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Let us talk about heaven. God made the firmament and divided the waters from the waters. That portion of the word that is designed to maintain heaven was put above the firmament, and that portion of the word that was designed to maintain the earth was put below the firmament. And just this one other thing I want to say, from Genesis 1:14-16.

And God said, "Let there be lights in the firmament of the heavens to divide the day from the night; let them be for signs and seasons, for days and years; and let them be for lights in the firmament of the heavens to give light on the earth." And it was so. Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. [So that, even in the night, there is light.] He made the stars also.

You will note that this is the fourth day. The one thing I want to point out is *why* He put the lights in the firmament. From Genesis 1:14, "*Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for **signs and seasons.***"

What is the purpose of lights in the firmament of heaven to show seasons? Seasons are indications of times. On the earth we know that there are seasons of the year. But, when they are for signs in the heavens, it is also to tell us when there are changed seasons between the heavens and the earth. These things are small things, said in small ways, but they are enormously important. When the time has come for a matter to pass, for a thing that is in heaven to pass from the heavens to the earth, there will be signs in the firmament of the heavens. There will be signs among the lights in the firmament of the heavens to tell us that a different season is coming upon the earth than was before.

Can you think of any such sign by the lights in the firmament? Of course. One sign was the star of Bethlehem. The star of Bethlehem is a star known as *The Desire of the Ages*. In the heavens it appeared in the constellation Virgo, the virgin. And the wise men, who knew how to understand the signs of the heavens, knew that not only was a king being born on the earth, but this was the King of kings; this was *The Desire of the Ages*, which is a term that refers to the *Mashiach*, the Anointed One. They knew the

promises of Abraham because they were descended from Abraham. These were Arabs from the upper Euphrates valley, whose father was Abraham, by way of Ishmael. They knew the Scriptures. They knew that the promise was to attend the seed of Abraham, by whom all the nations of the earth will be blessed. They understood that their father's name was changed from Abram, which meant exalted father, to Abraham, which was to be the father of many nations. And they knew the promise was given to Abraham and his Seed, to Christ. When they saw *The Desire of the Ages* in the form of a star appear in the constellation Virgo, they set out to find Him. They were sure that this was so. They set out to find Him, and the star led them to Bethlehem. And they inquired as to what child was born, and where. That is how it actually worked. The stars were for signs. By the way, we know their intentionality in all of this because they said, "*We have seen...*"—not a star, but—"...*His star.*" "*We have seen **His star.***" They knew Him by His designation. It was not just any star. "*We have seen His star in the east, and we have come...*"—not to bring gifts worthy of a king, but—"...*we have come to **worship Him***" (Matthew 2:2). You do not worship a king. You bow down to a king to acknowledge his superior state, but worship belongs to God alone. So, they knew that the Living God was appearing in human flesh, because the stars of the heavens said that *The Desire of the Ages* could be found, having been issued from the womb of a virgin. Now, we who believe have the Holy Spirit, and He has replaced the signs in the heavens. But, for those who do not have the Holy Spirit, they are without excuse, because the signs in the heavens tell them what to look for.

As I said in the previous session, the last of the book of the New Testament is what actually contains the majority of the references to heaven. From Genesis 1:1, "*In the beginning God created the heavens and the earth.*" Parenthetically, I will tell you that there are three heavens. One is the visible heavens—the one that contains the stars, the sun, and the moon. You can see the heavens. Do you know what you *cannot* see when you look up into the heavens? You cannot see the firmament. As far as you can see with a telescope, there is no block, so the firmament is an invisible barrier that prevents human sight from penetrating into the invisible realm. How do you actually gain access through the firmament, into heaven? You have to be invited. In Revelation

4:1-2, John, who was on the island of Patmos on the Lord's Day, said, "*Behold, there was a door standing open to me into heaven. And I heard a voice say, 'Come up here and sit with Me, and I will show you what is to come.'* And at once I was in the spirit." You cannot penetrate the firmament unless you are in the spirit. It is why we cannot look up and see the angels. It is why we cannot look up and see the throne of God. You have to be in the spirit. Paul would say, "I pray that the eyes of your spirit will be opened, that you might be attended by the spirit of wisdom and revelation that you might understand." Anyone who thinks that all there is to the Bible is a linear understanding, a material understanding, does not believe that access into the heavens is by the Holy Spirit. Also, in 2 Corinthians 12:2 the apostle Paul said, "*I knew a man fourteen years ago, whether he was in the body or out of the body I cannot say, but he was **caught up to the third heaven.***" It was a man, by the way. "*I knew a **man** fourteen years ago, caught up into the third heaven.*"

When you are *caught up*, it is by invitation. You cannot leap off the ground and hope you have a pretty good bounce, and it gives you access. You have to be invited. Jesus said to Nathaniel, "*Nathaniel, because I told you I saw you under the fig tree, do you believe? Behold the days are coming when you will see heaven open...*" [We refer to that as an open heaven.] "...and angels [the *angelos*] will ascend and descend upon the Son of Man" (John 1:50-51). There are two types of angels: those who descend, and those who ascend. You have heard me talk about that before. An angel who descends, begins where? The angel begins in heaven, because the angel descends. And an angel who ascends, begins where? The angel begins on the earth. Jesus did not say you will see angels *descending and ascending* on the Son of Man; He said, "*Behold, you will see heaven open, and angels **ascending and descending** upon the Son of Man.*" The word, angel, is the word, *angelos*, and it means, messenger.

There are divine messengers whom God will strategically invite to access the heavens to bring the word to His people in the earth. Now, the purpose is not so that we could glorify the messengers, because the intention of God is not to glorify the messengers. The intention of God is to inform His people, and to that end, He uses messengers.

Some messengers get invited to look into the heavens. And it is not that we physically ascend or descend; it is that, in the spirit, mysteries are revealed. Paul writes to the Ephesians, "...that you might understand my insights into the mystery of Christ, which has been kept hidden until now, but it is being revealed to God's holy apostles and prophets," for the point of informing the people of God. Everyone does not have to ascend and descend. Because we are a Corporate Man, whatever is in the Corporate Man is available to all, simply because it is in the One.

I want to talk to you further about heaven now. Suddenly, John was in the spirit, and he goes into heaven. Now, I will tell you this: Heaven is a kind of a different place, so when you go to heaven, you will see strange things like these. I will show you something, because you see, there are people who make the mistake of trying to understand heaven by earthly constructs. In chapter four of the book of Revelation, John is impressed by the fact that here is someone seated on the throne. Now, I am just giving you an example of how different a place heaven is. This is not how I want to show the overarch of heaven. This is just to say: Do not look at this place through the eyes of your soul, through the linear process, because if you do, you will end up in some of the messes that some people have when they do come up that way. You cannot approach heaven with the mindset of the earth. What you see in heaven is symbolic. Earth is not the reality, heaven is. Earth is a shadow, a type, an allegory of heaven. And I am just giving you a couple of very quick examples that will at least serve the purpose of keeping you from being Jehovah's Witnesses.

In Revelation chapter five, John sees One who is seated on the throne, and He holds a scroll in His hand with writing on both sides, sealed with seven seals. John understands that the reason that he is here (in heaven) is to look into the writing on the scrolls. It was obvious to him that nobody was just stepping forward to take the scroll, break open the seals, and to read it. So, he said in verse 4, "*I wept and wept, because no one was found worthy to open and read the scroll, or to look into it.*" And the one who was guiding him through the experience said to him, "*Do not weep.*" Why? Now, let us pickup at [Revelation 5:5](#),

But one of the elders [There were twenty-four elders, but I will come back to all of that.] 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 seals.”

Pause there for a moment. So, you hear, a Lion —“*the Lion of the tribe of Judah has overcome.*” When you hear, “*the Lion,*” what do you expect to see? You expect to see a Lion—“*the Lion of the tribe of Judah has overcome.*” Well, show me the Lion. And they do. He is shown:

*And I looked, and behold, in the midst of the throne and of the four creatures, and in the midst of the elders, stood a **Lamb** that looked as though it had been slain [I will just read this other piece, because I am going to come back to it.] having seven horns and seven eyes, which are the seven spirits of God sent out into the earth.*

You hear, a Lion—“*the Lion of the tribe of Judah.*” You hear that, you look, and what do you see? You see a Lamb. What you see is different from what you hear, but it is the same. How could a Lion be a Lamb? Well, because the Lion, of course, is the overcomer; the Lamb is the sacrifice. There are two lions: One is a roaring lion seeking whom he may devour; and there is the Lion of the tribe of Judah. Now, if the Lion of the tribe of Judah is the ultimate overcoming lion, and he is a lion, then he is of the same type as the roaring lion, he is just bigger and badder, if you will allow me to use the expression. But, the methodology for overcoming is the righteousness of His life, the power—if I may say it this way, quoting the Scriptures, “*the power of an indestructible life.*”—One in whom the fullness of the Godhead dwells in bodily form. He is not the pre-eminent, pre-existent Christ; He is the obedient Christ. The pre-existent Christ is the Lion; the obedient Christ is the Lamb, who agrees to and submits to all of the demands that He himself has made of Himself, because He agreed to it. “*No man takes My life from Me, I lay it down of My own self*” (John 10:18), because God could not force Him to disgorge His life. Then it would not be a sacrifice, it would be a conquest. He had to do it of His own free will. He had to submit to the very terms that He himself agreed to. That is why He is the Alpha and the Omega; He is *this*, and He is *this*. He is the two in One. Just like Father, Son, and Spirit are in the person of God; so in the

person of the Lion, there is the Lamb. It is that aspect of how the Lion overcomes. When you have submitted to the worst that your enemy can do to you, and yet you have been resurrected from the dead, you have overcome your enemy, because the life you now have is indestructible. It is the power of an indestructible life. So, you will see *both* in heaven. You will see the Lion, and you will see the Lamb.

Here is another example. Revelation 5:9 says, “*They sang a new song.*” And then in chapter 7, John said, “*I heard the number of those who were sealed: one hundred and forty and four thousand.*” They were sealed. Now, twelve is the number of government. The ancients could only count to a thousand, and everything, then, was a multiple of a thousand. So, one hundred forty-four is the perfect squaring of twelve (the full complement) times a thousand, which would make it an innumerable company. That is why he said, “*I heard the number of those who were sealed: one hundred and forty and four thousand. And I looked and...*” What did I see? “*...a vast multitude that no man could count.*” They are the same. One describes the order of their selection, and the other describes their numerical plentitude.

If you bring a mindset of the earth into heaven, you will limit the number of those who were sealed to 144,000, and you will not have a clue as to what to do with anybody else. I have always wondered why there were more than 144,000 Jehovah’s Witnesses on the earth. The rest of them you have to call, suckers. (Laughter) I mean, what else would there be? If they admit that the number is *this*, if there is one more, then at least there is one person who is not sure. That one person is what you call, the free radical. (Laughter) Listen, it is time we have fun and laugh at the folly of such stupid pretensions. I think we give it more credibility by treating it as if it is serious. I respect the right of persons to have an opinion. I respect that you have the right to have an opinion, but do not ask me to respect your opinion. That is a totally different matter. I accept that the Jehovah’s Witness have the right to an opinion, but that opinion displays their dramatic lack of understanding. So, I have no regard, whatsoever, for the opinion, although I would defend their right to having one. We see this stuff all the time. People say, “You have to respect my opinion.” But, all it would do is tell me the state of your

mind. So, when you come to heaven, when you first look into heaven, you have no option except to look by the spirit, because that is the realm that is open to the spirit.

As we proceed, I want to just read a few passages, and I want to make comments. Keep in mind what I said: Heaven was created to host the intentions of God for creation, just like the earth was created to host the intentions of God. It is the why factor—why did God create the heavens and the earth? Heaven contains every spiritual blessing *in Christ*. These spiritual blessings are meant to migrate into the earth in specific seasons, and to become evident and real on the earth in their designated seasons. The stars of the heavens will show when some of these mighty things come from the heavens to the earth, because God wants the whole earth to become aware of it, so that men are without excuse. In the routine, however, God will speak to His people by the Spirit, and it is by the Spirit that we will know the times and the seasons that the Father has kept by His own authority. When the seasons change, you need to change. When God begins to cause things that He placed in the heavens to come into the earth, then it is time for you to align your thinking with what now has come into the earth.

So, I present to you a question. Why did God need to create both realms? Why did He not just create the earth, or why did He not just create the heavens? It asks the question: What is the nature of the heavens? And, it asks the question: What is the nature of the earth? How are they distinct? Well, the heavens, being accessible by the spirit, makes sense to the spirit man. Heaven is, by definition, a place where the emphasis is on the invisible, or the spirit. Why would that be necessary? The answer is: There are things about God that can only be apprehended through spirit. In order to place those things in creation for the benefit of the sons of God, God created one realm that was more accommodating of things that are of the spirit than they are of a material nature. So, heaven is not limited in the fashion in which the earth is limited. The things that are in heaven speak to a more complete scope of the revelation of aspects of the nature of God that must, by definition, remain invisible, spiritual. Even when they come into the earth, they are not visible, but they are real. One such thing is called, the Kingdom of Heaven. When the Kingdom of Heaven comes into the earth, you do not

say, “Look, here is the Kingdom,” or “Look, there is the Kingdom,” because the Kingdom, then, is found in you. It remains invisible, but its force, its power, its potency, and its economy is altogether irresistible. So, we should not attempt to make invisible things visible. But, we must choreograph our understanding and our response to the effects of the invisible things upon our natural persons.

You see, the material order is not the greatest order that there is; it is the lowest order. Therefore, the earth is considered the lowest of the regions of creation. As I mentioned, there are three levels of the heavens. One is the visible heavens, where you can see the stars, and so on. The next order, and the first order that is separated from view, is that order that contains the control centers of the demonic—“*spiritual forces of evil in the heavenly realms.*” Because God already knew that the angels would rebel, God already knew that man would be deceived by them, and God knew that He would have to remove them from His presence but hold them in suspension from the earth until the times that were set to deal with them, God created a place for them. You see, God does not wait until the thing happens, because He knows the end from the beginning. So, He created an accommodation for them, where they are held in chains in darkness. They are limited to what God permits them to do or not to do. Paul would say in Ephesians 6:12, “*We do not wrestle against flesh and blood, but we wrestle against principalities, powers, the rulers of the darkness of this world, and the spiritual forces of evil in the heavenly realms.*” That would be the second heavens, the mid-heavens if you like, which are higher than the visible heavens—higher than the earth, but lower than the heavens of God. And then Paul would say, “*I knew a man fourteen years ago, whether he was in the body or out of the body I do not know, but he was caught up to the **third heaven***” (2 Corinthians 12:2). There he saw what John sees. John said, “*A door was standing open to me into heaven, and I heard a voice say, ‘Come up here and sit with Me’*” (Revelation 4:1). And suddenly, John is looking in on the throne of God.

There are three heavens. We have looked into the heavens, and I have warned you: When you come here, look with the eyes of your spirit, the spirit of understanding, not with your natural eyes, because a Lion will become a Lamb, and 144,000 becomes a

countless number, because here is the perfection of all things that are in the earth and in heaven. They are the completeness of what God means to display. He creates the spiritual realm to accommodate the vastness of God. When God chooses to display even a quantum of Himself, it is still overwhelmingly vast. He remains outside of it, but whatever He puts into creation, and specifically, what He puts into the heavens, is virtually unfathomable. Even what He puts in the earth has layer upon layer, upon layer, upon layer. Just us looking at the waters in the earth today and touching for a moment the fact that the creation, the earth, is maintained by the word of His power. If you take the water out, the land goes back to being without form and void. So, just those levels show an astonishing level, virtually of unfathomable detail.

I want to stick, somewhat, with the big picture of what is in heaven. The first, obvious thing that strikes us in heaven is circles. Let us start with the circle called the rainbow, which encircles the throne. In the middle of the circle, the throne itself sits in a circle. And then, outside of the throne is a circle of four living creatures. Outside of the circle of the four living creatures is a circle of twenty-four elders. And outside of the twenty-four elders is an innumerable company of angels. Circles—what are those? Well, God took one of the circles out of the heavens and placed it in the earth after the flood. What was that circle? What did it tell us? That circle was a rainbow. Did you know that when you look at a rainbow from above, it is a perfect circle? Personally, I have seen them on multiple occasions. I have flown over rainbows, looking down on them from 35,000 feet, and it is a perfect circle. The first time I saw one I was flying out of the capital city of Mexico, Mexico City. We climbed up above the clouds, and I looked down and there below me was a perfect circle, a rainbow. From the earth you do not always see that the rainbow is a perfect circle, but from above—and what matters is the view from above—from a higher elevation, the rainbow is a perfect circle.

What did God use the rainbow to show us? It is a covenant. Heaven is constructed on the basis of covenants. All of heaven is constructed on the basis of covenants, and the reason that they are circles is because a circle represents an eternal thing—it has no beginning, it has no end. Now, what you place in the circles is an incident of that

covenant. As we said, there was a pre-creation covenant, and it is the very basis on which God created the heavens and the earth—to deposit every aspect of what was necessary to fulfill those covenants in heaven, and then on the earth. By the Spirit the Word is revealed to us, Spirit to spirit, that we are the beneficiaries of these covenants, but we cannot see their likeness or their representations in heaven—but we depend upon them, entirely, in the earth.

How do we actually access the reality of these covenants on the earth when their placement has been in the heavens? The answer is: faith. What is faith? It is the substance of things you hope for. Do you remember what I said about the vested estate? The estate is fully vested—it does not need anything added to the corpus of the trust. It is fully there. The promise is how the estate is carried to the heirs. So, when the heir receives the promise as the reality, he accesses the resource. Do you hear what I am saying? That is faith. By faith we enter into grace. Faith is how we receive the promise. By faith Abraham believed God, and it was counted to him for righteousness, uprightness. The culture of heaven is the culture of righteousness, and the access into the culture of heaven is by faith. Faith is not the hope that the thing might exist. Faith is the way you lay ahold of the promise, by which the thing that exists is given to you. It is always there, but you do not have the maturity to access it until you say, “I know the promise of it, and I lay ahold of the promise.” And by this laying ahold, you access the estate that is already there. That is why faith does not become the first order of the immature, but faith is the foundation of the mature.

When you are learning the elementary doctrines, what is the first thing you are supposed to learn? You learn *faith toward God*. Faith is not faith in faith. Faith is not for things. Faith is faith toward God, which means when you come to Him, you must believe that He is, and that He rewards those who will diligently seek Him. The funny thing is, if you have faith toward God, by faith you have access into His grace. You have access into everything that He is—to all that He has placed in the heavens and to all that He has placed in the earth. You have access to it all. But, what you do *not* want is to find a way to access goods and services apart from God—apart from a relationship

to God. Who did that? Adam did. “If you eat of the tree, you will have access to everything apart from God.” So, what God is doing is, He is unwinding our mindsets from this kind of departure and debauchery and repositioning our mindsets accurately *in Him*.

The very basis of heaven is that it is constructed on the foundation of covenants. They are all covenants that God has made with Himself. So, even heaven can pass away. But, when heaven is totally dissolved, do you know what will remain? The circles, the foundation of heaven, will remain. The entire arrangement of heaven is on the basis of circles, signifying covenants that existed in the mind of God before heaven was. And there is a visible covenant that overshadows or surrounds the throne of God—it is before God day and night, it never diminishes, and it never goes away. God is always reminded of His covenant. Now, God does not need the rainbow to remind Him of His covenants, but He puts it in heaven so that we, who would access heaven, would see it there and take comfort in the fact that God always remembers. It is for our benefit; it is not for a reminder to God.

Now, in this orderly fashion, let us proceed to look at what occupies each of the circles of heaven. This is just a way of addressing it systemically. What are in the circles of heaven? In the center of the circle is the throne of God; this is the center of the circle. These circles are concentric, which means they are circles within circles. Would it surprise you if eventually, we talk about wheels within wheels, as in Ezekiel? That might be tomorrow, because it will take me that much time to just unpack the first circle, or unpack a portion of the first circle. The obvious thing that is at the center of heaven is the throne of God and the occupant of the throne. What is the throne? What does the throne suggest? It implies rule, order, governance, the seat of authority, and above all, the throne, of necessity, implies a kingdom. At the center of every kingdom is a throne. It is the seat of the king. Now, what is the reach of this kingdom? The King of this Kingdom once spoke of His authority, and He said, “*All authority in heaven and on earth has been given to Me*” (Matthew 28:18).

A kingdom contains a king, a seat of authority, subjects, and a domain—which is a sphere of rule. By the obvious implication of the existence of a kingdom, when you ask the question—“What is the domain, or the reach, of this kingdom?”—the first answer is: the reach of this kingdom or the dominion, the realms that are dominated by the rule of the throne... The word, dominion, is from the word *dominus* (*plural: domini*), which means, lord. The Greek term is *tyrannos*, like tyrannous rex, a tyrant. And He is a tyrant, not in the sense of a brutish ruler, but in the sense of an absolute ruler, against whom there is no appeal. That is why He said, “*Why do you call Me ‘Lord’ and do not the things I command you?*” The Lord does not rule by consensus. The Lord does not care what the opinion of His subjects is on any matter. The Lord is the Lord. It is why He is called *Dominus-domini*, the Lord. In fact, the Latin root for the word Sunday, which we see in languages like Spanish, that come out of the Latin root, is the word *domingo*, which is related to the term, to dominate. I think French is *dimanche*, the same root referencing the dominant One, the day of the Lord.

He is a Lord, and His rule, His reach—the reach of His realm—includes the earth. That is why He could say, “*All authority in heaven and on earth has been given to Me.*” Now, when was this authority given to Him? When was the throne created? How long has He been on the throne? God made the heavens and the earth at the same time; so at the beginning of this creation, the throne of God was set in heaven. The throne is symbolic. It is symbolic of the authority of the Father, and it is symbolic of the order that is within the Father being placed in creation. And someone, ordained by the Father to rule creation, would sit upon the throne. That person had His counterpart in the earth, because the earth is an allegory of the heavens. So, at the same time God placed Adam in the earth with dominion over the rule of the earth, at the same time God placed Christ on the throne of heaven as the antecedent. And He would say, “Father, I am returning to the glory that I had with You from before the foundations of the world, but the glory I had while I was in the earth, that You gave Me in the earth, I have given that glory to them.” So, there are two glories: the glory of the pre-existent Christ, and the glory of the obedient Christ. The glory of the obedient Christ clothes us with obedience, and by that obedience, we are partakers of His life.

Let us talk about who sits on the throne. This is fascinating because we have always thought, because He said, “You will sit with Me on My Father’s throne,” that the Father sat on the throne. Well, let us look and see if that is what it is. Let us go back to Revelation chapter 4. We are not talking, yet, about the four creatures. We are not talking, yet, about the twenty-four elders. We are talking about the circle in the center of the throne, and there is One sitting on it, Who holds the scroll in His hand, that has writing on both sides, sealed with seven seals; the One who controls the future. Read with me from Revelation 4:8-11.

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!”⁹ Whenever the living creatures give glory and honor and thanks to Him who sits on the throne...

What they are saying, they are saying to Him who sits on the throne. The Lamb has not yet showed up. That is in chapter 5—in chapter 5 is where he said, “Do not weep, the Lion of the tribe of Judah has overcome.” And then he says, “I looked, and I saw the Lamb.” But here, the worship is given to the One who is seated on the throne.

*...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 forever and ever, and cast their crowns before the throne, saying... [This is what they are saying to the One on the throne, and it helps us identify the One on the throne.]¹¹ “You are worthy, O’ Lord, to receive glory and honor and power; for **You created all things**, and by Your will they exist and were created.”*

Now, let me beckon you to the book of John for a moment, John 1:1,

*In the beginning [before the creation] was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. [Who made everything?] **All things were made through Him**, and without Him nothing was made that was made.*

Without whom was nothing made that was made? The Word—let us see if we can identify the Word, from John 1:14. So, who is on the throne? The One who made all

things is on the throne, because He is the prime architect of creation. He understands why everything was made, because He made it. He understands the history from ages past, from age beyond age to the end of the ages, and He holds it all in a scroll in His hand. Now, who is worthy to take this scroll? The issue of worthiness has to do with the question of who has paid the price, who has done what it takes to fulfill everything that is written in the scrolls. So, now He can open the scrolls, because the price was paid in His flesh. Who is capable of doing that? He is Himself able to do it. So, chapter 5 gives us the *other*. This is literally the meeting in heaven between Christ the Lion and Christ the Lamb. This is the meeting in heaven of the pre-existent Christ with the obedient Christ. This is the showing of the Alpha and the Omega, as One. Look, how many of these things are there that we have just not seen?

From Revelation 5:2-9,

*Then 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 into it. ⁴So I wept very much, because no one was found worthy to open and read the scroll, or to look at it. ⁵But one of the elders 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." ⁶I 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, looking 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. [I will come back to that, because here again is another example of the Word and the Spirit in heaven.] ⁷And then 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, each one having a harp, and golden bowls full of incense, which are the prayers of the saints. ⁹And they [the saints] sang a **new song**...*

This is one of the evidences that heaven is not eternal. If it were eternal, there would not be a new song, for a new song means a song that had not been sung before, because a new season has come in heaven. Heaven has pivoted, because the

controlling event is, the Lamb has returned. He came out of heaven. *“Therefore, when He came into the world, He said: ‘Sacrifice and offering You did not desire, but a body You have prepared for Me,’* (Hebrews 10:5). He said before He came, “Prepare for Me a body.” He comes into the body, He is slain, He returns. And all of what has been written before—that He would be slain from the foundations of the earth—has now been fully accomplished; and the One is the Other, and the Other is the One. It is full. The measure is full, and the meeting again is in heaven.

Continuing with Revelation 5:9-10,

*And they sang a new song, saying: “You are worthy to take the scroll, and to open its seals; 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 [that is a royal priesthood]** to our God; and we shall reign on the earth.”*

Now, this song is sung by people who used to be on the earth. Have you noticed that? All the ones singing before the throne to the Lamb used to be on the earth. I mean, it is here very plainly: *“You are worthy to take the scroll to open its seals; for You were slain and have **redeemed us**.”* There was a time when we were not redeemed. Heaven is not the place where redemption takes place, the earth is. I mean, who is a better testimony than the very ones who have received the grace? *“You have redeemed us.”* Where did we used to be? We used to be in every tribe (that is not heaven) and tongue (there is only one language in heaven, it is called tongues) and people and nation. They are firmly tied to an identity—a prior identity in the earth. Did you not read where the Scriptures said that He ascended on high and led captives in His train, and He gave gifts to men (Ephesians 4:8)? Did you not read the prophetic Psalm that says, *“Lift up your heads O’ ye gates, and be ye lifted up ye everlasting doors, that the King of glory might come in!”*? And the challenge was, *“Who is the King of glory?”* And the answer was, *“The Lord strong and mighty, He is the King of glory, so lift up your heads O ye gates, and be lifted up ye everlasting doors!”* He ascended on high and led captives in His train. They are the ones singing in heaven. That is part of the company, this vast company—all the redeemed of the earth—singing the song of the Lamb.

So, here in heaven we have the pre-existent One, who agreed to the terms that He himself must fulfill—*“No man takes My life from Me, I lay it down of My own accord.”* In heaven, God placed the throne of God, and the authority vested in the throne, in the Ruler. He is called the High Priest of the order of Melchizedek, because unlike the order of Levi, which offered sacrifices for the atonement of the sins of the people—a type and shadow—the High Priest offers His own life for the people. That is why it had to be Him sitting on the throne, holding the scroll, waiting for Himself to have fulfilled the requirements that He established in the scrolls. It is written in Hebrews 10:4, *“It is not possible that the blood of bulls and goats could take away sins. Therefore, **when He came into the world**...”* Where did He come into the world *from*? He came from heaven to earth. So, He was in the heavens before He was in the earth. Where would He have been in the heavens? He was on the throne, of course. That is why He would say, *“You are from beneath; I am from above. You are of this world; I am not of this world”* (John 8:23). All those things make sense, but we did not look them up. They were just sort of hanging pieces, here and there.

Now, it does not reference a number of people on the throne. There is **One** who sits on the throne, holding the scroll. Do we not understand that the Father has never been visible? Because if the Father comes and is Himself in creation, then we do not have to exit creation to be in the fellowship with the Father. We are not greater than creation, if that is the case. But, because He is not subject to creation, we are called *out of* and *into*—*ekklesia*. That is why it is eternal life: Because it is not connected to heaven, and it is not connected to the earth, because the earth will end, and the heavens will end, but God is forever. Our lives are hidden with God *in Christ*. That is why the righteous cannot pass away. We are a forever thing. The ages will end, but the man of God continues. This is why.

From Hebrews 10:5-7

Therefore, when He came into the world [having not been in the world] He said, “Sacrifice and offering You did not desire, but a body You have prepared for Me.

[That would speak of the body of Jesus.] ⁶*In burnt offerings and sacrifices for sin, You have no pleasure. ⁷Then I said, 'Behold, I have come—in the volume of the book it is written of Me...'*

What does He hold in His hand? He holds a scroll. What do you think the books were? How do you think books look in heaven? They are scrolls. They were not bound books, stacked on shelves; they were scrolls. *"It is written about Me in the volume of the scrolls..."* What does He hold in His hand? He holds a scroll with writing on both sides. What does it contain? It contains the volume of the book of Him. He holds the book of His life in His own hands. He is the Alpha; He is the Omega. He is the beginning, and He is the end. It is all written in **the volume** of the book. A volume is a single scroll. Did you notice that He did not hold seven scrolls in His hand? He held **a** scroll in His hand, written on both sides, sealed with seven seals. It had seven seals, meaning it was a complete mystery. Seven is the number of completion. From the ages past, it was a mystery hidden in God to be revealed *in Christ*. *"In the volume of the book it is written of Me—to do Your will, O God."*

Continuing with Hebrews 10:8-9

Previously saying, "Sacrifice and offerings, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them" (which are offered according to the law), ⁹then He said, "Behold, I have come to do Your will, O God."

He comes back to heaven, and what does heaven say? *"Because You were slain, and with Your blood You purchased men for God from every tribe, tongue, and language"* (Revelation 5:9). *"In the volume of the book it is written 'Behold, I have come to do Your will, O God.'"* God says to Himself—the obedient Christ says to the pre-existent Christ—when He comes back to meet Him, He addresses Him as God, for it is God to Himself saying, *"Behold, as it was written in the volume..."* Do you not see the picture? The picture is: He is sitting on the throne, and He is holding the scroll in His hand—that is written in the volume of the book, the requirement that He comes and dies on the cross. This is the contract between the Son and the Father, the invisible Father and the visible Son. And the scroll is the contract, which contains what is required from long ages past. He is sitting in a circle on the throne, and holds it in His hand. Who could

possibly take that scroll out of His hand, except He, whose task it was to fulfill everything that is written in the scroll? Who else could take it? Who would be worthy? The One who had accomplished it is worthy. He comes, and He takes the scroll out of His hand, and He says, “As it is written in the volume of this book concerning Me, I have come back, having done Your will, O God.” And one of the effects of that was to remove, in the earth, all the types and shadows of Him, of sacrifice—all the types and shadows bound up in the Law—now have been fulfilled. So, He takes away the first covenant and replaces it, in the earth, with the new covenant in His blood, and everything in heaven changes from Israel, to the church.

I have not talked to you about the four creatures yet; that is where you will find *yourself*. I have some more work to do on the Alpha and the Omega, the obedient Christ meeting the pre-eminent Christ. That is why we have the Lion, and that is why we have the Lamb. That is why they are the symbols of who He is. He is the one, and He is the other. He is before, and He is after. Really, what it is: He comes to offer proof to the One who is the judge of all things that He has tendered complete obedience to what was written in the volume of the books. That is why if any man be *in Christ*, he is a new creation. If you are part of Christ, all things have become new, and there is therefore now no condemnation. Because, He comes and He says, “It is done according to that which was written in the volume of the books. It is done. I am Alpha and Omega. It is done. All that existed, all that God planned, all that required the sacrifice, it is finished. Here I am.” The Lamb that looked as though He had been slain. That is why He comes back to Himself to complete the establishment of the authority of the throne of God to govern the whole earth—heaven and earth. Amen. I have to leave it there. Once we see heaven, all these assumptions we have had are obsolete, because it makes so much sense. I commend you to God and the word of His grace.