even more under condemnation because this is the condemnation: light has come into the world and men love darkness rather than light because their deeds are evil.

So He's saying, now is the time to migrate into the purposes of God because truly bread has come from heaven. When the seasons change, the evidence is that the word becomes flesh; what God said now takes on a human reality. In the case of Jesus, He was the human reality; in your case, you become and we together become the reality of God speaking in the earth today. That's the proof that the season has changed. Now what we need to do is look at the quality of that proof, so we'll talk about grace and truth in the next episode. God bless you, I'll see you then, bye bye.