

Sam Soleyn
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Every nation carries a unique deposit of grace in the nation. And one of the glories of the House of God is that in the last days, the Holy Nation is being configured out of the nations—just like the four creatures said, and the twenty-four elders said, “*You purchased **us** for God from every tribe, tongue, language, and **nation**; and You formed us into a royal priesthood and a **Holy Nation**.*” Every nation has a deposit of characteristics of God among them. And the un-anointed expression of those characteristics, as in the case of the Irish, is a spirit of impudence; properly reformed, it is actually a prophetic spirit. The Irish are the most casually prophetic people that there are on the planet. And I look forward to, with great anticipation, when they come in as a people. When that contingent of the Kingdom comes in from among the Irish, I look forward to the swelling tide of the prophetic arising in the House of God. Because you see, you do not just carry a gift, you also have a personality that supports the gift, and the national personality of the Irish is a prophetic personality. You have to be willing to question things. You have to be willing to talk a bit of treason.

First, let me just make some preliminary remarks that I think set the stage or establish the tone of this process. The first thing that we must know is that the earth is an allegory of the heavens. So, God uses symbolic language to speak of things that are true in heaven. The language of prophecy is that symbolic language, and it is loaded with terms of art—meaning a thing that means something else—like a key in a lock, a word that opens the door to a vast understanding. For example, numbers—God speaks to us through numbers. Mathematics are a way of capturing very difficult, fluid ideas and forming them into concrete and workable patterns. So, God speaks to us in symbols. He speaks to us in numbers. He speaks to us in colors. He speaks to us in signs. That is the language of God. Now, why is that so? Because the earth is limited—the earth is the most limited of the realms—and there are things vastly beyond the scope of what the earth could contain. So, the language that conveys those concepts are symbolic, because there is so much greater meaning in the symbols than there is in the concrete. The concrete could only mean, this, but the symbolic will

expand as your capacity to grasp the truth grows, which means that you start out in infancy, but you matriculate to maturity.

Paul would put it this way, “*When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I become a man, I put away childish things*” (1 Corinthians 13:11). So, God understands, because He is our Maker, what we can understand, and when. When He speaks in the language of symbols to us, the symbol contains the whole meaning, but your ability to arrest a portion of the meaning is limited by your maturity. So, God does not have to keep changing the language for us. As He changes you, the language is still the same, but your capacity to understand increases. And so these things are meant to be interpreted, and one understanding may serve you well at one time, but in another time, that understanding is as ill-fitting as the clothes of a child fit upon a man. Do you see? When those things clothe a child as a child, everything is right in the world; but as the child becomes a man, the necessary expansion of the truth that goes with that process may be accommodated without the necessity of changing the language.

So, the Scriptures are written as they are written. And you will find that at one epoch in your life, you had a certain understanding of those verses, but now you almost cringe that you once thought of those things, this way. So, there is an ever-expanding understanding. But again, you must know that an increasing, expanding understanding ought not to bring chaos, because a subsequent understanding of a previously acquainted concept, whereas it does not do away with your earlier understanding, it reinterprets it to a much higher level. And so the meaning that was hidden in it becomes more complete, and therefore is more useful to you. That is the language of God. I have not just told you *what* the language is, but I have told you, *why*. It is to your benefit that God speaks to you this way. His alternative would be to tell you what He has to say to you, in all of the particularities of it, whether or not you can contain it. Anything you cannot contain, is lost to you. If I keep pouring water in this glass after it is full, every drop I pour beyond its capacity, is a waste.

But the other thing about God speaking everything to you, whether or not you can bear it or understand it, is once He speaks it to you, it can and it does become the form of your judgment, because you cannot say you did not know, because He said it. So, in His great mercy, love is patient. Part of the patience of God's love is that He contemplates your condition when He speaks to you. And He does not just contemplate your condition, He contemplates the general condition in which you yourself are placed. So, if in South Africa at a certain point in time, the nation is not able to contain a particular Word, He will not give it to you, and He will not give it to the nation, either. Whether it is South Africa, the United States, or wherever, the truth is still the same. What we must see about God is, although He is this vast and awesome God, yet His administrations come from a love of us that restrains Him while He brings us into maturity, where we can actually receive what He has for us. So, the language of God is symbolic—employing stories, parables, numbers, symbols, signs, and so on, for that reason.

As we come to talk about these four creatures, it is useful to know that the number four is one such symbol. Let me just use the number seven for a moment, because we are more familiar with that, and we are more inclined to believe that God speaks in numbers when we talk about the number, seven. The number, seven, is the word, *sheba*, and it means: complete; finished; as in, nothing left undone. It is the root word for the word, *shabath*, and the word, *shabath*, means: rest—from which we get the word, Sabbath. So *shabath* is derived from *sheba*, because when the matter is complete, there is nothing left to do, so you may rest—you rest in the finished thing. That is why it says on the sixth day God created man, and after God finished the work that He was doing, God entered into His rest, as the Sabbath. Now, we could either see the symbolic nature of the thing and have access to the greater understanding, or we could limit ourselves to the domestic understanding, and we are under the Law.

There are two meanings to everything: One is the legal meaning of it, and the other is the Spirit's meaning of it. If you settle for the plain and simplistic, domesticated version of the thing, you will find yourself *without* the revelation of the Spirit, and you will relate

to God on the basis of the legal code. But, as in the case of Shabbat, you see multiples of the thing. One comes in the admonition, “*Since there remains, then, a Sabbath-rest for the people of God, we should fear lest we fail to enter His rest, and fall by their example of disobedience,*” which was a reference to how Israel kept the Sabbath, but did not enter into His rest. I promise you, after that first man was stoned in the wilderness for picking up sticks on the Sabbath, nobody violated the Sabbath. For forty years they stayed indoors on the Sabbath, after that first fellow went out to pick up sticks on the Sabbath and was stoned to death. Yet, after forty years God said, “*They failed to enter my rest*” (Hebrews 4:5). “*For if Joshua had given them rest, there he would not afterward spoken of another day.*” And then he said, “*Today, if you will hear His voice, do not harden your hearts, as they did in the time of the rebellion*” (Hebrews 4:7-8).

Now, the *Today* of God is when the eternal and the natural meet on a pavement of sapphire. That is when heaven and earth converge, and you are invited to “*Come up here and sit,*” to inhabit the result of what comes when heaven and earth meet. Because all the things God put in heaven, He put there, not so that they would remain in heaven. Those were the most complete expressions of the thing, and God means to bring them into the earth in the fullness of time. When God brings them into the earth, they are supposed to be the thing that was in heaven, as complete in the earth as it was complete in heaven. But you may say, “Well, I do not understand that, because you said that the earth is more limited—the earth is an allegory, it is a type, it is a shadow of the heavenlies. So, if it is *that*, how could the reality of heaven come into the earth as it is in heaven?” It is not that it comes into the earth in a dumbed-down form, a watered-down form, or an allegorical form; it comes into the earth as it is in heaven. So, where does it come in the earth, when it comes to the earth? The last bit of earth that God formed—it says, “*For God **formed** man from the dust of the ground...*” (Genesis 2:7), and “*The earth was without **form** and void...*” (Genesis 1:2). So, before God formed the last piece of earth, for four days He was arranging the order of the earth, according to what He foreknew. The first two days that is not the activity, but beginning on the third day, He begins to form the actual earth. On the sixth day the last piece of the earth to

be formed, after which God would rest, was man. Man is the last formation of the earth that God undertakes, and He forms him in a very different way. He forms the body, the container of the being of man, but what He puts into the container is an eternal spirit. And by doing that, God put the realms of heaven and earth in one man—God put the realms of heaven and earth in *that* being. So the Kingdom may come, in *that* being. So that the will of God may be done in the earth as it is in heaven, in the fullness of it, in *that* being. That is what is true. The body without the spirit is dead. So, what is man? Man is body and spirit. It is the spirit within man that gives him being, that gives him the ability to function in the creation.

Now, we know *that* being has two distinctive aspects to it—his internal being has two distinctive aspects to it: One aspect that is capable of engaging the heavens [spirit], and the other aspect that is capable of translating the wisdom of the heavens into actions and activities on the earth [soul]. So, the divine order within man is that his spirit, which engages the heavens, rules over his soul, which engages the earth. If the spirit of man rules over the soul of man, then the engagement of the soul of the earth will reflect the mandates of heaven, and he will be the son of God in the earth. If, on the other hand, he rejects the governance of his spirit... Sonship with God is established Spirit to spirit. I am still talking about the four creatures. I am laying the foundation for talking about the Corporate Man, because that is what the four creatures are. God always meant for the presence of God to be carried on the shoulders of four priests—the Ark of the Covenant to be carried on the shoulders of four priests. The Divine Presence was always meant to be carried in the earth in a Corporate Man, four creatures.

So, I am just laying out for you the polity associated with the Corporate Man by dealing with the individual man. The construction of the individual man is that he is perfectly capable of representing the heavens, in the way the heavens are configured to express the glory of God. That reality exists in the individual man in the form of a spirit. And when the spirit is reanimated, that occurs by the Holy Spirit himself coming and reviving—putting back into the place of being, putting back the being of man—the spirit of man ruling over his soul. Because when Adam rejected his Father and became an

orphan, the eyes of his soul were opened, which means that his vision of reality was dominated by the impulses of his soul. Oddly enough, he was blind. The thing he thought to be sight, in fact, was darkness—blindness. Because the way that God constructed man to function in creation, the default setting—if you will let me use that computer term in this matrix—the default setting of man, the way God created man to be and to function, was for his soul to blindly follow his spirit. So the eyes of his soul were closed, while the eyes of his spirit were opened. Of course, the natural eyes were already opened, because he could see that the fruit was pleasing to *those* eyes. When the eyes of his soul were opened, his vision of who he was, was reinterpreted according to those perspectives, and he saw himself as an orphan, with no Father. And in fact, he even saw that his Father was his enemy, because you hide from your enemy. He said, “I heard Your voice in the garden, and I was afraid, and I hid.” So we, who are rediscovering the original intent, are having to press through the existing cultural paradigm through which we see everything. And that existing cultural paradigm is fully steeped in the cultural of an orphan.

So, we need to understand that we were configured to work together—that our wings should touch, and that we should move as one in the earth. Wherever the Spirit would move, you would move, because your spirit is a locomotion driven by the energy of the Holy Spirit. So, the spirit of the living creature is in the wheels—wherever the Spirit goes, your wheels will turn in that direction. And your wings would touch, because you are designed to function as One, even in your differences. Your differences are not an issue for Oneness, because within the differences, the “*voice of many waters*” can be heard in the being. We were supposed to be like this. We were supposed to be a Corporate Man. In fact, this is exactly how we are described in 1 Corinthians 12:12, “*Now the body is one body, though it is comprised of many members. And though all the parts are many, they form one body. So it is with Christ.*” He is using an analogy from the natural order of the human body to speak to the Body of Christ, to describe the Body of Christ. So he says, “*Though all the parts are many, they form one body,*” which is to say, the relevance of all the parts can only be determined by their relationship to the whole, to the body. Even though it has many parts, do not see the parts as

separate and distinct; they comprise, in the aggregate, one body. Because if all you have is a dismembered body, the utility of the parts is lacking entirely. It is like having all the parts for a car laid out on that table in the garage, where you have been meaning to rebuild that car all these years, but it is going nowhere until you assemble it. To some of you, your wife has been saying to you, “When are you going to get rid of that thing, because it is taking up the whole garage space?” But you have in mind that one of these days you will finish it. You have this vision of the fully restored joyride of your youthful dreams, and that is probably where it will keep running, in your dreams. Though all the parts are many, the intention is to have one functioning whole. You do not admire the parts, because there is no intrinsic value to the parts. Where parts are concerned, their value is as determined by the whole; otherwise, it is called junk.

The spirit man is what God assembles. Let us look at the baptisms from the elementary doctrines as listed in Hebrews 6, verses 1-3.

*Therefore let us move beyond the elementary teachings about Christ and be taken forward to maturity, not laying again the foundation of repentance from acts that lead to death, and of faith toward God, instruction about **baptisms [plural]**, the laying on of hands, the resurrection of the dead, and eternal judgment. And God permitting, we will do so.*

In other words we will leave behind the elementary doctrines, meaning we will have learned the elementary doctrines, and we will go on to maturity. One of the elementary doctrines is baptisms.

We talked about one of the baptisms: water baptism, which constitutes a burial—a burial of the old man, signifying to the demonic realm and to the heavens that the person subject to accusation, and therefore, condemnation, has died. And the person who now lives is a new creation. Therefore, concerning that new creation, there is no indictment that could lead to a condemnation of that individual, because the price was paid by another. So, he is free to go. Although he is guilty, he cannot be condemned, because the price was paid.

Another of the baptisms is called: the baptism *by* the Spirit—not the baptism *of* the Spirit; that is another baptism. It is right here in 1 Corinthians 12:13 that you will discover the baptism *by* the Spirit—“*For by one Spirit are you baptized into one Body...*” The baptism *by* the Spirit constitutes an assembling of you as a part of the Body. It is the Holy Spirit who places you in the Body of Christ. Why? Because the Holy Spirit knows the deep things of God, knows the mind of God, the Holy Spirit is able to examine the mind of God. Now, before you were in your mother's womb, God knew you. Before you were born, you were set apart. God told Jeremiah, “*I appointed you a prophet to the nations.*” Everything that God does, He does out of the position of timelessness—the end from the beginning. So, before you were in your mother's womb, you were discoverable in the mind of God. And the Holy Spirit is the One who searches the mind of God to discover you, as God intended you to be in this world before He formed you in your mother's womb. So, the point where you are rescued, you are redeemed—you are bought back. And in His assembling of you into the Body of the Firstborn, He knows exactly who God designed you to be, where you are to fit, and what function you are to have within the Corporate Man. When you are born again, the Spirit assembles you, baptizes you—that is the term—into the Body. You are not just accidentally tossed in and the door closed behind you; you are carefully assembled into the relational Body of Christ, so that you may function as you were designed by God to function. “*For by one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slave or free, and we were all made to drink of the one Spirit.*” So the baptism—not *of* the Spirit, that is a different baptism; it is a baptism of power—but the baptism *by* the Spirit is your placement, your secure and accurate placement, within the Corpus Christi, your spot. God foreordained you, according to Ephesians chapter 1, to be assembled to Christ—God predestined you to be assembled to Christ before the foundations of the world. And according to Colossians 1, He also foreordained you to be conformed to the standard, who is Christ.

So, you are going to be fitted in. And because you are fitted in, He is going to bring you up to the measure of the standard of Christ so that you do not embarrass yourself, being *in Christ*. Christ has no leftover parts after He is assembled. Christ is a spiritual

Man. Jesus is the natural Man who carried in Him, in His earthly life, the Spirit known as Christ. Before He died, the frequency of occurrence is to refer to Him as, Jesus Christ. After He is resurrected, the frequency of occurrence is to refer to Him as, Christ Jesus—because what died, died as a natural man; what is raised, is raised as a spiritual man, according to 1 Corinthians 15. It is sown in weakness; it is raised in strength. It is sown a natural body; it is raised a spiritual body. This is the mystery of Christ. Jesus was crucified on the cross, and the body of Jesus was put into the tomb. On the third day, God raised up the spiritual Man where the natural Man was, and clothed the spiritual Man with the natural Man for a brief time, to be recognized. But after that, everything He said or did came out of the unrestricted being of the spiritual Man. He walked through walls after that. He ate fish after that. And He ascended to heaven, without pulleys, strings, or other sorts of artificial lift equipment, on His own. And He will come again in the spirit Man. When the Holy Spirit was sent on the Day of Pentecost with fire, thunderings, and lightning, it was to make His spiritual Man available for assembly to your spirit. And such a thing comes like a whirlwind—like a rushing, mighty wind with lightnings, thunderings, and all the pyrotechnics you could think of. The coming of such a thing in the earth is heralded by signs and wonders, by fire and lightning, and by supernatural doings that make it clear and evident, that what is happening now cannot be explained primarily with reference to the earthly man. The heavenly Man has come and, *“As you have borne the likeness of the man from earth, so also you will bear the likeness of the Man from heaven”* (1 Corinthians 15:49).

So, God always intended to restore the order within the personal man—the order of the spirit ruling the soul—and then to assemble this Corporate Man to carry the fullness of the stature that belongs to Christ. So, it is said beginning in [Ephesians 4:11](#) and concluding the chapter, so that the Body of Christ might be built up,

¹³Until we [So the Body of Christ is a Corporate Man.] all reach the unity of faith, and the knowledge of the Son of God, to a mature Man [many members, one Body], to the fullness of the stature that belongs to Christ; ¹⁴then we shall no longer be infants...

This assembled Body of Christ, the Corporate Man, is not in its infancy; it is in the year of its maturity. In the Day of the Lord, when the Body of Christ becomes mature, it will be measured by the excellence of Christ—the fullness of the stature that belongs to Christ.

With that background, let us return to Ezekiel chapter 1,

- Verse 1: “*Now it came to pass in the **thirtieth** year...*” Thirty is the **year of rule**; it is the year when you reach maturity and can rule. Joseph was the age of thirty when he came out of the Egyptian dungeon to be made king. David was at the age of the thirty when the elders met with him at Hebron and declared that he was the king. Of course, those are types and shadows of the One who was raised out of the water—the Word who was raised out of the water at Jordan—and the Spirit descended on Him in the form of a dove, and heaven said, “*This is My beloved Son.*” Jesus himself began to be about the age of thirty (Luke 3:23). The pattern is that the number thirty speaks of the year of your maturity, and your suitability to rule. So, this vision of the four creatures is relevant to the church in the earth when the church reaches the age of maturity, so she can rule. Until then, it is terrifying to see it.
- “*...in the **fourth** month...*” Four, of course, is the number of the **Corporate Man**, carried on the shoulders of four priests.
- “*...on the **fifth** day of the month...*” Five is the number of **grace**: the economy to carry, the strength to carry. There were five pillars on either side of the Temple to support the Temple. That is “*grace, grace*” or “*grace upon grace.*” Five fingers to the human hand, two of those [hands] to supply as the man's economy. Five gifts to the church: apostles, prophets, evangelists, pastors, and teachers—all for the equipping of the saints. So, the divine economy comes to the Corporate Man on the fifth day of the month, at the time when the Corporate Man reaches the stage of rule, because until then, he would not know what to do with anything except to consume it like an orphan.
- Ezekiel continues, “*...as I was **among the captives...***”—obviously a reference to those who have been deceived by the schemes of the devil, entrapped in the

kingdom of darkness. In *that* time a light will appear; in *that* time the glory of God will appear upon a people. So, there will be a company, first, among the enslaved. And that company will evince the light and glory of God to excite an entire company to come forward. An entire nation will be born as a result of this company,

- "...by the River Chebar, that the **heavens were opened**, and I saw visions of **God**. ²On the **fifth** day of the month..." [So, this is a time of grace. In days of grace, it will be like days of heaven upon the earth.] "...which was in the **fifth** year..." [the five, five; grace, grace] "...of King Jehoiachin's captivity, ³the word of the Lord came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the River Chebar; and the hand of the Lord was upon him there. ⁴Then I looked, and behold, a **whirlwind** was coming out of the north, a great cloud with **raging fire** engulfing itself; and brightness was all around it and radiating out of its midst like the color of amber, out of the midst of the fire."

The first reference to this phenomenon in the earth is on Mount Sinai, when the Lord came down. He is actually the Word—the One we know as, Jesus—the same One sitting on throne. He comes down clothed in thick darkness with lightnings and peals of thunder. You notice that when the description of the throne was spoken in the book of Revelation, which we just looked at in chapter four, exactly the same phenomenon of lightnings, thunders, and voices were heard. When the throne of heaven migrates into the earth—when the authority of heaven comes in the earth to establish something—it will come with all the sound and fury of a mighty thing, as it did on the Day of Pentecost when there came from heaven the sound like as of a rushing, mighty wind. And what happened next? Cloven tongues like as of fire sat upon them. Many happenings indicating in the natural, a thing that is meant to come in the Spirit. So, Pentecost was not the fulfillment of this vision. It was a type of the fulfillment of this vision, because it was not the thirtieth year; that was the first year—that was the year when these things were first put in the earth. Pentecost was the initiation of the church in the world, and it came with like sound, and like fury, and like expressions, but it was not the thirtieth year—it was not the year when it had reached its fullness. But there is this sound in the

earth today, there is this sound coming from heaven today, the sound of God turning the hearts of the fathers to their children and the hearts of the children to their fathers.

There is the sound of clamor and chaos in the earth today, but there is a sound like the sound of many waters in the earth today. And it is rising up all around, as the expression goes, and it is the anthem of the Lord's renown, because the Lord whom you seek is coming to fill His temple with the fullness. The Temple was here. The Temple has been here for two thousand years, but grace upon grace, increment upon increment of fullness is migrating into the habitation of God in the earth, and we are in such a day.

[The four living creatures]

Now, the point I wanted to make earlier on, and I had to keep on making with you and for you: Inasmuch as the **four creatures** are the **Corporate Man**, and they are in heaven, but they are destined to come into the earth, because this vision sees them having come to the earth. Since you are *that* Corporate Man, your identity has been established, already, before the throne of God. You are not of this world, you are in this world; and your destiny is not subject to the changing fortunes of political tides. You are seated in heavenly places. You are seated on the throne surrounding the Lamb, and you are the first order of delegated authority that the Lamb has established, by whom and by which to be represented in the earth. You are the Corporate Man through whom He means to be seen, as Himself, in all of His glory. That is why God configured you as a spirit clothed in flesh, with the capability of engaging the Spirit and the things of heaven, while you are at home in your flesh. Your purpose, your identity, why you are here is not to be reconfigured and redefined according to any season of man. It is already set in the heavens.

Can you imagine having a different vision in heaven and the angel saying to John, "Wait, wait, wait. There is another variation on that theme. In fact, there are five variations on the theme. Why don't you wait around and see how the scene changes?" No. This is heaven. It is the fixed reality. This is the curtain, this is behind the curtain, and this is what behind the curtain looks like. You are looking behind the firmament of the heavens—behind the partition between the visible and the invisible—you are looking

where the anchor holds beyond the veil. This is the reality. This cannot be moved. This cannot be changed. This is unchanging, so that those who flee to take hold of this hope offered to them may be greatly encouraged. You have this hope as an anchor for your soul, firm and secure. You shall not be moved. In the earth it is like if you are planted by a river of water. It cannot fail to happen. This is the before-spoken reality. And it sees you coming out of the fire, and God comes... There is a concept in the Scriptures called, *phaneros*—it is one of the comings of the Holy Spirit. Phaneros is when the Holy Spirit comes as Himself. Sometimes the Holy Spirit comes as *pneumatic charismas*—spirit gifts; sometimes He comes in the form of *domas*—gifts of offices; and sometimes He comes as Himself. When He does, He comes like a raging fire, and that is the phenomenon called, *phaneros*. That is how we could see the Holy Spirit in the wilderness, as a pillar of fire. That is how we could see the Holy Spirit in Pentecost as a rushing, mighty wind and as cloven tongues, like as of fire. This is the activity of the Holy Spirit, and He is undertaking this activity in conjunction with the Word because He means to bring into the earth that which has been reposed in heaven, until now—in the thirtieth year.

[The man]

Continuing with Ezekiel 1:4, “...and brightness was all around it and radiating out of its midst like the color of amber, out of the midst of the fire.” I do not have time to present the colors. You will see the same colorings in heaven—you will see them in the book of Revelation as they attend Jesus, and so on. From verse 5, “Also from within it came the likeness of four living creatures. And this was their appearance: **each one had the likeness of a man.**” Now, it is quite obvious that you are talking about **spirit-beings** clothed, or hidden, behind human faces. That is what we talked about: your spirit is neither young nor old—your spirit is ageless. Your spirit is neither earthbound nor heaven-bound—your spirit can transcend the realms at any time, because your spirit did not originate in heaven, and it did not originate in the earth; your spirit originated from outside of time, outside of heaven, outside of earth. Just like God, your spirit is capable of functioning in all the realms. God is able to function in all the realms because He is outside of the realms. You are greater than heaven. You are greater than earth.

Imagine, all we wanted to do was go to heaven. In your spirit you are a being greater than heaven, greater than earth, because those are created realms—your spirit was not created. Your spirit is a gift from the One who intends to be your Father.

So, you are greater in your spirit; in your flesh you are not. In your flesh you are not greater than heaven, and you will question whether you are greater than earth, because your flesh has an expiration date to it. In your flesh you are the least. Imagine that we live to glorify the flesh—to give honor to the very least of our being; to live as if the most worthless part of our being is our prized possession. You have to say, something is seriously wrong with the mind that would think like that. No. You are greater than heaven, you are greater than earth, because of your spirit. This is just telling you the truth.

[The eagle]

Regarding these four creatures, there is more to them than behind the face. The four characteristics define a spiritual man, not a natural man. Within each of you is the spirit of the **eagle**. God configured the earth to tell you about the heavens, to tell you about the spirit, so in the earth He made an eagle, and He placed the eagle on the high places to show you that upon the Son of Man you may ascend and descend in the realms of heaven and earth. That is the **prophetic spirit**. For the Spirit of Jesus Christ is the spirit of prophecy, and it is by the prophetic that you access the understandings of the heavens—the realms above. It is normal, you know, for you to engage the prophetic spirit, because it is part of who you are. Behind this face of a man, there is the spirit of the eagle, **configured to soar in the realms of heaven and earth**. There is a place in you, a component of being in you, which is meant to live on the high places. But when you decide that the problems of the earth are definitive of both who you are and why you are here...? Do you understand what I am saying? When God breathed out of His person into you and gave you a spirit, one of the characteristics of that spirit that He gave you is the capability of continuing to communicate with God. That is the spirit of the eagle; that ability is called, the prophetic. The Spirit of Jesus Christ is the spirit of prophecy.

Now, there is a distinction between the gift of prophesying—if you like, the spirit of prophecy—and a prophet, or a prophetess. Those are assignments given to the church to animate, to excite, to keep fresh, to keep present your belief that the spirit of prophecy is in you. Why? Because God gave five gifts, *for the equipping* of the saints. When you lose connection to the divine, God reanimates it by bringing a gift to you. So, whenever you are in the midst of a prophetic happening, what happens to you? Suddenly, you are hearing God too. Why? Because the frequency: If you tap a tuning fork in one room, and there is a tuning fork sitting still in another room, the one in the other room will immediately begin to vibrate to the one that has been struck. So, when you hear the spirit of prophecy, you are in an environment of the prophetic, that prophet taps the tuning fork, and your tuning fork begins to vibrate to the frequency of that prophetic sound. Amen. Because you are meant to be an eagle—your spirit is configured to soar between the realms. If no one ever told you that, then you will not know that you can. You will feel this thing vibrating in you, and you will say, “You know, maybe I am having a muscle spasm.” (Laughter) Because the spirit of the eagle is coming all over you, and you will say, “Uh, that got all over me!” Behold, the eagle has landed! The Scriptures were not meant to be impenetrable, but it takes the keys of understanding. So, the eagle is in you.

[The ox]

What else is in you? The **ox** is in you. Notice, the ox is the calf, and the legs of the ox are straight—it means there are no broken bones, nothing has been reset; it is a **clean sacrifice**, without spot, wrinkle, or blemish. Why? Because you are *in Christ*—it is His righteousness; it is His sacrifice. You do not have to examine yourself to see whether or not you are an acceptable sacrifice. He sacrificed Himself for you. And He has been examined on the earth, and He has been examined in the heavens, and He is the perfect sacrifice. You say, “Well, you talked to us this morning about Him being examined in the heavens.”—“...*in the book of the scroll which is written about Me.*” He brings out the scroll to be judged by what was written in the scroll by the Magisterium that sits upon the throne, and it was so. We talked about that this morning. When was

He judged in the earth to be without spot, wrinkle, or blemish? Well, of course, by John at the River Jordan. Because John, you see, is a qualified Levitical priest. In fact, he is a super priest—he has taken the vow of a Nazarite, which means he is above reproach in everything dietary, contamination of any kind. God ensured that this priest was himself above reproach. That is why he took the vow of a Nazarite. God is particular in how He establishes the truth of things, beyond compromise, beyond a shadow of a doubt.

So, you have this man whose dietary practices were impeccable—they were the standard above the standard. It is what Paul would say, “*Concerning the Law, I was blameless.*” Concerning the purity, ritualistic purity of the priesthood, John the Baptist was faultless. He was the son of Zechariah, who was himself a priest qualified to offer the sacrifices, because it was the time of the evening sacrifice that Zechariah was offering in the Holy Place in the Temple when the angel appeared to him, and he was struck dumb. So, you got to be a Levitical priest if your father was a priest; you got to part of the *Cohanim* to serve the sacrifices, or to kill the sacrifices, if that is what your father did. So, John took it one step above that and became a super clean priest, above reproach. So, Jesus comes to the priest in the River Jordan, and He says to him, “Wash Me.” And John said, “Why are You coming to me to be baptized? I have need to be baptized of You.” And Jesus said, “Thus it becomes us, you and Me, to fulfill the requirements of righteousness. Permit it to be so now.” And then John baptizes Him. What is that all about? Well, John is the Levitical priest; Jesus is the Lamb. John testified to that, after the fact. He said to his disciples, bearing testimony, “*Behold the Lamb of God!*” And he said, “I would not have known Him, except that the One who sent me to baptize told me that the One upon whom I would see the Holy Spirit descend in the form of a dove, He is it.” So, he baptized Him without knowing who He was, but after the fact, he got his confirmation.

So when Jesus returned out of the wilderness to Galilee to begin His ministry, three days before He starts the ministry at the wedding feast in Cana of Galilee, He passes by John again, for this time a testimony of John, and at that time John said, “*Behold, the*

Lamb of God, who takes away the sins of the world!” But when He first comes to him, John does not know that. But, John knew about Jesus—he knew that He had been healing the sick, and so on and so forth. Later, he would send a question, “Are You really the One?” In the moment, he knew, but prison caused him to doubt. Feeling as though God had abandoned him, perhaps, and now he was in prison, he had questions as to whether or not he did the right thing. So, he sent his disciples to ask Jesus, “Are You the One, or should we look for another?” And what answer did Jesus send him? He said, “The blind see, the lame walk, the deaf hear...” and He was quoting Isaiah to him, who said, “This is the year of Jubilee. This is the time of the restoration of Israel.” And John knew that Jesus had healed the sick, given sight to the blind, and healed the deaf; he knew all of that. Jesus told him the Scripture, knowing John would fill in the blanks, because of what John knew.

So, when Jesus initially came to John, John recognized Him as the One who was greater than he, in some ways, but he did not have all the evidence, yet. He would have all the evidence, subsequently. So he said, “I need to be baptized by You.” And Jesus said, “No, no, no. You have the wrong order. You are the priest; I am the sacrifice. Your job is to examine Me, to see that I am without spot, wrinkle, or blemish. And having concluded that I am without spot, wrinkle, or blemish, you must wash Me, so that I may be sacrificed. You are the priest, and these are your offices under the Law. Under the code of Leviticus, you are supposed to do these things, so permit it to be so, now, because you are the priest, I am the sacrifice. It becomes you and Me to fulfill the requirements under the Law.” And then John baptizes Him; then heaven opens.

So, Jesus was examined in heaven, and He was examined on the earth, and the conclusion in heaven and on earth is, “You are the One.” His was the perfect sacrifice: His legs were straight; He had the soles of a calf—clean, no blemish, and His soles were clean, perfectly acceptable. So, *“I beseech you therefore, brethren, by the mercies of God, that you present your bodies living sacrifices, holy, acceptable unto God [clean soles, straight legs] which is your reasonable service”* (Romans 12:1). Because, you see, under the priesthood of Levi, the priests offered the sacrifices; but in

the priesthood of Melchizedek, the priests are the sacrifices. *That* High Priest entered once into the Holy Place, offering His blood. The whole picture of their legs being straight, and their soles being clean, it is about an acceptable sacrifice. The language of this prophetic Scripture is so utterly amazing, isn't it? And all of a sudden, it is not so much of a mystery anymore, is it? But the calf is also the ox—**stubborn**. So, "*Be you therefore steadfast, unmovable, always abounding in the work of the Lord, for your labors are not in vain in the Lord.*" (1 Corinthians 15:58). The light and momentary trials that we go through are purchasing for us an eternal weight of glory that far outweighs them all. So we fix our eyes, not on what is seen, but what is unseen; for what is seen, is temporal, but what is unseen, is eternal.

When I took this assignment, when I accepted this assignment by the Lord to be an apostle in the earth, I came out of a legal background. I have to confess, I did not come willingly. I came reluctantly for two reasons: One, I saw my vision of a gilt-edged profession and an opulent life slipping away from me, and I was not interested in merely giving it up. The other thing that I saw was that the majority of the preachers I knew were doing what they were doing because they had failed at everything else. But, I understood that I would be required to represent the Lord at great personal cost, the cost of my own ambitions, and to become the thing that I despised, be numbered with the transgressors. I would have rather made my grave with the rich in my death, than with the wicked, and to be numbered among the high and mighty, than among the transgressors; but here we are. I understood that it would require a certain **steadfastness**, a certain **intransigence**—to dig in, to hold the line, to not be moved. And I think from some of the comments that have been made about me, I think I have become as stubborn as an ox. Where the truth is concerned, nothing is for sale, nothing is negotiable. And so it should be with all of us. But, I am saying, that is not where I started out, but I think I am making good progress, in terms of revealing the ox, the character of the ox, within my spirit. And I personalize it, in the hope that you pick it up, too—that you lay a hold of it, because it is part of your inherent character.

[The lion]

And finally there is the **lion**—the **ruler**. Your spirit was configured to project the rule of Christ in the earth. So, God will continue to expand and give you domains to engage. If you are faithful with the measure of what God has given to you, He will give you more. It is the nature of His dealings with us. He does not give us more because we desire more; He gives us more because He has more to give. And He uses the faithful in increasing measures, to measure out the order of His House, which is for the salvation of the nations.

[The Corporate Man]

So, there were **four creatures** that came out of the whirlwind; the **Corporate Man** comes out of the Spirit. The Kingdom of God contains righteousness, peace, and joy in the Holy Spirit. We are *in Christ*, in the Spirit. So who we are is simultaneously a natural phenomenon and a spiritual reality, but the spiritual is greater than the natural—the spiritual defines our being in this natural realm.

So, when you look at the Corporate Man in each individual, each individual had four faces on the earth. But, in heaven each one of the four creatures only had one face. Heaven is the completeness of how we learn to blend together, how we learn to respect the grace in one another, how we learn to defer to the grace of God in one another; so much so, that each of us, as it were, cast what crowns we have before the Lord—what authority in our distinctiveness we have—to be formed into one Man. On the earth we start out where we each possess all of the things, but in heaven we are grouped together with the perfect complement, or the final iteration, of that thing. So, if your grace is that of rule, on the earth you might also be prophetic, ruling, stubborn, and so on. But in heaven, if your grace is particular, then it will reach its fullness in a singular expression, because heaven is the quintessence of the thing, whereas earth is extrapolated version of the thing. That is why on earth they have four wings, but in heaven they have six, because you have migrated from the earth to the heavens. The wings are not for flying. The four living creatures are propelled by the Spirit, but in heaven they do fly, as in the book of Isaiah that says, “*In the year that King Uzziah died,*

I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the Temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew” (Isaiah 6:1-2). So, you find them in a different location in heaven, because they have flown *up*, as it were, from the earth, using two of the wings for that. So, they have six-wings in the heavens, four-wings on the earth, suggesting different positionings of the same thing.

I am going to have to stop there this morning, but we will resume it, because there is much left—over them is this pavement of sapphire, and above the pavement of sapphire is a throne, and One sits on the throne, who is God himself. “*Your Kingdom come, Your will be done, **on earth as it is in heaven.***”