

EXPRESSIONS 2017 | session 3

When: 20 - 24 September

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The messages will be a continuation of one after another, If you are here for the first time, it will be a disadvantage. However, in the over arch of these messages, my strong encouragement is for you is to get the whole series order. It will serve you well for about a year. It will be enough to keep you busy for about a year. So if you do it for in order and you listen to them; you will get the whole thing. With that said, I am not going to recap the morning meetings. I will simply continue. I will recognize that this is a series of messages in process and each is a specific component of the whole.

I came down last Sunday to start the last, the thirtieth and last Apostolic School of Ministry with my dear friend and fellow laborer in the Kingdom, Thamo and Mirolyn Naidoo who are well known to many of you. Gordon and Tina are a part of his household in the Cape. I have been in that set of conferences together with Dr. Sagie. I have been exposed to something in that context that has made my voice weaker than it normally is. But Ernst was insistent that Peter not have me make bricks without straw (laughter) I think that over time I will recover completely. In the mean time, my voice is limited. I may cough as I go. I am actually feeling much better than I sound.

This morning as we began the series. I began with this in mind. We are pursuing a particular thing. That thing is what God is pursuing in the earth. God is bringing people to maturity. When you are born again, you actually arrive in a state of infancy. That should not be a great revelation or mystery. Anything that is first born or newborn arrives automatically in it's most juvenile stages; in the animal, plant and kingdom of the sea; that's true. A thing that is born is designed to grow up. The purpose for being born is to fulfill destinies that existed in the mind of God for you before the foundations of the world. When you are born again, you are now born of Spirit as opposed to initially being born of flesh. But once you find yourself here, the unmistakable intent of God is to see you grow up; become mature. Because, the purposes of God to be carried out in your life, your destiny can only be undertaken in a state of maturity; both individually and corporately. The house

of God is a multi-generational house. Peter accurately reminded you that this building is not the house of God. We have all come out of religion in some form. There is an attempt to make the building holy. The building is just where people meet. Any number of any different groupings can meet in the building. When you are here, as the sons of God, the environment is holy because holy people confer upon an environment the state of holiness. When you are not here, it remains as it is, a building. We as a collective house of God are designed to grow up to maturity. When we come to maturity both as individuals and as a corporate man, we are allowed to carry the presence of God in the earth. We are allowed to carry the glory of God in the earth. Every part of the Body has a particular destiny; but together under the rule of the Head, we are designed to carry the Presence of God, in the completeness of that revelation. In Scripture it's called Zion. Zion has been described as the perfection of beauty because in Zion, the heavens and the earth meet in the corpus of a spiritual man.

Things that are true in heaven and things that are true in earth merge and are carried in and carried for the purpose of the disclosure of the nature of God.

In the lectures this morning, we began by recognizing the deep. In the deep were two other components. One was the Spirit and the other was waters. Without re-preaching the mornings message, what we saw is, in the Scriptures, water represents the Word. The Spirit hovers over the waters. The Spirit is the means by whom what is contained in the Word is revealed to you. So, in the pre-creation state of God, of the revealing of God, is the deep, the water and the Spirit. They are contained, the water and the Spirit, are contained in the deep. There is nothing else outside of or apart from the deep.

The earth was constructed to bear seed; a fruit tree yielding fruit, whose seed is in itself. What God wanted to do is to take out of what is in God and to deposit it in the earth as a seed; which when it grows up, God foresaw; God intended that as the seed grows up, that it would grow up to be in the image and likeness of its progenitor. That is the nature of every seed. I marvel at the language of the Scriptures which say, "and God said, let the earth bring forth herbs yielding seed and fruit trees yielding fruit." The natural and then the Spiritual. God intended to put a seed of Himself, close it up in earth and deposit it here in the earth so that, by the death and resurrection of that seed; because every seed goes through the process of death and resurrection. The earth was designed for that, out of anastasis, out of stasis, the very term for resurrection; would come the likeness, the image and likeness of the progenitor of the seed. So if you plant a seed in the

earth, when by exposure to heat and water, the outer casing is breached. The life within the seed is released and as it grows up, you begin to see it not as a seed but as a replication of the tree from which that seed came. So the tree itself is reproduced as a result of the seed. The seed contains in itself all the DNA of its origin.

So when we were born again, the natural Adam is crucified with Christ and the spiritual man arises out of the seed as a newborn to grow up; to be the exact representation of the One whose seed he is, coming out of that origin. This, you see, is the intent of God; to cause the invisible God to become visible through the seed breaking forth and putting on the display the nature of the Father. You don't have to see the Father but when you see the seed you will see the Father. When you see that which comes out of the Father, you will behold the Father as He is.

We laid all of this up in quite exhaustive detail. We talked about how God on the first day, said, "Let there be light" and He created light and separate light from darkness. He called the darkness, night and the light, day. We also observed, the morning and the evening were the first day. We also observed that the reference to morning and evening, and day and night is already made before the sun, moon and stars are hung in the firmament of the Heavens. It's not possible to understand day and night, light and darkness, morning and evening, in reference to the orbiting of the sun by the earth. It's not a 24 hour day.

Don't think to yourself that is why the scientists talk in terms of billions of years. That is no more accurate than the perception that it was 7 calendar days. What you are introduced to is Chronos and the Kairos which are words of time. In God, things are hidden but perfectly formed in God while they are hidden. But, when the day comes for the disclosure of what was hidden in God, suddenly the thing comes into the earth out of the heavens and both the heavens and the earth came out of God. So in the fullness of time, He brings a matter that has been known in Him from the foundations of the earth; He brings it to pass. So the morning of the thing, conception in the mind of God and the evening of the thing; the day of its execution are not bounded by the measure of time. They are measured by the intention of God. So, when you come into time, they come in the completeness that was originally in God but now brought forth in the visible world to represent the invisible God. When scientists say, things take billions of years for things to evolve. Don't be upset by that because the appearing into eternity with only the measure of a 24 hour cycle with which to understand the timing of the Lord. Give them another 200 hundred billion years. Who cares? It doesn't alter anything.

What it is; it's a recognition of the interplay between the deep, the eternal everliving God and the creation in which He reveals himself; because both Heaven and earth were created. It's the first thing that was said in the Bible. "In the beginning, God created the heavens and the earth" (Genesis 1:1). The heavens are not eternal. They were created. Because there was a time when the heavens were not. They were created. There was a time equally the case when the earth was not. It was created. So, just as the earth is not eternal, so the heavens are not eternal but God is eternal. Heaven and earth were created to host those things that were in the deep before heavens and earth were created. They were designed to host these particularities with the specific intent that in the creation of heaven and earth and in the fullness of time; that which God hid in the realms of creation would become disclosed and they would portray the intentions of God before the foundations of the world.

That's why the Scriptures would say things like "a day in the Lord is as a thousands of years and a thousand days is as a year." I might remind you when the Scripture speaks of "thousand," it is the highest number that the ancients understood. So, a day with the Lord is unquantifiable by time. So, God may move backwards and forwards in time because He is outside of time. Something else that is true is that heaven and earth were in God. The earth in God was unformed, unformed until the third day of creation. Which means, although we know, we see the earth to be spherical, there was a time when the earth was without form. Meaning, there was a time when the earth did not exist as a sphere; nor was it fraught with divine purpose. It existed in the waters. The earth existed in the waters. The waters we see and we deconstructed this, this morning. The water is the Word. The water is the Word. The Spirit of God hovers over the Word. So there is a continuing correlation between the Word and the Spirit.

It is not possible to understand the Word without the illumination of the Spirit. See? The Word is not subject to linear quantification. That is a domestic view of the Scriptures. The heavens and the earth are allegories; designed to host, least in the case of the earth, tangible realities like the waters in the oceans by which analogies, we would, by the Spirit of God, be given access into the understanding of whom God is. God Himself, cannot be contained in the heavens nor in the earth. He is outside of both. Everything was in Him at one time in the beginning. But in the fullness of time, God brings everything out of Himself that He means to put on display and to that end, He creates the heavens to put certain things that were in God for display ultimately in the earth and He also put things in the earth; the

purpose of which, in the fullness of time, would be to serve the disclosure of God on the earth.

The question we got to this morning was what exactly did God put in the heavens to sustain the disclosure of Himself? What is unique about heaven in terms of the revealing of God? What is unique about the earth in terms of the revealing of God? The principle in heaven is the authority inherent in God. So heaven contains the throne of God, the symbol of Divine authority. Heaven also contains the manifestation of God in relationship to authority. The kingliness of God if you like. God placed a son upon the throne of heaven and God would also place a son in dominion on the earth. One is an allegory of the other.

There are two Adams. One who was put in the earth to govern the earth and the other who was put in the heavens to have dominion over both the heaven and earth. The earth is the lower of the two regions. The heavens are the greater. The lower is always subsumed in the greater. The greater contains within it the lesser. The lesser does not contain within it the greater. Until the greater comes into the lesser as Himself then He can say, "All authority on heaven and on earth has been given to me." He could further say, "If you've seen me, you've seen my Father because the Father and I are one and He's come to disclose who the Father is by revealing in His person, the nature and character of God. If you like, by revealing in His person the image and likeness of God, which is what God intended. When He made man, God said, "Let us make man in our own image after our own likeness and give them dominion." So whether in the domain of earth or the domain of heaven, the son has been given all authority in these domains.

The reference to authority then, in Scripture, is seen as a reference to a Kingdom, a Kingdom. The nature of a Kingdom, more particularly, the nature of a king is to exercise dominion. The word dominion and by the way, that is why it is called the Kingdom of heaven; because it comes from the throne of God. It comes with its King and it comes from the highest realms of creation. Whomever has authority from the heavens has automatically authority in the earth. Therefore, one of the reasons that the Scriptures speak of us as first, as being in Christ and secondly, in Christ there is dominion is because we were foreseen in Christ before God made the heavens and the earth. The intent of God was through His son, who was made in the image and likeness of God to cause the invisible God to become visible in the realms of earth. The earth is lower than the heavens because the construction of the earth is by intended limitations. God intended to limit the earth to that which

may be observed by the five human senses. He gave man, when He created man and by this statement I am a bit ahead of myself.

He gave man a soul. The purpose of which was to engage the earth with the creativity that comes from the person of God. So, man in the earth, in his soul was designed for creativity. To mirror and to reflect the nature of His father who is the Creator of all things. God intended that man function in the earth under the rule of heaven. So He gave man a Spirit out of His own person. The intent then was for the Spirit of man to rule over his soul and his body to be a vehicle to carry both the soul and the Spirit while he is in the earth until he dies. This body was designed for the convenience of living in the earth. When its time and it has served its purpose; it was sown in weakness. The spirit departs from it and the dust returns to the earth.

We further saw that, all of this is in the morning lectures, we further saw that in the creation, in the separation of light and darkness; God did not do away with darkness when He created light. The light and Glory of God is His presence. Darkness is life apart from the presence of God. That condition always comes back whenever when man elects not to walk in obedience to God. When you choose to live by the dictates of your own mind; you walk in darkness. Anytime you stop pursuing an identity found in God, you are in a place called outer darkness.

Now we had a paradigm, all of us growing up in growing up in religion. We had a paradigm that equated darkness to hell. The problem is that you could live and the Scriptures, it refers to a person, being dead while he's still alive. You could live in outer darkness which is living apart from the presence of God but still be alive. In which case, there is no particular value to your life. You live in darkness. Your deeds are evil. Men who love darkness rather than light, do so because they want to exist outside of the restraint of the presence of God. It was to that, that the first man reverted, the moment he separated himself from God. It is to that, that the last Adam came to show us again the life within the Father.

What I want now to do is to pick up from the reading in Genesis 1 concerning the fourth day of creation and God setting the light in the firmament of the heavens.

Genesis 1:16-19 (NKJV) 16 Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. 17 God set them in the firmament of the heavens to give light on the earth, 18 and to rule over the day and over the night, and to divide the light

from the darkness. And God saw that it was good. 19 So the evening and the morning were the fourth day.

Here again, I want to simply reintroduce you to the connection between the heavens and the earth. God puts lights in the firmaments of the heavens to serve among others things as signs. Because, the deposit of the nature of God put in the to the earth. Jesus taught us to pray in regard to that, "Your Kingdom come". The thing You've placed in heaven, let it come and Your will, let it come and be done on earth as it is in heaven. That's why God placed man on the earth. All of what is in heaven and all of what is in the earth is designed to be the inheritance of a man who is in Christ. That's why Jesus at his own election, the man from heaven could call down legions of angels from the heavens to function on his behalf in the earth. In these things He's letting us know, that we who are predestined to be confirmed to the image of Christ before the foundations of the world, that we in Christ, were intended to have access on a regular basis, I will say on a daily basis. We're intended to have access to the economies of the heavens. This is the greater economy. The occasions where we saw flashes of what is inherent in the economies in the heavens on the earth. We marvel at them and call them the miraculous.

Examples like, the Lord Jesus Christ sleeping in the boat in the storm. Here, the waters in the earth correspond to the waters in the heavens and He is the Lord of heaven and earth. The waters on the earth in the lowest region and He Himself, by the way, is the Word who is made flesh; which is a descriptor of the waters themselves. In what peril would He be in a storm? He who is the very Word who framed the waters. You see the point.

You may alter the normal trajectories of things in the earth from the mandates that are in heaven. God meant for the economies of the heavens to be accessible in the earth to the sons of God. That is why faith is the key operating principle in the life of the believer, relative to the economies of the heavens. Because the thing that is seen does not require faith. The thing that is seen is already manifested and you don't need faith. The thing that exists but is unseen requires faith to apprehend. The thing that exists that is unseen that requires faith to apprehend are the economies of heaven. So, faith then, may be properly described as the substance of what we hoped for. This is not about wishing for anything. This is about the hope we place in the certainty of what God has said. We do not selectively cite the Scriptures for passing benefits that are related to the altering of our present

circumstances. Instead, we pray for the Kingdom to come and for ourselves positioned in the Kingdom, to avail ourselves to the things that are yet seen.

The earth is full of the evidence of the existence of this unseen economy. Jesus in the earth, commanded in the earth, commanded the economy of heaven to serve the Kingdom of God in the earth. That is why He would say, "I am going to My Father and to your Father. So you may ask what you will and it will be granted to you." The caveat is the things of heaven do not exist for the plundering by the immature. The immature will hurt themselves if he tries to plunder the heavens because he'll get things that he doesn't know what to do with. He will try to build his life around the maintenance of those things and will try to establish his identity in relationship to those things that he does not understand. In maturity you are able to exercise the prerogative of having the mind of Christ relative to the economies of heaven. So then, then, you are an apt administrator of the Grace of God.

In the Grace of God, you find purpose. You find destiny; you find support for those intangible things to become tangible in you. To this end, that you might become, as a son, the reflection of the Glory of God and a re-presentation, to present again in creation, the likeness of God. It speaks in an innate way of the issue of character. What becomes critically important in order to access the economies of heaven, is the requisite character, the character of God. The character of God is formed in you by sufferings. Apart from suffering, apart from suffering, you only understanding of God will be that of a child. We know how they behave. They cry for everything they want. It is okay for them to cry for everything they want because they are children. But it is not okay for the time when they are to be teachers.

The administration of the economies of the heavens, the administration of that, is by an order of priests capable of administrating the economies of the heavens. The heavens contain the throne of God. The heavens contain the Son who sits upon the throne. From the time the heavens were established with the throne of God, a Son was placed upon the throne. From the time the earth was established, a son was placed on the throne of the earth as well. So one is the lower version of the other. Now, God created the heavens on the second day. He created the earth on the third day and continuing. On the sixth day, He created man.

The Son who was manifested, not created but manifested in the heavens is the senior to the son who was put on the earth. In the realms of creation, the first is the invisible Son seated on the throne. The last, the last position from the heavens (the

heavens being the higher order over the earth) the last son (there are only two of them so they are referred to as the first and last, not first and second); you will never find a reference to the second Adam but to the last Adam. Viewed from the standpoint of the heavens, the first Adam who sits on the throne was the firstborn, the firstborn. The first in existence not born in the fashion of creation itself but coming initially out of God; and is therefore, the one who's placement in creation was in anticipation of the need to redeem creation. He was slain from the foundations of the world. The intent of God was that One should come into the earth when the other had violated the tenets of his rule in the earth. God set creation up in anticipation of having to redeem it. He calls this one on the throne in heaven, firstborn over all creation. Meaning, when He said, "All authority in heaven and on earth has been given to me," He was not announcing a false claim. He was essentially saying by My placement in creation; it may be properly assumed that I have all authority governing the heavens and I have in Myself also, all authority governing the earth. That is why you have this riddle in Scripture that speaks of the first being the last and the last being the first. In chronological time, in time upon the earth, the first to appear was Adam, the man of the earth. His predecessor, far greater in rank and scope than he, was already seated on the throne in heaven and viewed from the standpoint of heaven, He is the firstborn; although in time, the first to appear is the last.

What makes Him then the firstborn? Why is He the first? How do you define first? Clearly not by the chronologically of birth or entrance into the world. You have to define the firstborn term differently. It means "the first in rank," the pre-eminent One, the One who is before all things, the One who is seated far above all authority and rule and every title that may be given not only in the present age but in the age to come under whose feet God has set all things. He created all things for Him and all things were created by Him. The earth is His footstool then and the heaven is His throne. When He's in the heavens, He rules the heavens and the earth. When He comes into the earth, He rules the heavens and the earth from His position because He is the preeminent One. That is why when you are assembled to Him as members of His corpus, you are speaking of a spiritual man who possesses all authority on heaven and earth. Your position seated in Christ, a reference to the throne; from that view point, you were designed to rule heaven and earth regardless of your position whether you are in heaven or in the earth. Your authority is inherent to you. It does not matter where you are. The authority attaches itself to you because you are the first in the order of creation. You are put in creation to maintain the creation until the time came when the creation served its purpose to put on display the invisible God.

Jesus came into the earth, died and returned to the heavens, the heavens must contain Him until all that opposes Him be put under His feet. That would suggest a body and a head. The feet usually are where the foot is and you need a footstool (chuckling) where the feet are. The earth is His footstool. The heavens are His throne and He has all authority in heaven and on earth. This authority that He possesses which is indicative of a Kingdom, the existence of a Kingdom, whose domain includes the earth for the purposes of rule. The exercise of the authority of heaven in ruling in the earth; that exercise is subject to a covenant. See there is authority, there is power in heaven and in earth. You don't just go around pointing your finger and have lightning come from your fist. If you imagine that, you should be in a Marvel comic or the movies. The administration of power; let me back up.

Authority and power refer to two aspects of a Kingdom. Authority is the legitimate right to utilize power. Power is the “**dunamis**” from which we get the word dynamic and or dynasty. Dynasty suggests a line of kings and refers to birth and being in the orderly progression of a line of kings. So power is inherent to a line of kings. The manner in which power is exercised shows the purpose for the existence of power. Power is not simply used helter skelter. It is subject to accurate administrations. Unless the power is yours, unless in you, there is plenary which is original authority; unless that is in you, you are a delegate who has to be configured to the mindset of God in order to be trusted with God's power in the earth. None of these things are meant to keep you from power. I'm not introducing a layer of activity, in a sense, to deny you the authority and the exercise of power. It is to say, that the one's whose power it is, has determined the usefulness and the propriety of its' administration. That would make you not the originator of power, you would not be a participant in plenary power. Your status would be that of a delegate. One with the authority to act on behalf of another. We are in Christ to act on His behalf. We cannot command Christ. That is why He is the head and we are the body.

The administration of the power of the head resides upon the shoulders of the head of the Body. “Unto us a child is born. Unto us a Son is given and the government shall be upon His shoulders...” The administration of divine power, the administration of divine authority is committed to those who are partakers of the Divine nature. Our partaking of the divine nature makes us kings. The business of kings is to rule. They have no other business. All kinds of people may have all kinds of things that are theirs uniquely that occupy them on a daily basis.

The thing that makes a king a king is not the palace he lives in. It's not the chauffeured limousines, the private jets, his absence of his concern for money.... You can be Bill Gates and have all these things and not be a king.

The estate of the king is to be born of a king. It is lineage. It is succession. It is dynasty. It means you have to be like the king in character. Your behavior, your identity, everything about you has to correlate to the dynastic line of which you are the current scions and rulers. Because we left that estate in Adam and only now in Christ, this present generation is re-discovering Christ apart from the fallenness of Adam. It is inevitable that we must go back through a reculturation to again access the nature of kings. Your suffering works wonders to disabuse you of the notion that the power is yours. You learn first to be subject to the authority of the Lord Jesus Christ, to His headship and rule. It's the first thing you must learn.

In the process of learning submission, should I frame it in Scripture? In the purpose of learning obedience by the things that you suffer; I read that somewhere and it just seemed appropriate to put that in there. It happened to the King of kings in his earthly sojourn. When you suffer, it is not without purpose. When you suffer, God is refining you like metal and the dross that your soul has accumulated over your lifetime float to the top of your vessel under the heat and pressure of the refiner's fire. That's why, when you find yourself saying things but your mouth that shock you...be of good cheer, you are hearing the dross coming out. This is what it is designed to do. We must reappraise ourselves to the nature of kings and sufferings helps you to understand that the power is yours. When you thought you were well past the point of expressing these things. Do not despair, God is treating you as sons. You don't know how far dross is in you and how far you are from kingly character.

We think that when we say, "Here I am use me" that we are usable. All you've done at that junction is to give God permission to make you into a king. He turns up the heat on you until all that hidden dross comes out of your mouth. Then you will come to peaceful habitations and quite resting places in the midst of the storm, the fire and when it happens, everyone knows that you have come into the fellowship with the fourth man. You have overcome the latent power of the enemy to entrap you and to hold you captive. You are no longer afraid and lacking in confidence. You don't question your purpose in life.

The problem you see, is we sometimes get fairly confident in something and we assume that it's because God is in it. When those very things that we come to get good at may be the limitless capacity of the soul for self preservation. We want to

take the incidences of our self preservation. We want to take economies we've built up around ourselves and take it with us into the Kingdom of God.

When I was faced with that early in my journey, I always knew that I had to live, at sometime in my life, to access God as He meant to be accessed; that I would have a rendezvous with suffering. But not being entirely witless, I thought to prepare myself financially so that when I am no longer working, I could have a fully funded walk of faith. It was my independence from God that kept me out of rule, that kept me out from being qualified for the purposes of God. I'm not saying if you come to the Lord that you will lose every thing and all will be stripped away from you but it might well be. Often, we gravitate towards the thing which is our destiny but we exercise from our souls apart from the refinement of God.

It's really not that our desires, in regard to these things are illegitimate. It's that they represent the sweat of our brow and therefore, our independence from God. The most amazing thing to me is this: when you pass through the fires that burn off the dross and you come out on the other side. God will give you the very things you longed for but we are not qualified to handle them under His rule before. There are certain things that God puts in you. In your soul you will be excellent at those very things. But, if this excellence is your own self choreography, then offering it to God is like offering a tainted sacrifice to God. God is not interested in that. The story of Cain shows us that. The soul is this marvelous thing that is imprinted from the time that you are in your mother's womb, in fact before you are in your mother's womb; like in the case of Jeremiah. When you come out of the womb, from the time you are out until you encounter God in a transformative way, you will practice the behaviors that have been with you from your mother's womb.

Classic example in the Scriptures is Jacob, the heel grabber. That is not a once off incident. He kept trying to grab everybody's heel until He tried to grab God's heel and ended up with a dislocated hip. The heel grabber, the supplanter came out of the womb supplanting his brother's position and he was relentless in the exercise of his soul but it was really his to gain by a gift from God. He was determined to get it himself. So he supplants his brother by taking advantage of an opportunity and reckless character of his brother. But he did not end there. He deceived his father into thinking he was somebody other than who he was. That boy had a date with destiny because he will try to wrestle God and that's not a good thing. You never come out the winner when you wrestle God. He went over to see his uncle Laban. He and his uncle were two of a kind. He met the enemy and it was his uncle. He had things to learn from his uncle about grabbing the heel. His uncle

grabbed him by the heel and got fourteen years out of him in the process. You got to laugh.

We used to have a saying on the islands, it was, "A thief from a thief; if a thief steals from someone who is a thief; it makes God laugh" (chuckling). I think that is what would be called in literature, discursive justice. At a minimum, it would be retributive justice. In the common vernacular, "What goes around, comes around." That was Jacob's experience with grabbing heels. He finally reached out to grab the heel of God's representative and he lost his whole leg in the process. He was not reformed in the spirit of his mind until he encountered God. That encounter was going to transform him from a supplanter who lived by his wits, to a son who is the heir of promise. That required a name change because his nature had changed. So, if you are insistent on being a Jacob type, preserving yourself by the wiles of your soul; I have a news for you, the name "son" is coming up in your future. Take care you don't end up walking with a limp to remind you that this is not the most profitable enterprise that you might engage in your walk with God. God transforms your nature so that you may become an able administrator of the grace of God. To be an able administrator of the grace of God, you are first a king by identity; you are like your father, the Lord of heaven and earth. You are like the head who is King over all kings and the Lord over all Lords.

Joseph taught us something about what kings have to go through in order to come to rule. You go through many pitfalls in your life, pun intended. You are thrown into a pit by your brothers. That's called the "pit of jealousy". You are thrown into the pit of materialism where you yourself become chattel as slaves in the house of Potiphar. You are transformed, when you pursue material things above all else and without regard for God; the subtle change that comes is you begin to define yourself by material things. You become chattel. You become a thing to be possessed by others through their cunning and craftiness. They will discover what you can't afford to lose or give up. They will discover and they'll trap you in it and make you their possession. They will enslave you in a house even if God prospers you and prospers the house while you are in it. You will finally be put in a prison, a final pit, the king's prison where you will return to your original state, by the fiery trials of that.

It was in prison that Joseph began to interpret dreams. In his childhood, in his childhood, he was the dreamer of dreams. It took all of that to bring him back to a place for him to be reconnected with the methodology of his childhood. We know the outcome was brilliant. When he could finally could confront his deceitful

brothers and had the power of Egypt at his disposal with which to dispatch his brothers, with tears and embraces, he said to them in effect, "Your sins are forgiven." You meant it for evil but God meant it for the salvation of many. He discovered his eternal purpose in the last of the pits and then, then, THEN, he was equipped to rule. He was equipped to carry eternal destinies in himself. He was equipped to protect the purposes of God by protecting the lives of others. In fact, it may be said that Joseph saved Christ while he was still in the loins of Judah. Your sufferings will align you with the mind of God and your purposes then, can come forth in consort with that which is in the mind of God.

What we are doing in these lectures is laying out the architecture to connect the heavens and the earth to the deep and to the original intent of God; to look at the administration of the power of heaven through the prism of Sonship. Then, to understand what God intends to bring forth in terms of a mature son; the purpose of which son in creation is to fulfill the very reason for which God established creation.

You come from the legitimacy of the dynasty of king, so you are royal but because you are governed by the nature of God, your functionality is that of a priest. The ministry of kings is priestly. By the way...did you know in the origins of political offices, they attempted, nations attempted to mimic the Kingdom by calling the work of elected officials "ministries." The ministry of communications and public works, the ministry of education, the ministry of finance and over all these ministries is a minister, who carries the grace for that office so that the people who are affected by the exercises of that office may live in condition know n as righteousness typified by peace and filled with joy. The administrations of God come from heaven through the a company of the saints. That administration is undertaken of the authority and power of heaven is undertaken by a royal priesthood, the prototype which we saw in the person who is called Melchi-zedek; King of righteousness, who is also sar shalom, "prince of peace." He ruled a city which is Jerusalem. We are described in Scripture as the new Jerusalem. We hold the office of righteous kings. We hold the office that brings about peace, sar shalom. The earth in our day is waiting for the manifestation of the sons of God. Until then, it groans in anticipation. It is subject to decay, entropy, until the rise of the sons, whose ministries, undertaken from a place of authority and power, from a heart of love, a royal priesthood, will restore the earth to what God originally intended.

We will continue these lectures tomorrow. We will unpack more. One of the things I want to do in these times, in these lectures; there are two things I wish to do: 1) unpack the order of heaven itself so that you might understand covenants, pre-creation covenant, the cyclical nature of the arrangement of covenants; to indicate everlasting commitments by God that creation is bound to uphold until the times of their fulfillment; so that you who are seated on throne in Christ might function in the earth in the certainty in the economy of heaven supporting you, sustaining you and directing you.

2) I want to unpack why we even need to hear these messages. To look at the human soul and how the functions of the soul have been co-opted by the enemy requiring repentance; which is to say the change of our mindsets, away from the mindset of orphans, away from the fullness of man and back to the original intent. God means to appear in these last days through His son. You are that Body of that son the head is in the heaven and the Body is on the earth. It falls to you, the sons of God on the earth, to carry the glory of God in light in a time of groaning and gross darkness,

I commend you to God and the Word of His grace that is able to build you up and to establish you. May grace, mercy and peace be with you.