

EXPRESSIONS 2017 | session 2

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Here, in the first chapter of the book of Genesis, we see God as Father before the foundations of the world. That is why the Scriptures can refer to God in the following terms—“*the God and Father of our Lord Jesus Christ*”—because it was that way from before the foundations of the world. It also tells us that God, though He is the Spirit that fills everything in every way, has the characteristics of a Father. We are introduced to the concept of personhood without reference to form. His Spirit is a person. God is a Spirit who contains the Word, which is Spirit and brings life, and who contains the Holy Spirit, who searches the deep things of God. The natural mind was not constructed to understand the deep things of God; it was constructed to function in the earth. But the spiritual mind, coming out of the person of God by an endowment of gift of spirit to you, may be configured to the mind of Christ. These are just the low-hanging fruit in the understanding of God. These things constitute no greater mystery than the low-hanging fruit. If you walk under a mango tree, as I would as a child, when mangoes were ripe, there were no mangoes within the reach of a child because everyone else picked the low-hanging fruit. There is a time when you have to come up higher, and this is such a time, that you might be steadfast, unmovable, always abounding in the work of the Lord, because you have been configured *in Christ* from before the foundations of the world.

When God said, “*Let us make man in Our image, according to Our likeness,*” He is not merely talking about Adam, He is talking about that which you see at the end from the beginning. God sees the tree, and the fruit that it bears, and the seed that contains the DNA of the tree from which it comes, to replicate the exact representation of the invisible thing from which it has come—“*He who has seen Me has seen the Father*” (John 14:9).

All of a sudden it is like we are bathing in the rain of His grace. Things that were mysteries now become the children's bread. This is manna that was designed to sustain your spirit on the journey through this life. There is the Father, the Son, and the Spirit. The manifestation of the deep in creation is not as the deep, the Spirit, and the waters. These are the ancient, beyond-time configurations of God. Creation was designed to host a representation of these three, within creation, to carry in creation that which was in the mind of the deep for long ages past. Behold, we are exploring mysteries.

God begins by saying, "*Let there be light*" (Genesis 1:3). If you think that this means, "Let there be the sun, moon, and stars," you will have to wait for another four days. God made creation so that the darkness—the ignorance of His nature, behind which He was clothed—would be rolled back, and in creation we would be enlightened by God, by His presence. The revealed presence of God is called light, and it is meant to unveil, to disclose. If you could say, God chose to be naked—to be visible as He is in creation—by first ordering, "*Let there be light*," and with that He moves the darkness over, but He does not dispense with the darkness.

"*God called the light Day, and the darkness He called Night*" (Genesis 1:5). This is before the measurement of time that establishes a day as a 24-hour period. The term "day" for God means something more than daylight. You, in the enlightened presence of God, you who are possessors of the mind of the Spirit, are not walking in darkness; according to 1 Thessalonians 5:5, "*You are all sons of light and sons of the day. We are not of the night nor of darkness.*" The events that reveal the man of lawlessness will not catch you unaware as citizens of the darkness, because you are sons of the day, not of the night—"But you, brethren, are not in darkness, so that this Day should overtake you as a thief" (1 Thessalonians 5:4)—and because you have the Spirit, the seven-fold Spirit of God, by which you may discern all things and rule in creation.

God separated the light from the darkness. He does not cause the darkness to dissipate, He simply causes Himself to be known as light, with the nomenclature [definition: name, designation; the act or process or an instance of naming]¹ "Day" to identify those who walk

in the Spirit. *“But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin”* (1 John 1:7). When God established creation, He separated light from darkness and the light He called, Day. That is why in the coming disclosure of the New Jerusalem, there is no night there, because you are the sons of God. That is why. Always ask yourself, “Why.” For, *“It is the glory of God to conceal a matter and the glory of kings to search it out”* (Proverbs 25:2). I do not have to ask you to treat me with any special grace or dignity; you already do, because you recognize when Christ speaks through a man. You give me the honor that you would give to Christ, because one who seeks out these matters is revealed with Christ. Do you see? He is revealed with Christ, and this is for you. I am not speaking of anything unique to me. If anything, I am modeling something that speaks to your inheritance, for you are sons of the day and not of the night. It is the glory of God to conceal a matter, and you give me the honor of a prince, a royal priest—that is who princes are. We are of a race of royal priests.

On the first day God separates the realms into light and into darkness, depicting the choice that will always be before us in creation. When He puts a tree in the midst of a garden, God is showing us that there was the possibility of life and the possibility of death. Death is associated with darkness; light is associated with the life-giving Spirit. That is why He said, “Do not eat of the tree of the knowledge of good and evil. Eat of the tree of life” (Reference Genesis 2:17). The tree of the knowledge of good and evil can be accessed simply through the will of man, when you think of yourselves to be gods, apart from God. Whereas the tree of life is accessible by the Spirit. Because, the first Adam would bring death; the last Adam is a life-giving Spirit. Creation is an allegory. It is tangible, and for its purposes it is real, but it is not limited to what may be observed through the linear process of reason. It speaks of an order far greater, and it testifies to the glory of its Creator.

Day #1—God said, *“Let there be light.”* God means now, to do away with darkness by separating it. The first days of creation are about separation. God separates the darkness from the light. *“God called the light Day, and the darkness He called Night.”* In the earth there will be day and night in the form of light and darkness, but that

definition—by separation—was to remind us continuously that we have the choice between a life in the daylight and a life in the darkness. You are sons of the day, and not of the night, that events that come out of the heavens should overtake you as a thief. That would be from 1 Thessalonians. Darkness remains as a thief, ready to steal the inheritance of the sons of God, and it will remain as a state to which men will default whenever they fail to retain the knowledge of God in their minds. (Reference Romans 1:28)

There is darkness, and darkness will remain. But there is light, and light exists with darkness. And man will have the choice between darkness and light—walking in the light of the glory of the knowledge of God—which is in the face of Jesus Christ, according to the letter to the Colossians. You have that choice of walking in the light, or whenever you don't choose that, you will automatically default to the darkness, as if God is not present. When you walk in the light, it is because you retain a conscious awareness of God. When you walk in the darkness, it is because you allow your mind to be so clouded by the darkness that you revert to the absence of the goodness of God; and in that configuration, you are in outer darkness. We often think that outer darkness is hell, but hell is inclusive of that which is darkness. You could live in darkness while you are alive; that condition is defined by sin. When you are living in sin, it is a choice to clothe yourself again with the darkness. Every time you do not pursue the things of God, your default setting is darkness. You will automatically go back to darkness. Anytime man views his existence on this planet apart from God, the fruit of his life are the fruitless works of darkness. It is the way it was constructed, because creation is not an end within itself.

Creation was designed to host the manifested presence of God, whether in heaven or on the earth. The sons of God will always be challenged to walk in the light, as He is in the light. The trials you go through are those things that continuously re-affirm your commitment to walking in the light. That is what the challenges are about. Will you employ in your understanding the eternal principles associated with the knowledge of God in the day of your trouble? When you do, the Spirit of glory and of Christ will rest on you.

Beloved, do not think it strange concerning the fiery trial which is to try you, as

*though some strange thing happened to you; but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy. If you are reproached for the name of Christ, blessed are you, **for the Spirit of glory and of God rests upon you.**" (1 Peter 4:12-14)*

The economy of heaven draws nigh to you in the fiery furnace, because it is in the fires of your trial that the fourth man will be disclosed in proximity to you. It was so from the beginning. These are the mysteries wrapped up in creation, but I do not want to get bogged down in just talking about the first day, because there are other days.

Day # 2—We could go on and on and unpack the Scriptures just in day number one. In day number two, God creates the heavens. That is why I had you repeat the word, firmament—“*And God called the firmament Heaven*” (Genesis 1:8). In creating the heavens, do you notice what He does? He creates the heavens, first, before He creates the earth. The earth is created on the third day, because all things related to the earth come on the third day—that is a day when there is a resurrection to a newness of life that brings the heavens into the economy of earth. But on the second day, He creates the heavens.

I want you to see this. He does not say a lot in this narrative about the creation of heaven, but elsewhere in the Scriptures, like in the book of Revelation, much of the first section of that book is a description of what He puts in the heavens, and we will touch that. But here in Genesis 1:6-7 it simply says,

Then God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” Thus God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

The water is the Word, and God separates the weight of the Word by a firmament, meaning, He puts the greater mysteries hidden in the Word—for long ages past, I might add—above the firmament. So, there is water above the firmament—water in the form of the Word, not H₂O. There is a Word that holds heaven together. There is a Word that heaven will contain. That Word, the habitation of that Word in heaven, is the weightiest

thing that there is in creation that came out of the deep. The heavens were constructed to hold the weight, the heaviest of the weights, that God meant to put in creation. Heaven was created to contain the throne of God—the picture of the authority of God that He meant to put in creation. The personification of the weight of this Word is in the Person of the Word who came from heaven. The greatest thing God put in the heavens was the One who passed through the heavens to come to the earth, and who returned from the earth through the heavens, to sit again upon the authority and rule of God in the highest of the heavens, far above—as I read it, far above—all authority and power in this or any coming age. Everything was made by Him and for Him, and in the end everything is summarized *in Him*—all things which are in heaven and on earth.

God separated the waters from the waters and gives a form of the waters in the heavens that is the voice, that coming from the throne can shape both the heavens and the earth—can reconfigure all that is in heaven and all that is in the earth to the specifications of that which is useful to the Son. At the same time, the first Son that God put in creation, He put upon the throne in heaven; and the last son that He put in creation, He put him on the throne in the earth. He who is from heaven is BEFORE him who is put on the earth. That is why there is an eternal weight of glory that attends the Son from heaven. That is why Jesus would say, “Father, I am coming to You. Give Me the glory I had with You before the foundations of the world. But the glory with which You clothed Me in the presence of men, I am leaving here to clothe them with My likeness, so that in the earth they will appear like Me, in glory in the earth. But I am coming back to the eternal weight of glory that I had with You before the foundations” (Reference John 17). Aren’t we glad in the day of our visitation? That is why we must not miss the day of our visitation, because here, hidden mysteries become the children’s bread. These things were created *in Christ Jesus* for you, because you were known *in Christ* before God even put these things in creation. Do not feel like you are a trespasser. This is your inheritance.

As a side note, when I first met Thamo in Washington—it has been now about twelve years ago—I saw this little Indian man who was like a ball of fire. He was, like the term in boxing, someone “punching above his weight.” Do you have that term? There was this

little Indian man punching way above his weight, and I thought, “Has no one told him that he is not a giant?” (laughing) He was walking around like a giant. One of the things he said that I found to be quite curious was, “We will plunder the heavens until there is nothing left in the heavens for us to plunder. We will plunder the heavens of its treasures.” Now, that was not my orientation in those days. I have since come to be fully converted to that point of view. But knowing he was from Africa, I thought, “Now, these Africans are phenomenally energetic. They have exhausted, perhaps, the possibility of plunder on the earth, and now they are turning their attention to heaven.” (crowd laughing with Sam) I fully expected, with that mindset, that we would find the pearly gates on somebody’s mansion in Lagos or Soweto, not ever in the Cape Flats. The heavens were designed for our plunder—that we would reach up and seize everything of value in the heavens—because everything in heaven and on earth was designed to be summed up *in Christ*. It was made *for* Him, inasmuch as it was made *by* Him, and you, as the new creation, are found in the *Corpus Christi*, so it is all yours. I had to suggest that he modify the term “plunder,” as opposed to simply receiving. You do not have to plunder; in fact, arguably, you cannot plunder what is yours, but you may receive it.

On the second day, God separated the waters from the waters, and the Waters in heaven sit upon the throne of God as the Firstborn over all creation. The Ruler who sits on the throne of heaven is the Son of God, who is known as the Word. In human time, He would be the last, but from divine orchestrations—which means from the point of view of rank, of preeminence—He would be the Firstborn, the One of preeminence. Though the Firstborn comes last in time, He is actually installed in the heavens before the one who is installed in the earth, so He is before all things and He is before everyone. He is the foremost, and my point is to remind you that it was God’s intention to assemble your spirit to this Firstborn, so that you will be seated *in Him* in the heavenly realms upon the throne of God; meaning, when you accurately align with who He is, all of the authority and power of the highest of the heavens has a way of flowing straight through to your venue in time and space. But I am ahead of myself, because part of what these messages are designed to do is to reawaken your consciousness of God, to rearm you, to refit you to the appropriate mind, so that as the mature, you can manage the estate of

your Father to which you have arrived as mature sons. God always intended in creation that one son or another son would be the helmsmen. If you like, he would be the arbiter [definition: 1: a person with power to decide a dispute; 2: a person or agency whose judgement or opinion is considered authoritative] ² of the exercise of the authority of heaven and earth. That was what God designed you to be when He designed the throne and put the Son upon the throne, designed the earth and would raise up a son out of the dust of the earth and give him dominion over the earth. The first and the last Adams would find their fullness in One who may appropriately claim, as the Son of God, “*All authority in heaven and on earth has been given to Me*” (Matthew 28:18). This is the authority by which you are to function in the earth.

I will have more to say about heaven, but sufficient at this point to say this: The heavens contain the authority of God—the higher realm contains the higher authority. The lower authority is the earth; it is called His footstool, vis-à-vis His throne. But, the lesser authority, like a pendant on a necklace, hangs from the higher authority, so the jurisdiction of earth is a pendant jurisdiction that has its origins from the throne of God. You were designed to be administrators of the reality of heaven in the earth. That administrative function has a name to it. It is called the order of Melchizedek—*Melchi* is king; *zedek* is righteousness, so Melchizedek is “King of Righteousness”; *Sar Shalom* is Prince of Peace. *In Christ* you are a royal priesthood—in *Christ*—because on the earth you were designed to display the glory of God and to align yourselves with the times and seasons that are coming out of the heavens into the earth. “*Thy Kingdom come, Thy will be done in earth, as it is in heaven*” (Matthew 6:10). You see, you know these things. The Word of the Lord will remove the darkness, and what is already in you by the Spirit will arise. This is your inheritance.

Do me this favor. You are here today to hear from the Lord, and you are hearing mysteries revealed. Do you know that it was because God loved you, and not so much because a man has favor with God, that you are here? God meant to load you up with these treasures. These are your inheritances from God. When the light goes on in your head and it shifts your mindset from how you have seen it before, to how now you see it, that process is called repentance, changing your mindset. When you get it, do me the

honor of not feeling in any way that you need to say, “I heard this from Sam.” I know it is hard for you just to say, Sam, but I do not have a problem calling Jesus, “Jesus.” If you have to say, “Dr. Sam,” fine; if you have to say, Apostle, those things I am by the grace of God, but it is not who I am. I am a son of God, same as you. I got these things, not because I have a doctorate in some obscure field of study, nor because I am some—any—human configuration. I got these things by revelation from God, so they were meant not just for me. The ox that treads out the grain can eat his fill in that day, but his greater purpose is to tread out the grain so that the sons may eat bread. I instruct you not to feel in any way that you owe it as a matter of integrity to say you heard these things from me. If you are compelled to say that, then say it for your conscience sake, but I would rather you say, “Let me show you what God has shown me.” It is yours. The Word is supposed to become flesh in your flesh. Then it is yours. Speak it as if you own it, because you do. It is a gift from your Father to you. I am the mailman. In Greek the word *apostolos* is the word for postman. What God has posted, I carry the sack on my back to bring the mail to your address from your Father who sent you the gift. [Inserted definition from Strong's Concordance]

apostolos: a messenger, one sent on a mission, an apostle

Original Word: ἀπόστολος, ου, ὁ

Part of Speech: Noun, Masculine

Transliteration: apostolos **Phonetic**

Spelling: (ap-os'-tol-os)

Short Definition: an apostle, a messenger, an envoy, a delegate

Definition: a messenger, envoy, delegate, one commissioned by another to represent him in some way, especially a man sent out by Jesus Christ Himself to preach the Gospel; an apostle.

Young or old, if you have been in the ministry for a long time or if you are relatively young, whether you are in the ministry—well let me just say, everything is ministry when Christ is in you—but this is to enable you. That is why we refer to the authority that is vested in the Person who sits upon the earth as the Kingdom of Heaven. The origin—the seat of this authority on which sits the King over this Kingdom—is the throne of God, is

heaven. You are born again from above, from the Word that comes from above. That is why Jesus did not baptize anyone with the Holy Spirit while He was on the earth. He spoke about it, but the day of Pentecost was the first appearing of the baptism of the Spirit in the earth. John said it this way, *“I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire”* (Matthew 3:11). On the earth, Jesus never baptized anyone with the Holy Ghost. But Acts 1:4-5 tells us that when Jesus was with his disciples, *“He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, ‘which,’ He said, ‘you have heard from Me; for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.”* When the day of Pentecost had fully come, ten days from His ascension, that was the first incident in all the Scriptures referring to the baptism—not the indwelling, He had already breathed on them. The baptism of the Spirit is a baptism of power, because in that manner the Kingdom of Heaven comes to you, and you are authorized to act by the economies of the Kingdom of Heaven. He waited until there could be no doubt in anyone’s mind the source of His authority that has come to you in the form of the baptism of the Holy Spirit. He sent the authority of heaven from the throne of heaven to bring you into the Kingdom of Heaven while you are on the earth.

These are incidences of the throne, and they speak to why the administration would be like this, because that is the way God set up creation: The greater order subsuming [definition: *to include or place within something larger or more comprehensive: encompass as a subordinate or component element*]³ the lesser order within itself. That which is true in heaven is greater than that which is true on the earth. The earth is a reflection of that glory. The Kingdom is designed to come and the will of God to be done on earth as it has previously been enacted and functional in heaven. When you operate in the earth from the theater of heaven, you are engaging the Word that is greater than even heaven and earth, and you cannot be moved. The man of God remains forever, irrespective of if heaven remains or the earth remains. Alright?

Day # 3: I do not intend to take a whole hour on each day, because we will run out of

days before the series is over. As we leave day number two in the heavens, we leave the waters that are in the heavens as the Word, which is configured in the form of power, to come into the earth in the form of the economy of the Kingdom of Heaven. The economy of the Kingdom of Heaven is identified by the word “grace”—how God empowers the functionings of earth and those who are functioning *in Christ* in the earth from the throne of God. That description of empowerment is called grace. It is depicted in the natural as the five fingers of a person’s hand. Let me say as I refer to “a man,” vis-à-vis God, I am not uniquely referring to a male. *In Christ*, we are sons. But it is a little bit awkward to constantly say “male and female.” In the corporate nature of man, in Adam, was male and female, so the word “man” properly spoken in this context is inclusive of both and is not gender specific. Do not hear me saying any more than that in what I am saying, either, because God did make them male and female. He did not come back later and obliterate the value of male and the value of female. A lot of bad theology comes out of a linear understanding of these things. Man as spirit is neither male nor female; man as flesh is male and female. There is great and uncompromising value to male and to female in the earth because everything of the earth is representational. The invisible becomes visible through representational models, therefore, women represent something, and men represent something. These representations are coordinated to the heavens, and ultimately to God Himself. Poor theology will typically say, “Now, this verse says we are neither male nor female. So guess what? We are both males.” That is silly, because it said “neither.” Neither means what? Neither—not male, not female; it is something else. There is relevance in the earth to male and female, both in the earth and in the church, because the church is our associations together with one another, which inherently implies representational forms and functions to represent—to present again. In this case, presenting again that which was invisible.

Day number 3, “*Then God said, ‘Let the waters under the heavens be gathered together into one place, and let the dry land appear’; and it was so*” (Genesis 1:9). That is the point where the shape of earth takes form. Until this moment, it is in the Word. If you like, what is to be put in the earth and the earth itself is in the mind of God. It is without form and void of purpose *until* God says, “Let the dry land appear out of the waters.” He kept

the waters, but in a different configuration. Waters below the firmament are not the same as waters above the firmament, but waters below the firmament are designed to remind us of waters above the firmament.

God makes the human body of a minimum of 60% water, requiring that the body be hydrated daily—ingesting water for your strength. That is the visible. What is the invisible? Our spirits require the water of the Word on a daily basis, morning by morning, to be renewed in the sense of being, and that we would know that; that would be a given, just as the human body requires hydration for all the functions in the body, for which the absence of water causes catastrophic illnesses, even life-threatening illnesses. One of the functions of water within the body, or fluid within the body, is to remove waste. If that function is impaired, and long enough so, you will become septic—you will be poisoned from inside by that which was meant to feed you. Another meaning of the Word in the world is, “bread from heaven” that you may eat and live, but if the bread that has served you is not removed within your human body, yesterday’s manna will poison you. If you live in the letter that kills—if you live under a relationship to God as a legal code—you cannot ever make discerning judgments about anything, because you cannot hear the Spirit. You will default to the Word without the Spirit, and you are spiritually septic. It requires drastic invasion into your body to relieve the toxins from causing harm, and ultimately death.

You have to be current in the Word. The Word was designed to be living, active every day. Waters below the firmament are designed to instruct us in the ways of water above the firmament; there is a correlation between them. One is the allegory of the other. If you are going to understand the mysteries of heaven, then the Spirit of God will unveil them to you, illustrating the truth of these invisible things by reference to the natural order of things. You cannot preach this Gospel without reference to the allegorical. It was structured that way. If the purpose of creation was that the invisible God might become visible in and through what He created and put in creation, He inherently intended the allegorical to be the pathway for the understanding of God Himself. The linear process of reason will always lead to a dead end in the earth, because it was not designed to access the heavens. When we speak of the creation of man, coming up, I

will show you how the earth is analogous—[definition: ADJECTIVE **1** *Comparable in certain respects, typically in a way which makes clearer the nature of the things compared*] ⁴—to the soul of man, whereas the heavens are analogous to the spirit of man, and in one Man, heaven and earth may dwell—in this Son. The realms of God are found in the Son; heaven and earth meet in a place called, Son. That is God’s design. We will talk more about that when we come to it.

Day number 3, then, He causes the dry land to appear out of the waters, and it was so. The first thing He says about the earth is this, and we pointed it out as we came through:

Genesis 1:9-10 (NKJV) ⁹ Then God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear”; and it was so. ¹⁰ And God called the dry land Earth, and the gathering together of the waters He called Seas. And God saw that it was good. ¹¹ Then God said, “Let the earth bring forth grass, the herb that **yields seed**, and the **fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth**”; and it was so. ¹² And the earth brought forth grass, the herb that yields seed according to its kind, and the **tree that yields fruit, whose seed is in itself** according to its kind. And God saw that it was good. ¹³ So the evening and the morning were the third day.

What is in a seed? The whole tree! And more to the point, all the trees of that kind are in the seed. The forests are in the seed. It is only a matter of time. If you just had one acorn—if all the oaks of the earth had been wiped out and all that was left is one acorn—and you planted that acorn and came back thousands of years later and the earth was covered with oak trees, what would you conclude? It all came out of a single seed. In order to release the life that is within the seed, the seed has to go through a process of death and resurrection. These things you know. These things are ordinary knowledge, but our foolish hearts have been darkened and we reflect the fallenness, not the enlightenment of the Spirit of God.

That is why when the Spirit comes, He brings light. That is why there are seven lamps that are blazing before the throne of God. These seven lamps are the seven Spirits of

God. And when the Spirit of God comes into earthly venues, once again there is light. It separates the darkness from the light, and creates those who are of the day distinctly from those who would choose to remain in the night. In the Spirit of God, we have a life-giving Spirit. Though you were dead, yet shall you live. If you are living in Him, moving in Him, and having your very being in Him, though you were dead, yet shall you live. If you live in Him and remain in Him, you will never die—you will never be included in the darkness, no matter what happens to you. No matter what you have to go through, in spite of it all and even when you are in the midst of human imposed darkness, the light and glory of God will remain a candle to your spirit, and you are not in darkness. This is good news, but it goes back to the ancient things, to the foundational things.

That is why Jesus could say, “I am **the** resurrection.” We are confronted on a daily basis—every time we sit to eat—with the reality of the resurrection. Because, every piece of bread we eat, everything we do, everything we have by way of food reflects in one form or another, that which was slaughtered or which died, and is now giving life through resurrection to your mortal bodies. That is why He could say, “I am **the** resurrection.” Resurrection is inherently descriptive of the presence of God in the earth to transform that which is in darkness to that which is of the light. “*I am the resurrection and the life*” (John 11:25).

The seed principle nails it down in creation. Unless a grain of wheat falls into the ground and dies, it remains alone. But when it is resurrected, it does not come back in the form in which it was planted. It comes back in an exponentialized form. So the seed of corn that contains the cornstalk—the whole plant, when it comes back from the dead, it does not come back as a single seed, it comes back as a plant that has multiple ears of corn in it to replicate the process *ad infinitum*. [Definition of *ad infinitum*: without end or limit] **5** There are no limits to what God is or can do, and you are in this economy. The economy of the resurrection far transcends the economy of the sweat of your brow. The sweat of your brow is a linear economy, but the inheritance of the sons of God is an everlasting inheritance that does not fade away. Beloved brethren, you may be comforted with these words. That is why, as I mentioned it before, the Scriptures say, “*As long as the earth endures, **seedtime and harvest, cold and heat, summer and winter, day and night will***”

never cease" (Genesis 8:22).

In the third day, we discover the principle of the resurrection, with the intent that the invisible be made visible. The thing from which the seed came may be invisible, but when the seed fully matures, it brings forth an accurate representation of the invisible form out of which it came. Man, as the seed of God in the earth, had a spirit within him that came out of God. We are the host of the seed of God, and when we come to maturity, our destiny is to reveal the invisible God, so that if you see us, you will see the Father. That is the point of it. When the seed multiplies, five loaves and two fish will feed a multitude, because the life that is in the seed is in you. That seed planted in the soil of another's heart will replicate the glory of God in the other by causing an animation, an *anastasis*—a coming out of stasis—of that which is also in the other. This is called the gospel. Just like in the days of creation, the Word of God brought forth life, and brought shape and form out of that which did not have shape and form, so it is that the appearing of Christ in you and through you will cause resurrection life to flow from the Word that is incarnate in you, to a spirit that has already been deposited in them waiting for the sound from heaven that comes by the Word that comes through you, who is the Word incarnate. So, men will rejoice when they see the goodness of God in the face of Jesus Christ. And your life is now hidden with God *in Christ*, so when He appears, He will appear as you. The goodness of God will appear in your face, in your kindness, in your goodness because it pleased the Lord to become incarnate in creation. I hope to get to at least the point of a lay-up with the next thing.

What we saw, then, is on the first day of creation, God ordained that He would be known in creation—“*Let there be light*”—so that we would find Him out, that we would discover Him. The whole duty of man in creation—of a person in creation—is to know God as God is, to seek the Lord while He may be found, to call upon Him while He is near. In the process, the wicked man should forsake his wicked ways and the unrighteous man his unrighteous thoughts, his inaccurately aligned thoughts. Righteousness is accuracy of alignment; unrighteousness is inaccuracy of alignment. That is why we take every unrighteous thought captive and align it with the Truth. If it does not align, you discard it, so that you might walk in the light and not in the darkness, be identified as with

the day and not of the night. Nothing of the transitions of God from the heavens and the earth will ever catch you as a thief in the night.

So, in summary:

- The first day was the disclosure of God.
- The second day was the ordination of the throne of God and the One who sits upon the throne, vested with all authority to rule the heavens and the earth.
- The third day, God creates the earth and introduces the principle of the resurrection.

It was never meant for us to die. The body, of course—the grain of wheat falls into the ground and it dies—that is the outer casing, but it does not destroy the living thing within the outer casing. In fact, what death does is it breaches the outer casing, because we live in a state of death as long as we are contained by this earthly man. As long as we give into the desires of this flesh as our priorities of life, we will be dead while we are alive, because the outer casing demands satisfaction as our priority. The Word of the Lord is a sword that rends the outer in order to release the inner—to kill the outer. The Word of God destroys that which encases the sons of God and renders them slaves and not sons—slaves to the desires of the sinful nature. We all have to die to be born again. *“But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you”* (Romans 8:11), because *“The Spirit Himself bears witness with our spirit that we are sons of God.”* The life of God comes into the DNA of your spirit and gives you birth to reference God as your Father. That being so, what is the first thing you cry out? What is the first change of your mindset? God is your Father, and we are sons of God—not in Adam.

On the third day He establishes the resurrection in the form of seed. As long as the earth remains, we will be confronted with the reality of the resurrection, so that men are without excuse. As long as the earth remains, there will be seedtime and harvest. Let me say, this is not speaking of an economy. It is speaking of the replication of being. The greater economy for the sons of God is not sowing and reaping. It is an inheritance. If you are not a son, you have the economy of sowing and reaping. It is not a bad economy, but you will

undertake it by the sweat of your brow.

With five minutes remaining, I will introduce day number four. On Day #4—God introduces measurements of time. In each of the summaries:

- Day 1 - God introduces the reality of God—light vs. darkness
- Day 2 - God introduces the Throne of God
- Day 3 - God introduces the resurrection of the dead

These are things that are hidden in God, that are now being sequentially installed in creation as a type and shadow of what is in God. Ultimately, these things are sustained, not by the heavens, not by the earth, but by the reality of a living God, who is outside of heaven and of earth. Heaven and earth do contain those things that He particularly wanted to place in creation as that which serves His purpose for creation, which is that the invisible God might become visible, that the unknown God would become the known God. When we know Him as He is in Creation, there is one word that describes Him, and that word is, Father—*“the God and Father of our Lord Jesus Christ.”*

*Jesus said to her, “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending **to My Father and your Father, and to My God and your God.**’” (John 20:17)*

Let me take a swipe at Day #4, because in three minutes I cannot unpack it, but I will unpack it in the next session. Both morning and evening sessions will follow this arc, because you can easily see that I am laying out a template for the understanding of the end of the matter from the beginning. The end being, that you might come to the fullness of who you are *in Christ* and be disclosed with Him as the mature son. This is what the earth demands in our time. I have made the observation that before God created the greater light to rule the day and the lesser to rule the night, He referred to the first three days as morning and evening. There is no possibility of us understanding morning and evening as a function of the measurement of time in which the earth rotates around the sun every 24 hours. Why? There were no lights in the firmament of the heavens until the fourth day. In fact, there was not even an earth to revolve around a nonexistent sun until the third day. When God speaks of time, morning and evening, He CANNOT be speaking of a 24-hour day. Do not say to yourselves, “Ah, He is talking about billions and billions of

years.” That is silly. Why would God need billions and billions of years to do anything, when a day with Him is as a thousand years and a thousand years is as a day? If you domesticate the gospel, it is the fruitful ground of silly theologies, silliness. That is why we can no longer afford to be children.

What is God telling us about time? The measurements of time from the viewpoint of God represents a greater concept of time than humans understand with reference to a 24-hour cycle. In the Scriptures there are two references to time. One is called “*chronos*,” and the other is called “*kairos*.” I have a chronograph on my wrist—a device that keeps time. It comes from Kronos, the god of time that was a god to the Greeks—not a “god,” but their configuration with the intent to understand time. *Chronos* speaks of the existence of a thing before the revealing of the thing. So within an epoch, a thing may exist, unrevealed—*chronos*. *Kairos* is the moment when the invisible thing becomes visible—when God releases the thing from shadows and brings it into the light. That is called, the Day of the Lord. And you, with that, are sons of that Day—the day when God chooses to disclose what was hidden in Himself. God knows everything that is, from its end to its beginning. So when God brings a matter forward into time, or when God brings a matter forward out of Himself, it is the thing that has existed for long ages past, but now has suddenly appeared. For God, a morning and an evening are meant to depict and to represent the thing as it comes out of God and has being in the visible world. That is a day with God. The morning and the evening are references to when that which is in God for long ages past now becomes that which is visible. How long does that take? That is the wrong question. It does not take time as we know it. It takes the will of God. *Kairos* is the will of God made manifest.

What you will find is, sometimes God will wait until the righteous align themselves with what God is saying and produce a *kairos*. Some things God gives us to agree with God. That is why God searches the earth to find a man. He could do what He wants to do any time, but creation was designed for the appearing of God in a man. That is why it was said that no man was found to till the earth (reference Genesis 2:5), because that man is a reference to a son of God. The times and seasons that God keeps by His own authority are meant to be disclosed when the son comes of age. When it is time for the

son to arise—the *kairos* of God—God will appear, and the ancient things that were long hidden now have a place in creation out of which to appear as they were in God. It requires the agreement—many things that are locked up in heaven require the agreement—of a man in order for these things to have a vehicle for coming into the earth. A classic example is from Hebrews 10:5, “*Therefore, when He came into the world, He said: “Sacrifice and offering You did not desire, but a body You have prepared for Me.”*” He came into the world in the fullness of the *kairos* of God. The Son in heaven agreed that the times had reached their fullness, which is a reference not to the mere filling up of a cup of time, but when, in the earth, the conditions have been established as being right for the appearing of the thing to come. God does not act in the earth with disregard for the existence of humans.

The earth was designed to host the presence of God in the form of a man—a natural man and a spiritual man. As we move toward Zion—the Man perfected, the Man in whom heaven and earth meet, the mature Man—God is waiting. There was a time when the long-suffering of God waited in the days of Noah. There is no reason for love to be long-suffering if the timing of the Lord is arbitrary. There is no reason for God to wait if the timing of the Lord is arbitrary. If the timing of the Lord is a matter of chronology, then God will act, whether there is a man in the earth to host that presence or not. And if He did, He would condemn the world by His coming. He did not come to condemn the world, but that the world, through Him, might be saved. It therefore requires a man to carry the timing of God in the *kairos* of God. That is why we should make every effort to prepare ourselves as the corporate Man, whose purpose and destiny in the earth is to host the presence of God, that we present our bodies a living sacrifice. Grace and peace be with you.

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