

EXPRESSIONS 2017 | session 5



When: 20 - 24 September

Where: Lighthouse Family | 275 Voortrekker Road | Parow

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This morning, the first session was one in which we stepped back from the spate of revelation—in the first two sessions yesterday and the third session last night—to fill in the holes, because it is imperative that our doctrine be the current revelation of the ancient things. This is not about the cult of personalities. It is not about words of wisdom and persuasive speech. It truly is revealing the mysteries that have been locked up and kept until such times as these. And the purpose, of course, is to provide bread for those who are maturing.

When you are maturing and coming to maturity, the food you need—and you become aware that this is the food you need—is different from milk. Milk is about a ministry to the body, and to some extent, also a ministry to the soul. But strong meat, revelation, is to be invited to look into the mind of God Himself. There is nothing like milk in *that* mind. In *that* mind, you gain access into the One who holds all things together by the word of His power, and you need that because you are transitioning from a consumer of grace to a carrier of grace. You are transitioning from one who requires services, to one who is a royal priest. Last night we began to look at the royal priesthood to see about the restoration of the dignity and the honor of the sons of God among a wicked and perverse generation. The things I am saying to you are probably some of the most radical things you have ever heard, said in the most eminently reasonable way. [Audience member comment: You are killing me softly.]

Let's proceed to take a look into heaven. We saw in the Genesis account really only

one reference to heaven in the whole narrative of the creation—perhaps two references. One reference indicating that the heavens were created at the same time that the earth was created: “*In the beginning*”—which is in the beginning of this epoch in which we are now living—“*God created the heavens and the earth.*” When He separated the waters from the waters by a firmament which He called, Heaven, that is the last reference we have for some time to what the waters look like in heaven. We began to focus on the water on the earth, and we saw it as the Word, and how the Word functions to form a people in the image and likeness of God in the earth. We developed that while we connected man to the mandates of heaven.

Now, let us look into heaven itself. What came about when He separated those waters and placed some of the waters into heaven, the rest being in the earth? The configuration of the heavens, vis-à-vis the earth, is that the visible heavens and the bodies within that (the sun, the moon, and the stars) exert direct influence in the earth, in keeping order in the earth. It is the rotation of earth around the sun that maintains the gravitational pull and keeps things predictable and reliable in the physical world. It is the earth revolving around the type and shadow of the authority of heaven, and in the process, the waters on the earth are moved in a very physical way. The waters upon the earth are regulated by the tides, which rise and fall by the influence of the heavenly bodies upon them. Any number of other things that connect the waters in the earth to the heavens could be explored. I am simply giving you examples of how the natural creation, in which we are placed and in which we participate, is designed to show man the ongoing connection to the heavens.

Let’s look into heaven itself. It is interesting that the first book of the Bible speaks at length about the creation of the earth. The last book of the Bible speaks about the order of heaven. Revelation begins with the visitation of the Man who came from heaven. We knew Him after the flesh, and then He was taken up into heaven, but He comes back in the beginning of the book of Revelation clothed in His heavenly status. He is not coming as One subject to the authorities of the earth anymore. He is coming as the Ruler of heaven and earth. Revelation begins with the visitation of

the Lamb who was slain, but now is the Lion of the tribe of Judah. We see that the earth, and our position in it, is not meant to define us forever. When we are clothed with our heavenly dwelling, we are revealed as the Man from heaven. That is a different economy, altogether.

The Lord Jesus Christ comes out of heaven and meets with the last of His disciples—the last living of the twelve with whom He walked—to connect him now, not just to Jesus the Lamb, but the vision of the Church led from the throne of God. He speaks to the seven churches of Asia. You know that in the earth God speaks to us in the language of symbols: types and shadows, dreams and visions, numbers—they mean something. They are supposed to mean something. This is not wishful thinking. This is not vain imagination. These things are designed to communicate to us things that are critically important to us. Ancient languages were constructed with pictures called hieroglyphics. It is where you attempted to draw a common analogy that was stable over an entire population. God speaks to us like that. When He comes to the seven churches of Asia, He is coming to the whole Church in the earth. Sagie would say this is the figure of speech called synecdoche, which is the part referring to the whole, and he is accurate. Jesus did not intend to come to all the congregations of the House of God in the whole earth, but He did come to the complete church by speaking to the seven churches of Asia. In the compilation of the Word of the Lord to the seven, you have the message of God to the Church given to the last apostle, so that all may know this was a reliable transaction from someone who knew Him and loved Him as the Son of Man, and having known Him according to the flesh, could be trusted with the revelation of Him according to the Spirit.

John was put on the island of Patmos because of his stance in representing Christ in the earth. He was the most senior member of the Body of Christ, the highest ranking member of the Body of Christ in his day. He had long moved from Jerusalem, and he was living in Ephesus. Across the way from Ephesus is the island of Patmos, and he was exiled there for his stubborn resistance to regard the Roman emperor as

god. There was a clash with Domitian, the third of the Flavian emperors, who embraced the notion that the emperors were gods. John opposed Domitian, and for his troubles was put on the island of Patmos. When you stand for the things of the Lord, you might find yourself isolated; but God will often isolate you so He can talk to you. So, do not view your isolation as punitive. God needed to get John alone to Himself, so He could reveal heaven and could give the message that would guide the Church until the Lord returns. So, John was on the island of Patmos, and Jesus visited him in His exalted state. Even then He is a Spirit clothed, not in a human body, but in a celestial body.

We were given two bodies. One body was for this earth, and we have taken delivery of that. Eventually we will lose it, in spite of all efforts to the contrary, but we will take delivery of another body, inasmuch as we are identified with the Man from heaven. A spiritual or glorified form—which is not the actual Body of Christ—is a form with which you are clothed for an appearing. It is like having an engagement, and you select out of your wardrobe of uniforms the thing with which you will be clothed according to the event. There is an invisible Body of Christ, of which we are members; that was not the form in which Jesus appeared to John on the island of Patmos. He got a different robe out of His storehouse to clothe Him with the authority of brightness and glory as befitting the King and Priest of the highest order, the order of Melchizedek. *Melchi* means king, and *zedek* means righteousness; *Sar Shalom* means Prince of Peace. He comes in *that* appearing to John. And John's testimony is reliable, because he knew Jesus in the flesh. When John said, "The voice of the One who spoke to me was like the sound of many waters," it terrified him, and he fell to the earth as if he were dead. John turned in the direction of the voice, and he saw the appearing of the Lord. Another of the disciples of Jesus had a similar experience, this time on the road to Damascus. With Paul, heaven came into the realm of time and Paul encountered the presence of the glorified Lord.

After the message was given to the seven churches of Asia, the following is

reported by John. It begins by saying,

Revelation 4:1-2 (NKJV)

¹After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, [That was the first voice he had heard.] saying, “Come up here, and I will show you things which must take place after this.”

² Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne.

I will pause there for a moment, and then we will go back to the reading. The stairway that led from earth to heaven is the first presentation of this narrative. Jesus came and met with John, and He brought heaven into John's space. Because of that, John was now invited to enter the door at the top of the stairway to come into heaven. The word of the Lord was actually fulfilled in the book of Revelation, which says:

Then He declared, ‘Truly, truly, I tell you, you will see heaven open and the angels of God ascending and descending on the Son of Man’” (John 1:51)

An *angelos* is the word, angel. There are types of angels who are spirit messengers; they have names like Michael, Gabriel, and the like. And there are human messengers who are also angels, because the term *angelos*, by itself, only means “messenger.”

To determine what kind of messenger you are speaking about, you must note where the messenger begins his journey. A messenger who begins his journey from heaven, coming to earth, is an *angelos* of the form like unto Gabriel, Michael, and the others, because they are starting from their place of residence. But, an angel who starts out on the earth and goes to heaven is a human who is on a divine mission. Here, John is one such *angelos*. He is a human who has been invited to come up into the realms of the heavens.

When Jesus said to Nathanael, *“Truly, truly, I tell you, you will see heaven open and the angels of God **ascending and descending** on the Son of Man,”* He was speaking about people from the earth, because if you ascend, you are starting on the earth. If you are descending and ascending, you are starting in the heavens. This is an exact fulfillment of what Jesus said when He said, *“Truly, truly, I tell you, you will see heaven open and the angels of God ascending and descending on the Son of Man.”* In this place, you have the House of God. On the island of Patmos, on that day, the House of God was advanced in the earth, for this message was not for John, the messenger, alone. Jesus said, *“Write the things which you have seen, and the things which are, and the things which shall be hereafter”* (Revelation 1:19).

So we see the functional operation of Jacob’s ladder interpreted by Jesus, as the Son of Man connecting the order of heaven and earth in a place called Son. This is how the book of Revelation starts out, so all that John sees is for the Church. It is designed to enrich the Body of Christ to be clothed upon with our heavenly dwelling. Do you remember that from 2 Corinthians, chapter 5? The word that comes out of heaven, the revelation that comes out of heaven, is meant to clothe you with an understanding of the heavens, like one is clothed with a mantle—remantling you, as it were, remembering you, putting you back into your original frame of mind, recapturing all of the loss, all of what has been suffered. So much so, that it might be said that our present sufferings should not be compared to the glory that will be revealed in us. It speaks not of when we get to heaven, but when we get understanding in the earth of the heavens, because we are disclosed with Christ, and we are able to live in the earth in the knowledge of the secrets of the Son of God.

Whatever you have to suffer to destroy the dominance of the soul in order to gain access into this repository of grace is worth it to you. In fact, here was a man, an old man, in the midst of persecution, ostracization, and marginalization, who first is given the opportunity to reconnect with the Lord Jesus Christ, who then provides him with a bridge between where he was and who he was—coming up on the Person of

Christ. When you do, heaven will open to you. *“I am the door. If anyone enters by Me, he will be saved...”* (John 10:9). If you are ascending on Christ, the doors into the realms of the eternal will be opened to you. One of the ways you knock—*“knock, and it shall be opened unto you”* (Matthew 7:7; Luke 11:9)—is by your response in suffering, *“For when you are weak, then you are strong”* (Reference 2 Corinthians 12:9-10). When you are weak, it means you no longer trust in yourself. You no longer trust in your abilities, or your resources, or your connections, or what you can put together. When you are weak—when you have been marginalized, when you have been brought to the end of your way, when all of that has happened and you have stayed the course—the Son of Man will appear to you and invite you to see yourself from the vantage point of the throne of God. The sufferings you go through to get there are not to be compared to the eternal weight of glory that comes to you when you are revealed with Christ.

I am not making this interpretation up. Paul said—he was the other *angelos* who was invited up to heaven—*“Whether I was in the body or out of the body, I cannot say, but I was caught up to the third heaven, and I saw things too wonderful to comprehend”* (Reference 2 Corinthians 12:2-4). Then he would say, *“Because of the surpassing weight of revelation that was given to me, there was also given to me a thorn in my flesh—a minister of Satan”* (Reference 2 Corinthians 12:7-9). God allowed a demonic spirit—a minister of Satan is a demonic spirit; that is who he has under control—to nip at Paul all of the time, just constantly. He said, *“I asked the Lord to remove it three times, and the Lord taught me this lesson in it: ‘My grace is sufficient for you, because My strength is perfected in your weakness.’”* He said, *“So I have learned to glory in my weakness, to embrace my weakness, to make no excuses for my weakness. I am out of my own reserves. I am out of my own resources. I cannot do this on my own. I have not been here before. I cannot rely on my intelligence. I cannot rely on what I know. But, nevertheless, I will say to the Lord, ‘Here am I. Send me.’”* He has to equip you, and He has to resource you, and His strength, by comparison to yours, is what overcomes the evil one. Hallelujah! Do you see how wonderful the wisdom of God is? Beautiful and glorious is the

understanding of God.

Do not think your trials to be worthless or fruitless. Do not regret the circumstances in which you were born or came into this world. Do not regret forgoing opportunities to be among the greatest in this world. Embrace the truth that you are selected to suffer with Christ, so that also you may be revealed with Him.

So, a door was opened into heaven, and a voice said, *“Come up here, and I will show you things which must take place after this.”* *“Immediately,”* he said, *“I was in the Spirit.”* That is very important. You cannot bring the carnal mind, the rational mind, the mind of the soul, to the understanding of what you will see in heaven. If you do, you will see and not see. If you bring the prejudices of your humanity into the realms of divinity, you will limit yourself, in terms of what God means to give to you. Whenever you acknowledge the presence of God, move over into the realm of your spirit. In fact, live in your spirit all the time, and God will visit you regularly.

Revelation 4:2-11 (NKJV)

²Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. ³And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald. ⁴Around the throne were twenty-four thrones, and on the thrones I saw twenty-four elders sitting, clothed in white robes; and they had crowns of gold on their heads. ⁵And from the throne proceeded lightnings, thunderings, and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God. [The rational mind will immediately say, “Wait a minute. Is it one Spirit or seven?” The answer is yes, but we will come back to that. We will deconstruct that in a moment.] ⁶Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, [So they are in the midst of it, but surrounding it. There was this center in which the throne sits, and around it in that same central place...] were four living creatures full of eyes in front and

in back. ⁷*The first living creature was like a lion, the second living creature like a calf, the third living creature had a face like a man, and the fourth living creature was like a flying eagle.* ⁸*The four living creatures, each having six wings, were full of eyes around and within. And they do not rest day or night, saying:*

“Holy, holy, holy,

Lord God Almighty,

Who was and is and is to come!” [By the way, that is timing from heaven: it was, it is, and it is to come. It is not present tense; it is all three sequences in one.]

⁹ *Whenever the living creatures give glory, honor and thanks to him who sits on the throne and who lives for ever and ever,* ¹⁰ *the twenty-four elders fall down before him who sits on the throne and worship him who lives for ever and ever. They lay their crowns before the throne and say:*

¹¹ *“You are worthy, our Lord and God, to receive glory and honor and power, for **you created all things**, and by your will they were created and have their being.”*

Now, hold on a second here and go to the gospel of John, chapter one, because I want to show you something.

John 1:1-3;10;14 (NKJV)

¹*In the beginning was the Word, and the Word was with God, and the Word was God.* ²*He was in the beginning with God.* ³***All things were made through Him, and without Him nothing was made that was made.***

¹⁰ *He was in the world, **and the world was made through Him**, and the world did not know Him.*

¹⁴*And the Word became flesh* [This Word who made all things and without

whom was not anything made that was made.] and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

I am about to reveal a mystery to you. The One who is sitting on the throne is saluted in all heaven by a song. The song identifies Him. In fact, the song was sung to Him: “You are worthy, O Lord, to receive glory and honor and power...” Why? “Because You created all things.” The One who created all things is the Word who became flesh—that is why we put up the reading from John. So tell me this, who is sitting on the throne of heaven? The Lord Jesus Christ is the One who is sitting on the throne in heaven. He holds in His hand a scroll sealed with seven seals. He is sitting on the throne; around His throne, in a circle—the throne is established in a circle—and immediately around the throne are four living creatures; and around the four living creatures are twenty-four elders. Let’s go back to the Scripture reading.

Revelation 5:1-6 (NKJV)

¹And I saw in the right hand of Him who sat on the throne [The same One they are singing to in Revelation 4:11.] a scroll written inside and on the back, sealed with seven seals. ²Then I saw a strong angel proclaiming with a loud voice, “Who is worthy to open the scroll and to loose its seals?” ³And no one in heaven or on the earth or under the earth was able to open the scroll, or to look at it.

⁴So I wept much, because no one was found worthy to open and read the scroll, or to look at it. ⁵ But one of the elders [one of the twenty-four] said to me, “Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals.”

⁶And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of

God sent out into all the earth.

Note the position of the Lamb: In the midst of the throne, in the midst of the four living creatures, and in the midst of the elders, stood a Lamb. He has the same position as the One who is seated on the throne. So, what is this? Let me briefly mention here regarding the seven horns: a horn on an animal is the instrument for the projection for its power. A horn on an animal is the part of the animal that is used to project its power. The horns represent an economy, and it is seven horns, which means all authority. Where is He? In heaven—*“All authority has been given to Me in heaven and on earth”* (Matthew 28:18b)—and He is sitting on the throne, as if you had any doubt that He had all authority in heaven and on earth. Regarding the seven eyes: *“He shall not judge by the sight of His eyes, nor decide by the hearing of His ears.”* That is what Isaiah 11:3 would say about Him—this Shoot that will come from the stump of Jesse. He will discern according to the Spirit of God, and in that capacity, He is full of eyes. He has the ability to see completely, because He sees everything from the standpoint of the throne of God. These are the seven Spirits of God sent out into all the world.

Revelation 5:7-8a (NKJV)

⁷Then He came and took the scroll out of the right hand of Him who sat on the throne. ⁸Now when He had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb...

The emphasis shifted from the One who is seated on the throne—who holds the scroll in His hand, who was the focus of attention and adoration until the Lamb showed up, seated right where the One who sits on the throne is—and now the emphasis shifts to the Lamb. The twenty-four elders fell down before the Lamb. They did the same thing to the Lamb that they did to the One who sat on the throne. The same group—the twenty-four elders, the four living creatures—who bowed down and worshiped the One who sat on the throne, now bow down and worship the Lamb.

Revelation 5:8b-9a (NKJV)

⁸...each having a harp, and golden bowls full of incense, which are the prayers of the saints. [So they offer the prayers of the saints to the Lamb.]

⁹And they sang a new song... [to the Lamb]

This should seal the deal that heaven is not eternal. If a realm is eternal, there is no new song—it would be the same old song. This is a NEW song. Do you know what new means? New; it had not been sung before, which means a different time in heaven. The “new” indicates a new time in heaven. Heaven now was pivoting to the Lamb. I want you to see the new song that they sang, for much is revealed in the songs.

Revelation 5:9-13 (NKJV)

⁹And they sang a new song, saying:

“You are worthy to take the scroll,

And to open its seals; [Why?]

For You were slain,

And have redeemed us to God by Your blood

Out of every tribe and tongue and people and nation,

¹⁰And have made us **kings** and **priests** to our God; [Earlier in the Book of Revelation, it refers to a royal priesthood—kings and priests. Here is the royal priesthood again.]

And we shall reign on the earth.”

¹¹ Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; [So you see, there is the throne, the living creatures, and the elders.] and the number of them was ten thousand times ten thousand, and thousands of thousands, ¹² saying with a loud voice:

*“Worthy is the Lamb who was slain
To receive power and riches and wisdom,
And strength and honor and glory and blessing!”* [I want you to understand
this: These things that are sung to the Lamb, are sung to all those who are *in
the Lamb.*]

¹³ *And every creature which is in heaven and on the earth and under the earth
and such as are in the sea, and all that are in them, I heard saying:
“Blessing and honor and glory and power
Be to Him who sits on the throne,
And to the Lamb, forever and ever!”*

This is marvelous. The last statement collapses any distinctions between the One who sits on the throne and the Lamb. The same thing is said of the One who sits on the throne and the Lamb. Let's look at heaven here for a moment and start with this anomaly. In heaven you will hear, *“Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals.”* If this were on the earth and you heard, *“the Lion of the tribe of Judah,”* what would you expect to see? A Lion. But this is heaven. This is the realm where Alpha and Omega exist together, where the matter is seen, not in its part, but in its whole. It is bifurcated into its parts so that it might descend from the heavens into the earth in the sequences of God. But, when viewed from heaven, the end is known from the beginning and you see both at the same time, so you hear “a Lion” and you see a Lamb, and they are the same.

Do you suppose that there is any real advantage to knowing the end from the beginning? Who, then, can disturb your peace? How may your enemy overturn your rest? Does it not now make complete sense to you that God would demand of you that you enter into His rest? Why is God at rest? I am the guy who asks those kinds of questions: Why is God at rest? Because, it is finished. It is not finished in the earth; it is finished in heaven. Soon enough, the earth and the heavens will be in

perfect alignment—the earth to the heavens. It is not that heaven has to align itself to the earth; it is that the earth is compelled to align itself to the heavens. When a person is seated on the throne in heavenly places, there is no reason or need to be anxious for anything. You may rest in the finished work of God. When viewed from the heavens, nothing is unfinished—nothing at all.

Now, you will hear “the Lion” and you will see the Lamb. You will hear “a hundred and forty and four thousand”—the number of those who are sealed—and you will see a multitude that cannot be numbered. Why is the Lion presented/announced, but then you see, you experience, the Lamb? Why? Because of the methodology for overcoming; lions overcome—conquering Lion of the tribe of Judah. But, there is not just one lion. There are at least two lions. One goes about seeking whom he may devour. So you have to distinguish between the lions. One has the methodology of subjugation by threats, by subterfuge, by intimidation, by manipulation; he is a predator. He overcomes by a predatory nature. But the Lion who is greater overcomes by the power of an indestructible life, which is wrapped up in the imagery of the sacrificial Lamb, because He depends on His power, not in His roar, but in the One whom He represents. The Lamb in this Lion is sacrificed to God, and it is the intention of God to raise Him up to an abundance of life that overcomes even death itself. So is it appropriate to describe the ultimate overcomer, the One who overcomes even death, is it appropriate in the metaphorical language of the order of animals to define Him as the triumphant One? Of course—He overcomes; He is the Lion; He is the promised Lion; He comes out of a line of kings. He is the King, but not of the beasts. He is the King of all kings, the Lord of all lords.

The second Psalm puts it this way:

Why do the heathen rage, and the people imagine a vain thing? ² The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, ³ Let us break their bands asunder, and cast away their cords from us. ⁴ He that sitteth in the heavens shall laugh: the LORD shall have them in derision. (Psalm 2:1-4 KJV)

Then He will say to them,

¹² Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. (Psalm 2:12 KJV)

Kissing the Son there had to do with swearing an oath of fealty, of loyalty; it would be analogous to bowing and kissing the king's ring. God would say, "*I have installed My King on Zion, upon My holy hill*" (Psalm 2:6), and the answer came very quickly from the new King established: "*I will proclaim the decree spoken to Me by the LORD*" (Psalm 2:7). The One who is established says, "The rule of My kingship is dedicated exclusively to perfecting Your will through My administration. I take My orders from You. Because I am the King, the entirety of My kingdom exists to give place and opportunity for the fulfillment of Your will." He told us to pray like He prayed: *Our Father in heaven, hallowed be Your name. Your kingdom come. Your will be done on earth as it is in heaven* (Matthew 6:9-10).

So, it is appropriate to celebrate the overcoming, triumphant power of the Lion by the methodology that succeeds always, and that is by deference to the authority in the deep—the authority of God the Father. He then becomes a vassal, the ruling Prince in the House of His Father. That is why you hear "the Lion," you see the Lamb, and the Lamb is the ultimate overcomer, in the fashion of the Lion. In that way you may distinguish between the predatory and the sacrificial, for the predatory bases its abilities entirely in its ability to instill fear and intimidation, to freeze its prey, while the sacrificial discloses the nature of love—"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13 KJV), and "*For God so loved the world...*" He discloses in His person the salient characteristic of the One whom He represents. That is why He is the Lamb, who is the Lion.

Heaven is this wonderful realm in which all things are summed up, where the end is known from the beginning, where the 12 x 12 x 1000 is the perfect symmetry of government. Twelve times twelve (12 x 12)—that is two times; that is twelve repeated twice—but in a multiplied fashion, speaking of government in both the

realms of heaven and earth. Regarding the one thousand ($12 \times 12 \times 1000$), thousand was the largest number to which the ancients could count; they had not developed millions yet, so everything was a multiple of a thousand. Ten thousand times ten thousand is meant for your understanding to be a virtually uncountable number, but formed in the characteristics of divine order and divine governance, speaking both of being under authority and having authority— 12×12 , both realms. You will hear in heaven an announcement of 144,000 ($12 \times 12 \times 1000$); you will see a countless multitude, and they are the same.

How silly groups like Jehovah's Witnesses interpret in such a domestic fashion and have witless people hoping that they could squeeze into the number of a hundred and forty-four thousand. Why, that is like Cinderella's sisters trying to get their larger feet into her shoes (laughter). It's a fairy tale gone bad (laughing). [Someone in the audience says, "It doesn't fit the script."] That's what you should do; you should laugh at the silliness of the constructs of men's view on God. You should. I respect the fact that people have a right to think whatever they want to; that is a God-given right. But don't ask me to respect their choice. That is a whole different thing. I agree with what I agree with, and I disagree with what I disagree with. But, you have a right to be foolish if you want to be. I don't have to join you in it. I can acknowledge: You have a right to be foolish. Knock yourself out (laughter).

Now, let's come back to heaven, because these are wonderful, sparkling revelations that benefit us immeasurably in the earth. In keeping, then, with this principle that in heaven you will hear the Lion but you will see the Lamb, in heaven you will hear the number but you will see the multitude, because it is the beginning and the end. It is the full picture. So, on the throne is the pre-eminent Christ, on the throne is the pre-existent Christ—the One who was in the deep, the One who was the water in the deep over whom the Spirit hovered, who was the declaratory voice of God and therefore is known as the Word. He holds the Word of God in His hand. He is the Word of God, but He is the pre-existent Christ. The standard by which the obedient Christ—who is Himself confronting Himself—is judged by the Word that existed for

all the ages. It is as though He is judging Himself as being worthy to accede to the things that were written in the scrolls. He is testifying to heaven and earth that He has met His own standards. We could not be assembled to the pre-existent Christ without participation in the Lamb, in the Body of Christ. As He was before the foundations of the world—as He existed before the worlds were formed—no one could be assembled into the mind of God. Why? He was not accessible. There was no ladder, there was no access, no door. It is when He chose to come among us as the sacrifice, wearing an earth suit, to be found among His brothers, then access was given into the heavens through the blood of the Lamb.

It was because He was willing to fulfill everything that was written in the scrolls concerning Himself, and He said that—He said, “*You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me*” (John 5:39). He is the measure of His own standard. There is no appeal beyond Him. It is said, “Behold, it is written about Me in the scrolls,” in the Scriptures that say, “He taketh away the first that He might establish the second” (Reference Hebrews 10:9). He comes to fulfill His own demands upon Himself, and He comes back to face Himself before heaven, in all the witnesses of heaven.

Funny thing is, we have always thought it was the Father who was sitting with Him on the throne—it was the Father and the Lamb. No. It is His Father’s throne. It means that heaven operates by what was in the heart of the Father: to have sons. Heaven was established with the intent of enabling the will of God to have sons to come to pass, first in the earth, and then in the heavens. No, there is not a single reference in the Scriptures to the Father sitting on the throne, although you are told your Father is in heaven. But, the One who sits on the throne is the, “*Everlasting Father*” (Isaiah 9:6). Why? Because, He brings the mind of the Father, He brings the promise of the Father. He is the *shaliah*—He is the deputy of the Father. Whatever He says is who the Father is; whatever He does, the Father honors, because God declared to Him on oath, “*Your throne, O God, is forever and ever*” (Psalm 45:6). God swore it. The other thing God swore to Him was, “You are the

mediator between Me and them (Reference: 1 Timothy 2:5; Hebrews 8:6, 9:15, 12:24). Whatever You say, I am bound to because of Your willful, perfect obedience to Me. I will view them the same way I view You. Whoever comes to Me through You, I will regard in the same manner as I regard You.”

The Father is the deep. It is impossible for anyone at any time to see God. He cannot be held in the heavens; the heavens came out of Him. He cannot be held in the earth. There is no place in creation that may contain the Father. It is not appropriate for the Father to ever be anything but Himself, because He is bringing us to a relationship with *that*—with who He is. He is not coming to have a relationship with us as we are. He sent the Son to find us where we were, to bring us to Him where He is. You are spirit like He is Spirit. That is why He is not the Father of your flesh; He is the Father of your spirit. So, He is not on the throne in heaven, but it is His throne. Everything exists by His authority. Christ would say it this way: “*All authority in heaven and on earth has been given to Me.*” Who had it to give? The One who established the authority of His throne to let us know that whatever is bound from the throne is bound in heaven and on earth, whatever is loosed from the throne is loosed in heaven and on earth, because it is done circumspectly, according to the measure of the authority He vested in the One who sits upon the throne to be the picture of the Everlasting Father.

It is funny, we have always thought, “I am going to go to heaven. Here is the Father, here is Jesus, and they will move over enough to make a seat for my rear on this bench that has enough room on it for three of us—for the Father, the Son, and me.” No. We are seated in heavenly realms, which is to say, we are seated in the authority of the living God *in Christ*. That is why He says, “You cannot come to the Father except by Me, because I am the way—I am the way that the Father is.” He is not saying there is a way to the Father; He is saying, “**I am** the way that the Father is. **I am** the truth of who the Father is. **I am** the life within the Father.” The Son has life within Himself, and He has the authority from His Father to give that life to whomever He wills. The throne is not about a seat; it is about authority, and it is the

authority of the living God. *In Him*, you shall not be moved. You shall be like a tree planted by the rivers of water that brings forth its fruit in its season, whose leaves also will not wither. And whatever you do will prosper, unlike the ungodly, who are like the chaff which the wind drives away—unsubstantial, passing, disappearing into the night and into the darkness.

You have gotten two mysteries out of the heavens. One is the completeness of all things—Alpha and Omega, the Lion and the Lamb, the multitude and the specified number. The concentration of the characteristics in the One that is distributed to the many. The Lion is the Lamb. The limited number is the characteristic of perfect order that exists in heaven and on earth, but it pervades a multitude that cannot be numbered.

As we said, the main thing God put in heaven was His authority, because His authority is that Word, that water that was put above the firmament. The manifestation of the water above the firmament is number one, authority. The form of that authority is two-fold: a throne, and the occupant of the throne, the Son. That is why the Son can come from heaven into the earth, and return to heaven from the earth, and change and alter the earth to make it consistent in the hosting of the promises that were in heaven. One of the aspects of authority, then, is to empower the mandates of heaven within the venue of earth. When Pilate asked Jesus—“*Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?*” (John 19:10)—what was His answer? Jesus said, “You don’t get it. My Kingdom is not of this world.” That is not a dodge. What He meant by that is clarified beyond controversy in His next statement: “You have no authority over Me unless the One who sent Me has given you that authority.” Pilate drew back. He had never encountered this manner of speech before. Here is a man who is being threatened with His life, who tells him, “My Kingdom is not of this world, so let Me tell you about the power of My Kingdom. You cannot do a thing to Me unless the One who sent Me here permits it.” He is staring down the Roman Empire in the form of this governor of Judea, Pontius Pilate. He is saying: Pilate does not get it. He is just

looking for a military force coming in to overthrow the Roman legions. When he hears, “My Kingdom is not of this world,” he breathes a sigh of relief because he doesn’t have to muster out his legions to contend with this. What he did not know was there were legions ready to trash the Roman Empire if this Son who sits on the throne had just said, “Now.”

That is the thing you are going to have to learn about ruling. Rule is not for your own preservation. The Kingdom of Heaven does not exist to support you in whatever decisions your soul wants to undertake. The power and authority of the throne will always support you and supply you as long as you remain aligned to the dictates of heaven, because you have access to the throne. You have access to this authority—*“All authority in heaven and on earth has been given to Me.”*

The framework of heaven is in the form of concentric circles. There is a circle in the center on which sits the One who holds the scrolls—the pre-existent Christ, and the Lamb, the sacrificed Christ. They face each other on the throne and they are one. Just like the Lion and the Lamb are one, the pre-existent Christ and the obedient Christ are one. They are called Alpha and Omega—the One who is before and the One who comes to fulfill. So, it is the whole in the One. That is why He has two names that refer to the two roles that He plays. He is the One that created everything so *that* He might come into it to fulfill the will of God. He did not just create it to sit on the throne and do just throne work. He created it to empower Himself to be obedient. He meets all the requirements by His own righteous judgement. He is this and He is that. He is the One who is before, He is the One who finishes, and they collapse into the One, the Christ, who is the King.

In the circles of heaven, the central circle contains the throne. The next circle contains the four living creatures who are, in proximity, the closest to the throne. Then, there are the twenty-four elders in a circle around the four living creatures, in a circle around the pre-existent and the obedient Christ.

Our time is gone so what I want to do is only talk about the circle—the configuration of heaven in the form of circles. Then, we will talk about the four living creatures and we will talk about the twenty-four elders. Then, we will talk about the countless multitude and watch how authority progresses outwardly from the inner sanctum to fulfill everything in every way. The manifestations of these things are fulfilled outwardly, but from the center of the throne, what comes outward has more to do with both administration and result. All of it is configured in the four living creatures who are, in a sense, in the Lamb.

Heaven is configured in circles, including a circle around the throne like a rainbow. If you look at a rainbow from the earth, it looks like an arch. If you look at a rainbow from above—if you are flying over clouds and you are looking down on a rainbow, as I have had the occasion to see many times—it is a perfect circle. It is as though God lifted the circle around the throne and put it in the earth that men might see a sign from God. What are circles? In form, a circle is an endless thing, and it speaks of everlasting covenants. Heaven was put in place to contain things that God had declared to Himself before there was heaven and before there was earth. The absolute guarantee that these things will be so is why the circles are put to depict the intentions of God from eternity. The throne is in the center circle, which is to say, the most primal—if I could use that word—the most primal, the most basic aspect of God is that His word, His authority, will never be broken, can never be breached.

Circles, then, are the depictions of God's oaths, because He is speaking from the viewpoint of the eternal, not from the viewpoint of creation. Oaths of God are presented in the form of circles. It tells us that there was dealings in God, things God decided in Himself before He created, which things are designed to sustain us in creation by the Word of His power. So much so, that even if heaven and earth pass away, His oaths are unbreakable. Hebrews tells us that. God did this—God made an oath which contains a promise. An oath is a declaration of God, and it contains a promise. You who have fled to take hold of the hope of that promise may

be greatly encouraged. You have this hope as an anchor for your soul, because it is not vested in the earth. The anchor anchors your soul to the very throne of God, which is the highest depiction of the reliability of God placed within creation, but its antecedent— what comes before it—originated in the deep. So in the next session, we will look at how the authority of God has been configured in the heavens to govern both the heavens and the earth with eternal promises.