

EXPRESSIONS 2017 | session 6

When: 20 - 24 September

Where: Lighthouse Family | 275 Voortrekker Road | Parow

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We have been having wonderful interactions in the morning sessions. The evening sessions, of course, represent a continuation in a series that is ongoing as well in the mornings. I try to do a bit of a summary for the ones who are only here in the evenings, so that you are not completely lost and that there is some sense of how these messages are meant to be viewed. Obviously, if you say things without the benefit of context, it is more difficult to apprehend. But we have an ongoing context, and it is available with the recordings. I would urge you to get the recordings after it is all over. Once the presentation has been completely brought forth, when you go back and listen to each of the messages, you will see that they fit in a progression.

I think my voice is improving, thanks to the Lord and to the superlative care I have been given by the ministers here at the Lighthouse. Some of the ladies make a big fuss over me, and it will make it hard to go home. (chuckling)

One of the key elements of these presentations is to open up the Scriptures at a different level. So much of our understanding of the Scriptures is linear, meaning we do not see the duality of Scripture, because we do not necessarily understand that the Scriptures are written to explain things that we are able to observe on the earth in our earthly experience, but that these things reference a greater thing.

Dr. Sagie, my friend, is fond of using the term “synecdoche,” which is a figure of speech that uses the part to describe the whole. Quite often, how we have described the mysteries is indeed, in part—“*For we know in part and we prophesy in part*” (1

Corinthians 13:9)—but that is against the background of a perfection to be revealed. It is not inaccurate to believe the things we believe, in part; but the challenge always is to see what the part is part of. So the bigger picture is the whole, and the part is an obvious connection to the larger whole.

Paul said, speaking of that very famous passage in 1 Corinthians 13:11, “*When I was a child, I spoke as a child, I understood as a child, I thought as a child.*” That is perfectly fine when you are a child. In fact, no greater thing is expected of you by God when you are a child, except to be a child. In that framework, your understanding is going to be that of a child. When you speak, the sound you emit will be that of a child. In your thinking, you will be bounded by the limitations of a child. It is not that new Scriptures have to be written. I hope that no one ever thinks that my presentations require extra-biblical effort to understand. Apostles’ doctrine is how, in the fullness of time, the meanings that were hidden are brought forth because a people are now ready to receive more of the inheritance of grace than they used to be able to, because the sons of God are growing up.

There have been settled understandings that we all have had about the Scriptures. Those understandings have been informed by our backgrounds, and what became to us, orthodoxy. However, when the Spirit of God begins to hover over the waters and brings forth out of the deep of God a whole different universe of understanding, it will not be inconsistent with the part that you know, but you will have to upgrade the part to be consistent with the whole that you are now knowing. The whole point of all of this is, first, the recognition that you are becoming mature. As the mature, you need the deeper explanations that are consistent with, not only your understanding, but your action. When you are more mature in the Lord, you are required to handle greater things. You are at a level of glory that is greater than the previous glory, and the things you are required to handle come closer and closer to the understandings that originally were in the heart of God regarding why you are here.

There is an eternal weight of glory to be put upon the sons of God as the responsibilities for representation of the Father grow, and for accuracy of the

representations of the Father, greater accuracy is demanded of you. Further to which, the economy of God which is in creation—in the heavens and in the earth—is more accessible to you because, among other things, you realize that in your own strength and of yourself you can do nothing in terms of your eternal purpose. A child thinks that there are things you can do for God. For example, the requirements for tithes and offerings, to a child, are pretty formidable requests if your focus is on self-provision and self-protection. But, giving is recognition of your vulnerability to the economy of God. That is why part of the act of giving is to release yourself from the notion that you are the one, and the only one, responsible for your well-being in this world. Indeed, you cannot help others understand who God is unless you yourselves come further than you have been. In these messages, I know that I am asking you to look at old and familiar things in new light. I know that. My interest is not in being thought of as being wise or any of that. My interest is in communicating the things God meant for you to have.

As we looked first on the days of creation, in each one of these days of creation we observe that God puts into this realm of creation—which consists of the heavens and the earth—things that now, in the season of God, are being opened up. The very act of looking into the heavens is threatening to the linear mind, to the mind of the soul, but it is native to the understanding of the human spirit. Unlike the soul, the spirit is a direct gift from God of the very nature that exists within God. The spirit of man came out of the person of God, who is Spirit, and therefore has the characteristics within the human spirit of being able to engage God as God is. The soul is a result—man became a living being or a living soul. The soul was designed to function under the rule of the spirit so that the mind of the soul would be informed by the mind of your spirit, which is in fellowship with the mind of the Spirit of God, in which case you are experiencing an alignment with heaven that opens the heavens to you.

Cut off from that alignment, you are informed purely by your reason. And you will reason that the fruit on the tree, because it is pleasing to the eye and desirable to make you wise, you will reason that is what you should have, as opposed to

recognizing that the tree itself, and its fruit, existed for a purpose, and it was not for the purpose of consumption, but for the purpose of choice. That you could choose, and you could choose accurately. What is being deconstructed are things that have long been mysterious. We have taken as simply statements of faith, what is written in the Scriptures, without asking, "Why?" It is the glory of God to conceal a matter, and it is the honor of princes to find it out, because when you find it out, you are revealed with Christ. The glory He had on the earth as the One who represented the Father is the same glory that clothes you.

It is not inappropriate for us to understand that we are clothed with the glory of Christ, even in light of the Scripture that says, "God will not share His glory with another" (Reference Isaiah 42:8). The simple fact is, we are not another; we are His Body. That was not an accidental occurrence. That was the intentional plan of God before He established the foundations of the world, because before creation came into being, you were already disclosed in the mind of God to be assembled to Christ. God was *in Christ*, reconciling the world to Himself in time. Reconciliation, as opposed to conciliation, is the recognition of a prior existing state—to be *reconciled*. Our gospel is the gospel of reconciliation, as that same gospel is presented in the first chapter of the book of Ephesians: we were known *in Christ*. God saw us *in Christ* before the foundations of the world.

The earth is the venue in which that which was foreknown by God is becoming apparent. At this juncture in history, why is it important for us to eat of the bread of mysteries? The answer is: God always planned that in the fullness of time there would be a people in the earth who had come to maturity. Do you know that for the most part, in our theological backgrounds, there has never been the thought that we need to grow up? We were excused by the gospel of going to heaven when you die. We considered the grace of God purely as the mercy of God, so that if we believed in Christ, gave our allegiance to Him as Lord, that the goal, the outcome of that action, was that we would go to heaven when we died.

Now, I am not knocking in the least the truth that, if you are *in Christ*, you will go to

heaven when you die. That is not the point. The greater understanding is not about going to heaven. The greater understanding is to be *in Christ* in the earth, to perfect that which Christ came to the earth to ensure and to initiate. The head cannot say to the body, “I don’t need you,” because what Jesus did is the basis of our authority to perfect what He intended by what He did.

A simple example from 2 Corinthians 5:19-20 (NIV) says, “*God was reconciling the world to himself in Christ, not counting people’s sins against them. And he has committed to us the message of reconciliation.*” Jesus did that on the cross. He paid the price. Then it goes on to say, “²⁰*We are therefore Christ’s ambassadors, as though God were making his appeal through us. We implore you on Christ’s behalf: Be reconciled to God.*” We are the continuation of the work that has begun. The role that Christ played is indispensable and foundational to the work we are called to do, but because we are *in Christ*, it is His work that is being done through us. Do you see? Now, we often do not understand—we use the words “Jesus Christ,” or even the words “Christ Jesus,” but we do not understand what we are talking about for the most part. We still think that Jesus Christ / Christ Jesus refer to the Man who was on the earth, although He is not on the earth in that form anymore. He was raised from the dead and put off mortality in favor of a Spirit-being. Christ was ascended into the heavens, and He is sitting again on the throne of His Father—the authority and rule of His Father—over all creation, which was installed in the heavens. But, we are seated also in heavenly realms *in Him*.

Nicodemus had that problem of understanding. “*How can a man be born when he is old? Nicodemus asked. “Can he enter his mother’s womb a second time to be born?”* (John 3:4) The answer was, no. There is flesh and spirit. That which is born of flesh is flesh, so there is no need to re-enter your mother’s womb to be born again, because you are being born again, not from your mother’s womb, but you are born again by the Spirit of your Father. The Spirit of your Father is given to you so that when you are born again, your first cry of recognition is “Father, Father,” not “mother, mother.” You do not need to go back in the womb and be reissued, in context of the statement, “*You must be born again,*” because that birth has been

accomplished. You are alive; you are here. But the “born again” is of the Spirit—first the natural, and then the spiritual. So, the complete man is one who, having been born from his mother’s womb, is now again born of the Spirit. If we overlay the birth from the Spirit upon the natural birth, you have a new man—you have a new creation—occupying the space of the old man. That new creation is not subject to condemnation like the old man in which it exists.

Your enemy is always going to try to pull you back in your understanding of being to the old man, and the Spirit of God is always going to push you forward in the understanding of the new man. The new man is the greater man. The old man has died, and for all intents and purposes, his only usefulness is to carry the new man for the duration of time. So, who is the man who is where you are? The man from heaven. You were born of the earth, you were born again from heaven by the Spirit of your Father, and you are now the heavenly man who lives in the earth in a human form that originated in your mother’s womb. The greater understanding always assumes the lesser understanding within it. The lesser is always subsumed in the greater, and the reference to the part, then, is also a reference to the whole.

As we look into heaven, which is where we were when we ended this morning, there are things to be seen about the man from heaven and understandings to be had from the Scriptures regarding you, who were born again and of the family of God. What is interesting is that the prophecies that speak of heaven, for the most part, recognize that you, though you are in the earth, are the beneficiary of things that are in heaven, and you are encouraged to function in the earth from your position in heaven, because that is the greater economy.

As we look into heaven, what you are seeing should cause your understanding to take you up to a different level of maturity. That is the whole point of entering into heaven. What is fascinating is, for those of you who were there this morning as we began to deconstruct the heavens, you can see Christ from both His positions in the heavens and on the earth. It is not the one over the other; it is one *and* the other. It is the Alpha and the Omega, the beginning and the end, the eternal and the

obedient. In His obedience, He is presented alongside His original existence in God.

There are some other things that I want to continue to unpack this evening along the same lines. In heaven we began to observe that there were circles. We will come back and look what is in each of the circles—concentric circles going further and further outward. In the center circle is the throne of God, on which sits the Alpha and the Omega.

In reference to the pre-existent One, He was in the beginning with the Father. He is God—*“In the beginning was the Word, and the Word was with God, and the Word was God. ² He was with God in the beginning. ³ Through him all things were made; without him nothing was made that has been made”* (John 1:1-3). The glory and honor that is sung, by way of praise to the One who sits on the throne, describes Him as the pre-existent God of the Godhead. He has all the titles associated with the intentions of God to reveal Himself in creation. He is the wonderful Counselor. He is the Creator. He is the Mighty God. He is the Everlasting Father. He is the Prince of Peace. Why? Because, God put Him in creation to fully and accurately represent the invisible God. In creation, He holds the title that properly belongs to the Father, and it is not robbery for Him to be on equal terms with the Father in that recognition in heaven, but we also see Him in His dual role. If we only see Him as the Lamb, what He has done is not nearly as compelling as if we see Him as the pre-existent One and the One who obeys fully. And that picture is that of completion, like the Lion and the Lamb, so He is seated on the throne.

The center circle, then, is representational of the key component of heaven—why God created the heavens—and that was to install the authority of God in the person of His Christ, who is crowned with many crowns, to execute the authority and judgments of God in heaven and on earth, as the King of the Kingdom of Heaven and as the Lord of heaven and earth. That is in the center circle. In the next circle out from that, but surrounding the throne, are four living creatures. We will come back to that. Here, we are just focusing for the moment on the circles. Then, outside the circle of the four living creatures is another circle of twenty-four elders. That

should immediately begin to speak to us in context of the number twelve (12). Around the twenty-four elders is another reference to twelve: a multitude that could not be numbered, but depicted in $12 \times 12 \times 1000$ —not meaning to convey an actual number like 144,000, but meaning to convey the divine order present in a people. Because twelve, being the number of government, times twelve (heaven and earth) depicts this company is in heaven and on earth and it is ruled over by those who have the authority of Christ vested in them as the elders. This speaks more to a holy nation than it does to any other configuration of humanity, the principle being well established in the earth in two dynamic references.

The first is, how God gave a promise of a nation to a man, to Abraham. He fulfilled that promise in the third generation from Abraham by causing the son of Abraham, who was the son of promise, Isaac, who had a son, Jacob, who had twelve sons. The twelve sons became the twelve patriarchs, upon whose shoulders the nation was born. Then, in the fullness of time, another Son, who was the Son of the promise of reconciliation that was given to Abraham, the fulfillment of that promise produced a Son, who was also attended by twelve disciples. Twelve is the number of the governmental order of God, which means that people may be configured corporately in the earth on the basis of the authority of God's government. So when the Kingdom of Heaven comes to you, you are not just a mob who does exactly what it wants, you become an orderly people. You become an orderly arrangement of peoples in the earth. Your order of arrangement is not earthly; it is heavenly. That is contained in the reference to the number, 12.

Again, regarding the concentric circles:

- In the center circle: the throne.
- The next circle: the four living creatures.
- The next circle outside of that: the twenty-four elders, the governmental order of 12 and 12, which is 24.
- Outside of that circle is the multitude: 144,000, which $12 \times 12 \times 1000$ —twelve and twelve speak of the domains of heaven and earth, and the 1000 is the highest number that the ancients could conceive, so it always refers to a large

multitude. When it is, “*thousands upon thousands, and ten thousand times ten thousand*” (Revelation 5:11), He is meaning to convey something of the order of the whole.

Why circles? There is yet another circle; it encircles the throne and it is in the form of a rainbow that looks like an emerald. I mentioned to you this morning, if you see a rainbow from the earth, it looks like an arc or an arch. If you see a rainbow from above—if you are flying in an airplane and you look down upon the clouds that are full of water vapor and the sun is shining in a particular fashion—you will see two things: your aircraft in the middle of the circle, and the circle, the rainbow, as a complete circle. God actually took the circle that surrounded the throne and put its replica, its type and shadow, in the earth following the flood to remind humanity that although the wrath of God in the days of the flood was extreme, so much so that only eight souls were saved, that it was not an accident that God saved eight people. Eight is the number of new beginnings. So, God began again. Why would He even begin again? Why not simply wipe them all out and forget the whole experiment? Because, He had committed Himself to covenants. That is why the long-suffering of God waited. It was not that God was eager to destroy the earth to punish humanity to establish His holiness. It was not that at all. God waited until there was a man and his family in the earth with whom God may continue, in order to fulfill His circles of covenant. The rainbow was put in the earth as the sign of a unilateral covenant—God binding Himself to a thing; God announcing and agreeing that He would not destroy the earth again by a flood, because He had an eternal covenant which required that, ultimately, a people would arrive on the earth who were seen from the beginning as being *in Christ*. So before the creation was established, God saw us *in Christ*.

For that, I would like for you to take a quick glance at the book of Ephesians, chapter one. You will see the merger of heaven and earth for the purpose of sustaining the saints, sons of God, by the economy of heaven.

Ephesians 1:1-5 (NKJV)

¹ *Paul, an apostle of Jesus Christ by the will of God,*

To the saints who are in Ephesus, and faithful in Christ Jesus:

² *Grace to you and peace from God our Father and the Lord Jesus Christ.*

³ *Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places **in Christ**,*

That is a powerful statement. You know, these things we just read at one time, but now we are being given understanding as to how firmly your hope is anchored. It is not just a statement in the Bible. It was foreordained and put in that way in the heavens.

⁴ *just as He chose us **in Him**...*

In Christ—God chose us *in Christ*. When? Before what? Before it was said in Genesis: “*In the beginning God created the heavens and the earth.*” He, in fact, created the heavens and the earth to host this reality that was foreknown. You create something to house something, and facilitate the thing that you foreknew. The heavens and the earth were created to facilitate this promise, which was, [continuing verse 4]

⁴ *just as He [the Father] chose us in Him [in Christ] before the foundation of the world, that we should be holy and without blame before Him in love,*

The outcome of creation was to yield a people who, before God, were holy and blameless in love, meaning perfected in love to reflect the very nature of God, who is love. And He saw us *in Christ*.

⁵ *having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,*

The gospel, then, in 2 Corinthians 5:20 which says, “*We are therefore Christ’s ambassadors, as though God were making his appeal through us,*” understood this Scripture. This Scripture anticipated that which says, “*God was reconciling the world to Himself in Christ...*” (2 Corinthians 5:19). Why? Because, He had predestined us

as sons by adoption to Himself, and the predestination of that was foreseen *in Christ*. For God was *in Christ*—so it is speaking, not of the natural man, but of the spiritual man, who is capable of being assembled to the spiritual Corpus, who is Christ, having predestined us.

Now, just a side note: The evangelical church, for 500 years, has suffered from the limitations of Luther's and Calvin's understanding. Great as they were in their day, they did not understand the biblical concept of predestination. Instead, theirs was an argument about why man was created, and they defaulted to the notion of heaven and hell, because that was the gospel's emphasis in their time. Biblical predestination, as described here in the Scriptures, has two components to it. Number one: We were predestined to be adopted as sons of God. That is predestination. God made Adam, so that out of his seeds—the nations of the world—God would have sons, but only as they came to Him through adoption through the person of Christ, the last Adam. So without Him, you cannot come to the Father, because there is no basis for calling God, Father. We have the position of the only begotten Son, because we are placed in the Son.

God always foresaw Christ as the corporate Man, a many-membered Body, a picture of which is the four living creatures, because four is the number of man. When God wishes to describe humanity, He will describe it with the number four (4). There were four living creatures, showing man, not just as the son of Adam, but man as the son of God. The characteristics of a man's spirit are different from the characteristics of his body. In his body, he is like Adam; he is like the man of earth. In his spirit, he is like God, and there are four aspects to his being that are depicted around the throne, where the thing that was foreknown is depicted in heaven with the intent of coming into the earth in a people. So, the fullness of this picture is not only the four creatures around the throne, but the vision of Ezekiel of the four living creatures, who operate on the earth, but with all of the characteristics of the heavenly man.

I am a little bit ahead of myself. I will come back. That was just a brush with the four living creatures in heaven. But, it helps us to understand why heaven is constructed

in the way it is. Heaven was not just a place in which God changed the décor to mostly gold. God is not an interior designer in that sense. He did not just upgrade His residence. No. These things have to do with very precise understandings that reveal the nature of the mature son, as one predestined.

So, God predestined us number one: to be adopted to Himself as sons to the Father, through Christ, the pattern Son. That was before the foundations of the world. The second predestination goes with the first, and it is the obvious next thing: If you are *in Christ*, you were also predestined to be conformed to the image of Christ. God means to refine you, to shape you, to mold you in the image of the Son to whom you have been assembled, so that there are no rebellious parts to the Body of Christ, meaning parts with their own independence from the mind of Christ. So you were predestined to be adopted, and you were predestined to be conformed. You do not have the right to choose *how* you will serve God. You only have the right to choose whether or not you will. But the good works that constitutes serving God, the good works were predestined for you. You get to do what God foreknew. You get to function as that part of the Body that God made you to be, before you were in your mother's womb. So, the three really are essentially elements of the one or the other, which is:

1. You were predestined for adoption as sons of God.
2. You were predestined to become mature by the standard of Christ.
3. You were predestined to work out of that maturity according to the plan that was already in God concerning you personally.

These are the two or three concepts of predestination in the Scriptures, depending on if you see one as separate from the other. Predestination in the Scriptures never addressed the question of whether or not God created man to go to heaven or to go to hell, because that would be a foolish notion if you understood that the promise was to be sons. Then the question is, who did God foreordain not to be a son? It is a bigger, more magnified thing, but they shrunk it down to the gospel in their time.

In the time that remains—we have approximately 30 minutes—let's look now at what

else is in heaven, at least in this portion of the vision that was shown to John when he was taken up into the heavens. This is the best, clearest, and most complete picture of heaven that we have. There are other elements to heaven that are said here and there in the Scriptures, like there is a tabernacle in heaven, a copy and shadow of which was put in the wilderness among the Jews. All the elements within this tabernacle spoke to realities that are in heaven, like the Ark of the Covenant.

The realities in heaven, for example, as what was in the Ark of the Covenant, would be a rod that buds. This rod is referred to as that which comes out of the stump or the rootstock of Jesse (Reference Isaiah 11:1 *“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots...”*). This is the rod, not of correction in the sense of punishment, but the standard of the firstborn—the measurement of the firstborn—which we are to carry within us, who are the carriers of the presence of God. The Ark of the Covenant carried the symbols of a covenant. That is why it is called the *“Ark of the Covenant”*—the symbols of this covenant were carried in the Ark. One of these symbols was a rod that buds, which means, although He came out of the stump of Jesse, He has life in Himself. This is Christ, the standard, the measuring stick, so that if you see Him, you will see the Father. It has never been necessary for the Father to appear in creation; leave aside the question of whether or not He could, being that He holds creation in the palm of His hand, and that no one has ever seen God. It is not necessary to see the Father. If you see Christ, you will see the Father. He said it Himself, *“If you have seen Me, you have seen My Father”* (John 14:9). Why? Because, *“I am the standard of His appearing in creation. I even carry the title, ‘Everlasting Father’* (Reference Isaiah 9:6). *I do nothing of Myself. Whatever you see Me do, it is the Father who is tabernacled in Me that you are seeing, whether it concerns things in heaven or things in the earth.”*

Now, I know we grew up thinking that there were three persons on the throne—that there was the Father, the Son, and us—and before the throne, seven lamps were blazing, which are the seven Spirits of God. That is how we grew up thinking. But as heaven is revealed to us, the Father is revealed in the Son, so that you might get the understanding of your purpose, vis-à-vis the Father—that the Father is to be revealed

in you. When He is revealed in you, He wears your appearance. But like with Christ, it is not actually you who are appearing, because your life has been totally submitted to and given over to God. So, "*When Christ, who is your life, appears, then you also will appear with Him in glory*" (Colossians 3:4). You appear alongside Him. When Christ, the Son who was put in creation to execute the power of God in furtherance of the revelation of God, when He appears in the exactness of character as His Father, you see the Father.

We are always wanting to understand personhood with reference to form—to a body. If God were to encourage that view among us, then He is encouraging, not a view of ourselves as spirit, which is by definition, limitless, but rather a definition of form. We have to get used to the idea that a spirit only requires a form for functioning within a venue, but a spirit is greater than the venue. That is why your spirits will never die, even if the earth passes away, because you are greater than your body. Your form is not who you are; your form is where you may be located—it is where you are. And so it is with God. The manifestations of God in creation are meant to show the characteristics of God's character, not to reveal the limitlessness of God, because creation could not contain Him. As He is, creation cannot contain Him. That is why no one has at any time seen God.

He is not bringing us to an understanding of who He is that is associated with a form. He is bringing us to an understanding of who He is as a Spirit-being, and by that, causing you to gain the greater understanding that you yourselves should not see yourselves according to your own flesh. In fact, you should see no one else that way. Because if you do, you are falling short of that promise of sonship that is the very basis of your existence. So, it is not a bad thing that you cannot see God, and it is not necessarily a good thing that you can see yourself in a configured form. We are admonished not even to see Christ that way. "*Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer*" (2 Corinthians 5:16). We should see no one any longer according to the flesh, but according to how they are in spirit. Though we once regarded Christ that way, we do so no longer, because God came to reveal the

characteristics of God as a Spirit without body and without form, and He will not have us focus on the container that carries the essence. He would have us focus on the essence.

This is a side note: I found that as long as I saw my wife according to the flesh, my being one with her was hindered. As long as I saw her according to the flesh, as long as I saw her as my wife, then whatever she said, if it didn't please me, was offensive to me. Then something would arise in me that would push back on her. The most common example I have of seeing her according to the flesh was how the lists she made affected me, because she made lists for me. I saw it according to my flesh, and my flesh says, "This woman is trying to control me." And what does my flesh do? It rises up against her. But when I transitioned to seeing her lists were consistent with who she is in the spirit, then now I ask her for the list. She tells me, now, that I am so forgetful—I'm not, but she tells me that—that if she were to die, I would be lost. I say to her, "You do not have to keep selling yourself to me. We are forty-one years into this thing. I am not going anywhere and thankfully, you are not either." I turned in my head. This is how practical what I am saying is. I am not always making the application, but it is exactly how practical it is.

When I saw that she was given the grace of administration, and further, given to me, and that this was a good thing given to me by God, failing to receive her administration was failing to receive that gift from God that God determined was necessary for me. Now, that didn't suddenly come to me. I resisted the lists as long as I could, until God arranged for me to understand the value of her administration in light of my conspicuous deficit. She was exactly what I needed as a spirit-being, and she completed me. Now, I ask her for the list. In fact, when I am home, I ask her, "What are we doing today?" She will say, "You will have a haircut at 2 o'clock, and at 6 o'clock we are going to meet with Jeff and Chris for dinner." And I will say, "What else?" Sometimes she says, "Oh, and by the way, I want you to remove that plant from where it is that you put it, because it is an eyesore to me." Or she will say, "Now, I want four hours of your time tomorrow, because there is some lifting you need to do for me." So, when I leave the house, I say to myself, "Free at last, free at last. Thank

God Almighty, I am free at last.” (chuckling) No. That was a wild and random thought. I need to tell my soul to get down.

No, the greater order is the spirit. When you see your wife, when you see your husband, when you see your children according to the Spirit, you are better able to interact with them. I can tell who my children are, natural and spiritual, I can tell you who they are because I see them by the Spirit. And when I do, I am not disappointed and I do not act out of disappointment, because I can see where they are, and I can observe the arc of their trajectory toward maturity. I am able to receive them in the present and labor with them to form them, complete *in Christ*. So we labor to present every man complete *in Christ*. To begin with, you must have a vision as to who they are, because you will not know when they are completed *in Christ* if you do not know who they are. While they are becoming—while they are on their way to that— when they make mistakes or when they act in ways...

You know, like when a son shows up with this beard and looks like somebody from Duck Dynasty. Charlotte, I see your influence. (chuckling). You say, “Ah, it is a stage he is going through. He will get through it. Leave him alone.” He has already taken up wearing ties and suits. How far could this be from completion? And you love it. You make no big deal out of it, because that is just his flesh. It is not a bad expression of his flesh, it is just where he is at the time. You see, you do not see them according to the flesh. As far as I am concerned, he does not have a beard. I don’t see it. It doesn’t matter to me. You look past the flesh, because you see the spirit. I do not find his beard offensive in the least. I cannot grow one, so I do not want one. My face has tufts—just pieces here and there and spaces in between. You see by the Spirit; it is the greater thing. It brings you into an environment of peace, because you see the end from the beginning.

I want like to move quickly, here, because I would like to complete this analysis of the messages of heaven that are presented to us in Revelation, chapters 4 and 5. “*In front of the throne, seven lamps were blazing*” (Revelation 4:5 NIV). I want to start there in deconstructing the things that are either in the circle, or in this case, it dominates what

is in all the circles. I will leave for tomorrow a discussion of when these eternal covenants were enacted. I simply wanted to show you from Ephesians, chapter 1, that there were things that existed in God before the foundations of the world, for which heaven and earth were created as the hosts. One of the meanings of the term, host, is “vastness” or “multitudinous;” yet another meaning is “carrier”—entertaining a thing. The heavens are like that from both angles: they host the presence of God in a certain fashion; and the heavens are so vast that they may be considered a host—an uncountable dimension, an immeasurable dimension. So, it has both the qualities of meaning to it.

We were predestined to be conformed to His standard. This, again, from Ephesians.

Ephesians 1:11-14 (NKJV)

¹¹ In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,

So, everything is worked out in a predestined fashion, according to the counsel of His will. Our choice, *in Christ*, is not to reinvent the counsel of God, but to submit to the counsel of God. Things have been set in place before the foundations of the world, and when you are received as a son, you are received into that which has already been foreordained. You do not get to alter that. You get to decide how quickly, how eagerly you participate, and therefore, how long you will stay in the fire. He is a Father, and your choices do not include your will over His. Jesus learned obedience to the Father by the things he suffered, and He grew in favor with God and man. Your sufferings are indications of what it takes to refine you to such a sufficient degree that you could carry increasing weights of the glory of God. But you do not bring anything to God, by way of glory. He allows you to carry His glory, but you do not have anything to give Him except an obedient vessel. He will fill it with His presence, and you will find yourselves in realms you never knew existed in God, through Christ—a different identity, a different purpose, a different destiny.

When a prodigal returns to his Father’s house, he does not get to re-arrange his Father’s house. When a prodigal returns to his Father’s house, his best hope is to

retake the mantle of his anointing, to retake the clothing of his identity, to be refitted with the signet ring of his father to have his authority be restored to him, and to have his feet shod again with his purpose so he can walk it out. But all of those things remain unused in the Father's house as long as we are prodigal. He did not have to send somebody to the shop to find a robe that he could have and give to the son. He had the robe, the best robe, already ready for him. When you come back into the purposes of God, *in Christ*, you are reclothed in the rightness of your mind with a proper destiny and understanding of who God has made you to be; and you are given again the authority to act for Him, whereas before, you intended only to act for yourself; and you are given purposes to walk out that are consistent with both the individual purpose and the corporate purpose of which you are a part. Those are the things that happen with the return of the prodigal, and there is great rejoicing, because value has been returned to the House of God because a son has come home. All these things—predestined and promise—I do not have time to open anymore of Ephesians 1.

“In front of the throne, seven lamps were blazing. These are the seven spirits of God” (Revelation 4:5 NIV). That is about as far as I am going to be able to unpack tonight. Tomorrow in the sessions we will unpack what is in the circles, having understood that the circles are the representations of the different outworkings of the covenantal order that existed before the foundations of the earth. What was installed in the heavens was the authority of Christ, and each of the circles has a delegation of that authority consistent with a particular purpose, but ultimately all authority rests and resides in the One who is seated on the throne. We get to execute His desires and wishes in the earth according to the measure of grace that was given to us.

We noted early in our discussions that there was an unmistakable co-relationship between the Word, a.k.a. the water, and the Spirit. The Spirit hovered over the waters. The depiction of that principle in heaven is that the Spirit is before the throne of God, and the One who is seated on the throne is the Word, by whom all things were created. So here again, as you look into heaven, you will see the Spirit and the Word.

When you look on the earth, you will see in the depiction of Christ, the Spirit and the Word. From Isaiah 11:1, which says

“A Shoot will spring up from the stump of Jesse, and a Branch from his roots will bear fruit. ²The Spirit of the LORD will rest on Him [the Spirit of Lordship]—the Spirit of wisdom and understanding, the Spirit of counsel and strength [power], the Spirit of knowledge and the fear of the LORD.

So that which is in heaven before the throne, which was before creation and was in the deep, makes its appearance in all the realms, because that is the consistency of how the authority of God works on all the levels—originating in the deep, moving into the heavens, coming into the earth. These are the ancient things. So in heaven, seven lamps are blazing. I like how King James phrases that. You get the sense of the vibrancy of the Holy Spirit in His seven characteristic manifestations. And He is before the throne of God, which means, the throne exists because of the presence of the Spirit of God.

*“Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty” (2 Corinthians 3:17). We know, wherever you find the Spirit of God, the exercise of authority is for the liberty of those who are subject to that authority, because—“[Y]ou did not receive a spirit of slavery that returns you to fear, but you received the Spirit of sonship, by whom we cry, “Father! Father!” (Romans 8:15). Wherever the Spirit of the Lord is, there is liberty. There is authority wherever the Spirit of God is, but authority functions to secure your liberty. But, liberty is never, *never* the absence of restraint. That is lawlessness. That is when you do what is right in your own eyes, and usually in that condition, you are stumbling through creation without a clue as to who you are or why you are here. So, the Spirit in seven manifestations is before the throne, symbolizing that the throne represents the authority of God and exists for the purpose of returning sons to the glorious liberty that is *in Christ*.*

Our time is gone tonight. That is where I want to pick up tomorrow. The reason I am keeping it very closely to the time frame is so that everything will fit on the recording devices. Of these things, there is much more to be said—this portion of the

exhortation doesn't have to be included in the recording—but isn't it a wonderful thing that when you look at the record of these things, when you see the unfolding of heaven, that you are no longer afraid to look into these things. For a long time, we considered the Book of Revelation to be difficult, although it was meant to be a revelation and the property of the Lord Jesus Christ—“*This is the revelation of Jesus Christ, which God gave to Him*” (Revelation 1:1), which He said to an angel, who has declared it to the Church. So God gave it to Him for our benefit, and yet we were afraid to even look into it, because there were beasts and creatures flying here and there, and from our viewpoint, far beyond our abilities to comprehend—so threatening. But now as the heavens are being opened to us, we can see the steadfastness that God meant for us to have. We can lay ahold of, in our world, this hope and it anchors our souls in the present, because it is not subject to being blown about by the changing times in which we live. That is the reason that God is opening the heavens: to bring forth the treasures of understandings, to enrich the House of God in the day in which there is an arising of the sons of God.

Grace and peace be with you. Amen.