The Seven Spirits of God
Knowledge and Understanding

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2003

I hope to cover 'Knowledge and Understanding' and possibly to even get into 'Counsel'.
Turn with me to the book of Genesis, chapter 2 verse 9. While we are turning to that, let's revisit what we've been saying, and that is, that in the fall, and as a result of the fall, the nature of man's ways changed. The fall has more to do with the sinful nature emerging, than just that man sinned. It was that with the fall the fundamental nature of man was altered. The eyes of a man's soul were opened, and he began to judge what was true based upon what made sense to his soul. And in many respects, what we catch by the Holy Spirit are glimpses of understanding of what it was supposed to have been like had we not fallen. But I believe that the day has come and the time has arrived for the Body of Christ for the restoration of much of what was lost, and once this begins it will culminate in the Bride becoming fully restored to her fellowship with the Lord.

See, we otherwise don't really have a way of understanding: How is the Bride to make herself ready? We know that the Bride makes herself ready, and we know that when Jesus appears that we shall see Him as He is, and we shall be like Him, we know that. So, this isn't the millennium, this is before the millennium, because He'll appear before the millennium. He said, “I am going away and I will come again.” But because we have no expectation of these things, we are just sort of anticipating this event that will just kind of get it all done in an instant and then we'll be there. But what He's showing us is the restoration of all things. It says that Jesus must remain in heaven until the times of the restoration of all things. But, we have interpreted that to mean things that it never meant, such as the whole earth would be under the lordship of Jesus Christ. No, it's the restoration of that which was lost in the fall. When that happens, God and man again will sit down at the same table. Because the next big event, of course, is the wedding supper of the Lamb, and we are to sit at the Lord's table. Some who have interpreted the understanding of the restoration of all things have expanded that understanding beyond the scope of scripture to mean and to include that Jesus will rule over all the nations, through the church, before He comes. A number of years back there was a movement called Christian Reconstructionism headed by a man named Rushdoony and the basic theology was, “Let's get into politics and let's get into all the offices of government and take over the nation and rule and reign so that Jesus can come.” Well, that's absurd because that's not part of what needs to be restored. When He comes, He comes as King
of kings and Lord of lords, not because we have made a way for Him to come, but because just He IS King of kings and Lord of lords. But there is a truth to the restoration of all things. But when you begin with a scripture and simply superimpose your understanding of it, then you come up with things that violate the very meaning of scripture. But there is a restoration of all things and He waits in heaven until the restoration of all things, and so the question is: What is the restoration of all things?

The moment you introduce the concept of restoration, you are implying a previous state, right? Restoration is not about creating new things, it is going back to that which originally was there. Well, what was originally there? What was originally there was fellowship between God and man, in perfection, in The Garden. After that when sin entered by decay, by entropy, sin came to all men and everything since The Garden has been the decline. See, everything since The Garden is what the decline is. There was nothing after The Garden that represented the way things were before The Garden. The thing speaks for itself, doesn't it? So, we are going to make it back, as it were, to The Garden.

But to say that, requires understanding. What exactly was in the Garden? It was a state of man un-fallen. But since we know the state of man now is that he is fallen, restoration is the cure, the remedy, for the fallen. The point of restoration is to get us back to where we are able to fellowship with God as we did before The Fall. But you and I both know and we equally well understand, that we can't just show up at the gates again and knock on it and say, “Here we are.” 'Hey, Lucy, I'm home.' (laughing) It doesn't work that way, does it? That's why we have been given the Holy Spirit. And the seven spirits of God imparted to us, the seven characteristics that the Holy Spirit brings to us, are how we are restored. Now, The Garden, oddly enough, was a type and a shadow. The Promised Land was another type and shadow of the same thing. But the perfection was not The Garden and the perfection was not The Promised Land. What I mean by that is the ultimate thing that these things foreshadowed was not The Garden itself or The Promised Land. They pointed to something else. Can you tell me what the something else was that The Garden pointed to and The Promised Land pointed to? The Body of Christ; The Kingdom of God. Because, it was always going to be that in the Body of Christ, God and man would sit down together. That's why Jesus said to His disciples, “Why are you asking Me to show you the Father? Don't you understand that the Father is in Me and I am in the Father?” Not only are we in Him, He is in us. And this is the template for Romans 8. Romans 8 says there is therefore now no condemnation to those who are...in the Person of God Himself.” Yes. We are meant to be in the person of Christ himself. Now this is obviously not a fleshly reference. But it is a reference to a state of being in the Spirit. So the Kingdom of God is then, not food or drink but it is a state of being characterized by righteous, peace and joy in the Holy Spirit.

So, the Garden pointed to a time not only when man would fellowship with God, but
when man would be in Christ and Christ would be in man. That's the perfection of beauty. When you are saved, that state has been imputed to you, given to you, and then revealed to you, worked out in you. How are we in Him? How do we get into Him? The Word says in 1 Corinthians 12:12, “For by one Spirit are you baptized into one Body.” It goes on, it previously said, “Now the body, though it's comprised of many members, is one body and though all the parts are many they form one body.” So, he says it from the standpoint of the emphasis of the parts being many, and he says it from the standpoint of the body being one body. And he's using this human reference, and he says then, and so it is with Christ. In other words, as it's true of the human body - a type and shadow of the reality – “the body, though it's comprised of many members is one body and though all the parts are many they form one body, so it is with Christ.” In other words, “So it is with the Body of Christ.” For, by one Spirit were you baptized into one Body. And that is obviously the reference to the Body of Christ.

So, once again in the person of Christ, God and man are together, but this time in the greatest expression of intimacy, “You are in Me,” you get to be in Christ by being baptized by the Spirit into the Body. This is different from the baptism 'of' the Spirit. This is the work of the Spirit in assembling you into the Body of Christ. You know, one of the early doctrines of the church - according to the book of Ephesians the sixth chapter – one of the early doctrines was the doctrine of baptisms, plural. Because there's a baptism 'by' the Spirit, the baptism 'of' the Spirit, the baptism of fire, the baptism in water, and other baptisms and each one signifies a particular thing. This isn't about talking about baptisms; it's just to say that there's more than one baptism, the operations of the Holy Spirit and the operations as they concern our flesh.

So, we are baptized into Him. How does He, then, come to be in us? When we are baptized into Him, of course we become members of Himself, members of the Body of Christ, and we need each other, and therefore we understand that there is but one body. For example, it's delightful to meet our brother back there in the red shirt. I've never met him before, and probably after this cruise we won't meet him again, but He's our brother. For by one Spirit are we baptized into one body. He didn't ask us our permission to be in the Body of Christ; we didn't actually ask his permission. But his Father - by the Spirit - put him in the Body and our Father, who is the same as his Father, by the very same Spirit put him in the Body and that's how come we are one. And He's bringing forth this one Body.

So, the Body of Christ then is the place of the restoration of all things. And specifically, it is the restoration of fellowship with the Father in the person of Christ. He says, I have come to show you the Father. Now, as we are restored to Christ and to the Father and our fellowship is restored, needless to say all of the other things are being restored. And when they are fully restored, the Body of Christ will, in the earth, stand up as this one mature Man, presenting the fact that in the earth there has come to be the restoration of
all things. It doesn't mean the restoration of all things to everybody, but it does mean the restoration of all that man had that was lost. Because, redemption means that. For us to be redeemed from The Fall means that there has to be a manifestation of the result of this. Right? If we're fully redeemed from The Fall, at some point there is going to be some evidence that that is so. And the evidence of that is the Bride making herself ready. Now, do not be surprised if the whole word is not enthusiastic about the restoration of all things. In fact, the future is that the world will become very uncomfortable with the fact that in some - collectively as the Body of Christ - there will be the restoration of all things. But because men will love darkness rather than light, because their deeds are evil, not everybody will rush to the Body of Christ and say, “Let me in.” The majority, in fact, are going to say, “Away with this Man. Crucify Him.” So, we can see that the end of this matter will be the opposition of that which represents the restoration of all things. And Christ Himself is going to come in defense of what He has done. First, He'll call us to Himself, and then He'll bring judgment, the pouring out of His wrath, against that which opposed the restoration, that is, the perfection of His Body. But I am going ahead of myself.

What I want us to do now is to look at the spirits of knowledge and understanding, these aspects of the restoration. As you well know, the point and purpose of us bringing these messages is to raise your expectation of what God is doing with you, to cause you to anticipate seeing more of God. So, for example, when we talked about the first of these seven spirits of God, the spirit of lordship, what was our expectation? That we'll begin to see even the natural creation become subject to us once again and the proliferation of the gift of miracles. And we talked about how that has been restored, but we are needing now to learn how to walk in it. We are like people awakening from this sleep and we can't expect that it will be just a matter of running out and doing all of these things with the perfection that comes through a practice of the understanding of God. But, you also are beginning to understand that on those occasions where, out of desperation, you've called out to the rain, or the wind, or the sea or some element and it has responded to you, that that's not a flash in the pan. Now you have a place to understand that when you have spoken to the fog to lift, or whatever you have done by way of speaking to nature and it has responded, it's not a flash in the pan. It's evidence of the restoration.

Now, it's important that we take into account the times and the circumstances when we do see God. Otherwise, we will be like those who behold their faces in a mirror, go away and promptly forget what they saw. Did you see the Lord operating on your behalf over nature on this trip? Can you say that with any degree of conviction? Then, do you know what they used to do in the Old Testament? When Israel crossed the river, Joshua instructed them to pick up - when they crossed the River Jordan and entered the promised land - to take one stone for each of the twelve tribes. And when they crossed the river, to stack it up on the bank and to raise what was called an Ebenezer or an altar. Because they were creating for themselves a memorial, that in that place, at that time, they saw the
Lord, so they would never go back to a place of unbelief beyond the time when they saw the Lord. I would like to encourage you, if it seems good to you and to the Holy Spirit, that you would raise an Ebenezer about this trip, that you would say to yourself concerning this trip: I knew that God confirmed the word about the restoration of lordship over nature to us collectively, and I will make a note to myself and I will never go back to the place of unbelief that I may have had prior to seeing this. That, no matter what, I will know that for a period of time, when we took that trip to Alaska, we saw the Lord confirm to us that He has restored to us the right to rule in nature. They said it there; they said it on this ship. They said it on the various excursions. The people in the towns were talking about it. They were talking about it on the boat several times when we were going through that glacier. They're all astonished. Somebody said, it was Andy - Andy, Lucy and I were walking off the boat this morning, and Andy said something that is absolutely true. He said, “Isn't it interesting that even the unbelievers get to enjoy it?” And he said a word that was true. Because, a good part of is, we know we can take authority, but the question always in ruling is “What is the counsel of the Holy Spirit?” So, we might meet and seek the counsel of the Spirit, and if that's what He tells us, we will. And with my answer, you see, it doesn't take back the truth. It says, “Now that we know the truth, how are we to walk in the truth?” And that was more my answer.

Then we saw that wisdom was seeing things from your proper seat, that you are seated in the heavenly realms in Christ Jesus. Yours is not a linear point of view, yours is an eternal point of view, and wisdom is to see the end from the beginning. And we spoke about how to deal with one another by seeing each other no longer according to the flesh, but by seeing each other according to the Spirit, recognizing who others are, operating in the grace of discernment and seeing who people are and relating to them out of what God shows you, and how that actually is the foundation of wisdom. The fear of the Lord, of course, is the beginning of wisdom, when you see it from God's standpoint.

Now, we come to knowledge and to understanding. And so we are in Genesis 2:9, “And the Lord God made all kinds of trees grow out of the ground, trees that were pleasing to the eye and good for food. In the middle of The Garden were The Tree of Life and The Tree of the Knowledge of Good and Evil.” Now, sometimes you're just struck with the power of a statement. God placed in The Garden a tree called The Tree of the Knowledge of Good and Evil. Knowledge then, was represented by a tree. Now, did man not have knowledge before this? This was a tree of the knowledge of good and evil and man was told not to eat of it. It meant that God understood that there was an alternative to the knowledge of God and it actually is The Tree of Life; The Tree of Life is the tree of the knowledge of God. Now, whereas there used to be a tree called The Tree of Life, Someone came later and claimed that He was the Life, “I am the Way, and the Truth, and the Life.”

Why did it come about that neither The Tree of the Knowledge of Good and Evil, nor
The Tree of Life remained in the Garden? Both were taken back. And we discover The Tree of Life growing by The River of Life in The New Jerusalem. It bears twelve kinds of fruits, one for each month, and its leaves are for the healing of the nations. Brothers and sisters, we have made the mistake of thinking that the only things that were in The Garden were natural things. The supernatural was as much present in the Garden as was the natural. Because, it was about a time when man and God fellowshipped together. When you fellowship with God, He comes into your world, but He comes as Himself into your world. That is why there were these supernatural things mixed in with the natural. And when all that remained was the natural, the supernatural things were taken out. For example, God no longer came at a certain time in The Garden. But does that mean He has abandoned us? No, He now lives in us. There's a more perfect expression in Christ, there was a more perfect expression in Christ than was even available in the Garden. Can you agree with that? Because God always saw the end from the beginning and the knowledge of all things is the explanation of what touched the natural, but proliferates in the supernatural. God and man sit down together as one in the person of Christ. Just as the Tree of Life was a supernatural thing in the natural, so the Body of Christ is a supernatural thing in the natural. The Body of Christ then is not a temporal entity, an entity of time and space hoping to have an eternal future; the Body of Christ IS the eternal in time.

Jesus spoke about it this way. He explained a vision that Jacob had. Jacob had a vision in which he saw a stairway from heaven to earth and angels - supernatural creatures - ascending and descending upon this staircase. And He explained it this way: In the book of Mark, in the first chapter when Jesus said to Nathaniel, “I saw you under the fig tree,” Nathaniel said, “You weren't around when I was under the fig tree. You must be the Son of God.” And He said to Nathaniel, “Nathaniel, you believe because I said, 'I saw you under the fig tree'. Behold, the time is coming when you will see heaven open and angels ascending and descending upon the Son of Man.” So, who is Jacob's Ladder? The Son of Man. The ladder is a vision, but the reality is the person of Christ. The Tree of Life was a representation of that which is found in Christ, for in Christ is life. In Him is life, and that life is the light of men. This is eternal life: that you might know Him.

So, in The Garden there were two trees: one representing man's ability to live and function apart from God, and the other representing his reconciliation and fellowship with God. One was called The Tree of the Knowledge of Good and Evil and the other was called The Tree of Life. When man sinned, he could no longer fellowship with God in a condition of sin, so the Tree of Life was removed. But the concept of life - reconciliation to God - was restored to man, not in a tree, but in a Person. Now notice this, though. There will come a time when there will be a tree again. And this tree will be for the healing of the nations in the New Jerusalem, by the River of Life. And this represents a time when sin is not permitted, sin is not permitted. It will be then a shadow, because those who are in Christ, of course, will never need the Tree of Life. In the New
Jerusalem, there will be those who are in Christ who will not need a Tree of Life. But there will be those who are not in Christ who will need the healing of the leaves of this tree. You who are in Christ have passed from death unto life - new creations in Christ - and you will not need to be healed. But, for those who are not in Christ, they will still experience the benevolence of God much like Adam was meant to receive the benevolence of God because simply, God is good.

Do you see the distinction? In the Garden, man was given a type of Christ, a tree for the healing, a tree called the Tree of Life. In the millennium, in the New Jerusalem, there will be the type and shadow, both. The perfection is Christ, and whoever is in Christ will not need healing or any of that, because he's in Christ. Whoever is not in Christ, God has provided for their healing then. But in that day, there will be no sin permitted because it will be the righteous rule of Christ, no practice of sin. So man once again can be given the Tree of Life. See, it would be impossible for man to live forever if he had already eaten of that which took his life, the Tree of the Knowledge of Good and Evil. Because, the Word says, God spoke to Adam and Eve and He said, “If you eat of this tree you will surely die.” Man lost immortality because he ate of the tree, and his years have become increasingly short. For the duration of the millennium no one will die. Because you can enter back in and eat of the Tree of Life. Everyone will live for at least a thousand years. Whether you are the children who live in the City or people who live on the earth; no one will die because there'll be a tree. No one will be permitted to live in sin, either. Because you can't eat from the Tree of Life and practice sin.

Now, that raises a whole host of things, but we don't have time to get into them. But there is that dichotomy and that tension: How then will people be saved in the millennium? For example. Those are some of the questions. Will everybody who is in the millennium be saved? No, do you remember that at the end of the millennium Satan is loosed to go forth once again, and he will deceive the nations by reason of what's in their hearts, whatever is in the heart. Don't you see that it is the replay of the Garden of Eden all over again, this time, for a thousand years. Now that's just some free stuff.

All right, so you see there was a tree. Now, we've looked to some extent at chapter 3 verse 4, "You will sure die.” But I want to just point out the place of knowledge, "'You will not surely die,' the serpent said to the woman, 'for God knows that when you eat of it your eyes will be opened and you will be like God knowing good and evil.'” There's a huge difference between being like God and Him being in you and you being in Him. Like God is not the same as having the mind of God or the mind of Christ. Satan lied; he made a promise that was not true. But it was the promise he believed. It is the thing he believed. See, he is the rebel and he believes that this is true. He gets no gold stars for believing that it is true. If you believe a lie, you may yet be damned, do not the scriptures say that, that they believed a lie and were damned? Satan believed the lie that it is possible to be like God and that's good enough. No, being like God is Satan's idea of
being God; 'like' is his assessment, not God's. There's no one like God, unless you are in Christ. But all kinds of humans believe they are like God. Because then, you see, it's been changed, the rules are changed. It's not any longer that man is made in the image of God, it is that God has been made in the image of man. Man who thinks of being like God has created a god in the image of man. Because, that's all man has to go on. How can you create something except out of your ability; and the thing you create will reflect your limitations, so, it doesn't do for us to be 'like God' because that's our standard, that's our take on who God is. How far short of God is it to be 'like God'. But that's what man believed.

Now, I am intrigued by a certain thing that I want to show you. I'd like for you to look at the book of Daniel 10:21. This, of course, is a great prophetic piece in the book of Daniel and the angel Gabriel is speaking. And the angel Gabriel has told Daniel some things that are about to happen. And I'm not so much going after the substance of what was said, but I want you to see something. Let me read verse 20 just for context, and we'll then finish up with 21 from Daniel 10. So the angel Gabriel said to Daniel, “Do you know why I have come to you? Soon I will return to fight against the Prince of Persia and when I go, the Prince of Greece will come.’ Now, these are two great demonic spirits. But first I will tell you what is written in the Book of Truth. There is something called The Book of Truth. And this book, though this book contains the truth, this is something in heaven. And what we know about it is that angels have been given access to it because there's an angel speaking who's telling things that are written in the Book of Truth and says that, “No one supported me except Michael.” So it tells us Michael also knew what was written in the Book of Truth, and by implication, there are others who didn't support him, which means there are others who didn't believe that the Book of Truth is the Book of Truth.

There are other books, as you well know, that are written in heaven. In Revelation 20 it says “and the books are opened and the dead are judged out of the things that are written in the books, each according to his deeds.” And then it says “and another book was opened which is the Book of Life. And whosoever's names were not found written in the Book of Life were cast into the Lake of Fire. This is the second death.” Now, brethren, forever you have known that these scriptures were in the Book. Even as I quoted, I watched some of you recall from your Sunday school days, “And it shall come to pass whoever was not found written in the Book of Life...” I'm not making this stuff up. It was always there. Revelation 20: “And the books were opened and the dead were judged out of the things that were written in the books.” Now I want you to add one other book that you know of that's not on the earth, it's in heaven and it's called the Book of Truth. Is this what Jesus was referring to when He said, “Heaven and earth will pass away but My word will not pass away,”? And what is the Book of Truth and why is it even written? It would seem to me that God is saying that He intends to fulfill all that He has said. And when something is written in the Book of Truth it's an eternal saying. It's a saying that is
true from age to age, and age upon age.

Now, this is where the knowledge of God comes in, because Jesus said this about truth. This is from the book of Matthew 13 beginning at verse 10. I want to show you something about what is possibly that which is written in the Book of Truth. We know some things that are written in the Book of Truth. Prophecy is written in the Book of Truth. Because he [Gabriel] just told him [Daniel] what was going to happen, “And when I go, the Prince of Greece will come.” “These things,” he said, “are written in the Book of Truth.” It appears that God holds Himself accountable to what He has said. Here from Matthew 13: “The disciples came to Jesus and asked Him, 'Why do you speak to the people in parables?' And Jesus replied, 'The knowledge of the secrets of the kingdom of heaven has been given to you, but not to them.'” I do not want to get very far into this because this is a huge teaching by itself. But Jesus made the remark that there are secrets of God. Do you agree? I don't mean to treat you like children, do you understand? But these things have been kept out of our reach for so long, that when you see them it's almost like, “Nawh, it can't be that.” Do you sometimes have that reaction? When you see these things, they're too wonderful, because we've always been told, you see, “These are not for you. You can't think like this. Nobody should have access to these things.” But it says plainly that “the knowledge of the secrets of the kingdom of heaven has been given to you.” Do you believe that? Because you believe you will see heaven open and angels ascending and descending upon the Son of Man, because you believe.

Where do you think I come up with this stuff, you know? Where do you think this stuff comes from? This is the functioning of the spirit of wisdom and revelation and the knowledge of Christ that you might understand, that we might understand. The funny thing is, how many things have I referred to that I haven't shown you in the scriptures? And I'm not up here in front of you trying to create this great distance between you and me. I'm saying, “This is ours.” It's as much yours as it is mine. This is the children's bread. This is the hidden manna that the scriptures spoke about that would be distributed to the children in the last days because man shall not live on bread alone, he will live by the words that proceed from the mouth of God, and these are the words of God. The knowledge of the secrets, the knowledge of the secrets...we are speaking about the spirit of knowledge. These are the secret things of God and the knowledge of the secrets of the kingdom of heaven has been given to you. That is why those who don't have the knowledge of the secrets these things are foolishness to them. You can't expect for the unsaved to hear these things and say, “Wow! That is great, man, I love that. Say that again.” No, they will say that you're nuts. But the knowledge of the secrets of the kingdom of heaven have been given to you, so the Holy Spirit speaks to you plainly. When you begin to see these secrets, suddenly you understand the things that are written. They aren't written just to be there, to take up ink. They're written for our understanding of the nature and the character of God.
I want to give you an example and show you how this knowledge explains things, how the knowledge you're about to see and to receive, how it explains things. And apart from this, we're just; we're like kids rolling dice. We're shooting dice to try to figure out what to do with what's written in the scriptures. Two times in the scriptures is there a reference to a man's side being opened up, two times; the first time was Adam. Why was Adam's side opened? A rib was taken out of Adam. What did God do with the rib? You know the story: He made Eve, brought her to the man and the man said, “This is now flesh of my flesh and bone of my bones. She shall be called woman because she was taken out of man. For this cause a man will leave his father and his mother and be united to his wife and the two will become one flesh.” Now, that's Genesis. Ephesians 5 quotes the same thing and says, “For this reason a man will leave his father and mother and be joined to his wife and the two will become one flesh.” And then he [Paul] goes on from Genesis and he says “this is a profound mystery” -- the knowledge of the secrets of the kingdom of heaven. “This is a profound mystery, but I am speaking about Christ and the Church.” The second time that a man's side was opened up was Christ on the cross. A new and living way was opened through the veil, which is to say, His flesh. Adam was speaking about Christ, “This is a profound mystery.” The reason God did it that way in the Garden, when He created woman, was because of the second event.

Why didn't God just fashion the woman too, from the dust of the ground, breathe into her the breath of life like He did with the man and say, “Adam.... Eve. What do you think?” Why did He not do it that way? Why did He go through this process of creating Adam, then to lead him through the understanding that he was alone? Before, Adam understood that Adam was alone because Adam said, “This is flesh of 'my' flesh and bone of 'my' bones.” Why did God do this? Because, after all, this is the first man. And this first man typifies all men. And in the same physical form, you are going to have the natural and the supernatural in residence. He was going to have a body; he was going to have an eternal being. So, his destiny was going to be eternal as well as natural. He was both. The reason, then, that He creates the man and causes him to fall into a sleep and removes his rib, is so that he[Adam] cannot deny that the woman is of the same being, same nature, same substance, if you like, as himself. He could have said, “She's a different species,” if He simply had formed her from dust of the ground and created her as an independent creation. But when He took the thing from which He made her out of him, he [Adam] could not deny her. You got to know that there's something brewing here. God wanted it to be sure that a man would not, could not, deny the woman as being of him. And it's more than a natural purpose. This was meant to be a showing to humans of an eternal purpose, but a purpose to be lived out in the relationship of a man and a woman. I'll come back to that.

There's this incredible story in the book of Genesis, the sixth chapter. It says this: “There was a time when the sons of God looked upon the daughters of men and they were beautiful and they married whomever they wished and God said, 'My spirit shall not
always strive with a man, for he is mortal,'” and then the sixth chapter culminates with
the Flood. Now, the question has often arisen: Who were the sons of God referred to
here? And the answer that has been given has been out of Jewish mythology, out of the
Kabala. These sons of God, it is alleged, were half men, half fallen angel. Rubbish, utter,
unadulterated rubbish! But if you don't understand what God is saying, if there is no
understanding of the knowledge of the secrets of the kingdom of heaven, you'll come up
with this rubbish. What is this telling us? It is telling us that there was a cadre, there was
an order of men who were called 'the sons of God' because they were the most ancient of
the priesthood. And their job was to remind fallen man of the ways of God. God kept a
remnant then, in creation to remind creation of God's promise of redemption. Did God
promise that He would redeem? Of course He did. Where was the promise of
redemption? He spoke it when He spoke to Eve and to the Serpent. He said that the seed
of the woman, an incredible statement because you normally did not refer to the woman's
seed. And we talked about the fact that Jesus is not traced through the lineage of Joseph,
He's traced through the lineage of Mary. And the reason is God put the fault and the
blame for the fall of man on Adam, not upon Eve. What was left then is if Jesus were
born of the lineage of Adam as a man, then Jesus would have been cursed under Adam.
But he [Adam] was not His father, because God has always held the man accountable. In
the fall, God has always held the man accountable, but promised that the woman would
be saved by childbearing. All of a sudden, you are beginning to understand what this is.
It's about authority. God had given the man the authority to rule and to keep order in the
creation. He had given the man the responsibility to protect the woman and to preserve
her. He [Adam] did not protect her, he did not preserve her, and God held him
accountable.

Now, the sons of God were those men who were that priesthood, who reminded the
people of the ways of God. Why did God say, after the sons of God married whomever
they wished - which is an absolute reference to polygamy, they took as many wives as
they wanted to, and then God said, “My spirit will not always strive with a man,” - why
was God so upset that the sons of God began to practice polygamy? Not every man who
lived at that time was a son of God. The sons of God were that order of priests.
Melchizedek was 'like' the Son of God, like 'the' Son of God, early, ancient priesthood. I
have a tape on the Order of Melchizedek where I flesh this out thoroughly. But when the
sons of God who were charged with the responsibility of maintaining the message of
hope and reconciliation, when they began to marry multiple wives, then God said, “My
spirit will not strive with you anymore.” That's the point at which God was going to wipe
them all out: When these ones started to take multiple wives. My point is also that not
everyone was a son of God and many of them had multiple wives, but it was not that that
upset God. It was when the sons of God, the priesthood who was supposed to remind the
people of the ways of God, when they started to take multiple wives, that's when God
said, “My spirit will not always strive with the man” and there was only one man among
the sons of God who had not taken multiple wives. Who was that man? Noah. Noah had
one wife. How many wives did each of his three sons have? One each. Why was God so upset? Because the gospel, as preached in those days, was the hope of reconciliation through the Bride and the Bridegroom - Jesus Christ and His Bride. The slender thread of the gospel of man's reconciliation through the marriage of the Bride and the Bridegroom was in serious jeopardy of being lost through the practice of polygamy. And that's why God saved one man, because he did not take many wives. He had one wife. He was the last of the sons of God, that's why God saved him. The gospel came within one man - I hope you appreciate this - the gospel came within one man from being extinguished from the earth, because you can't preach something you won't live. You cannot preach something you will not live. But Noah found grace in the eyes of the Lord. It was the sin of polygamy that nearly caused the gospel to be extinguished.

What would be the gospel when preached through Christ? It would be that the Bridegroom - the last Adam - would receive the Bride and insert the Bride into Himself and close up the place of the flesh thereof. Woman was taken out of man in the Garden, in the original creation of woman she was taken out of man. But, in reconciliation through Christ, the Bride is reinserted into the man and we come to God through a new and living way which is through “the veil, that is to say, 'His flesh'.” The gospel is how we have been reinserted into the person of Christ. The whole matter of reconciliation, returning us to a place more secure than the Garden, is that we are included in the Body of Christ. Woman was taken out of man, to show the possibility of the two existing apart from each other, but re-included to show that it was always the plan of God to save man through the marriage of the Bride and the Bridegroom, that He would pay the price for the Bride, because God viewed the flesh of Christ to be your flesh. That's why we are in Him – He's put us into Himself, and He is in us because we are the Body of Christ. This was the gospel that was preached since the ancient times. And we came within one man of the extinction of this gospel.

The knowledge of the secrets of the kingdom of heaven: Suddenly, you understand. You understand that this was not a cute story about how God caused the man to fall asleep. No, this was the promise of salvation, because, you see…. did God know before He made man how He was going to redeem him? Yes. God knew exactly how He would redeem him. It was said that “the Lamb of God was slain from the foundations of the world.” So God understood exactly how He was going to redeem the man. So, it is what happened at Calvary when Jesus died that dictated how God created the woman. Are you with me? God knew the end from the beginning, so if He knew how He was going to save man - which was in the person of Christ - that even dictated how God made woman. The reason God caused Adam to fall into the sleep to take the rib out, to make the woman, the reason He did it that way was because God already knew that He would reinsert and that that would be the way by which man would be saved.

When you have an eternal point of view, you know the end from the beginning, because
that's God point of view. Jesus said, “I am the Alpha and the Omega; I am the Beginning and the End.” He did not say, “I am either the Beginning or the End.” He said, “I am BOTH, the Beginning and the End. I know the End from the Beginning. That is why I do things before hand, the way I do them. So that I create for you the footpath that will lead you to where I already know I am going to take you.” These are the ways of God, but they are totally different from the ways of man. But for you who dwell in the secret place of the Most High, who abide under the shadow of the Almighty, for you this is bread. This is your bread. You don't have to wait to the end of the matter to find out how it ends - you have been given the spirit of revelation. If you don't have this, then you have to try to figure out who the sons of God were, and what you come up with is bogus, because it's thinking bred out of the fallen intelligence, and not thinking that has been revealed by the mind of the Lord. In contrast, when you understand the end from the beginning, everything that you read about now makes sense and points to where you're going.

Another example of this now for our benefit. The Lord's supper points back to the bread and the wine, points back to the fact that Jesus died for us on the cross, gave His body, gave His blood. When we eat of the Lord's supper today we can and appropriately ought to, look back and remember the bread and the wine symbolizing the body and the blood. But, we're also permitted to look forward. What then do the bread and wine represent for us if we are looking forward? What is to come? The marriage supper of the Lamb, the marriage supper of the Lamb - that is to come. So, when you eat the bread and drink the wine today, you look back as to what was given for us, you look around the table and around the table is the resurrected life of Christ. We are the body of Christ, and you look forward to the marriage supper of the Lamb. All these things give significance to a symbol like bread and wine. These are things that relate to the knowledge of the secrets of the kingdom of heaven. I've talked to you about what it is, and I've given you examples.

Now, this is my exhortation. My exhortation to you is if you believe you will see these things regularly. Isn't it amazing the moment we said there were two times in scripture that refer to a man's side being opened up that you heard the whoosh of the Spirit come through? Suddenly you knew we were about to be given things that either we had not been given before, or be given more than we used to have. Suddenly you knew that. Now, I assure you, I have read commentaries for years. I don't own any now and I don't read any now and I have never found any of these sorts of things in any of these books. Now, am I smarter than the average bear? No. It's not about being smart; smart can't get you here. Lots and lots of people smarter than I am. But smart doesn't get you here. This is when the Spirit of God who has the knowledge of God, takes out the fallen nature of man that conditions how we think about the scriptures, condition how we think about God. He pulls out that drawer, empties it out, and sets back in the spirit of knowledge. Then all of a sudden, that's in place and boom, boom, boom, boom - the lights go on all over the board. Press the light and what do you see? You see what's meant for you to
see. You do, that is how it works. This is the children's bread. We are to eat this bread today. Man does not live on physical bread alone, he lives by what God shows him.

One of the most fascinating things to me is the fact that I notice how people who are pursuing God defy age, defy gender, defy social class, ethnic origins and the like. One of the most delightful things to me is to see these older saints come to the meetings and their eyes are clear, their minds are sharp, because the spirit of man is not demented. Your spirit is neither young nor old, nor is it demented. It's just the body that falls away. I venture to say that your fellowship with the Holy Spirit is going to insure that you are never a victim of Alzheimer's. More than venture, I believe that is a word of knowledge to you: That as long as your spirit fellowships with the Spirit of God, you can never get Alzheimer's. Because, the spirit of man is not young, it's not old, and it's not demented. Because it's an eternal being encased in a temporal setting.

What is it that if we believe we would not see? What are the treasures that wait for us that God has? I do not expect that for one moment of my life I will experience dementia, if I live to be in excess of 100. Because I know that the Spirit of God is not old, is not young, and is not demented. And as long as my spirit fellowships with the Spirit of God, it is impossible for me to evidence the signs of dementia. See, we bought all these things, and we've accepted them, and empowered our enemy again us, when all of what comes to you from the knowledge of the secrets of the kingdom of heaven were meant to cure you and secure you in all manner of ways. “If you believe, you will see heaven open and angels ascending and descending upon the Son of Man." , if you believe. I believe God is raising the limits, raising the thresholds.

I don't have time to open up the spirit of understanding, but I would like to set it up here at the end of this tape. The spirit of understanding-- let's go back to Daniel 9 and I want to just introduce it to you. Daniel 9:21: “While I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice. He instructed me and said to me, 'Daniel, I have come to give you insight and understanding.'” God used to send angels to give the men of old insight and understanding. You have the resident Holy Spirit in you who is the spirit of understanding, making sense out of what's happening around you. That's what the angel gave Daniel. He said, “Daniel, seventy sevens have been decreed for your people, and I am going to tell you what lies ahead. I am going to give you understanding.” As we proceed into this next part, we'll go into the book of Job and we'll see when God peeled back the veil and spoke to Job about the matters of knowledge and understanding. Once again we'll see that there is a hidden treasury of wisdom, knowledge, and understanding. And it's the children's bread. So next time I want for us to pick up understanding. I realize I'm running behind, but we may not complete this series on the seven spirits of God before we finish this cruise. I may try to give you a summary at the very end of where I'm going with what remains, just one or two paragraph summaries. But I will
finish this series, God willing, and the whole point and purpose of it is to restore to the children bread from heaven, the gifts of the Spirit of God.

Beyond the pneumatic charisms, beyond the 'doma giftings', beyond 'pheneros', you have been given the Holy Spirit. We've only thought about being given the Holy Spirit in terms of what powers, empowerments He gives, and you are well-familiar with the power of the Spirit, the Spirit of Power, but I have wanted to talk to you about the other things that make YOU the new creation - where it is true of you that the old has passed, the new has come, and you are a new creation in Christ. It's not just that you're saved. It's that you are being restored to that which was lost in the person of Jesus Christ. For the sake of the tape, I'm Sam Soleyn. God bless you and I'll talk to you again.