

Cape Town Lecture Series 2016 - Session 3

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All the messages are meant to be in one continuous flow. I will continue in that flow tonight and the following nights, recognizing that some of you will be at the disadvantage of not having been available to the morning sessions. That said, we hope to make those sessions available to you. My encouragement is that you listen to all of them, and even the portions that you get, such as this evening, I think will be amplified in and through the morning sessions. So, do get those.

In this new season, God is bringing together configurations of grace. Grace, *charis*, is different from mercy. We have used grace when often we meant mercy, but grace is a very special thing. The root of the word grace is also the word, dispensation. The word for dispensation is the word, economy or *oikonomia*. A dispensation is not a period of time. It has been wrongly presented as a period of time. There are certain people who talk about dispensationalism. A dispensation may occur in a specific time, but it is not, itself, a time. Those of you with English backgrounds know that what we call a pharmacy or what the French call an apothecary, the English call a dispensary. A dispensary is a place you would go to get medicines. It was a point at which medicines were dispensed according to the rules and regulations of a government. A person who would dispense the medicines at a dispensary was called a dispenser. We know the same word as a pharmacist. So, a dispensation is a giving out; that is the ordinary meaning of the term, to give something out. When God dispenses, what He dispenses is called an economy, an *oikonomia*. It is comprised of two words: one is *oikos*, and the other is *nomos*. *Oikos* is house—the Greek word for a house, like a family; and *nomos* is an order of the family to be given out at that time.

When the times are desperate, God's answer is the dispensing of grace. The giving forth of grace in that time of desperation is God giving out an order of His House. "*Unto us a Child is born, unto us a Son is given...*" (Isaiah 9:6). In this case, of course, we are talking about Christ, the Corporate Son. Now, in this season of the dispensing of the order of God's House, He is bringing together configurations of grace within His House as part of the dispensation to the world—as part of what He means to give out to

the world. Along with people like Thamo Naidoo, Dr. Sagie Govender, and others with whom I co-labor in the world and in this season, we are watching God bringing together graces to dispense in locations for the purpose of the raising up of His House.

Whenever you hear that Thamo, and Sagie, and others of that company are in the city, then it would be no different from hearing that I am in the city. And if you would come because I am here, then surely you would come because they have arrived, because they come to be dispensers of grace.

One of the things that characterizes this season, that makes it different in the behavior of the people of God, is that we have laid hold of the understanding of a Corporate Man, and we are moving toward the actual arising of the Corporate Man. As I came in here the first time, and even as I came again, I am thinking that the purpose of this facility has just about begun. I believe that there will be a need to host many things in this location, because it is ideally suited, and also it is so generously apportioned as a place for dissemination of information.

I will summarize in just some brief notes. This morning we read the Scripture, “*In the beginning God created the heavens and the earth*” (Genesis 1:1), and I asked the question, “Why? Why did God create the heavens and the earth?” That took us into what is called, the backstory—what happened before the creation of the world. To pursue that backstory, we went into Ephesians chapter 1. In [Ephesians 1:3](#), we saw that Paul was effusive in his praise to God:

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ. According as He has chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.”

In other words, before God established the earth, before He created the foundation, before anything was created, God had already decided to predestine us to the spirit of adoption—to be adopted as His sons. Heaven and earth were created to accommodate everything that God intended to benefit those who were to be adopted as His sons. All

of the construction of heaven and all of what God placed in the earth was designed around the spirit of adoption—that God meant to position us as His heirs. Now again, I am just skipping through this, because I spent hours this morning laying it out. I am simply wanting to get to the connection point for carrying on tonight.

We saw that, *“in Him...having predestined us to the adoption as sons”* (Ephesians 1:5), that the very things God initiated at the beginning do have and find their relevance in what it means to be adopted as a son. For example, the Lamb was slain from the foundations of the world. We talked about the slaying of the Lamb being the payment of a price on the basis of the assumption that there was an already existing covenantal relationship between God and God. God swore on oath to Himself and established a covenant. We talked about the covenant resulting in an estate. Because of the covenant, each party who agreed to the covenant, God the Father and God the Son, then had an estate—something that they could give to someone else. This covenant was established in order for God to give His estate to those He would receive as sons. So, quite the opposite of God waiting to see if we would mess up—if we would do something to offend Him, and for Him, then, to reach back and hurl a thunderbolt and kill us—the very opposite is true. God prepared, in advance, an entire estate to be given to His sons. That is what Paul is saying when he says, *“Praise be to the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places **in Christ.**”* In Christ, we have been made the heirs of God and the joint heirs with Christ. All of this existed before man was ever made. Before man was ever made, the price was paid, the estate was filled with the asset, it was fully vested, and all that was necessary was that the son would come, that the son would be created.

And we distinguished between a covenant and a promise. The covenant is the thing that produces the estate. But until those who are meant to benefit from the estate come, the whole estate is there, and it is waiting for them to come, and until they come, the estate is held in a promise. So, there is a difference between a covenant and a promise. The promise is the language that conveys the estate to the heirs: It identifies who the heirs are, it identifies what the estate is, and it identifies the terms and

conditions by which those, when they would come to have being, might accede to the existing estate. A promise is not really like a human promise, where it says, “If I have the means, then I will buy you a car.” It is not something like that, or “If I have the ability, then I will do this or that for you.” Where God is concerned, He fully formulated the estate, and it was completely vested, because the price was paid in anticipation. That is why the Lamb was slain from the foundation of the world. Before God made man, He paid the price to guarantee that man could be accepted as His sons and would become the beneficial heirs of that estate. The only thing that was lacking in it was that man had not yet arrived. But when he would arrive, he would become a beneficial heir of this prior, existing estate.

Now, into the minutia. Why was it that it was required that the Lamb would be slain? Why could it not be, “I will swap you ten camels for...” you know, make a sacrifice of some kind and you will get the benefit. Why was it that a Lamb had to be slain? We are given the understanding in places like the book of Exodus, the 4th chapter. It is mentioned several times, for example Exodus 13:2; 12:16, 22, 29 and 30; Leviticus 27:2; and so on. There are numerous references. In Exodus 13:2, God said that the firstborn of beast and of man belongs to God, “*The firstborn belongs to Me.*” You could redeem a firstborn by the offering of a sacrifice. When God conceived of making man, He saw man finished. He did not just see a man, like Adam, created in the image and likeness of God. He saw the man *in Christ*. You see, it is impossible for God to see anything except from a point of view of timelessness. When God sees anything, He sees the beginning and the end of the matter, before He executes anything. When God said, “*Let Us make man in Our own image, after Our own likeness,*” He is not merely talking about Adam. He is talking about the Man, *in Christ*, the finished work, the completed thing.

When He says the man is to be made in the image and likeness of God, He sees Christ, who is the image, the express image of the Father. Hebrews 1:3, “*For the son is the radiance of his Father’s glory, and the exact representation of his Father’s being.*” When God says, “*Let Us make man in Our own image and in Our own likeness,*” He

sees the assembled Body of Christ, the finished work, the end from the beginning. He sees you, *in Christ*. I am going to step back here a minute, and I will come back to this. Christ is the Firstborn. He is the exact measure of who the Father is. No man can come to the Father, except *in the Firstborn*. He is the Firstborn in many sons. If you would look at [Romans 8:29](#) for a moment, it will lay that out for us with a greater particularity. This is what it says: “*For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the Firstborn **among** [the word also means in] the Firstborn **in** many brethren,*” which means it is His appearing in us. Ephesians chapter 1 says that He foreknew us, *in Christ*. So, before the foundations of the world, God predestined us to be conformed to the image of the Firstborn.

The reason that Jesus is referred to as the “*only begotten of the Father*” (John 1:14) is that *that* relationship (Father/Son) is the perfect containment for the expression of the love of God. Love is a relational term. Faith, hope, and love are relational terms—they cannot be said to exist apart from relationships. Faith, hope, and love are eternal principles. How, for example, do you know that someone has faith? Show me your faith by your works (James 2:18). In the same way, hope and love require a relationship. You see, when we speak of the Trinity, we speak accurately of Father, Son, and Holy Spirit. But do you notice something? Holy Spirit is both a description of and a representation of a distinct person, a person who is Spirit and a person who is Holy—Holy Spirit. But do you notice that Father and Son are references to a relationship? Is God’s proper name, Father? Is God’s proper name, Son? No. That would be like saying husband and wife, brother and sister. Are you naming them with particularity? No. You are describing a relationship. Now, how long has that been true? If Gordon were to say to me, “I wish to present to you my son.” Has he told me what his son’s name is? No. He is just saying, as between this person and me, there is a relationship of father and son.

God, who is God, can choose to manifest Himself in whatever distinct form He elects, so long as that form serves the purpose He is intending to communicate. Before Jesus

was known as the Son, what was He known as? The Word, the *Logos*. Is it a different person? No. The *Logos* describes the Son in His pre-appearing state. He appears in the earth as the Son, *that* by the determinate counsel and foreknowledge of God. He appears as the Son, to what end? To the end of showing mankind who the Father is, because you cannot show who a father is through a servant. A servant in the house is not competent to show who the father of the house is, and the reason is a servant does not have the value of the estate. A servant works for wages. A servant performs tasks. A servant's position is determined by the faithfulness of his fulfilling of his obligations. But a son owns the whole house. That is why the Scriptures say: *For to which of the angels did God at any time say. "You are My Son, this day I have begotten You"?* Because all angels are ministering spirits. They are ministering servants sent to serve the saints. They are your servants. But to the Son He says:

"Your throne, O God [God calls the Son, God] is forever and ever; and righteousness is the scepter of Your Kingdom. You have loved righteousness and hated wickedness; that is why God, Your God, has set You above Your fellows, and He has anointed You with the oil of joy" (Hebrews 1:5-9).

That is why Jesus is seated far above authority, power, in this or any age, and God has put everything under His feet for the church. If you do not understand that in the relationship of Father and Son—the **only** relationship by which the Father can be known; it is not by a servant—in *that* relationship is the disclosure of the nature of God. When I finish these messages, I want to end up on the subject that you, also, may have the mind of Christ, because all of this is accessible and available *in Christ*.

According to Hebrews 10:5-7, when God put the Son in the world, when the very decision was made, when the times had reached their fullness, a body was prepared for the Son, that He might come out of the heavens into the earth to be the exact representation of His Father. God foresaw the end from the beginning, and presented Himself as Father, and presented Himself as Son, because God can do that—God can be perfectly the Father, the same God; and God can be perfectly the Son, the same God. That is why the Son is spirit, the Father is spirit, and the Holy Spirit is spirit. Such things are not the easiest things to either explain or understand. I was saying to

someone the other day, there is no Biblical description of the Father. We see the Holy Spirit coming down in the form of a dove, and the Holy Spirit is pictured in all manner of types: oil, wine, and so on. And the Son is pictured in all manner of things, most completely in the person of Jesus of Nazareth. But the Father? The only reference we have to anything we could associate with the Father is the voice that spoke when the dove descended out of heaven and said, “*This is My beloved Son.*” Why has God remained so reclusive? Why has God remained so apart, so *other*? And the answer is, that He is accessible by assembly to the mind of Christ. That is why we have to have the renewing of our mind, “*Let this mind be in you which also was in Christ.*”

The reason I am telling you all of this is not that I want to preach that last message—the mind of Christ—but to say, when He was referred to as *the only begotten Son*, what God saw in the begotten Son (the One who is like Him) was the complete Man, the Corporate Man. The head of which Corporate Man is Christ; the members of the Body are us. When we are *in Christ*, all that He is becomes our identity, and apart from Him there is no descriptor of us. No man may access God, as Father, except by assembly to Christ. That is why the only true description of God that anyone should agree to is: God, who is the God and Father of our Lord Jesus Christ. That is the only accurate description of God. He is God, who is the God and Father of our Lord Jesus Christ. And what we mean by the exclusivity of no one being able to call God, Father, except through Christ, is because apart from being assembled to *this* Son, the only begotten Son, the One who comes out of the Father, there is no access to the Father. God foreordained it to be so.

This Son, though He is called, begotten, it is not a reference to birth. It is not a reference to a timeline. To be begotten means, to be in the image and the likeness of. It is not a reference to time; it is not a timeline. It is, in fact, a reference to nature and character, which is why He is called, the Firstborn. In time, a firstborn is the first from the womb—the one who opens the womb. That word is the word, *prototokos*, and it means, the first of the species. In time, we translate that word, firstborn, because it is

the one who opens the womb. But in the eternal, the more accurate descriptor of the term, firstborn, is the word, primogenitor. The first school we go to is called, primary school. The word, *primo*, is the word, first, and it is not first in terms of chronology. It is first in a different way. Jesus is the last of two sons, the first who is Adam. The first man, Adam, brought death. The last Man, Adam, is a life-giving Spirit. The word for man is simply the word, *Adam*. You have a first Adam, and a last Adam. The first Adam was after the flesh, so he is chronologically the first. But, the last Adam is the Firstborn Son. He is the only begotten of the Father—the first, the primary, the primogenitor, the first like the Father that ever there was. That makes Him the first in rank. He is not the first in time; that is Adam. He is not the first in human time, in the point where the earth began, for He was before. The standard for the redemption of mankind was established before God made man. So, when God brought the Firstborn into the world, it was later in time than Adam, but He brought the Firstborn and said, “*Let all God’s angels worship Him.*” Why? Because, He is the first in rank. He is the first in rank; therefore, everything in creation must bow to Him. That is why Jesus said, “*All authority in heaven and on earth has been given to Me,*” because I am the first in rank.

Now, is that just the way you setup a church, or is there some point to being the first in rank? Well, the first in rank is called the standard. He is *the Firstborn in many brethren*, which means that He is the template for all the sons. When you are born again, it is inevitable that you will conformed to the standard of the Firstborn, because you are not *another*, you are *in the Firstborn*. And the price that was paid before the foundations of the world was paid because that is the price to redeem the firstborn. You were bought with a price that delivered you into the Firstborn. You are not a son of God, as if God has a whole nation of sons apart from the Firstborn. The Firstborn is simultaneously one Son and a Holy Nation—He is the one, and the other. He is the whole. He is the completeness.

When you were redeemed, yes, you were redeemed as a son of God, but you were redeemed to the status of the Firstborn. You are not just part of the priestly order of

Melchizedek, of which He is the High Priest; you are *in the High Priest*. Otherwise, you could come to the Father by some other way. “*No man comes to the Father but by Me*” (John 14:6). What does that mean? We understood that only to mean He came and spoke about the Father, and if we believe Him, then we have access to the Father, but as separate entities. That is nonsense. That is not the gospel. That is the gospel of Sunday school. That is why we do not have any power, because we do not even know what our accurate identity is. We were redeemed by exactly the price that you would redeem the firstborn, and we were assembled *into the Firstborn*. We do not have an inheritance that is not already His—we are joint heirs. We are heirs of God, as defined by being joint heirs with Christ. This is ground that we have felt like it was a trespass to come upon. But, the one who benefits from us not understanding these things is the one who is against us, because as long as he can convince us that we are just sinners saved by grace, then he can toss us to and fro by every wind of doctrine, and the cunning and craftiness of men in their deceitful schemings, and there is no mandate for us growing up *into Him*, who is the head. Do you remember that Scripture? From Ephesians 4:11,

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of the ministry, for the building up of the Body of Christ, until we all reach the unity of the faith and the knowledge of the Son of God, to a mature Man, to the fullness of the stature that belongs to... [Whom?] ...Christ; then we shall no longer be infants tossed to and fro by every wind of doctrine, and the cunning and craftiness of men in their deceitful schemings.”

As long as we can be kept as children, as infants, we will be tossed to and fro by every wind of doctrine, because when you are a child, you think like a child. When you are a child, you understand as a child understands. When you are a child, you act as a child. But, when you become a man, you put away childish things. We are really going back and excavating all down to the foundation. And what you will find is, instead of you being emptied out of everything of value, you will discover that the truth strips away everything that is not true. And what it leaves is what you already have that cannot be

taken from you, precious, precious things. Now, it is time to bring out of the treasure house, things old and new. Oh, the riches of His grace that will appear in you, as a consequence of these things being so. I am saying things in a very... I am getting over a cold, so I am compelled to operate in low energy. But, it is good, because my personality is not on display. I have no ability to run across the stage and shout the name of Jesus in ten syllable extensions. It is a very calm, non-emotional almost, presentation of what is true. So, this does not excite your soul, but it does excite your spirit. We should stop treating the people of God as if they are small children.

Let me finish up what I started this morning from Ephesians 1. Before we leave this, I will just point you to the reference in Hebrews 12, comparing Moses on the mountain to Christ. Moses was on Mount Sinai, and the appearing of the Lord was terrifying, and Moses said, “*I am exceedingly afraid and trembling.*” He compares *that* to what you have come to. You have not come to *that* mountain...

[Continuing in [Hebrews 12:22-29](#)]

*But you have come to Mount Zion and to the city of the Living God, the **heavenly Jerusalem**... [That is not going to heaven. It is a description of the *Corpus Christi*; it is a description of the Body of Christ.] ...to an innumerable company of **angels** (sent ones—*angelos*), to the general **assembly of**... [The Assemblies of God? We borrow terms without reference to their original context.] ...**the church** [the *ekklesia*—the called out] of the Firstborn who are registered in heaven... [And how are they registered? In the Lamb's book of life. Rejoice that your name is written in *that* book. You are the sixty-third generation since Adam. And he continues,] ...to God the Judge of all, to the **spirits of just men** made perfect, to Jesus the Mediator of a new covenant, and to the blood of sprinkling, that offers better things than that of Abel. See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven, whose voice then shook the earth; but now He has promised, saying, ‘Yet once more I will shake not only the earth, but also **heaven**’... [You see, there are things in the heavens that need to come out of the heavens, and they need to*

come into the earth. They need to come in the earth and be found in the Man Christ Jesus, a spiritual Man.] ...Now this, 'Yet once more', indicates the removal of those things that are being shaken, as to things that are made, that the things which cannot be shaken may remain. Therefore, since we are receiving a Kingdom that cannot be shaken, let us have grace by which we may serve God acceptably with reverence and Godly fear. For our God is a consuming fire"

Even in Scriptures like these that we once spoke about—about “*everything that can be shaken will be shaken*”—we just thought of these things in terms of upsetting the norms in the earth. We never thought about these things as being done to make the way for the things that cannot be shaken, to advance. You see, God is not in the habit of building His House on a garbage pile. The foundations of His city are secure, and they are massive. When it is time to advance the coming forth in the earth of His Kingdom, it will always come with shakings, because there have been interlopers. There have been positionings that have taken the spot in our hearts that the Kingdom should occupy. And the Kingdom does not come in us to compete with the things we have already put there. When the Kingdom comes, it comes to establish an hegemony. It comes to uproot, to overthrow, to tear down, and to destroy, in order that, that which cannot be shaken, that will remain, is builded and planted. When you see shakings, it is not God getting us nervous so that we do something foolish. Shakings are the sure sense of the visitation of God, intentionally, to uproot things that have grown up in us that obstruct, that usurp, and that take the place of the Kingdom. When He comes, He will pull them up so that the place may be vacated of false things, in order for there to be an installation of things that cannot be shaken. When we see the shakings, what should we do? We should worship God reverently, with awe, because He is making room for His Kingdom to land in our midst, and to change the very culture and architecture of our lives, and to define us and our purposes, differently. Amen. So, be encouraged.

I want to finish up what I started this morning. Please get the message from this morning, because there is no way that I can recapitulate, in the minutia, for reasons of

time, the things that were said this morning. What I will do is, I will finish up that piece, and then I will tell you where I am going in the morning, so if you are only able to listen to it, you will see where it flowed from where you were tonight. Paul said to the Ephesians, (I will read the whole reading, and then I will come back and make the comments). Ephesians 1:15-23,

Therefore I also, after having heard of your faith in the Lord Jesus Christ and your love for all the saints, ¹⁶do not cease to give thanks for you, making mention of you in my prayers: ¹⁷that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, ¹⁸the eyes of your understanding being enlightened; that you might know what is the hope of His calling, which are the riches of the glory of His inheritance in the saints, ¹⁹and what is the exceeding greatness of His power toward us who believe according to the working of His mighty power ²⁰which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, ²¹far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. ²²And He put all things under His feet, and gave Him to be the head over all things to the church, ²³which is His body, the fullness of Him who fills everything in every way.

Let us go back now, and I want to make certain comments. Paul encourages the brethren, says that he does not cease to give thanks for them, and he prays that they might receive the spirit of wisdom and revelation in the knowledge of Christ. You see, Christ is a mystery. "*The mystery of Christ*" is what Colossians speaks to. Christ has to be unveiled. Christ has to be, if you like, unpacked. The term, Christ, is the Hebrew term, *Mashiach*, which means: the one who carries the anointing—the Anointed One. Anointing is not the ability to speak and hold forth with great eloquence for long periods of time. We have come to see that, especially when it is coupled with a fly whip, that we could just sort of toss in front of us, to give the sense that we are eminent persons. Anointing is a measure of grace that has been given to you—God enables. As we said, it is an economy. When you have a task to be accomplished, you must look to the

economy that supplies the resources for the task. If you are going to roll out a new product, you have to have an advertising budget, personnel, cost analysis, and all kinds of attendant things. In the aggregate, when you add all those things up together, the one word you use to describe that which ensures the successful launch is called, an economy. We talked earlier of the origin of the word, economy: *oikos nomos*, which is God giving forth; God dispensing, giving out in a particular season; God giving out another measure of the order of His house. That is what an anointing is, God giving you a component of that economy by which He means to guarantee the successful launch of this next phase of what He is doing. And everyone has measures of this economy, according to what God has called you to do and assigns you, where He has put you in the world, and all those other considerations.

In speaking of this in Ephesians 1:17, Paul said, I am praying, *“that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened.”* He is saying, regarding them, and we might by extrapolation say, regarding us, that when God appears in a season, in a new way, a new anointing is required for that season. A new volume, a new level, a new order of revelation is required for that time. Now, we tend as humans to be both sedentary, meaning we do not want to be disturbed, and we want the familiar, because we know how to navigate in the familiar, and we would sacrifice the new for the familiar. Every time God means to make a move in a generation, He will typically go to the fathers of the prior generation, of those who have led up to that time, and He will say to them, “This is what I am going to do. Now, come. Follow Me.” I have found with the Lord, He never stops asking you to come and follow Him. Every new move requires the fathers of the prior move to come and follow Him. But, there are more rich, young men who have grown old, and they are no longer rich, young men, they are rich, old men. And they are rich in the traditions that they understand, and they will say to the Lord, “I have served You. What do I lack?” And He will say, “Get rid of all the stuff that you are familiar with, by which you have identified yourself. Get rid of all of it, and come and follow Me, fresh and new.” One might say, this is the spirit of Caleb,

who fought all the way through the desert, and when he comes into the land, he still wants the hill where the giants lived, because he is not retired from his purpose. Now, I am not speaking against retirement, you understand. But, we ought never to retire from the purposes of God, because your role may be different, but it is no less valuable. The role of older men is the wisdom of God, to enable the season. When the older fathers say, “I do not understand all about this, but man, I know the sound of God in this. I am hearing the sound of God in this, and I am in. I am in for a penny, I am in for a pound, wherever this is going, because I can recognize the sound of the Lord walking in the gardens, our gardens, in the cool of His day.” It is only when the older fathers say, “Mmm, the old wine is better,” or “I am so versed in the familiar. I am so occupied with the familiar. I do not think I have time for this.” The amazing thing is that it moves right past them. And in but a few years, they look at what has happened, and what they sacrificed for has dried up under their hand. And they have to beat the people. They have to be more aggressive. The problem with beating the people and becoming more aggressive when you are old is, the people are no longer intimidated by your beatings. The sound of a shaky voice does not inspire the same terror that it once did.

The spirit of wisdom and revelation is given for every outpouring. It is part of the substantial economy of everything God is doing. To the fathers who are here tonight, if you have walked with God, you surely have come to know the frequencies of God. You may not know the doctrine of the moment, because everything is a new increment, but it is not new, as in totally separate from anything else. It is new, as in the continuing sound. Sometimes, you go to an orchestra performance, and the musical piece will start with one instrument. And then as it goes along, the conductor will add another instrument, and you are hearing a fuller sound. They are all playing the same note, but the movements are changing as you add instruments. Finally, you can engage the entire orchestra. Each one is playing the same note, but in a different movement. And then you have the full emotion of what the composer envisioned to transmit through the sound of music, because it is not the instruments alone that is valuable, nor are the instruments an end within themselves. In the aggregate of the instruments, a sound that produces an emotion is designed to disclose the heart of the composer. All great

musical pieces, which are designed for multiple instrumentation, are designed to be unpacked in this way. So, if you have been that instrument from an earlier period, making a beautiful sound because God was playing that sound, you ought to be positioned to hear the next movements of God, to hear the next sounds in God. And even though, because the movements are moving toward the final and the crescendos, because nobody is 'grandfathered in' ahead of time, we all have to come along and learn the movements of God. If you have been historic in the things of God, the sound ought to move you, now, because though it has new movements to it, it is not separate and apart from what has been said before. So, to the fathers: There is this movement now. And it is a rising crescendo, because it is meant to unveil the Father. Why did Jesus come? To show us the Father. What did Adam lose in the beginning? From Whom did he hide? From the Father. What did God establish creation to reveal? His nature of love, which is perfectly contained within the designation, Father. The only one to reveal the Father is the Son.

This move that you are hearing has *that* in its DNA. It is what it is. Do not miss out. To the fathers: I know that God does not put men to lead in the physical activities when they are older, but to say you have no value is quite ridiculous, because the wisdom that can anchor and steady the feet of men in battle for the first time is the wisdom of those who needed to have their own feet steadied in battle. And they look to fathers to do that. This is the day when the church is meant to be configured on the basis of multi-generational buildings, inclusive of and central to which is the relationship of fathers and sons. We used to talk about the House of God as a glorious building. And there have been tremendous buildings built before, but no building has ever been the House of God. The term, house, means, a multi-generational family.

Now, what I want to do is cut across everything else I was going to say, and come back to this piece. Ephesians 1:18, "...*that you may know what is the hope of His calling, what are the riches of His glory of **His inheritance in the saints.***" In the saints is God's inheritance. In you, God has an inheritance, because you are the sons within the Son.

You see, for an old man, for a father, what he is looking for is the continuity of his name. For a young man, what he is looking for is goods from his father. So, a young man may come to his father and say, “Father, give me that portion of goods that will fall to me when you die. But, I do not want to wait until you die. But, if I have to take you out, I still want my goods.” (Laughter) The attitude of the young son is the attitude of Adam, a fatherless man. He did not appreciate his heritage. He did not appreciate his inheritance, so he wanted what would have been his at the point of the death of his Father. He had, already in his heart, wanted to bypass even the life of his Father, in order to obtain what he wanted. It is normal for young men to ask for goods as their inheritance. It is normal for fathers to ask for the sons to carry the name of the father. You are the inheritance of God, if you carry His image and likeness, if you are the radiance of His glory and the exact representation of who He is. That is His inheritance in you.

From Ephesians 1:19-21,

*...and what is the exceeding greatness of His power to us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places... [So, Christ was raised from the dead, and seated on the throne of God] ...far above all principality and power and might and dominion, every name that is named, not only in this age but also in the **one to come**.*

You see, there is an age to come. And concerning the age to come, it is not to angels that God has subjected the rule of that age (Hebrews, chapter 1 and 2). There is an age to come. After this age, there will be another age. When we get into tomorrow’s discussion of why God created the heavens and the earth, I will talk about the ages. I will also talk about what is in heaven—what God installed in the heavens—and why. In anticipation of that, there are ages to come. The word, eternal, is the word, *aeion*, and it has multiple designations. One of the designations is, for an age—from this point to this point. Everything that is of that age may be described as eternal, because it is consistent with the whole theme of the age. But, there is a progressive meaning, and it

means a thing that is eternal that goes from one age to another age. The spirit of man, coming out of the ever living God, will not expire at the end of an age. It will go from one age to another. So, one of the meanings is, for the age. Another meaning is, from age to age. The third and most complete meaning of the word, *aeion*, is, age upon age or endless ages. It speaks of timelessness, without beginning or end. That would be the order of Melchizedek, what God envisioned within Himself from age upon age or endless ages.

Christ has been promoted above principality, power, dominion, every name that is named not only in this age, but also in that which is to come. It is *in Christ* that God subjected the ages to come, and He put all things under His feet, not only now, but in the ages to come. It is important that you see that. You will remember where it says in Hebrews 2:5-9,

It is not to angels that He has subjected the age to come, about which we are speaking. But somewhere it is written, "What is man that you are mindful of him, and the son of man that You should visit him? You made him a little lower than the angels, and yet You crowned him with glory and power." [And it goes on to say,] ...but we do not see the ages subject to us, yet. But we see Jesus, who was made a little lower than the angels [like we are in our present stage] now crowned with glory and honor.

In some senses, Jesus is the proof that the coming ages are subject to Him, and to us who are in Him. That is what it is saying here.

But, I want to get to this last statement from Ephesians 1:22-23,

And He put all things under His feet [under the feet of Christ], and gave Him to be head over all things for the church, which is His body, the fullness of Him who fills everything in every way.

The only proper description of the church is, "*the church which is His body*"—that means the Corpus, that which carries the presence of Christ in the earth. Christ, who is the Head, is enthroned in heaven, but the Body of Christ is established in the earth, and you are assembled to the Body of Christ by the Spirit of God, here in the earth. Your

mandate for functioning in the earth is from the Head, who is in heaven. We have become disconnected from the Head, so we do not even know our identity *in Him*.

All of what God meant to do in creation was to put on display the essential nature of God. God's essential nature is that He loves. That is why He took on the designation, Father. And it is also why He took on the designation, Son. Now, the Son He put in creation. He remained clothed in His invisibility outside of creation—the Father is neither in heaven nor in the earth. He is Himself. But, He put the Son, first in the heavens, and then brought Him into the earth in the fullness of time. The purpose for bringing the Son into the earth was to collect the many sons. And He first takes them to heaven, where it is further displayed—this order that is within God—which we will talk about tomorrow. But, eventually the heavens and the earth will be dissolved, but Christ will remain. And *in Christ* we will always know, and understand, and have access to the Father. That is why Jesus, when He described the entirety of His purpose for coming into the world, He said simply, "*I have come to reveal the Father to you.*" And He said, "*I am going to My Father and I am going to your Father. So that through Me you may say, 'Our Father.'*" This is the gospel. It is the gospel of our restored identity. We do not just have a restored identity, but we also have a restored purpose. If you do not know who you are, you will always struggle with the question of, "Why am I here?"

This gospel is what is being brought forth, now, at the end of the age, because the age is about to be consumed. And you will need this unshakeable gospel in order to simply go through what is coming ahead, not in fear and trembling, for that is unwarranted, but in the confidence and the certainty that God, who established you *in Christ* before the foundations of the earth, prepared you in advance, not only to survive these days, but He prepared you as the instruments, by whom, He will show the nuances of His being. All of His eternal power and Godhead will be put on display in the earth in the Corporate Son, known as the Body of Christ. That is why we are here in this hour. So, let none of you fall short of it, because there is no reason for it. If you are older, come up to the next thing in God. If you were faithful in the prior season, there is no way God intends

to leave you out of the present season. And if you are young and you are coming into the season, eagerly press forward, push—the Kingdom suffers violence—push your way into this thing. Break through all of the cultural barriers and shackles that tell you that you should be a character created on Facebook. Press through, to lay a hold of an identity as the sons of God.

Tomorrow, I want to unpack what God put in the heavens, what God put in the earth, and how He made the earth as an allegory of the heavens, so that from the heavens we are able to understand the earth. But even in the earth, we are able to see types and shadows of heaven. So, we will continue the studies. This is probably more of a school than it is a preaching series, but it is about foundations, to be rooted and grounded *in Christ*.