

EXPRESSIONS 2017 | session 4

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We want to continue. Obviously, I am laying out a very wide arc that begins with matters relating to the scriptural references regarding the creation of the world itself. And laced all throughout our sayings is the acknowledgment that there is an intentional design being unfolded, being revealed. For so long our view of the Scriptures have really not transcended the things we learned in Sunday school.

Let me show you something, if I may, from Paul's first letter to the Corinthians, chapter two. It is a rather remarkable acknowledgement by Paul. He is speaking to the Corinthians and he says:

1 Corinthians 2:1-16 (NKJV) ¹ And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. ² For I determined not to know anything among you except Jesus Christ and Him crucified. ³ I was with you in weakness, in fear, and in much trembling. ⁴ And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, ⁵ that your faith should not be in the wisdom of men but in the power of God.

⁶ However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. ⁷ But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, ⁸ which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.

⁹ But as it is written:

"Eye has not seen, nor ear heard,

Nor have entered into the heart of man

The things which God has prepared for those who love Him.”

¹⁰ *But God has revealed them to us through His Spirit. [Do you remember this? The Spirit of God was hovering over the waters, in the deep, before the creation.] For the Spirit searches all things, yes, the **deep things of God.*** ¹¹ *For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.* ¹² *Now we have received, not the spirit of the world [That would be as it relates to the soul, whose competence and functionality is to engage the present world. We did not receive that spirit.] but the Spirit who is from God, [What is the point? The point is that the same Spirit that searched out the mind of God in the deep, now in creation, is in you to connect you to the original intent of the mind of God.] that we might know the things that have been freely given to us by God.*

¹³ *These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.* ¹⁴ *But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.* ¹⁵ *But he who is spiritual judges all things, yet he himself is rightly judged by no one. [Why? Because he is under a different standard.]* ¹⁶ *For “who has known the mind of the Lord that he may instruct Him?” But we have the mind of Christ.*

You are assembled to the Corpus Christi, who is a spiritual Man, in that you become a partaker of the divine nature by being introduced to the original intents of God, because you are being connected to the mind of God. Let's read a little bit more from the next chapter. I want to show you something else from chapter three.

1 Corinthians 3:1-3 (NKJV) ¹ *And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. [Now, notice the juxtaposition between the message of wisdom among the mature and the carnal mind that is still definitive of how the immature sees God, sees the things of God.]* ² *I fed you with*

milk and not with solid food; for until now you were not able to receive it, and even now you are still not able;³ for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?

As compared to what? As compared to the sons of God. The purpose of a son is to accurately represent his Father. As referenced in Hebrews 1:3, the Son is the radiance of His Father's glory; the Son is the exact representation of His Father's being. The sound in the earth today is this gospel that is intending to draw us up to maturity. As we leave the incidences of childhood to become mature, the food that sustains our growth is the Spirit of revelation and wisdom. It comes because our minds have been assembled to the mind of Christ by the same Spirit that hovered over the waters in the deep, to reveal the deep things of God to you—not so that you can become puffed up, but rather you could understand your identity, your purpose; you could understand the economy that supports you; you could understand why you are in the world—what for; you could self-correct when you drift off the course. And, when your enemy comes, he will find nothing in you. In that configuration you are the light of the world. You are the appearing of the glory of God. In that configuration you are the sons of the day, and not of the night. You do not walk in darkness.

God left the darkness, even as He gave light, so that we might have the choice of walking in darkness or walking in light. But if you walk in the light as He is in the light—because that is where He is—He is revealed. In creation He is revealed in light. If you walk in the light as He is in the light, there are several noticeable results. One of those results is that you will have fellowship with one another. You will acknowledge the appearing of Christ, as He is, among all those who appear with Him. And your *kind* in the earth will not be determined by the human race; your kind in the earth will be a holy race. The power of this in the earth will be extraordinary.

Mankind is now caught in that vicious cycle of survival, which increasingly is becoming characterized by violence and by segregations—new forms of segregations. It is not like the old days when force could suppress a people. There is a generation in the earth today that is not afraid of force and has no regard for authority. Their view is, "This is the

jungle. We will eat or be eaten.” They do not have any idea about compromise. They say the most aggressive, crude, vulgar, wicked things. If you ever drifted into the world of social media to hear the comments people are making about anything and everything, about any person and every person, you realize that we now live among a wicked and perverse generation. These things were said in the Bible, and we sort of went to church on Sundays, talked about the Bible, and then sort of put the veil back on and went about in the midst of the week. But now, that darkness has encroached upon even the inner sanctums of our refuges. As the church we have run and backed up as far as we can go. Now it is time to engage the culture. But we cannot engage the culture as if we are part of them, because if the light has no light in it—if the light is darkness—then everyone is blind. So, this is the hour for the rising of the mature sons of God, leading the House of God out of this darkness and becoming light in the world.

Let me read you something from the second book of Corinthians while we are simply setting up the standards of the morning. In 2 Corinthians, chapter 4, the following is said. After a session like the two sessions yesterday morning and then last night, when you see these things in the Bible, you have to do a double-take—like, “When was that put in there? How is it that I never saw that before?” Listen to this.

2 Corinthians 4:1-4 (NKJV) ¹ *Therefore, since we have this ministry, as we have received mercy, we do not lose heart.* ² *But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.* ³ *But even if our gospel is veiled, it is veiled to those who are perishing,* ⁴ *whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.*

Look at the language. Look at the beauty, the precision of the language. The gospel is “*the gospel of the glory of Christ, who is the image of God,*” and you have been assembled to Christ. You are meant to be what God intended when He said, “*Let Us make man in Our image, according to Our likeness*”—Christ. When God said that—“*Let*

Us make man in Our image, according to Our likeness”—He was looking at the end from the beginning. He was not looking at Adam. Adam was a seed. He saw the end of the matter from the beginning, and He saw Christ. Here is the Scripture that tells us that. Ephesians 1 tells us that we were predestined to be conformed to the image of Christ, to the praise of the glory of His grace. Let's continue with our reading.

2 Corinthians 4:5 (NKJV) *For we do not preach ourselves, but **Christ Jesus** the Lord, and ourselves your bondservants for Jesus' sake.*

Let me add a parenthesis here. You will often see the terms, “Jesus Christ” and “Christ Jesus.” If the Scriptures meant to say “Jesus Christ” twice, it would say “Jesus Christ” twice—not Jesus Christ *and* Christ Jesus. God makes no mistakes. Everything is significant. “Jesus Christ” is a reference to the Christ contained in the man, Jesus. “Christ Jesus” is a reference to the spiritual Man, who is now preeminent. In the life of Jesus, until his crucifixion and resurrection, He is primarily referred to as, Jesus Christ. But, when the seed falls into the ground, dies, and releases the DNA that is in the seed, when it comes back up, what you are beholding is the likeness of the tree from which the seed came. So, in Christ Jesus you are witnessing the expression of the image of God. It is not just “Jesus Christ” or “Christ Jesus,” pick what you want; it is a term of art.

When you hear of Christ Jesus, He is wanting us to connect to the divine nature of God, which was put in our spirits when God gave us a spirit out of His own person. But until you are born again, the requisite connection does not exist for you to become a participant in the nature of Christ. When you are born again, you come out of stasis—you come out of death. *“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). When you rise out of that state of stasis to have this newness of life, the evidence that you are born of a different family is the first cry you utter, which is the cry of recognition of your parentage, namely, “Abba Father” or “Father, Father.” *“The Spirit Himself testifies with our spirit that we are sons of God, and if son, heirs also, heirs of God and fellow heirs with Christ...”* (Romans 8:16-17). Heirs means we have access into the grace of divine economies to sustain our sonship in the earth.

This is part of the message among the mature.

Let's go back to the reading from 2 Corinthians, chapter 4, and finish it.

2 Corinthians 4:6 (NKJV) ⁶ *For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.*

Now, this is one of those sparkingly beautiful Scriptures—“*For it is the God who **commanded light to shine** out of darkness...*” Where did you read that? “*Let there be light,*” in Genesis. He connects the reality of Christ to the story of creation in Genesis, and all of a sudden, *in Christ*, the allegorical becomes the tangible. This is the dyad of Scripture. It operates on a natural level, and it also operates more profoundly on a spiritual level. Anyone who approaches the Scriptures through a linear process—the process of reason—will be excluded from what God is actually saying. But note that what He is saying is the wisdom that is among the mature.

2 Corinthians 4:7-15 (NKJV) ⁷ *But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us.* ⁸ *We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair;* ⁹ *persecuted, but not forsaken; struck down, but not destroyed—*¹⁰ *always carrying about in the body the dying of the Lord Jesus, that **the life of Jesus also may be manifested in our body.** [That is exact representation. That is the mature son.]* ¹¹ *For we who live are always delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh.* ¹² *So then death is working in us, but life in you.*

¹³ *And since we have the same spirit of faith, according to what is written, “I believed and therefore I spoke,” we also believe and therefore speak,* ¹⁴ *knowing that He who raised up the Lord Jesus will also raise us up with Jesus, and will present us with you.* ¹⁵ *For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God. Amen.”*

And he goes on. It is advisable that you finish the reading, but on your own.

I wanted to get back into the frame. We were deconstructing the creation in the first four days of creation, yesterday morning and continuing into last night. But I wanted you to see that this is not some notion that we have adopted or concocted to try to come up with something new to say. No. This is the ancient gospel. Isn't it tragic that almost any way you turn today, if you hear preachers preaching, the message is about self-promotion—motivating the soul in its condition of anemia to try to get beyond the limitations that oppress people? And you realize, brethren, this is another gospel. But it is the popular one. It is far from the truth, and it is far also from being able to create the result that aligns us in the earth with the original intent.

I am not here to get you to join anything. I am not here to get your money. I am here because I was destined by God for this work in the world. As long as I draw breath upon this earth, no one has to motivate me to get up and to go, because I am connected to the divine grace of God, as a son. What I am saying is, be such as I am—Paul said something like that, "*Imitate me, just as I also imitate Christ*" (1 Corinthians 11:1). I perform for the pleasure of the Lord, whether men approve or not. In this brief journey of my life through this dimension of time and space, I am one of the fortunate and blessed ones who has been able to discover, by God's immeasurable help, the purpose of life and being. Like so many of you, I could have been anything I wanted to be, and there were lots of things I thought of being. But I am too far into this; I am too far gone. I cannot turn back. But you know the good news is, if I could, I wouldn't. I am saying these things, not to ingratiate myself to you, but we do not know leaders, for the most part, especially grey haired men, whose life and their gospel match—who are the gospel they preach.

When I show you kindness and consideration, it is not because I have something I am trying to persuade you on. It is because I am kind and considerate. Do you know why? Because I am like my Father who is in heaven. If He walked among you today, as Himself, you would experience His love in terms of His kindness and His compassion. You would experience His mercy. You would experience His goodness. We are imitators of Christ, who is the expression of the image of the invisible God. And in that capacity,

my beloved brethren, we are the light of the world. We should not be trying to save our bodies. That is not a task that is attainable, because it was appointed unto men once to die. But we should, in our bodies, express the image and likeness of God. In that capacity we have purpose in this world. In that capacity we are tapped into the economy of the heavens. God created the heavens and earth to support the existence on the earth of such a type of people.

I do not often get this personal, but I realize that I am handling eternal things, and there is the possibility that you might view me as an enigma—just some unusual character who speaks in a high-sounding language. No. I am trying to make it as simple as I can. But there is a settling reality underneath all of this. When God opens the Scriptures to us in these ways, you first see the revelation because your spirit is connected to God. Then, you actually see it in the Scriptures. That is what we did at the start this morning—to reframe everything that was said in the first three lectures, here at the beginning of the fourth, in plain terms in the Scriptures. The fact that these things would even sound strange to our ears tells us how far from the accuracy of Truth we have come to be, because we have been diverted by a gospel that appeals to the pleasures of our flesh, without having any ability to connect us to the mind of God. In that capacity, we are perishing. We, who should be the light of the world, are perishing along with the age. But it only takes—do you remember the old song, “It only takes a spark to keep a fire going”? That is like “kumbaya” (chuckling). But it is true. It only takes a little bit of light to illuminate gross darkness. And I am encouraging you to be such as I am, except for this raspy voice.

We are that House of God. And we do not have the option of selecting our own will. We must be conformed to the likeness of Christ. In the aggregate, that conformation will cause us to be revealed as one—one Body, one Spirit, one Lord, one faith, one baptism, one God and Father of us all, who is in all and through all. This is the grace we have received.

I have often felt that the Cape has been a place in my journeys in Africa, and particularly in South Africa, where I have always felt a certain liberty—in the Cape, in Cape Town—to

say these things. So, perhaps God has chosen to begin at the ends of the earth to restore the ancient treasures that will enrich and ennoble the people of God in the earth. May it be so. Amen.

Now, let us move on a bit. I want to pick back up for just a little bit, something about the fourth day. In the fourth day, time was established. Now, there is a correlation between human time and divine time. Of course, God put in the heavens the sun, the moon, and the stars to perform distinct functions, and they perform functions vis-à-vis the heavens and the earth. In the earth, twenty-four is twelve times two ($24 = 12 \times 2$). You clearly understand that God put these bodies in the firmament to serve both natural functions and supernatural functions, because the placement of the sun, the moon, and the stars is for signs. You begin to notice, then, that the placement in the firmament is intentional. One is to give the sense of timing for the earth, and the other is to mark out a different sense of timing, when things are meant to come from the heavens into the earth. A sign is when something is passing through the heavens to come into the earth—originating in heaven, but with a destination called earth. Now, that is not accidental. That is intentional, because the realms of heaven and earth interrelate.

God puts things in the heavens knowing and intending that they would come out of the heavens, even the highest of the heavens, and come into the earth. When they do, because they represent the higher order, they will radically and permanently alter the environments of earth. One such thing, perhaps the greatest of these signs, was when a star appeared in the heavens in a configuration of the constellation, Virgo. A star known as The Desire of the Ages appeared in the upper Euphrates Valley to observers of the heavens. It seemed this star moved, and they followed it, because they were astronomers, ancient astronomers, peering in the heavens and they caught the vision of this sign. This sounds weird and spooky to Pentecostals because we long ago stopped believing in portions of the Bible. I am telling you something you know. It was one of the greatest signs that appeared in the heavens: a star called The Desire of the Ages appeared in the constellation Virgo. And men, before the time of fallenness measured by the present epoch, understood the significance of this. They tracked the arc of this star through the heavens, and it led them to a town in Israel called Bethlehem. Now, this was

not just a theoretical, astronomical phenomenon. They came prepared, because when they saw The Desire of the Ages appear in the Virgin, they knew that the living God had come to the earth.

Do you know why? They said it with their own voices, “We have seen His star in the East, and we have come... to bring Him gifts.” No. You know that is not what it said. But we focus on it as if that is what they meant—“We have seen His star in the East, and we have come to bring Him gifts.” We focus on the gold, the frankincense, and the myrrh. No. What did they say? “We have seen this star in the East, and we have come to *worship* Him.” They knew it was the appearing of the living God, and they brought with them the best of what they had. For when the living God appears, we bring ourselves as a sacrifice, and we give gifts of appreciation.

So, they were set in the heavens for signs. I just reminded you of one of the greatest signs that we have experienced in the annals of human history. This happened on the fourth day. It tells us that in heaven itself, a different transaction had occurred. It was the One who was seated on the throne, *that* Son who was the Word, who existed as the water, who was enthroned in the heavens with all authority in both realms, because He had come out of God and had created the realms. They were created by Him and they were created for Him, so they would be automatically subject to Him. He had all authority in the realms. So, in the fullness of divine time, He said, “Prepare me a Body, because You do not have pleasure in sacrifices and offerings...”—a reference to the law (Reference Hebrews 10:5-8). So, the announcement of that Body having come out of the virgin in the earth, but carrying the Spirit that came from God, and the union of the two in the form of a Child in Bethlehem was announced by the heavens. And God intended it to be so.

Now, what is the purpose of this? It is to show us that the greater authority resides in the heavens, and that our choreography for life, for the movements of our lives, should be according to the realities of heaven that are coming into the earth. So we should keenly attune our spiritual senses to the timings of the Lord. This principle works every day all over the world. It is, for example, the gravitational pull of the earth and the moon upon the tides of the ocean, creating high tides and low tides. What are we saying? We are

saying that with a certain regularity, the sun in the firmament, which is a type and shadow of the Son of righteousness, exerts authority over what God is saying in the earth—over the waters in the earth. Every day it happens. There is high tide and low tide. The waters below the firmament are a type and shadow in the natural. You see, the things in the natural that we take as reality, they are really allegories. Yes, there is a reality that is tangible that affects us. If you are a fisherman, you want to know about tides. If you are a mariner, you want to know about the tides. And that is a certain reality, but that is not the highest reality; that is not what you should see. If you do not retain God in your knowledge, you will be as blind as one who walks in darkness. But if you retain God in your knowledge, the whole creation has been established to remind you of God, and you, as a son of God, may enter any of the economies of creation and it will work for you. These are the secrets of God.

An eclipse will usually tell us that there is a seasonal change with governments and men. We recently had an eclipse in the United States, following an arc that led across twelve states, and the path of the eclipse affected twelve million people. Now, you would have to be deaf, dumb, and blind not to see that as a sign to America. God speaks to us in types, shadows, in numbers, in allegories, in dreams, and visions. All these things are real, but they make no sense to the rational mind.

Now, I will remind you I have a doctorate degree in what would be applied reason. So, I am certifiably a reasonable man (chuckling). I had a faculty that said, “You are a reasonable man. Here is the proof; here is the certificate.” But I had to unlearn the wisdom of the world in order to move in the economies of God. And now when I speak to even former colleagues, they marvel that I am not so earthbound; and what I say, for the most part, reflects an insight that escapes people routinely.

Regarding the cycle of 24 hours, you observe that in heaven also there are 24 elders. Twelve (12) is the number of government. Twenty-four (24) speaks of twelve times two (12 x 2) which means a reference to government in both realms—the harmony and synergy of that which is true on the earth, as it is in heaven. So the twelve and the twelve speak of the government of light and the government over darkness, and the reality that God rules

over all the realms all of the time.

Now, there is an ability to access the realms. God has given us the ability to access the realms. In other words, if you live on the earth, you are able to access the heavens while you are on the earth. This picture was first presented in the form of the Jacob's ladder in Bethel—"beth" being, house; and "El"-*"Elohim"* being, God. So, the place on the plains where Jacob rested in his flight from the wrath of his brother—while he was going back to his mother's house, not his father's house—in that place and time, God gave him a vision. In the vision he saw a stairway or a ladder, as it is sometimes translated, from earth to heaven. And even that ancient, even that person of antiquity, without the evidence of the indwelling Holy Spirit, without the knowledge of God that was revealed in the face of Jesus Christ, in the morning when he woke up, anointed a rock on that place, because He said, "In this place the House of God exists." In the crudest of symbolic references, he acknowledged that the House of God was the access point between heaven and earth. He was speaking prophetically, because, Jesus, when He came, confirmed the vision and expanded the understanding. You remember the story with Nathaniel recorded early in the book of Mark, where He told Nathaniel that He saw him under a fig tree. Nathaniel said, "No way, dude." (chuckling) "You were not anywhere around." After Nathaniel said, "You are the Son of God," Jesus told him, "Because you believe you will see heaven open and the *angelos* (angels) ascending and descending upon the Son of man." Because, the House was not a two-story structure that was connected by a ladder from the ground story to the top floor. If we see it that way, we have domesticated the gospel.

The House of God is functionally operative in both realms—in the realms of heaven and earth—and it is accessible through the Body of Christ. He is Jacob's ladder. He is the connection between heaven and earth. So you, who are *in Christ*, have been automatically connected to the realms of the heavens and the earth by being connected to the mind of Christ. Therefore, you should anticipate the revealing of mysteries, the only impediment to which process is the level of your maturity. Because when you are a child, you speak as a child, you understand as a child, and you act as a child. But when you should be a man, meaning a mature son, the evidence of that is whether or not you have put away childish things.

When Paul came to the Corinthians, that is what he was saying to them—"I could not speak to you as mature, because the evidence that you are still in your infancy is that you are still on milk. Are you not carnal? Are you not immature?" In other words, the carnal mind cannot access the secrets of God because it is limited by the lack of faith. The carnal mind is actually limited by two things: the lack of faith, and the lack of fellowship with the One who connects us to God, who is Himself, God. So, the immature is concerned and obsessed primarily with their needs. The immature always asks God, "Why me? Why are these things happening to me?", because the circumstances have disrupted his supply chain. What he wants is a reconnection, so he can continue on one day like another.

God sends us these times of visitation to allow us the opportunity to implement the things He has already shown us. Have you noticed that there is an absolute correlation between the thing God has revealed to you that is preeminent in your heart at the moment in time, and the struggles and the trials you are going through at the same time? It is a divine choreography. It is designed to require you to implement the things God has shown you, in the circumstance. It is! There is a one-to-one correlation between the things God is showing you at the time, and the struggles and trials that you are going through, because He means for it to transition from revelation to incarnation—from the thing revealed, to the thing that becomes. Now, if you understand these secrets of God, you begin to see God, not as your enemy, but as a Father whose hand of discipline guides you every step of the way. At some point it should occur to our spirits and to our souls that these are the dealings of a righteous and faithful Father, so that when you are in the midst of the fire, you anticipate the appearing of the Lord Himself among you. And it is His appearing in glory—the glory of the brightness of His appearing is fiery—and it is the appearing of His glory that clothes you with a more complete identity.

Now listen, I have been young, and I started this journey when I was young. I actively started this journey when I was fifteen years old. I was preaching when I was fifteen; of course, I sounded like a child, I understood as a child, and I acted as a child. But now I am old, or older anyway. You see, I have to be careful of what I say because anyone who is of my vintage takes an offense when I say I am old. So for the sake of my beloved

brethren, now that I am older, I can tell you... In fact, I am 66, so I have been at this for 51 years. Maybe I should get credit for time served (chuckling). It is impossible—I repeat—it is impossible for you to be made ashamed if you walk with God. It is impossible. It is an impossibility, in spite of the fact that you think you will die any moment, in spite of the fact that you think you will be crushed at any instant. And you make the case to God that Him keeping you in that condition will be an embarrassment to Him—“Think of what they will say about You if I can’t pay my bills.” No. It does not work like that. It is impossible for anyone who puts his confidence in the Lord to be made ashamed for having done so. At the time, the trial will be fiery. And many were the occasions on which I looked longingly over my shoulder, thinking about a different way. But at the end, when it came down to it, there was no other decision I could make.

This process is designed to cause you to become steadfast, unmovable, to keep on. The amazing thing is that you will reach a place in your journey—for those of you who are younger and coming to it—where one day it all becomes very clear to you: you understand, and you do not try anymore to save your life. Then you become very dangerous to your enemy, because you can be counted on to say anything that God is saying, to do anything that God is doing. In your old age, you get to be reckless in that regard, because you will find yourself saying things like, “Well, they can only kill me.” (chuckling) “What is the worst they can do? They can only kill me.” Whereas in the days of your youth, “What are You trying to do? Are You trying to kill me?” There is a shift. When you are young, you go where you want to go. When you are old, you go where you don’t want to be led.

I wanted to show you those pieces about how the earth is governed from the heavens—even in natural things like the tides, like signs in the heavens—and when things pass from heaven into the earth, that represents a different aspect of the timing of God. That is like when things came out of God and vested in creation. So, it is imperative that in the spirit you discern the times, because a different economy attends each different time.

The Bible tells us in 1 Corinthians, chapter 12, that there were gifts of the Spirit. Now, some groups emphasize certain particular gifts—meaning, some groups emphasized

the gifts of tongues. Tongues is an absolutely legitimate expression of a gift of the Holy Spirit. I pray in tongues, and I worship God—when words fail me, my spirit prays. So, let's not fail to understand that these things were not passing away gifts. They are still vibrant, functional; anything the Holy Spirit gives you has value beyond what you can appreciate. Others appreciated the gifts of healings (1 Corinthians 12), because that had both spiritual and pecuniary opportunities with it. You could feel empowered, and you could make money while you are doing it. You see, you can say things in ways that obscure if you want to: spiritual and pecuniary. (chuckling). That means that you could look good and make money while you are doing it, which has a certain appeal to the soul. But there are other things that have been hidden.

Today, one of the great gifts that is coming forth is the gift called, the **gift of discernment**. It includes the discerning of spirits, but it also is inclusive of discerning the times. Gifts rise in importance, depending on what God is doing at the time. Back in the early 1900's, God wanted to reacquaint a Church that had become purely linear in its thinking with the power and presence of the Holy Spirit and the asymmetrical nature of the activities of the Spirit within our lives, so the gift of speaking in tongues was emphasized, which would make sane people look foolish. You know, your uncle who was the professor who would get off by himself and start babbling in this language, and he was otherwise sane and on the level, except when he got into his "tongues bit." There was a time when God emphasized the gift of tongues in order to reintroduce the asymmetrical nature of the Holy Spirit. He is like the wind. He does whatever He wants to. He blows wherever He wants to, and you can only submit to Him, you cannot control Him. In the 50's there were great times of healings and other miracles. The intent of God in those times was to let the people of God know that there is power to alter the human physical condition. All these gifts were related, primarily, to a transition from infancy to young life. And now, the gifts that are coming to the fore are intended to bring us to maturity.

Speaking in tongues does not bring us to maturity. Speaking in tongues is the acknowledgement of the asymmetrical nature of the Holy Spirit. Asymmetry simply means non-predictable. Today, they speak often of warfare that is asymmetrical, which is

having a roadside explosive device blow up in the middle of a city, as opposed to armies marching across the lands and confronting each other across broad fronts. Asymmetry is unpredictable. Some of the gifts were related to bringing us to the unpredictable, and therefore sovereign nature of God, as manifested through the Holy Spirit. Those gifts are still valid. Anything that comes from God into the earth keeps on coming and continues to be important. But, like the director of a symphony, He may call up an instrument by pointing to the section in the orchestra where that instrument is located, and He will call up that instrument so that we have a growing full sound of the orchestration, so in the end of the matter, we can hear what was intended by the composer to be transmitted through this musical form. So it is with God.

In the times now in which we are, we are moving into maturity, and maturity comes with the requirements of rule. You are needing to learn how to rule. As you step out of ruling by your flesh—ruling by coercion, by manipulation, by controlling others—you discover that one of the necessary requirements of rule is to be firmly connected to the mind of God, to know what He is saying and also to have clarity as to where are the mental states of the people to whom you are speaking. From God you receive the gifts, such as the gifts of wisdom, knowledge, understanding, and counsel, and they operate to feed the human being, like one feeds bread from heaven, through the grace of the discerning of spirits. So, you know what you can say, you know when you can say it, and you know to whom you may say it. In your own soul, you need to be able to discern what spirits have influences upon the emotions that are in your soul. Now, that is a portion I want to settle on along this arc. When we come to talk about the construction of man as spirit, soul, and body, I want to talk about how we are to be delivered from the evil one with respect to his control over the emotions of our soul. That is about the time when I get completely off the high arc of creation and get down into the grass and the herb yielding seed, get completely into the weeds to show you how this thing works on all the levels.

I will leave at this juncture, then, the fourth day. In summary, the creations of the fourth day were meant to acquaint us with the dual time zones—if you like, the timing of the eternal and the timing of the natural—and how the stars in the heavens were put to

indicate when things were transitioning from the heavens into the earth, so that we would see these signs and incline our understanding differently as it regards hearing the mind of God. Among human beings in general, there should arise a heightened awareness that things are moving from the heavens into the earth. Now, for you who are believers, that is the secondary sign that is corroborating evidence. For you, the primary sign comes to you by the Spirit of wisdom, knowledge, understanding, and counsel. In short, it comes to you by the Holy Spirit. But, even the world should be acquainted with the knowledge of God through the indications of the heavens.

At this juncture, you must see that nothing is an accidental reference to the days of creation. All these things were done—heaven and earth were created—before God would create man. Although man is the last of creation, ultimately, God Himself would come and be visible as a Man. But, He will touch us and our world as *Jesus Christ*, the Seed of God, to transform the earth by His death and resurrection into *Christ Jesus*, and therefore make an available vehicle for all who wish to be reconciled to God *in Christ* to become partakers of this spiritual Man, and by extension, to become part of the family of God in the earth. This is why God created the heavens and the earth. The family of God has as its ultimate destiny to put on display in the earth all of the facets of God that God meant to reveal of Himself, to which end He created the heavens and the earth. Amen.

We have been talking about the earth as it relates to the heavens, but when we come back we will talk about the heavens as they relate to the earth.