

EXPRESSIONS 2017 | session 3

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As we began the series, I began with this in mind: We are pursuing a particular thing, and that thing is what God is pursuing in the earth today. God is bringing a people to maturity. When you are born again, you actually arrive in a state of infancy. That should not be either a great revelation or a great mystery. Anything that is firstborn, or newborn, automatically arrives in its most juvenile stages; in the animal kingdom, plant kingdom, and kingdom of the sea that is 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 being initially born of flesh. Once you find yourself here, the unmistakable intent of God is to see you grow up, to 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, and there is an attempt to make the building holy. The building is just where people meet, so any number of any different groupings can meet in the same building. When you are here as the sons of God, the environment is holy because a holy people confer upon an environment the status 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 the earth. It is imperative that we grow up. Growing up and becoming this one new Man, in Scripture, is called Zion. Zion has been described as the “*perfection of beauty*” (Reference Psalm 50:2), because in Zion, the heavens and the earth meet in the corpus of a spiritual Man. The things that are true in heaven and the 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 morning’s message, what we saw is, in the Scriptures, water represents the Word. The Spirit hovers over the waters, because the Spirit is the means by whom what is contained in the Word is revealed to you. The precreation state of the revealing of God is the deep, the water, and the Spirit. The water and the Spirit are contained in the deep, because 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—because what God wanted to do was to take out of what is in God and to deposit it in the earth as a seed. God intended that as the seed grows up, it would grow up to be in the image and likeness of its Progenitor, because that is the nature of every seed. I marvel at the language of the Scriptures which say,

*Then God said, “Let the earth bring forth grass, the herb that **yields seed**, and the fruit tree that yields **fruit according to its kind, whose seed is in itself, on the earth**”; and it was so. Genesis 1:11*

God disposed the earth to receiving seed—the natural and then the spiritual—because God intended to put a seed of Himself, close it up in earth, and deposit it here in the earth, that by the death and resurrection of that seed, the likeness of the Progenitor would come. Every seed goes through the process of death and

resurrection. The earth was designed for that: *anastasis*—out of stasis, the very term for resurrection—out of the seed would come the image and likeness of the progenitor of the seed. If you plant a seed in the earth, by exposure to heat and water, the outer casing is breached and the life within the seed is released. 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. The tree itself is reproduced as the result of the seed, because the seed contains in itself all of the DNA of its origin.

When we are born again, the natural Adam is crucified with Christ and the spiritual man arises out of this 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 intention of God: to cause the invisible God to become visible through the seed breaking forth and putting on the display the nature of its Father. You do not 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 seed, you will behold the Father as He is.

We laid all of that up in quite exhaustive detail this morning, so I will proceed from there. We talked about how God on the first day said, “*Let there be light,*” and He separated light from darkness. He called the darkness Night, and the light Day, and it said, “*The morning and the evening were the first day.*” We observed that the reference to morning and evening, and day and night, is already made before the sun, the moon, and the stars are hung in the firmament of the heavens. It is 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 is not a 24-hour day. Do not think to yourself, “Oh, that is why the scientists talk in terms of billions of years,” because that is no more accurate than the perception that it was 7 calendar days. What you are introduced to is something called the *chronos* and the *kairos of God*.

Chronos and *kairos* are words for time. In God, things are hidden, but they are perfectly formed in God while they are hidden. 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. In the fullness of time, God brings a matter to pass that has been known in Him from the foundations of the earth. The morning of the thing (the 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 intentions of God. When these things come into time, they come in the completeness that was originally in God, but they are now brought forth in the visible world to represent the invisible God.

When scientists say things take billions of years to evolve, do not be upset by that, because they are peering into eternity with only the measure of a 24-hour cycle with which to understand the timing of the Lord. Give them another two hundred billion years. Who cares? It does not alter anything. It is a recognition of the interplay between the deep—the eternal, ever-living God—and creation that He has established in which to reveal Himself. Both heaven and earth were created. It is the first thing that was said in the Bible: *“In the beginning, God created the heavens and the earth”* (Genesis 1:1). So, the heavens are not eternal; they were created. There was a time when the heavens were not, so they were created. There was a time, equally the case, when the earth was not; it was created. 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 heaven 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 from before the foundations of the world.

That is why the Scriptures would say things like, *“But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day”* (2 Peter 3:8). I might remind you that 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. God may move backward and forward 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 until the third day of creation, which means, although 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. The earth existed in the waters. The waters, we see, is the Word, which we saw and deconstructed this morning, and 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. 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—at 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 who 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 the nature of God.

The question that 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 principal thing that is 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, if you like, of God. God placed a Son upon the throne of heaven; God would also place a son in dominion on the earth. One is the 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 heaven and earth,

and because 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 could say, “*All authority in heaven and on earth has been given to Me.*” He could further say, “*If you have seen Me, you have seen My Father, because the Father and I are one.*” He has 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 likeness; and let them have dominion...*” (Genesis 1:26). 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 in Scripture, then, is seen as a reference to a kingdom, because the nature of a kingdom, and more particularly, the nature of a king, is to exercise dominion. 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 of the realms of creation. Whoever has authority in heaven automatically has authority in the earth. Therefore, one of the reasons that the Scriptures speak of us, first, as being *in Christ*, and secondly, that *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 to cause the invisible God to become visible in the realms of earth through His Son, who would be made in the image and likeness of God.

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. When God created man—and in this statement I am a little 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. 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 the vehicle to carry both the soul and spirit while he is in the earth, until he dies. This body was designed for the convenience of living in the earth. When it is time and it has served its purpose, it is sown in weakness, because the spirit that is in it departs from it and the dust returns to the earth.

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 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. We had a paradigm—all of us growing up in religion—that equated darkness to hell. The problem is that you can live in outer darkness—and Scriptures refer to a person being dead while he is still alive—which is living apart from the presence of God, but still be alive, in which case there is no particular value to your life. If 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 his Father, and it is to *that*, that the last Adam came to reconcile us, to show us again the life within the Father.

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

Genesis 1:16-19 (NKJV) ¹⁶Then 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. ¹⁷God set them in the firmament of the heavens to give light on the earth, ¹⁸and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. ¹⁹So the evening and the morning were the fourth day.

Here again, I want to simply reintroduce you to the connection between the earth

and the heavens. God put lights in the firmament of the heavens to serve, among others things, as signs, because the deposit of the nature of God put in the heavens was designed to transition, in the fullness of God's time, from the heavens to the earth. Jesus taught us to pray in regard to that, "*Your Kingdom come*"—the thing You have placed in heaven, let it come, and—"Your will be done on earth as it is in heaven." That is 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 is 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 is letting us know that we, who were predestined to be conformed to the image of Christ before the foundations of the world, that we, *in Christ*, were intended to have access to the economies of the heavens on a regular basis—I will say on a daily basis. This is the greater economy.

The occasions where we saw flashes of what is inherent in the economies of 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 is the Word who is made flesh, which is the 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 a thing that is seen does not require faith—a thing that is seen is already manifested, and you do not need faith—but a thing that exists, but is unseen, requires faith to apprehend. The things that exist, yet are unseen and require faith to apprehend, are the economies of heaven. Faith, then, may be properly described as the substance of what we hope 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, but instead, we pray for the Kingdom to come, and for ourselves positioned in the Kingdom to avail ourselves of the things that are not yet seen.

The earth is full of the evidence of the existence of this unseen economy. Jesus, 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 himself if he tries to plunder the heavens, because he will get things that he does not know what to do with, and he will try to build his life around the maintenance of those things, and he 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 you are an apt administrator of the grace of God.

In the grace of God, you find purpose, you find destiny, and 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, namely, the character of God. The requisite character of God is formed in you by sufferings. Apart from suffering, your only understanding of God will be that of a child, and we know how children behave. Children cry for everything they want, and it is perfectly okay for them to cry for everything they want when they are children, but it is not okay, when, for the time you ought to be teachers.

The administration of the economies of the heavens is by an order of priests capable of administrating the economies of the heavens. The heavens contain the throne of God and 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. One is the lower version of the other. God created the heavens on the second day, He created the earth on the third day and continuing, and on the sixth day, He created man.

The Son who was manifested—not created, but manifested—in the heaven 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 of heaven, and the last son—positioned from the heavens (the heavens being the higher order over the earth)—is the visible son seated on the throne of earth. 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 rather to the last Adam. Viewed from the standpoint of the heavens, the first Adam who sits on the throne was 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 whose 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 *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. And so He calls *this* One on the throne in heaven, the 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, because 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? Well, clearly not by the chronology of birth or entrance into the world. You have to define the term “firstborn” differently. It means: the first in rank, the preeminent 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; all things were created by Him. The earth, then, is His footstool, and the heaven is His throne. When He is 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 in heaven and on earth. From the viewpoint of your position seated *in Christ*, a reference to the throne, you were designed to rule heaven and earth regardless of your position—whether you are in heaven or in the earth—because your authority is inherent to you and 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 comes when the creation has served its purpose to put on display the invisible God.

Jesus came into the earth, died, and returned to the heavens; and 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 where the feet are. The earth is His footstool, the heavens are His throne, and He has all authority in heaven and on earth. He possesses this authority, 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 is subject to a covenant. See, there is authority, there is power in heaven and on earth, but you do not just go around pointing your finger and having 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 Greek word, *dunamis*, from which we get the word dynamic and/or the word 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. Power is subject to accurate administrations. Unless the power is yours—unless, in you, there is plenary, which is original authority—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 am 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 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, but 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 Body. “*For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder...*” (Isaiah 9:6). The administration of divine power and the administration of divine authority is committed to those who are partakers of the divine nature, and 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 is not the chauffeured limousines that are at his disposal, or the private jets to get him about in the earth, or his removal from the concerns for money. That does not make you a king. You can be Bill Gates and have all those things; you can be Sam Walton’s heirs and have all those 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. We left that estate in Adam, and only now *in Christ* this present generation is rediscovering 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 His rule. It is the first thing you must learn.

In the process of learning submission—Shall I frame it in Scripture?—In the purpose of learning obedience by the things you suffer... I read that somewhere, and it just seemed like the right spot to put it in (Reference Hebrews 5:8-9). It happened to the King of kings in His earthly sojourn, so 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 floats to the top of your vessel under the heat and pressure of the Refiner's fire. That is why, when you find yourself saying things by your mouth that shock you, be of good cheer, for you are hearing the dross coming out. This is what it is designed to do. When you thought that you were well past those words of expressing your feelings, and they come out of you, do not despair. God is treating you as son. You do not know what dross is in you; you do not know how far you are from kingly character.

We think that because we say to the Lord, "Here am I, use me," that we are usable. All you have done at that juncture is to give God permission to make you into a king. And He will turn up the heat on you until all that hidden dross in you comes out of your mouth. Then, you will come to peaceful habitations and quiet resting places in the midst of the storm, in the midst of the fire. When that happens, everyone knows 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 you are no longer lacking in confidence. You do not question your purpose in life.

The problem, you see, is we get to be fairly good at something, and we automatically assume that that is because God is in it, when those very things that we come to be good at may be the limitless capacity of the soul for self-preservation. And we want to take the incidences of our self-preservation—we want to take economies we have built up around ourselves—and take them with us into the Kingdom of God. I was faced with that early in my journey. I always knew at some point 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 of being qualified for the purposes of God. I am not saying if you come to the Lord you will lose everything and all will be stripped away from you, but it might well be. Often, we gravitate toward the thing that is our destiny, but we exercise it in our souls apart from the refinement of God. It is really not that our desires in regards to these things are illegitimate; it is 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 were not qualified to handle them under His rule before. There are certain things God puts in you—in your soul you will be excellent at those very things—but if the 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 tells 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, as 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 are going to practice the behaviors that have been with you from your mother's womb.

A classic example in the Scriptures is Jacob, the heel grabber. That is not a one-off incident. He kept grabbing 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. He was relentless to gain it in the exercise of his soul, though it was really his to gain by a gift from God. But he was determined to get it himself, so he supplanted his brother by taking advantage of an opportunity and the reckless character of his brother; and he did not end there. He deceived his father into thinking he was somebody other than who he was. Now you know that boy has got a date with destiny, because he is going to try to wrestle with God and that is not a good thing. You never come out the winner when you wrestle God. He went over to see his uncle Laban, and 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, because his uncle grabbed him by the heel and got fourteen years out of him in the process. We used to have a saying on the islands, "A thief from a thief—a thief who steals from someone who is a thief—makes God laugh." 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, and it required a name change, because his nature had changed.

If you are insistent on being a Jacob-type—preserving yourself by the wiles of your soul—I have news for you: The name, son, is coming up in your future. Take care that you do not 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, and 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 in a pit by your brothers that is 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, and you become chattel—you become a thing to be possessed by others through their cunning and craftiness, because they will discover what you cannot afford to lose, what you cannot afford to give up. They will discover it, and they will 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 he was the dreamer of dreams, and it took all of that to bring him back to the place where he could be reconnected with the methodology of his destiny. We know the outcome was wonderful, brilliant, because when he finally could confront his deceitful brothers and had the power of Egypt at his disposal with which to dispatch them, with tears and embraces he said to them, in effect, “Your sins are forgiven. Because, I see the bigger picture: You meant it for evil, but God meant it for good, and for the salvation of many.” He discovered his eternal purpose in the last of the pits, and 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; and 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 kings, 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, do you know that in the origins of political offices, that 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? Over all these ministries there is a minister, a priest, an anointed one who carries the grace for that office, so that the people who are affected by the exercise of that office may live in condition known as righteousness, typified by peace and filled with joy. The administrations of God come from heaven through a company of the saints, and that administration of the authority and power of heaven is undertaken by a royal priesthood, the prototype of which we saw in creation in the person of one called, *Melchi-zedek*—King of Righteousness, who was also *Sar Shalom*—Prince of Peace, for he ruled a city known as Salem, the ancient word for Jerusalem. We are described in Scripture as the New Jerusalem, which means that we hold the office of righteous kings, *Melchi-zedek*, and 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, to entropy, until the arising of the sons of God, whose ministries, undertaken from a place of authority and power and from a heart of love—a royal priesthood, will restore the earth to what God originally intended.

We will continue these lectures tomorrow, and we will unpack more. There are two things I wish to do in these lectures:

- 1) Unpack the order of heaven itself: That you might understand covenants—precreation 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 the throne *in Christ*

might function in the earth in the certainty of the economy of heaven supporting you, sustaining you, and directing you.

- 2) I want to unpack why we even need to hear these messages. I want 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 culture of orphans, away from the fallenness of man, and back to the original intent. Because, God means to appear in these last days through His Son, and you are the Body of that Son—the Head is in the heaven, the Body is on the earth (at least this portion of the Body is on the earth). It falls to you, the sons of God in the earth, to carry the glory of God as light in a time of growing and gross darkness.

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