

Celebrating the New Season Conference

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Towson Apostolic Center

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Monday Evening Transcription:

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The House of God

I'm amazed. I'm amazed. I shouldn't be, but I remain amazed... I've learned to wait and watch how the Lord proceeds, because then the yoke is easy and the burden is quite light. I've watched how the Lord's worked effortlessly (I suppose in the way God does things it cannot be considered work, but in my vernacular), I've watched how the Lord has arranged and orchestrated layer upon layer upon layer this entire conference. And each one has lent the grace that has been in them and put on display to build out the thing. The prophetic spirit preceded us tonight like a trumpet, as men walked around the city and the trumpet blast is what levels the walls of opposition to the things of Christ. So, I'm fully convinced that this is a holy convocation, not because I've declared it so, but because the presence of God has gone up step by step for us in this process. And so I'm anticipating a release of something in the earth tonight that is like a rock in a pond. The waves go out to infinity. And I've been anticipating that such a time would come. From our vantage point, your elevation determines your horizon. So, when a thing for you is today in the Spirit, it might not actually be the dawn of a new day on the earth yet. But, depending on your elevation in the Spirit, you are already in the new day. When you fly from west to east, going toward Europe, it is common for you to see the new day before the light bathes the earth, from 33,000 feet. You're already in the new day before it dawns on the territory below you. Such is the nature of the prophetic. And I believe that what God has been orchestrating and what He's announced in this new season is that a time has come in the earth where the things that were hidden, and hidden for now, are being released and revealed in the earth. So while it is called *today*—today is not necessarily a calendar day, although in the character of God to memorialize a thing, He may actually cause it to come, to be visible, (apart from the prophetic) to be visible to men on a particular day as a time of remembrance. But the prophetic season before, and it becomes a day. So, we are prophetic in the sense that the Spirit of the Lord will reveal the things of God to the people of God. And in this particular day, an apostolic people are also highly prophetic. Your sons and your daughters prophesy. Your young men see visions. Your old men dream dreams.

When I began this particular set of presentations, I began with a release of the concept of types and shadows being indications of actual heavenly realities, existing realities that do exist in heaven, but that are foreshadowed in time and space by physical things, physical symbols. Whenever the shadow of a thing falls, the certainty is that the thing exists. The shadow and the type are different from the thing itself, but a shadow may only be cast if there is a prevailing reality. The reality exists in heaven before it comes into the earth. The shadow of that reality will fall upon the earth in a fashion that profoundly influences the culture of men to predispose them toward the thing actually appearing in the earth. Otherwise, the thing will appear in the earth without any preparation. And when a thing appears in the earth, and the people reject that thing, it becomes the basis of their judgment. So God never brings a thing into the earth for which men will be held accountable in respect to the thing, that He does not prepare the way of the Lord. And then there comes the announcement, "Prepare ye the way of the Lord," and then the announcement comes, "The thing has come." This is the methodology of God. And here I am speaking in very conclusory language because I am not building out the principle. Because this isn't a time for it. You have substantial knowledge of these things already. These are merely framing principles that draw them forth and set them in their places. So I began talking to you about the box that contains the symbols that were of things that were in heaven. The symbols in the earth were sprinkled with blood in anticipation of the time that would come, the time known in

heaven wherein the One whose blood would be used to sanctify this covenant before God would be spilled not over a box in a holy place (because that's the shadow of it), but would be spilled and presented before the Most High God in the very presence of God. And when that would have occurred, the conditions for the release of the substance, having been met, would result in a change of the order of the earth. A change from the type and shadow to the reality. For now all things were ready and we may come to the feast. So the will of God comes out of heaven into the earth, and it comes into the earth as it *is* in heaven. Because the reality is *always* the reality whether or not the reality is in heaven or in the earth. Now, these realities are not ends within themselves. The reason that the Kingdom (for example) is the same in the earth as it is in heaven (though the geography is different) is because the Kingdom of heaven is not about the geography. It's about the *King*. And the King is the same in heaven and on earth. His purposes are the same in heaven and on earth. The geography is just the supporting theatre that permits the thing to happen in the venue that already exists in the person of God. What God wanted was to create for Himself a dwelling place. And His methodology was to cause the thing that resulted to come out of Himself. Because only such a thing has a potential of housing the presence of God. Only that which He creates to house Himself is suitable with which to house Him.

Now, His house is not a thing made with hands. His house is designed, like any house, to put on display the treasures of the nature of God. The preeminent treasure associated with the nature of God is love. Love. He started everything so that He might display in the end the fullness of His love. What we have done in Charismatic-Pentecostal circles is adapt the principle concepts of the Roman Church, as they relate to the end state of things.

The end state of things is said to be to go to heaven. But the Scriptures do not say that. Yes, we *do* go to heaven when we die, but that's not the end of the matter. If it were, Jesus wouldn't come back. And once we have migrated to heaven, then that would be the final place. So we get to stay in the end state. So, He would not come back and bring us *with* Him. His coming back and His bringing us with Him is the continuing saga of His intent for Himself. So we know, we know that the purpose of God were the very reason why He started the creation.

Already in Him was the determination to manifest His love by creating the *other* and endowing the other with the same qualities as Himself. Because that *is*, by His own definition, the quintessence of what is meant by love. "Greater love has no man than this." It is not possible to love in any fashion greater than this, that you lay down your *life* for another. And in *this* command, He says, "This is how I love: Love one another as I have loved *you*. So you must love one another." So when He conceived of making us, He always considered that we would be the extension of Himself. He always did that. *This* is the threshold that religion is unwilling to cross. Because a works-based theology can never cross this threshold. Because you cannot figure out how you may do such things in order to obtain this result. But, it is not about doing anything in order to obtain a result. All this is from God who reconciled us to Himself. God created man with the intent that man, as spirit, housed the presence of God, so that God may be all of who He is in this finished work. But it will take not just now but the coming ages to finish the work. That is why this matter *continues* through the millennium and at the end of the millennium, when the last enemy that exists to this reality has been

destroyed, namely Death, when that has happened, the taint of sin will be fully expunged from the Creation and nothing now hinders God from being all of who He is in all of what He has created to contain Himself. But this shouldn't be surprise to *you*, because how did He begin the process when He first introduced it? He, as Spirit, gave an endowment of Himself, Spirit into flesh.

From where did man originate? From God. Whose idea was that? Whose idea *could* it be? It was from God. Man derived being *out of* the Person of God by an endowment of God of Himself. An attribute of Himself, namely Spirit, endowed man with being. This ought to have tipped us off. And He fashioned flesh to contain Spirit. I don't want to develop this notion of it very far, because I'm after something else. I'm after what I believe is the mother load. [To John Alley] Your turn. Because I think the time has come in the earth for the revealing of the mother load. My point is, God has always been building Himself a *house*. And when all Creation is finished, when the present order of all that exists has been changed, the one constant is, God will have His house and He intends to come and inhabit His house as Himself unbridled by any restraint. *This*, this is the meaning of love. This is the meaning of love. God has always loved us, and He's been consistent in His love for us. His love isn't just how he has sacrificed Himself for us. As critical as that is, it leads to the ambition of God regarding us. That He would give Himself to us, and would limit Himself to being represented by us (except that when it's done, we would want Him to be represented as He is). So we would respond to Him in love like *He* loves.

There are three concepts that are inseparable: love, humility, and representation. Three inseparable concepts. And they define both the nature of God and the methodology of God. They are love, humility, and representation. Love is the motivation. Humility is the method. And representation is the purpose. I'm not teaching that tonight, because I'm wanting to show the continuity of the flow, because I believe the word of the Lord has come to the earth that this is the time for the impartation of this great truth. *This is* the convenient truth.

So, I wanted to show you something of the end from the beginning because there's a perfect consistency. It's when you know that you may rely, comfortably, even though you have not been here before, because His purpose for types and shadows is to establish the line of your progression, so that when you see it you recognize it is like what you have known, though it's different. From glory to glory. If you've never experienced glory, then you have no appetite for progressing in glory. All this from God, who reconciles *to* Himself, *in* Christ. We were estranged from the Father. It created a culture of the orphan. The servant (and all angels are ministering servants) has no frame of reference in any incident of his creation to be able to understand what it means to be a son. So when we were compromised in our understanding, we fell from the grace of sonship to the curse of the orphan and the servant. That is *why*, in the return journey, we first encounter the love of God in the context of servant in order to be released back to son. He meets us where we are. You never know how far you've fallen until you take the first steps back.

So, God has always been creating for Himself a house. Because in the end that is the result. God will be All in all. But if you view this against the background of “What can we *do* to obtain this?”, you are already out of the running. Because there’s nothing you can *do*. This is a *gift* of God to demonstrate His humility. He loves us, so He envisioned giving us this. His humility is that you give another out of *yourself*. These are the principles that will order the house, when we see the unveiling of the house. The intention of God for Creation is predicated upon the idea of one coming out of another. Of one coming out of another. Because if one does not come out of another, the one cannot be represented by the other. It is only when one comes out of another that one has the same culture, the same native positioning that would allow one to represent the other faithfully. That is why Jesus said, “Father, let them be one in the manner in which You and I are one.” This is the language I mentioned the other day, the language of preemption. When you say, “Let it be done in this way,” and you are God, you are saying, “It’s not to be done in any other way.” Not as a matter of law, but a matter of impossibility. “It is not possible for them to be one, together, unless they are one in the manner in which You and I are one.” Why? “Because I came to show them *You!*” I came to restore them to that fallen estate. Why? Because not only does the Father love the Son, but the Son loves the Father. And what the Son wants is for the Father to be *glorified*. “Father, glorify yourself *in me*.” This, brothers and sisters, is a culture! This is the native culture of heaven. Because heaven is not about streets of gold and angels and harps and those things, though they may be there. Heaven is about the display of the nature of God. And it is possible for that same culture to be in an environment different from the environment of heaven. It’s the same order.

The foundation of a culture is the *order* of how things are arranged. God arranged the order of earth to mirror the order of heaven, so that, when the reality of heaven comes into the earth, it is not foreign. It animates the deep things. The deep *calls* unto the deep. And no one can understand how, suddenly, they’re in a land where they’re going. How, suddenly, the Lord whom you seek comes into His temple and we are not afraid or ashamed, and we’re not strangers and foreigners. All this from God, who reconciled us to Himself.

So God is building Himself a house. It is always what He was doing. He started it by showing us the connection between the man formed out of dust, into whom His Spirit is given, who comes up in the earth, and is called, “A *son* of God.” “Adam was a son of God.” How do we understand “son”? Is not “son” that which comes out of another? All Creation is arranged for a thing that succeeds to come out of its precedent. All Creation is arranged like that. You know what the principle of it is called? Resurrection. Resurrection. And it requires a metamorphosis, because “first the natural.” But the natural is not what it’s meant to be. It is the type and shadow. It is the place-holder, awaiting the inevitability of the substance overtaking the form, and so causing the form to be subsumed in the substance. Then you have the reality on display.

There is a time of day when there is not a shadow, because the shadow and the reality are one. That’s the day of the Lord. That’s today. That’s noon. We have lived in a type and shadow, failing to anticipate that all shadows, all types, have a reality, and moreover, that God fully intends, in the fullness of time, to collapse the shadow into the substance, and what stands before us is the Lamb. And we may behold Him, full of grace and truth. This is the picture you see. And I know you see it. Now, I’m moving like skipping a stone across a pond, so you’ll forgive the fact that

this is far more conclusory than I normally attempt. But, the Spirit of the Lord has gone up before us in this matter, and I'm confident that we may press the battle now.

God, from the beginning planned Himself a house. It is the house that love builds. It's a house in which the foundational culture is humility. The one coming out of the other to represent the other. The one comes out of the other, loves the other, like the one out of whom he comes loves him. The demands of humility is that you limit the representation of yourself to the presentation of you by the other. And even when he's still a child, you wait patiently until he grows through his paces. And that itself is the indication of both humility and love. Many of our ideas about these very familiar concepts are going to have to be radically updated. Because what comes with humility is an entire juridical order. It's an order by which all things flow. It is not only true that the one who comes out of the other represents the other and the other is seen. The one out of whom the coming takes place is seen through how his representative presents him. That's not only true, but the representative accepts for himself the limitation. He governs himself by the demands of representing the other. So you do not only have power in the earth to represent the Lord, but you are restrained in the representation by His nature. The break-forth of power in our day will come from both things. That we walk in the authority, the divine order, the power of the gifts of the Spirit, but we who represent Him are restrained in the exercise of these gifts by His nature. And we're restrained by His imperatives. We will do what He's doing. And this whole matter of monetizing the gifts for personal gain will disappear from the earth in a generation of people. Now, in the day when God permitted it, He was more interested in people understanding that the gifts function than He was interested in ordering it, or disciplining it. So He winks at the foolishness and that's why you have a mixture. But there comes a time when you should be sufficiently far along that He begins to draw the reins back and show you that He actually is in control. It's somewhat like this. When you're a young believer and you're running late and you're praying frantically, He'll open a parking space for you right in front. When you're older, you'll circle the block three times and have to park down the street and there will be no parking space. Now, if you say, "There was a time when You used to open a parking space for me in front of the building. Why don't You love me like You used to do?" [That's for you, Chuck. He's been getting on to me about my suits and the like. And it doesn't hurt that Richard relates to him. It's called a two-for-one special, at Cracker Barrel. Pun intended. I am digressing.] So when you ask the Lord, "Why don't you love me like you used to do," His response is, "I mean for you to get up earlier. I mean for you to *act* differently. You're in a different place now, and I won't show you what I used to show you in the way that I used to show you." He requires us to graduate toward maturity of representation. He's very active in the preservation of His name and the presentation of His person to the world. And that's why you see people being peeled off. Nobody's going to hell in the process. They're simply being sidelined, because they fail to grow up and take on the incidences of maturity. Because He is building a house.

The thing that comes out of the other is designed to represent the other as the other is. So, he handles the authority and the power of the one he represents in a manner consistent with the character of the other. Whenever you come out of another you are called, "son." And from where you have come is identified as "father." These aren't just nice words. These are inevitable concepts. This is what Creation actually is about. It's

why it's arranged in the fashion in which it's arranged. And that's why the dwelling of the Father is not a physical building. The dwelling of the Father is a multigenerational progression. He inhabits His people, because He inhabits them to be seen in them as He is. You cannot trust the representation of yourself to another who is not your son. Because he doesn't know you. His own culture is foreign. His nature is different. All angels are ministering servants. Abraham cried out to God and he said, "I'm going to have to give my estate to a servant." He understood this. The world was formed around these principles. God sent Adam into the earth to rule. Why? Because He intended to take into the territory of heaven, under the rule of the throne of heaven, the territories of the earth. When you create them, they're yours, and you have to figure out how to govern them. And you govern them by the same authority of your throne, otherwise you have a divided kingdom. So He sends his son, Adam, into the world and says, "Have dominion. Rule the earth in a fashion consistent with your own origins, so that it may be on the earth as it is in heaven." Because again it's not about real estate. It's about *rule* and the demands of rule. God has always been building Himself a house. A house, you see, is a multigenerational family.

In the culture of an orphan, we have no concept thus. In the culture of the orphan, you're cut off from your past by definition. You're an orphan. And you have no future, so you invest nothing in the future, because you are a one-generational wonder. Now, why do you suppose the Scriptures are replete with genealogical records? I was reviewing for today, and I went back and read the book of Chronicles. I scanned First and Second Chronicles, just to make sure that some things were set in my mind. You know what the books of Chronicles are? Long, lengthy records of genealogical progressions. Why is Jesus introduced through sixty-two generations in the book of Luke? Because God wants to say to you, "The first one I brought was my son." Adam was a son of God. That's how Luke 3 ends. And he traces the son of God through sixty-two generations to Jesus. What is the conclusion? He is the scion of My house. I am building My house. Everyone understands that a genealogical record connects the present generation to its ancestors. That's a house. That is a house. It's the *oldest* house among human beings. And the book of Matthew presents Jesus through forty-two generations, and it begins with a particular promise that defines who the scion of the house will be when He comes. He says, "This is the genealogy of Jesus Christ, the son of David, the son of Abraham..." Why? Because (and that's not the way you typically do genealogies. The genealogy will *begin* with the oldest and progress to the youngest, or begin with the youngest and progress to the oldest.) when he begins it that way his deliberate intent is to highlight David. Why? Because He wants to tell us, "This is the genealogy of the *king* I promised you would come from the line of Abraham. This is the genealogy of Jesus Christ, the son of David, the son of Abraham." Why? [That allows me to move into...]

I've made the point that a house is a family, and the purpose of a house is that the present generation represents the Father of the house through all the successive generations. And those who represent the Father in the present generation are under the exact same mandate of representation as the Father designed when He first formed the house. That His intent was to show His love through His sons. And the intent of the sons is to reciprocate to show their love for the Father. That the Father is humble, in committing the representation of Himself to the sons, and the sons reciprocate with their humility by adopting the character of the Father in the nature of their representation. It's a culture. It's a

culture of a house. It's a culture of a family. The family derives its name from its Father. I read that. "The whole family of God..." I'm not stopping to quote the Scriptures. I trust that you already are familiar, and that these things are sending off in you all manner of understanding with regards to the Scriptures.

So He gave Abraham a promise. Let me speak briefly about the difference between a covenant and a promise. There was a covenant enacted before the earth was formed. Therefore, man was not a party to the covenant. Why? Because his existence begins with the forming, being formed from the dust of the earth. In this covenant, God covenanted with God. And the Lamb was slain as a party to the covenant, paying the price ahead of time, so that all of Creation might be structured upon the requirements of this covenant. Now, this covenant was enacted not because God had a need. Because He's God. When you don't have a need to enter a covenant, the only other reason you enter a covenant is to benefit another. It's called a Third Party Beneficiary Covenant. The beneficial heirs of this covenant were yet to be created. But God knew He was going that way because He was motivated by His own desire to share His nature with something He would create. Now, when Party A and Party B, God and God, covenant together to create a thing for the benefit of a third party, the third party is not a party to the covenant in the sense of a responsible party to fulfill the terms of the covenant. But they are the beneficiaries of the covenant. So, their position is described in terms of a promise. A promise. When you create a covenant between two parties, you create an estate. Each of the parties has an estate. An estate is meant to be distributed by a writing. You call it a will. And an estate distributed by a writing is done according to the terms of the will and it's done through an executor who understands the terms of your will and imparts the benefits to the parties you intend to benefit from the will. That's why we receive inheritances as opposed to harvest. Because we are the subject beneficiaries of a will. It's called the New Testament, the Last Will and Testament of the Lord Jesus Christ. The executive of it is the One who knows the heart of One who created the will, and He's called the Holy Spirit, who understands the intentions of all these things, knows the beneficiary (knows it's you), knows the terms of your beneficial interests, when and how the beneficial interests are established, and so on. Now, when Jesus gave up His life, when the Lamb agreed to this arrangement, He acquired an estate. When He came and fulfilled the terms of this requirement, His estate then vested when He died. His estate came to be of effect. The Father also has a beneficial interest because He decided to enter into this agreement. When the Son performs, the Father is required to perform. They both have an interest. The Father gives his interest to the Son, that the Son may distribute it to whomever the Son wills (by the same terms of the executor, the Holy Spirit, who acts for both the Father and the Son). We won't get much father into this. This is the spine of what you are reading in the New Testament.

I'm attempting to outline the Bible to you tonight. What it actually means, so we can build it all out. Because, you see, when God swore an oath, He swore an oath to Himself. And He made Abraham the heir of what was promised. Promised. That means the estate was imparted through a promise. When you don't have the heirs yet, the estate has been formed already, it's waiting for them so when they arrive, they may take their place. They may be given their estate in the fullness of time. Before they arise, the estate already exists, but it's carried forward in the form of a promise. We routinely confuse the language of covenant and promises. That is precisely why John is right. We should never enact a covenant

with each other. We are the beneficial heirs of a pre-existing covenant. You see? This is plainly spoken in Galatians, which says, “The law, introduced 430 years later, did not set aside the covenant *previously* established by God, and thus do away with the promise.” The promise was given to Abraham, 430 years before, but the covenant that gave rise to the promise was the foundation of Creation itself. That is why when God swears to God, how reliable is the beneficial interest to those who are meant to benefit from it? Why heaven and earth would pass away. We have the idea that God is just waiting to snuff men out. In the days of Noah. No, He had already covenanted with Himself. He *had* to wait until there was one through whom the promise could be carried on, because it didn’t concern man. It had to do with God himself. The intention of God. The beginning from the end. All of that is against the background now of why God gave Abraham the promise. Because the model of what God is doing is found in how He dealt with Abraham. That’s why I developed all of that. So we could say *that*. If I just went to that, you would believe it, but you wouldn’t know why.

We’ve been given the Spirit of Understanding. You cannot progress to maturity without the Spirit of Understanding. You will be constantly in the state of infancy, having always to depend upon the credibility of speakers. The apostolic grace that is in the earth today is to uncover the vast foundations, so that the house of the Lord may be built. Amen? So God promised Abraham this. He said, “Abraham, of your seed [not seeds as of yet, but seed, as one], I will raise up one [Galatians, speaking to the issue says, “even Christ”] through whom I will bless all the nations of the earth. Now He gave him a dual promise but He gave him a promise to be expressed in two parts. One was, “I will make of you a great nation.” And the other is, “And in your *seed* I will bless all the nations of the earth.” Now, He made a great nation because it takes a nation, it took a nation to bring Christ in the flesh. Why? Because God was not going to fulfill the promise in a day. Because it was not yet the fullness of time. Time serves to both prepare the people to accept what is given, and to bring an end to a previous order to make way for another order to come. The one order succeeds the other. God, in His understanding, knew that the condition of man after the fall... Let me give you just a snippet of this. I apologize for the fact that so much of what I am saying is conclusory, but this is not the time to develop every thought.

God was functioning against the background of having an active enemy. The enemy had accused God, you see, of being unjust. God as Creator had the right to squash the enemy, but it would not have answered the question of whether or not God was just. So He had to permit all of the opposition to fully come forth before He judges it. That is the nature of righteousness. The nature of God is restrained or is reflective of and inclusive of His righteousness. He could have settled the matter by unraveling the Creation, but it would not have answered the question. So He set things in motion, so that all that was inherent in the nature of sin and evil would come forth upon the earth fully, so that when He brought judgment to it, and the means by which he brought judgment to it, the eminence of God’s righteousness would be unquestionable. That is why the last enemy to be destroyed is Death. Because there will come a time when, in the perfect order of God, He will have brought an end to sin. I read that. He’ll bring an end to sin, and bring in everlasting righteousness. In that day, He will dismiss the enemy known as Death, because Sin and Death work together. That’s all I want to say about that. It lends itself to a more complete development. [The point being...]

So in the fullness of time, it takes forty-two generations from the promise to bring the Son, because God is letting nothing slip through the cracks in the progression of the greater picture in the earth. And the greater picture of course is the complete picture. He promised Abraham a king would come from his loins. And it took an entire nation and forty-two generations to bring Jesus into the world as the flesh, the representation of this truth in the flesh. Because, if Jesus suddenly came out of heaven, laid aside the whole matter of the timing of the Lord, and said, "I am the Lamb. I've come to fulfill the will of God," the question would be, "What Lamb?" So He allowed the whole development of the culture to entertain the appearing of the Lamb. He does not appear outside of a context. The nation incubated the culture that caused them to understand that He was indeed the fulfillment of the promise. That's why the genealogical record is so precise. And, why He referred to Himself in context of the Scriptures. Again, I'm introducing things and cutting them off and moving forward.

It will also take a nation to put on display the Christ. It took a natural nation to put on display Jesus. It will take a holy nation to put on display the Christ. Jesus is God in the flesh. Christ is God as Spirit. The anointing of the *kristos*. The anointing of the *meshiach*. The fullness of the godhead, living and continuing to live in bodily form because that's what a house is. The arrangement of Abraham's house, then, is a type and shadow. It's the fleshly version which came first. Now, you will notice this. There's first Abraham, and then Isaac, and then Jacob. That's the progression of the promise. And then after, there are twelve. In the days of Jesus, there was Jesus, and then there were the Twelve. Why did it not become Jesus, Peter, Peter's grandson, out of Peter's son (I know some people don't believe he had a son, but he really was married. It says so in the text.), and then the Twelve? That's because Abraham came out of a polytheistic culture. That's well-established in the Scriptures. That's why, when Abraham came into the land, he did not permit Isaac to leave the land. But Jacob, at the end of his life, left the land. Isaac was not even permitted to go get a bride. The reason is, Abraham did not want his son to be reintegrated with the belief structure of his forbears. Because it takes three generations to change a culture. But once the culture was changed, and we have clear evidence the culture changed by Jacob because one of his sons said (Joseph in Egypt said, although he was the ruler in Egypt), "When you go out of this place, do not leave my bones here because we are not from here." We know that culture had changed. The culture had not sufficiently changed in the days of Jacob and Rachel, because you remember she was running with the family gods of the house of Laban. But by the time of the end of Jacob's life, the culture was fully changed. Jesus did not need to come and undo three generations of a polytheistic culture. He is the Living God. Therefore, He moved immediately from the one to the Twelve. The Twelve formed the beginnings of a holy nation, like the twelve formed the beginnings of a natural nation. Because it takes a whole nation to put on display what was in the Person. In the natural and in the Spirit.

How was Abraham's nation arranged? Keep always in mind that it was one nation. Always. It was one nation. So you had a father, and then you had twelve sons. All twelve sons had the culture of their father, even though the twelve sons are quite different. Alright? Judah is selected because he is the primogeniture. The term "primogeniture" is that which means, "the family purpose continues precisely in this one." Why did Israel even exist? Israel existed and was distinct from all other nations for one particular reason. It had a commission to bring forth, in the flesh, the Messiah. When that was accomplished, Israel's purpose was no longer distinct. People forget that God doesn't just favor Israel. All mankind

came from whom? Adam. And who was Adam? [The son of God.] Yes. Every race of mankind is equally loved by God. The foolishness of Evangelical Christians today is shocking. And the bias, unbiblical, harsh, and unblinking (and it's why nations are kept out of the Kingdom today). Talk to the Arabs, this one, see what results you get. But part of this glorious rising up, *now*, will undo the folly of previous generations. Israel had a mandate, and it fulfilled the mandate when Christ was born. Keep in mind, every nation exists, every nation of mankind exists because it was meant to fulfill a divine purpose. God's idea of a nation is not a geographic nation. God's idea of a nation is a people group, and *ethnos*. And He gave Abraham's nation, and He gave out of Abraham's nation the Christ to be a blessing, equally, to all nations. But when Abraham's nation fulfilled its destiny it fell back into, collapsed back into the sea of humanity. That is why, in this holy nation that is to rise, we are neither a Jew nor a Greek. We are neither a male nor a female in respect to our relationship to God as his sons. Because man was never, from God's point of view, flesh and blood. Man was always a spirit. And He is the Father of our spirits. Vis-à-vis each other, we are flesh and blood. Vis-à-vis each other, we are male and female. Vis-à-vis each other, we have certain racial groups. But vis-à-vis the Father, we are spirits and He's the Father of our spirits. Alright. We can't go any farther in that direction. I'm going to keep plowing through in this direction.

Abraham's nation began with one father and twelve sons. One father and twelve sons. When you follow this nation through its evolving process, you will discover that this father had a household. When you start with one father and twelve sons, you have a family. Now, here's my caveat. Some of these terms may be used interchangeably, because they are referring to the generic nature of the thing. But terms may be used as terms apart, distinct and apart from each other. Okay? So, Jacob began with twelve sons. They had a family. Simple enough. That's Abraham's family. Abe and the boys and the one girl. That's a family. The boys, as they got older, got married. And they began to have their own families. What did that do to Jacob? It made Jacob the father of sons of a family in which new families were arising. So now, whose children were the children of Jacob's children? They were the children of their fathers, and they were also the children of Jacob. Today we call that term, "grandfather." They did not have the term in Scripture. Still do not have the term in Scripture. But Jacob didn't fall out of a hollow tree. (I think that's an Australian expression.) Jacob came from Isaac. And Isaac came from Abraham. So they took up the habit of referring to each other, or referring to themselves as "the children of Abraham, Isaac, and Jacob." Now where did they get that idea from? Of referring to themselves by their most prominent forefather, the one who got the promise? They actually got it from Abraham himself. Abraham's oldest living relative at a point of time was called, his name was, Eber. The fathers had died and the others had died, and his oldest living relative was Eber. So, he referred to himself as, "Abraham the Hebrew." The term "Hebrew" comes from the term "Eber." It was common. God wanted man to understand that they were not orphans. That they came from their fathers. So hence the beginning of the idea of giving multiple fathers to the living sons.

What are you creating here? A culture. A culture of what? In the flesh, what are you after? What do you want to show eventually? A house. How is a house constructed? Fathers and sons. Fathers and sons. You're creating a culture of remembrance, that you belong to a Father. Why? Did He forget that He was building a house? Did the Almighty God forget that He was building a house? No! So He maintained a culture. He put people

in a culture, even when they did not understand that that's what He was doing. So what do you call Jacob now that his sons had children and had their own families? He is their elder father. What is Isaac? He is even an elder father. What is Abraham? He is the oldest father. He is the oldest living father, the one to whom the promise was given. The carrier of the promise. Who then is he to this beginning race of people? He is the father of the father of the father of the father. What term do we use for that? Patriarch. What does the word "patriarch" mean? From the word *pater*, which means, "father." And it refers to two things: a person with a promise, and an inheritance in land. That is why we use the term "patriotic" to refer to land. Why? Because this is not a family where you live by the sweat of your brow. This is a family to which you may cede to an inheritance. Things you did not earn. Because what is this a picture of? Come on. What is this a picture of? The heavenly Father and His household! What are we the heirs to? The very nature of God. God's gift has always been Himself. He is our inheritance! As surely as we are His heirs. And we also are His inheritance. Because this is what love is about.

You never depart from the center point of Father and Son. But it's built out in terms of a nation. So when these sons, prolific as they were, and as time passed on, when these sons had many sons themselves who in turn had sons, and you take them into Egypt and you bring them back out 430 years later, what does it look like? There are 680,000 men coming out. They didn't think to number the women and children. That's something we need to change, but you get my picture. Over two million people. The principle has matured and we observe that it's taken on complexities as well. Because now there are many generations that have arisen. So you start with the Father and his children and that's called a family. You have multiple families and you have a household. A household. Household inherently implies that there are many fathers under a father. You bring them out of Egypt 430 years later, and the households are numerous. Do you lose track of them at that point? No. They are arranged in clans. And that's not clan with a "k." You have clans. What are clans? Clans are collections of households. Collections of households. And together these clans form a tribe. When they started out, the twelve of them before they went down into Egypt, they were not described by clans and tribes. When they come back to settle the land, when they come back to take their inheritance, there is an order designed to create peace. An order designed to show a people at peace. I'll show you in a moment. And what is the Kingdom of God again? [Righteousness, peace, and joy in the Holy Spirit.] Do you think that peace really means peace? [Yes.] So, they come back out of Egypt and they are given an inheritance in land. The clans form tribes and the tribes form a nation.

What was the intent of God for this nation? He told Moses His intent, because God had never forgotten the promise. He said, "Go and say to Israel that although the whole earth is mine, you will be for me a kingdom of priests and a holy nation." A kingdom is a reference to a governmental order. It's the word *basilica* and it means "a foundation or basis of power and rule." To translate that into standard English, from where does the authority to govern a nation derive? From wherever the authority to govern a nation springs, that is the notion of sovereignty. That's how you define sovereignty. So, God said, "I'll make you into a kingdom. It means then that your kings will be of My choosing." Does that sound familiar? Never say that God never intended for Israel to have kings. He promised Israel a race of kings, because that's the only way He could have One who was actually born as a king in the earth. It was simply that He was going to *choose* the kings who were the primogenitures.

They would keep in mind, they would keep in focus the intent of God for the existence of the nation. If they lost that focus, then they would gather to themselves horses and chariots and all the trappings, ignoring the purpose for the existence of the nation and their own position as king. I read all this stuff. Now, when you have two. I'll show you an example, just a slice of this concept of the primogeniture.

When Simeon was held as a hostage in Egypt by Joseph, you remember the story. Joseph required that they bring back Benjamin. He was really interested in seeing his brother Benjamin. But they didn't know that. So, he tells them, "Go and tell your father. It'll prove to me that you are not lying if you bring back this brother you say you have. And I'll keep this one as hostage." He goes home, you remember the story. Jacob is not interested, but hunger loosens his resolve, and he sends them back. But before he does he extracts a promise from the two who are leading the delegation of sons to Egypt to buy grain. He said, "What promise do you give me [saying this to Reuben] that you'll bring back my son?" And Reuben made a very substantial promise. He said, "On the life of my children, I promise you, I'll bring back your son." That was a substantial promise. And to Judah he says, "And what promise will you give me that you will bring back my son?" And Judah said, "I promise you by my own life I'll bring your son back." What is that promise? That's a promise that Christ would make. I'll give my own life to bring your sons back to you. So when it came to blessing his sons, Jacob says, "The scepter shall not pass from Judah. The king's staff will not pass from between his knees. He will tie his colt to the vine, and he'll wash his robes in the blood of grapes." He saw who the primogeniture was. He wasn't the firstborn. That would be Reuben. Reuben made a very good effort. But the one who carried on the intentionality of God for the existence of the race, He gave the promise to them, so that one would come who would wash His robes in the blood of grapes. The One who would come would give His own life, to bring back the errant sons who are lost in sand. That is the concept of the primogeniture. God never intended for the kings to arise out of a different line, even within the same house, because this line had proven that the DNA of this house is consistent with the purpose for which the house existed. So God always intended to choose kings, but He would choose them, because these kings would bow to the King. The second psalm that David wrote shows that he understood that. When the king prophesied Lord Jesus would say to the Father, when the Father says, "I've appointed my king, I've anointed my king on Zion, my holy hill." The king would say (prophetic reference to Jesus), in that prophetic reference, Jesus would say, "I will obey the decrees of the Lord." Meaning He would submit to the authority of God who constituted Him as King. So, when they came up into the land, God always intended them to have kings. Because He intended for this to be a kingdom of priests and a holy nation. See, a kingdom is a foundation or basis of power and rule. And you cannot establish a monarch who will rule differently from the purposes for which the kingdom exists. Why did God say to them, warning their kings, "Do not go back to Egypt to buy horses. Do not put your trust in chariots or horses." Why? Because they were meant to be a type of a kingdom in which the authority to rule came from God. And the kings would submit themselves to God. Because otherwise the purpose of the nation would be compromised. And whenever the nation forgot that, its purposes were compromised, and God would return them to that. And that's who these historical figures are who would come forth and lead the people back. Because there was this thing to be undertaken. The nation of Israel was designed to honor the Lord in the form of its government and its function was priestly. To serve the Lord in the earth. And they were meant to be, among the nations, a holy nation. That's

the thing with which God greeted them at Mount Sinai just before they went into the land. When they chose not that, when they departed from that, He still continued on in a fashion that would permit, ultimately, the coming forth of the Lord Jesus. So He settled them in a land and this is the way He settled them. He settled them in a fashion that was designed to produce the maximum peace that a human nation could enjoy by being arranged this way. In fact, this would be *the* way to arrange a natural nation in order to have peace. He brings them into the land now, they are one nation, twelve tribes, each tribe multiple clans, each clan many households, each household many families. And in each family, individuals of fathers and sons. Why does He arrange it that way? What we said, He told Israel, "I brought you up this way and I'm offering you the status of being a kingdom of priests and a holy nation." But even when they rejected it, He still took them over in that fashion in which He had arranged. Because they were going to show something. They are going to lay down the pattern, a type and a shadow, of another nation that would arise, which would indeed be holy. Which would indeed be royal. The exact promise that was made to Israel at Mount Sinai in Exodus 19 is what Peter says we are. So I am laboring the point so you can see the absolute connection between the type and shadow and the reality. But the reality is far greater than the type and shadow. Let me quickly skim through the type and shadow here. [Thank you.]

So He brings Israel into the land and He settles them by tribes. Each tribe, with the exception of the tribe of Levi, is given a land grant. They are given houses they didn't build, vineyards they haven't planted, and a grant of land encircling the needs of that particular tribe. He didn't scatter the tribes, have some families of this tribe living over here and some others living over there. He didn't mix them up. He gave them contiguous grants of land. And the land was then parceled out according to the tribes. Each tribe got its allotment of land. The nation possessed the whole land. Each tribe possessed an allotment. That tribal allotment was farther subdivided into the allotments for clans. And the clans' allotment was farther subdivided into households, many families. The households' allotment was farther divided into families. And the individuals worked the lands of the families. Now, this is the maximum arrangement for peace. Why? What are the normal disruptions of a nation? Racism. Everybody next to you is akin to you. And when you cross the border into another tribe, they're still your kin. And by receiving fair and just allotments of land, it removed the whole matter of competition for land. Now what happened if you lost your inheritance in land? You had to sell it. Okay? That would disrupt the pattern, wouldn't it? So what did God do? He renewed it every generation. Do you understand why it's arranged the way it is? This is the maximum arrangement for peace. If you take the person's land from them, you've created distress. You've disinherited them. The model doesn't work there. So you're obligated to restore the model periodically. And the periodic nature of the restoration is every generation. Do you understand how perfect sense all of the Scriptures make when you understand the intention of God? So Israel is that.

How is this a model of the Kingdom and why is this the mother load? Jesus said, "Father, let the many be one." We talked about, but if you don't remember that, go back and look at this. I don't have the time to redevelop that. The nations of the world understand a corporeity based on the model of corporeity that they already understand. When you have many people together in one configuration, the world calls that a "nation." It doesn't call it anything else. It's simply what it is. You know why God takes things like bread and wine and shows the great symbols? Because you don't have to work at the symbols. The symbols are not meant to be mysteries themselves. He takes the ordinary things, the things with which

everyone is familiar, and literally runs over you with the relevance of them. So this game that people play by trying to catch you up in these fantastic constructions that you can barely follow, that require a chart from one end of the room to the other, you can dismiss that. It's so obvious that when you're intending to see it, you will see it. That's the nature of God. That's the nature of God. He's not playing to any ego thing. He simply wants us to know. And in the day of the Spirit of Understanding, our eyes will be open and we'll know as if we've always known. Now, nations understand that many people together as one are a nation. They cannot see the invisible Body of Christ, they do not understand that it's a Spirit being in the earth. But they understand it as a nation. What about it as a nation do they understand? They see its government. They see how the government of the Kingdom addresses the problems of mankind. Just like the government of the arrangement of the natural nation produced an order of peace. "The government shall be upon His shoulders." Listen, if we're not talking about His government, we don't need a king. You understand? The king is the source of its government. What did I say about representation? That you are representing another. It's His authority that you are presenting. And therefore, you are restrained by His nature and His purpose in the way you exercise His authority. Apart from the proper order of the Kingdom, we cannot see the King. He's the head, and He's in heaven.

You know what was so fascinating to the Queen of Sheba that she came to visit the port of Solomon? She saw the beauty of his arrangements and how apt his servants were. That was the most impressive thing to her. The nations will look on us and will say, "Now they have beaten their swords into plowshares. You mean an Arab and a Jew live together in the Kingdom and they're not at war with each other? Indeed, the Arab would lay down his life for the Jew, and the Jew would lay down his life for the Arab. What has happened to them? They must have been drinking the water." And a black man is the father... When I saw this thing I once prophesied that you will know that this has come to pass when a white, southern, rural woman has a black man for her spiritual father. I went as far out on the limb as I could imagine. And when I declared it, I was down in Corpus Christi. And without disclosing who the white southern woman was, she said, "I've got to tell you a story." She said, "When I was a girl, I chopped cotton with the black folk in the cotton fields." She said, "There was this young black man who daily threatened me with rape." And she said, "I knew how to solve the problem. I could go tell my father, and the lower limbs of the tree would bear an unusual fruit. But I knew that I couldn't live with that on my conscience." So she said, "the black women hid me to protect me from him. So, when I became a believer," she said, "I told the Lord, 'I will do anything that You ask. Just do not ask me to love a black man.'" Now she continued to tell the story about how, on this particular occasion, this black man said to her, "Now sister, it is my belief that you operate in a prophetic gift. But, since you were small, they told you, because you could see things, they told you it was evil. And so you put it away. But always you knew that it was something from God. You knew it wasn't evil. So, now I'm here today," the man said, "to tell you that your time has come, and I'm going to lay hands on you, receive you in your gifting and release you to God's purpose for your life, and rebuke the lying spirit that has denied you the exercise of your gift all these years." And that's what happened, and she was flowing in the prophetic from that time on. Now, of course, this man was a black man. And she said, "God instantly told me he was my father." She said, "Now I have related to him all these years as my father." But she said, "This morning I was coming to the meeting, and the Lord showed me that I needed to be released from something I'd been

carrying, which was the embarrassment that I thought that way. And she said, "I didn't want to say anything to him because I didn't want to hurt his feelings." So she said, "I said to the Lord, on my way here today, 'If you will open the door, I will declare what is in my heart.'" Well, when I said, "we will know that this is true, we will know that the reality of the Kingdom has collapsed the distinctions between all races into one holy family, one righteous people, when in this country you see a southern rural white woman having a black man for her spiritual father." So, she jumped to her feet and threw her arms around me and said, "I have been waiting to tell you this and be released from the embarrassment I have felt, and now I'm not ashamed to tell you the whole story about my life." I could tell you who she is. Some of you already know who she is because you understand some of my relationships. So this thing is already true. It's already true, but of the increase of it there will be no end. Now, let's work backward.

We are looking at the picture of a natural nation against the background that it presents. It presents the picture of a holy nation. So, whereas this was a racially-based nation and based in natural land as inheritance, the holy nation is comprised of all the races of mankind without regard to race. And their inheritance is not necessarily an inheritance in land, but is an inheritance of righteousness, peace, and joy in the Holy Spirit. How is this Kingdom of God arranged? Paul said to the Corinthians, and we referred to this yesterday or Saturday, "I became your father by this gospel." Now you understand why I took the pains to explain *ad nauseum* the question. I didn't want to have to go over it when I came to it. I knew, God willing, we would come to it. So I wanted to make clearly, make abundantly clear the distinction between Jesus' admonition to "call no man upon the earth your father," and Paul's declaration that he became their father. Just weave that into what you've already heard and it allows me to move forward. So, Paul spoke to the Corinthians that this message that he was their father. And specifically identifies Timothy, and Timothy's not the only one that he identifies as his son. He identifies Titus also as his son. And Paul is not the only one who refers to himself as having sons. John does the same thing, as does Peter. Now if you don't understand that it's a term of art, you will simply use it as a term of familiarity, like "run along son," or the generic pat on the back and say, "son." But he's specific, not only in the reference itself, but as specific in the implications of the relationship because he says, "shall I come to you with a whip, or in love and with a gentle spirit?" He's not only referring to them as his children. He is threatening them as a father would threaten errant children. And no preacher I know today will threaten a congregation with discipline, unless he is secure in the knowledge that they are his sons. It just doesn't happen. So from the nadir of this thing, from the core of it, from the computing core outward, it's on the earth as it is in heaven. Paul begins the preaching of the gospel to the Gentiles by the claim of being their father. And practices this thing of being their father, and addresses his sons in the fashion of one building a house. For he says to Timothy, "Now my son, the things you have learned from me among many witnesses, you commit to faithful men." That by the way is a discriminating term. It means, "don't waste your time with unfaithful men." We are in transition. I acknowledge that. We are in transition, so we are between the two things. The institutional model, which left us with sons and friends and, to quote the Beatles, "with friends and lovers." It's a mixed multitude. But in this time, God will have us sift out the multitude and let the people who do not belong to us go. Do not waste your substance with those who are not yours. You can never discipline them.

I learned this story one time. I was home on a summer's day and my children were out playing in the backyard. And I'm sitting looking out the back door. And this one boy, his name was Lucas, let out this string of profanity. And when he said it, he looked straight through the door, saw me, I saw him. And I said, "Lucas, if you do that again, I'll spank you." He dropped his head, cause I was bigger than him, I could spank him. And he ignored me for a while, and as these things always turn out, Lucas got involved again and, in short order, he let out another string of profanity. And when he did, he looked up and I was looking right at him. And between us, this air of tension was profound. So I went over and I got the rod, the dowel that I use to discipline my own children and I went out and I said, "bend over." He complied, 'cause I was bigger than him. And I swatted across his rear. When the rod hit, I came under total conviction. I could only hit him once. When I put the rod back up, I walked down the street to his father's house. Rang the doorbell, and my face was absolutely a mass of confusion and the lack of ease. Jim comes to the door (that was his father's name). And Jim looks at me and sees this great, he sees that I'm troubled. And he said, "Sam, what's going on?" I said, "Man, I've sinned against you." He looked over his shoulder to see if Priscilla was still in the house. At least I thought that's why he looked over his shoulder. That being settled, he said, "What did you do?" So I detailed what happened. And he said, "Is that all? You can beat him any time you want to." I said, "No sir. I will never again infringe upon your authority. I have sinned against you. I have come to ask for your forgiveness for trespassing upon your authority." He said, "Oh, whatever." (A good Baptist you see.) "Whatever." I took that to mean, "Your sins are forgiven you," and I went home and I sent Lucas home. "Lucas, you have to go home." He just dropped his head and went home. Now that's what I should have done in the first place. Don't discipline someone else's child. God didn't appoint him to you. If you cannot discipline someone, that person can never come to maturity. And he'll always be a burden on your house. That's called the sin of accommodating the Gibeonites. The sin of accommodating the Gibeonites. Remember the Gibeonites? They lied to Israel about their identity, made a covenant with them, they didn't ask the Lord. They were a thorn in the side of Israel for nearly as long as Israel inhabited the land. So, the time is coming when, in this transitional period, those who are still in between the models—partially institutional, partially family—must migrate to a family model. And in the process, you must sort out who God gave you as a son and who He did not give you as a son, and release all the captives, and proclaim a year of Jubilee for yourself.

Let me show you the order in the Scriptures. Father and son. Paul and Timothy. Paul could command Timothy. Because what is this? Paul had received of the Lord things he was passing on. He was being commissioned to recreate the culture of heaven in the earth. To build the house of God according to the plan in heaven. He was given the revelation of these things. This is not a joke. This is not some errant thing that we are pursuing in the earth. We are here to secure the restoration of the ancient order of the house of God in the earth, and to be instruments for the building of the habitation of God in the time that God has allotted for man in which to do this. And He will not wink at the ignorance of ignoring His purposes once He has revealed His plan. He does not hold us accountable until He declares His will. After that, we are not without sin if we ignore His purpose. Now, with the father and son, the sons will have sons. One of my concerns for this model and the progression of it is that it gets trapped in the cornice, in the level, of professional ministry. That the only ones who may be fathers are professional ministers. I'm already

seeing, as this begins to arise in the earth, that the cap is at the place where the only fathers are the professional ministers. I'll remind you that the twelve whom Jesus chose were ordinary people. This nation, this holy nation, was originally founded on ordinary men. Not one of them was a professional cleric. It was not until the time of the Gentile apostles that Paul arose with that kind of training. But God prepared him, specifically. This was always meant to be given to the people. This is not a sort of plebian appeal. This is to say, the sons of God were designed to arise from among the people. And the order of the house of God was meant to be entrusted into the hands of ordinary men, because then no one may deny that its success is attributable to its Founder. Amen?

So, when Timothy has sons, Paul's household is inclusive of Timothy's family. When it was just Lucy and I and our children, we had a little family. I was the father of a small family. Over time, my son grew up, my children grew up, my son got married, and he had a wife, and now they have my grandchild. The other day I found myself doing a thing I distinctly remember swearing to God I would not do. It was a fold-out of the fifteen plastic things except I now can do it electronically. And while I was doing it, I remembered that I'd sworn never to do it. But in that time, it didn't matter for me. I repented of my vows. I was free. But he has this child. Now, this child, you see, I'm using a natural example to preface a spiritual truth. This child has her own father. He's the one who gets up, that father gets up at two in the morning, changes her and feeds her. That child also has the father, another father, who is the father of its father. That would be me. That would be me. And I'm not the one, I promise you, who will get up at two in the morning to do that. So there is the direct father, who is responsible for the care and raising of that child in a direct way. But the father above is part of the inheritance into which this child is born. I already have plans to call my friends when she's a teenager and wants to go to South Africa on safari, if she does, I mean I think she will want to do these things because, you know, I want to. Men want to do these things, so of course she'll want to do them. She's like her grandfather. All I need to do is call my friends in South Africa and say, "my child is coming." And they'll make all the arrangements. Why? Because that's her inheritance.

Small example of the same thing. When my son graduated from law school, he had an excellent academic record and he wanted to work for the Supreme Court of our state. Now, on his own he could qualify. But, those jobs have little to do with your qualification. They have to do with who you know. So, I called one of my friends and he called some other friends and he got, my son got an interview. Now, he was competent. I want to make this abundantly clear. And in fact the Justice later told me that he was the most excellent clerk that she has had in her tenure on the bench. So, I mean to detract nothing from the competence of my son. He was well qualified in his own right. Okay? It didn't hurt that he had a father who knew law professors and judges who could make calls if they were necessary. You see my point? And he, well he learned this early, when he was just a boy selling candles in bags of sand for his soccer team. We call those luminaries in New Mexico. I heard him one day selling these luminaries. And he was working from my directory. And he'd call up and he would say, "This is Nicholas Soleyn, Sam Soleyn's son." He outsold the rest of the team combined. And I think he even got some donations without anybody buying anything. Why? Because the boy understood inheritance from the time he was little. You get not what you work for by the sweat of your brow. You get the result of who you are from. Who you are from. So, when we move beyond just the four of us to him, he understood that his family was part of my household. And his

child has two fathers. The one who fathered her, and the one who fathered her father. That child, this is a compacting of inheritances. Do you see?

Now the wealthy have always known this. So they go to great lengths to create the conservation of wealth, so that their children are never born poor. It's only poor people who think their children need to work hard to get wealth. I'll tell you, I'll say it again. It's only poor people who think that their children have to work hard to get wealth. That's the folly of poverty. That's why you rarely ever have the poor having enough time left over after they've gained wealth to do anything with it. That's why the wealthy continue to rule the society from generation to generation. What am I talking about? I'm looking to the future, when a culture of fathers and sons become households, become clans, become tribes, that become a nation. Now I want to move here very quickly.

You see that in the DNA of all of this is the culture of a father and a son. And you observe that the culture of the father and the son is that in which the son comes out of the father and represents the father, and the father is the estate that supplies the son. The father is the estate that supplies the son. Alright? Now, what fathers today typically are are cannibals. They consume their sons, and sow nothing into them. They do not make a way for their sons to succeed. And that's why we're stuck. And that's why there is nothing admirable about the Church today vis-à-vis the world. Because they do not see fathers who actually go ahead of the sons to prepare the way for them, so that the sons may come swiftly to their places and have decades to inhabit their place and to advance the purposes of the household. Fundamentally, the shift has to come by the hearts of the fathers being turned to the children first. The children are our inheritance. The children are our wealth.

Part of the culture that I foster in simple ways is like this. With my sons, when I sit with my sons at a restaurant, for example. There is never a question as to who is going to pick up the check. Because the restaurant is just an extension of my table. It's unthinkable for the father to hold back and see which of the sons is going to pick up the check. That's orphan thinking. You know how you change everybody quickly toward each other? You do the right thing. I have watched how my culture, in small matters such as these, have thoroughly infected entire regions. Because all the children were waiting for was a release from the culture of the orphan. And the one who models the culture for them is the father. It's not about them serving me. It's about me serving them. Because in my serving them, I'm imparting my culture to them. What culture am I teaching them? How to serve. I don't worry about my sons serving, because they are being trained to serve. But hear what I say. Do not take as your sons anyone that God hasn't given to you, because those are the ones who will take from your table and who will betray you. Start by circumcising, removing, that which is not yours. Have the courage to trust God to build the house. And walk away from those you cannot lead, because God hasn't given them to you. It's going to take radical restructuring to accomplish the purposes of God. But, when you do, I promise you, you'll begin to see the arising of a different culture in the earth. Now, quickly now, you've been so very patient. You still okay?

Quickly. What is the purpose of all these different levels? Why do we not just stay with the father and the son? Us four and no more? That's easy. That's comfortable. Why do we not just stay there? Leave aside, for a moment, the fact that our destiny is to put on display the spiritual man, Christ, and it takes a holy nation, an entire nation to do that. To put the plentitude of Christ on display requires a holy nation, because it's us versus nations of the earth that dynamic is meant to present. What is the relevance then of each level of this progression? The first level is father and son, and that's where you impart the culture. You cannot impart the culture *en masse*. You must impart the culture personally. I keep talking about culture because what we do and what we understand is interpreted by culture. The culture of the Kingdom of heaven is our culture. It's not earth-culture. It's not the culture of the orphan. It is the culture of heaven. So the place of impartation of that culture is father and son. You do not discipline someone who is not your son. If you model aspects of the culture of heaven to someone who is not your son, it will not stick because there is no continuity. It will not stick because it takes time to develop this culture. It doesn't happen in a day. It'll take three generations to restore the culture that we've lost, unless God accelerates it from the time of its inception. So the father and the son is core.

It also happens to be the exact intention of God from the beginning, and it happens to be exactly related to what the Gospel is. The Gospel is our Father and a son were separated from each other and how another Son came to restore the son who was lost to the Father. "God was *in* Christ reconciling men (the world) to Himself." We make this men being saved to go to heaven. Yes, when you die you'll go to heaven, but you'll also come back from heaven, because Christ will bring you back with Him. If you don't want to come back, He won't take you in the first place. So the Gospel is that. Everything points to the reconciliation of the Father and the son, and not just individually, but in the corporeity as well. There is an absolute tautology between the purpose and the method, and even the message. So the father and the son is the core.

The family, the first division of this, is where sons learn to relate well to each other, under the tutelage of the father. The sons are designed to learn how to relate to each other, because they are subject to the culture of their father. The father holds them accountable to the standards of his culture. Because we are talking about a spiritual house and not a natural house (that is, not a house arranged by natural relatives), in the same family, you will find a disparate group of sons, just like in Jacob's family, they were all quite different. And you will treat each one differently and the sons will observe, in the way you treat each of them, how they ought to treat each other.

One of my great friends was dying, and he was weeping. When he was asked why he was weeping (he was an apostle from the last season), he was weeping because all of his sons had a relationship with him, and none of them had a relationship with each other. And he understood, as he was dying, that everything he'd worked for would dissolve shortly after his death. And to a great extent, there's been no forward motion resulting from what he's done among the sons. Each one went into different, uh, most of them have no relationships now. And he grasped this as he was dying, and wept openly. Because sonship then was a mixture of belonging to a thing and the identity of the sons was with the father and with the thing, not with each other. It's a way to lose your entire life's work. This is how serious this is.

So, in the son and father, the culture is imparted. In the family, the many sons to the one father, learning to love one another, the core of the culture is imparted. They practice what they see you do for all of them and for each of them among themselves. What is that? That is preparatory for them having their own families, their own spiritual families. I'm describing the geometric progression that is capable of influencing the whole earth. It also happens to be the model that Jesus released on the earth. Why else would He spend three years pouring His life into twelve men? If it were to get His message out to the masses, He'd have done that. He'd have concentrated on preaching to the multitudes and not explaining the mysteries of the Kingdom of heaven to the Twelve. He was setting up a model that would be competent to receive the nations of the world into it, and to spread out over the whole earth for many generations to come. We are the proof of that in our day. So, father and son, culture. Family, relationship between the sons, because that's the model you're doing to replicate on and on and on. Families together form a household. Baltimore families, one household. When they exist together in a city, these households, when they exist in a city, they'll have different fathers over these households. In that household and in that configuration they are representing God's people in a whole city. Now, the fathers of the households are the ones who have ruled well their own families and have qualified to now rule the household of God, comprised of all of these individual households, which in turn are comprised of multiple families, which in turn are comprised of individual fathers themselves.

What do you call these fathers of households in the city? They are the elders of the city. Why are they the elders of the city? Because they are preoccupied with the care of the families in their households, and they all have the same care for their households, and they all understand that all the households are the Household of God. That's why Paul would say, "Do not say, 'I am of Paul,' to the exclusion of 'I am of Cephas,' 'I am of Apollos,'" and so on, because you are the Household of God. First Corinthians 1:11 deals with this issue, separates between us being children of a particular father, and yet having the commonality and communion of the House of God. This is First Corinthians. Once he deals with the issue of division, then he addresses their unity. How and in what fashion they are to practice being one body in one city. Now, in the ancient times, these were exactly who the elders were. They were the ones who sat in the city, because they had substance within the community. No one had to elect you to that post. Your standing determined that you were that. So, the apostles come and they don't elect the elders. The apostles come and they acknowledge who the elders are, because the arrangement of the House of God was initiated by the apostles in those cities, so they can come back and see how the word of the Lord has progressed, and they bring the order to it.

There are many chronic problems that we face with respect to the church in a city, one of which is the concentration of resources in certain places, and a dearth of resources in other places. The proliferation of opportunity in one part of the city, and the absence of opportunity in another part of the same city. How do they meet together? The answer is, the fathers, being the elders, are a presbytery. That is the meaning of the term, *presbuteros*. A grouping, a committee, if you like. And what is their function? To *episkope*, to oversee, to look after. It's not micromanagement at that point. It's overseeing. They are the city government of God's house in that city, because they are the shadow city to the city. When they begin to function in this way, one of their common functions is to make sure that enough resources are available to the

whole house of God in a particular city. What does that tell the city? What does that tell the unbelievers in the city? “These people actually love each other.” And they are Jew and Greek, bond and free, male and female. They’re not alike in any way except that their government results in an orderly care of everyone. Where did you ever read that story? That was the first order of arrangement for the care of the people in the book of Acts. And Paul and Barnabas went back through all the towns and cities, appointing for them elders in every city. And the qualifications that they give, when understood within the context of the building of a nation, makes sense, and are impossible to consider how they might function in the present institutional context. There is no foundation in which for these things to happen in the present institutional context.

So, we are up to households. What is the function of households? For the care of the whole city. For the care of God’s people in the whole city. The orderly administration of the household of God. They all have the same interests. They all have the same culture. They all have the same arrangement. Is that not what he said? “See that you all say the same thing, and there be no divisions among you.” We have interpreted that to mean, “Don’t disagree on doctrine.” He’s talking about their order. Why? Because, what is the context? He says, “When you come together, it is not to partake of the Lord’s supper. Your meetings do more harm than good.” Why? Because, “you despise the church of God and shame those who do not, because you fail to discern the Lord’s body.” That’s the context in which he says, “see that you all say the *same* thing and there be no divisions among you.” It is a reference to their order. Contextually, you cannot make the case for anything else. It’s a reference to how they ordered themselves so that the unbelievers, coming in among them, might see. Alright, I don’t want to spend any more time here. You’ve already exhausted your patience with hearing on this. But, let’s move it up one more.

Because every division addresses a different issue. But it’s cumulative. The same DNA’s maintained throughout. The same integrity. The same culture. The same goal is maintained throughout, but we’re being given greater and greater authority to represent the Lord, the many as one, that the world may believe. So what do cities then comprise? Cities comprise regions. Regions. “As I gave orders to the churches of Galatia.” Churches of Galatia? Yes. Five cities in Galatia. Antioch, Iconium, Lystra, Derbe, and one other. (Four that I remember.) And Galatia was not the only region. There are other regions to which he wrote. Philippi and Thessalonica. Another region, the region of Achaia. Now why would you write to churches in a region? Because problems will arise effecting the corporate whole that require resources to be drawn not just from a city, but from an entire region. In fact, from multiple regions. Both to the Corinthians, the Macedonians, and to the Galatians, Paul gives the order to supply the brethren in Jerusalem and says, “When I come, send with me such delegations that represent you and we’ll take your gifts to relieve the massive problem of your brothers in Jerusalem, who are starving to death.” Well wait a minute. I thought that they didn’t care about Paul in Jerusalem. Remember? They didn’t exactly welcome him when he came back from, from anywhere really. And that attitude didn’t change even after he sent relief for them. Why on earth would Paul concern himself with reaching into the plans of the regions in which he had started the church? He could reach to the Galatians. He could reach to the Macedonians. He could reach to the Corinthians, and others. But, specific to regions, he could reach into these regions, why? Because his family was in these clans. And he could draw forth the resources for far greater things. By the time he addressed the Roman Empire, in the letter to the Romans—he had never been to Rome, but he was arguably, other than

the Caesar, he was arguably the most famous person in the Roman Empire. And wherever he would go, in Rome or Jerusalem, they would say, “Those who have turned the world upside down, they have shifted the order of normalcy in the earth, they have come here also. And we are going to have to reckon with them here like we have had to reckon with them in the other places.” So the regions are where the clans are, and regions influence entire nations.

Now, what do you call a father who started out as a father, had a family, had a household and, by definition, that household is formed in a city? You call him an elder. You call him an elder. What do you call the one who is father of a family? You call him a father. When you move out of that, and you move into a region, what do you call that father? That father may be called by several names. Typically, he’ll be an apostle who is functioning in that region, and often a young apostle. “I left you Timothy in Macedonia, and I left you Titus in Crete.” It was the habit, now these younger apostles came out of the house of Paul, but they were not yet competent to represent the broad picture, because they needed time to grow into it. How does Paul maintain the order of the house in the regions where he has his family? He sends those who know his way of life in Christ Jesus, the younger ones. So that’s how you begin the process of bringing up new apostles. You take them with you, you train them, and then you leave them to the hard work of bringing the same order that you established in these places. Have them do the same thing. So you could say, “What you have learned from me among many witnesses, you commit to others also. Let no man despise your youth.” So when you are a father, when you are functioning as a father of a clan, you may or may not be an older apostle. When you are functioning as one whose families are all over the earth, then you’re the father of a tribe. What is the father of a tribe called? A patriarch. What is the word “patriarch?” Father. Different level, father. The father who is burdened with the concerns of the whole church. Do you see? I think that’s the mother load. I think it’s the order.

Now, there are many unattended details here. And they relate to such things as, “How do these fathers relate to each other?” Because, it’s not one father of the church. We have one God and Father of us all, who is above all and through all and in you all. But, there are gradations of the representation of *this* Father in human fathers. It’s these fathers who are to connect the Body of Christ globally. And they will be diverse in the emphases of their house. The house that God has given me (and here now I use “house” to speak of an entire tribe, found in many nations); let me back up one step.

The issues in Australia and South Africa are different from the issues in the United States and Europe. The need to coordinate the advance of the Kingdom in the earth to effect the whole earth is a growing need and it will become increasingly urgent as the circumstances we are watching now begin to develop and unfold to where nations begin to lose control of their own destinies. This is why this message is being spoken now. Nations are losing their sovereignty by falling into debt. Ours is no exception. And it may not be, you don’t need to dissolve national boundaries for nations to lose their sovereignty. Before our President could go to war and send a surge of troops to Afghanistan, he had to go and secure the permission of the Chinese. That’s why it took him eight months. No matter what Bill O’Reilly says. That we are informed by people on

television is an indication that we deserve the information we have. You cannot go to war without the backing of your creditors. And we have become in the debt of a nation that has a very different interest than ours. So, we agreed to certain terms, we agreed to how we will engage them on the issue of their energy supplies. Because China needs energy for its expansion, and the United States has been the primary consumer of energy. And so we gave the concession of their expanding and purchasing energy companies in order to allow us the time on our credit to finish the war in Afghanistan.

Nations are falling into chaos, in spite of what the headlines look like. The nation of God, the holy nation, is faced with unprecedented opportunity, and we're not going to be beamed out of here. The end of this matter is this: that the way our government functions will produce such an environment of righteousness and peace among us over the whole earth, that the nations will come to those apostolic fathers who have global presences and will say to them (they'll meet with us secretly, sometimes at night, and they will say), "explain to us how what you are doing works in the world." When that happens, the wealth of the nations will be at our feet, but we will not be authorized to touch it, except as the Holy Spirit instructs us to touch it, because, though what we have is priceless, it is to be given for free. We will not be in the debt of the nations. They will come to look for supply from the House of God.

It would not be to speak out of turn to say I was given an invitation to meet, to be part of a delegation that would meet with some of the very highest officials in the nation of Saudi Arabia. I do not mean to accept that invitation at this time, because it's not the right time. It is worse that you arrive too soon and be unprepared, than you arrive later and be fully prepared. But if you're in a hurry, your *ego*, this is about your own personal fortune, you will rush ahead and will be embarrassed at the result. Last night you watched, under the direction of Matt, this actual disclosure before you of how this thing functions. Now, you saw in part. You saw Richard's house and his sons. You saw Richard's fathers, portions of Richard's fathers' house, and some of those sons, each of whom has sons. The likes of Jeff Wilson. Some of these, they have their own families. Jeff is here tonight not with his family, with the exception of his wife, who is back there. He's not here with the whole of his spiritual family. He has sons, some of whom are ready to have sons. So, you saw Richard, you saw Mark of Michael's family. By the time we were through, nearly everyone in the room was related to me. While that was happening, I was thinking of another son I have. He's Chinese. Lives in Dallas-Fort Worth. He has a son, in China, who oversees a hundred thousand leaders, who service a group of five million Chinese.

[AUDIO OMITTED] ...I would like for this portion to be excerpted from the broadcast... [AUDIO OMITTED]

These are fundamental missteps, because there is no clear concept of a Kingdom mandate. The Kingdom has its own alternatives and the Kingdom is designed to put on display the alternative. But you cannot arrive at these alternatives, governed by the same sovereignty. You cannot. The sovereignty will determine the outcome before you even get started at the party. So what God is doing is restoring a vision for the building of His house, and we will, in every way, be different from the world. And it's that that they're looking for. They don't want our ideas in

the Republican Party. But they want to see the functioning of our ideas among ourselves. When we give them our ideas, we are giving them theories and they have no faith in the operation of these theories. Because they're not working anyway. Let these things become the functioning reality, and let them ask for an audience with us. Because what we're after is not their power and not their influence. We're after the souls of men. And there is no money and influence that they have that will be a sufficient alternative to that mandate. The Church must be led again by righteous apostles who are more than apostles in title. We know, you know, we've seen this, where they white out "Senior Pastor" on their business cards and hand-letter-in "Apostle." That's not the coinage that will change the earth. There's a rising-up of those who represent the Kingdom in nature and character. And they are like the One whom they represent. Many more things to be spoken, but you cannot bear it now.

The Church originally settled great matters by apostolic councils. Councils comprised of the patriarchs of the Church, in the early days of the Church. So the entire restructuring of the order will take what we now know, merge it into what is greater, and come forth with a totally different manifestation than anything church has ever known or seen. We know that's true, we've heard it said, but we have not known what it looks like. We've seen in bits and pieces and God has advanced the understanding of it sequentially.

I believe that the prophetic word—beginning today with what John did when he prayed a release over communities—I believe that thing is going to run through communities and transform them from different grades of attendees. It'll weed out the different grades of attendees and leave us with sons. Because the son can hear the Father's voice. And it'll remove from us the form of father and son, but the functioning of orphans. Because the culture of the father will be reflective of God the Father, and the sons will be raised to have their families and the maintaining of this culture. For now, there is some diminishing grace upon the present order. But do not encamp here because the cloud is moving. It is now a new day. It is now a new day. Do not lament the sudden departure from your houses of those who did not belong. Do not lament their departure. God is merciful to you, and may actually be merciful to them. Because it's not a benefit to them to be joined to the wrong joint. That is what is called [how did you put that? It wasn't disease but. When you're joined to the wrong joint]; the body doesn't function. So, do not lament at the fact that your houses are being purged. It will not be a matter of suffering loss. There will be a decentralizing, a deconstruction, and a reconstruction. The word of the Lord will breathe life upon the bones. Because you're setting up a model in which the sons will learn to love each other. If they don't get that, this will die in that level of engagement. Then the sons will move forward, and the order will be brought forth sequentially.

The great issues of the day will be settled not by political figures who suddenly become representatives of the Church. We will not see again the phenomenon of people like Sarah Palin representing us in the Body of Christ. This is the dying gasp of a failed system. She's a politician, she should be regarded and respected for her political ideas, but a believer who leads the Body of Christ she absolutely is not. There is no competence in her to lead the Body of Christ. She's a usurper of a position that properly belongs to the apostolic. So don't, in a sense, don't

blame her when the apostles are busy plundering the Church. I'm making the matter clear not because I assign to her a measure of fault, but to those who have fallen asleep on the job and have lost the understanding because they are too busy scraping the crumbs up under the table.

A new order has come to the House of God. It was announced today by the prophetic. And it will sweep the earth, not just by the agreement of men, but by divine grace. Divine grace. Verily I believe that in this night, in this place, at this time, the mind of the Lord has been disclosed to the people of God concerning the future of the House of God. Now, let us pray for the release of that administration. Michael, if you will join me. In fact, both of your brothers, John, Chuck, and Richard, why don't you all come join me. Stand with me as those who are witnesses of this grace, and lend your grace to this impartation. We stand before you as fathers and because this is a house that represents much of the labors that have come indirectly from me, but primarily from Michael, I will pray and I will ask Michael to pray in this regard.

Our Father who art in heaven, hallowed be Your name. From age to age and endless ages Your plans and purposes for man continues. By the Spirit of Understanding You have revealed the broad picture of what You intend to establish in establishing Your House. We have no capacity to accomplish this. You must. If it is to be accomplished, then You must do it. The Lord must build the House, or we will labor in vain. And at the beginning of it, we understand, at the beginning of this day, when You've caused our eyes to see, You've also caused our understanding to be that You must build the House. We will join ourselves with You, we'll yield ourselves as Your members to permit Your will to be done on the earth as it is in heaven, beginning with us. Release now to your people understanding that goes well beyond the words that were spoken. Grant an impartation of this truth to all here present, and release the understanding of this upon the whole earth, now in the season of its declaration. That men will see, just by opening the Scriptures, or by having the Spirit visit them in words of knowledge and insight, or whether by dreams and visions, in all the multitude of ways that You have in establishing a thing upon the earth that You've released from heaven, do this thing that You have said this night, so that the understanding of Your people will allow them to apprehend the mind of the Lord in the season of God. I pray also for the courage to allow Your will to be done upon the earth. I pray for Your courage in men, that they will allow Your will to be done upon the earth, and they will say as Mary did, "Be it unto us as the Lord has said." I believe that of the increase of your government and of peace there will be no end. And I believe that from the moment You speak a thing in the earth, its destiny is to increase. I acknowledge that You have said these things before, but we were not attuned to the frequency of heaven. And so we did what was right in our own eyes. But on behalf of the whole Body that has turned aside from the purposes of God and from the knowledge of God, we men who stand here tonight stand as fathers to change our mindset, to repent, for the wickedness of Your people in turning aside from what You have declare. For we have been wicked in preferring our ways over Yours, and leaning to our own understanding, rather than submitting to the counsel of the Most High God. Forgive our trespasses upon Your purposes, and remove from us the consequence of our sin in this regard, and renew a right understanding in us and equip us with power and authority from on high, that what You desire to do in us might be done. Might be done in the earth as it is in heaven. To the glory of Your name. To the honor of Your glorious praise. We ask that these things be so.