

A Holy Nation
The Holy Nation
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I thank Nathan for the prophetic song. You know, about the time I think we're not making any headway... One time someone said to me, I was up near Washington D.C. and I was explaining something about the primogenitor and about how Judah was selected on the basis of the pledge he gave to God and this one fella said, "Noaa, that ain't in the Bible," he said, "Are we reading the same Bible?" he said, "How do you get that, out of that?" So I told him, I said, "You know, when you're one of the big dogs you get these special bibles from God," I think he went away thinking that was true. But about the time I sometimes grow weary and wonder if and when we will see the breakthroughs, God will give me a sign like tonight. Nathan came and said, "I have a song," he said, "I believe it's a prophetic song," I haven't heard the song but I know his spiritual father and I know the quality of Nathan's life, so it wasn't even a second thought that I should make way for him to come and offer this song. And then the children came forward and sealed the deal.

You see, God will in the midst of us, He will insert a sign and a token because I think often my mindset centers and focuses on my generation somewhat and as I look at the prospects of my generation, hearing these things and being affected by them sufficient to change, sometimes I despair. But when I see this tonight I recognize that while I was not looking, or not looking so carefully, God had raised up a generation that was tuned to the frequency of heaven. I'm always amazed at what God will do when I least expect it.

I want to begin tonight with just a different kind of introduction than the way that I was going. In Acts 2 it says, "Now when the day of Pentecost had fully come, suddenly there came from heaven the sound like as of a rushing mighty wind and there appeared unto them cloven tongues like as unto fire that sat on each of them and they began to speak in other tongues as the Holy Spirit gave them utterance." The word there for 'a sound' means 'an echo', in fact, Kenneth Wuest in his translation renders it 'an echoing sound'. What it means is that there was a release of something from heaven into the earth and there was a resonance, the sound resonated back to heaven from the earth. When the elder escorting John saw that John was weeping, as we read last night from the book of Revelation the fourth chapter, he said, "Don't weep, see, the Lion of the tribe of Judah has overcome," and then there was the sound in heaven, the Song of the Lamb. That meant that God determined at that time that before the age of man concluded, the glory of the Lamb would be presented in the form of a Holy Nation, a people gathered from every tribe, language and nation, formed into a kingdom of priests and a Holy Nation to whom the nations would come for instruction. When that process began in the earth, it began with an incremental deposit in the earth, a sound came from heaven and the people on the earth responded to the sound from heaven and God found a people on the earth with whom He could deposit this grace.

Every time God gets ready to deposit another increment of the same thing, there will come a sound from heaven and what it's waiting for is the echo back to God from a people who see it, who get it and once that happens, it changes the order of the earth. When I was sitting here tonight realizing that the echo of that sound of a Holy Nation was heard in the corner of this room, children said, "Zion is rising and nations will come to your rising, O' God, Zion is rising,"

and that tells me if it takes two generations from me, the third generation, for Zion to rise, the sound is already echoing back to heaven from a generation. You know where we're going? We're going toward that sound because they are the future. In the days of their infancy when their voices are not heavy, when their voices are the light sounding voices - nearly that which you would associate with angels - the generation symbolically appeared before us tonight. If we could see, this is what we would see, a generation whose voices have not been sullied by the discontent and the hopelessness of the age - say to God - you know, they weren't singing for us, they were echoing a sound back to God, "Zion is rising in the earth, we are it."

This is where we're going. By this generation, I do not anticipate in the lifetime of this generation that anyone would need to slug through the order of this day and last night, as I have done. Why? Because it would not be necessary, their ears would have been attuned early to the sound of the Lord walking in The Garden in the cool of the day. If we had eyes to see, this is what we would see; if we have ears to hear, this is what we would hear. There is a generation now in the earth who can hear and see what God is saying so there is a generation in the earth who when they hear that the Lion of the tribe of Judah has overcome they are waiting to see and when they see the Lamb they'll recognize the Lamb and the Lion are one. There's a rising in the earth now, a generation who will hear that there was a multitude of 144,000 of the nation of Israel arranged in the order of Judah and they will see a multitude without number from every tribe language and nation and they'll know it's the same thing because in them there will be no contradiction because they will see as they ought to see, they will hear as they ought to hear and it will not be a contradiction to them.

The Lord said concerning this generation, "I will arouse your sons O' Zion against your sons O' Greece and I will make you as a warriors bow," Greece is known for reason; Zion is known for righteousness - righteousness and reason are already at war and you heard the sound of Zion overthrowing the order of reason in their generation. This was a mighty prophetic symbol that the Lord whom we seek suddenly gave to us while we were hardly looking the Lord came in and sounded forth the anthem of the third generation. It takes three generations to change a culture, that's why it was Abraham, Isaac and Jacob and then the twelve because Abraham began in polytheism. It takes three generations - he refused to allow his son Isaac to go back among his people to find a wife, in fact he said, "Do not let my son go back among them, I've brought him out of that condition, do not recontaminate him by exposing him again to his ancestors." He sent Eleazar to find a wife.

Jesus did not have to have a change of culture that required a wait of three generations, that's why when He came He went directly to the twelves. Let us understand, let us understand beloved brethren, it was God who said the following, this is from the book of Isaiah. From Isaiah chapter 2 and Micah chapter 4, we'll look at both of them because it's the exact same prophecy, "This is what Isaiah, son of Amos saw concerning Judah and Jerusalem," now why on earth would it be concerning Judah and Jerusalem? Who comes out of Judah? The conquering Lion, it's a prophecy about Jesus' triumph and Jerusalem is the city of God. This is a prophecy, it's not about natural anything, "In the last days, the mountain of the Lord's house will be established," whose house, by the way? The Lord's house. What is the Lord's house? What is a house? The sons, for many generations. In the last days this is what will happen to the house of God: the mountain will be established. That's a lovely word, it means we shall not be moved anymore, it means it will not be temporary, it means it will be the permanent vesting, "as chief among the mountains," 'mountains' is a symbol for nations, we will be the chief nation among the nations, "it will be raised above the hills," and in case

you think I'm stretching it, "and all nations will stream into it," into that nation. "Many peoples will come and say, 'Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, He will teach us His ways,'" that's their hope in coming up to the mountain of the Lord, that's the hope in coming up to the God of Jacob, that God will teach them, the nations, His ways, "so that we may walk in His paths. The law will go out of Zion and the word of the Lord from Jerusalem, He will judge between the nations and will settle disputes for many people, they will beat their swords into plowshares, their spears into pruning hooks; nation will not take up sword against nation," the word here in the Hebrew will be translated in the greek 'ethnos', "nor will they train for war anymore. Come O' house of Jacob, let us walk in the light of the Lord".

And the same prophecy is repeated in Micah chapter 4, "In the last days, the mountain of the Lord's house will be established as chief among the mountains, it will be raised up above the hills and people will stream to it," that's your evangelism. You see, that's evangelism, people streaming to anything means that's the thing that's captivated the attention of the people at the time. People will stream to it, "many nations will come and say..." do you see that? "Many nations will come and say, 'Come, let us go up to the mountain of the Lord, to the house of the God of Jacob, He will teach us His ways so that we may walk in His path.' The law will go out from Zion and the word of the Lord from Jerusalem, He will judge between many peoples." Who will settle the disputes among the nations? We will, that's what it says, "He will judge between many peoples and will settle disputes," for strong nations far and wide, "they will beat their swords into plowshares, spears into pruning hooks, nation will not take up sword against nation, nor will they train for war anymore," every man will sit under his own vine and under his own fig tree and no one will make them afraid for the Lord almighty has spoken it. All nations may walk in the name of their God's; we will walk in the name of the Lord our God forever and ever.

You see, we've never believed this, that's why the song of the Lamb says God will form these people into a holy nation because it takes a nation to put the fullness of Christ on display; many members, one Body. Do you realize we have never had a theology announced or articulated to us about all that we're doing being ultimately gathered up and formed into a nation, into a holy nation? And yet, to put the glory of the Lord Jesus Christ fully on display requires a holy nation. The clever ones put this over in the millennium because they see no possibility that it will occur in this timeframe but do you know what it says, "In the last days," of this epoch. This is not for the millennium, both prophecies said it's "in the last days" because He saves the best for last. We will reach the crescendo of our existence on the earth, as the Body of Christ, "in the last days" and we will collectively be presented as the hope of the nations. So I suspect it will be useful to us to revisit our theology about escape, we will not be pleading with Jesus to come and rescue us, we will very calmly agree with the Spirit that our mandate in the earth has been completed and we'll invite the Lord to return. We will not be driven from the planet, if we are driven from the planet it is because the enemy has triumphed; if we have to be rescued by being 'beamed out', it is because our enemy has overcome us. No, when it's time for the Lord to come back we will know it because the mandates of prophetic Scripture would have been fully completed among us and this one stands in the way because this one presents a very different ending to the phrenetic prophesings of something else, "In the last days, the mountain of the Lord's house will be fully established, the government will be upon His shoulders and of the increase of His government and of peace there shall be no end," because God has declared it to be so.

We spoke about the arrangement because once you start thinking about a holy nation obviously it's going to be arranged differently from a congregation. I'm always amused how we'll have a congregation and we'll decide that all that the scriptures say about the government of God must fit in this congregation, it's kind of ridiculous when you think about it. This storefront 'World Outreach Center', you're wondering how to pay the rent and we'll have to have on staff apostles, prophets, evangelists, pastors and teachers. It's a government of a nation, not the government of a storefront operation. God has a government for His nation and it's arranged differently because from beginning to end and throughout all of it, it is showing the relationship between a father and a son and it is the reconciled relationship between a father and a son that heals the problems of the nations at every level because you know why the problems of the nations have come to be as they are? Because of the culture of the orphan. Every problem that man has today can be traced to the 'me first' attitude inherent in the culture of an orphan. Whether we're talking about personal relationships or we're talking about vast relationships, the relationship of nations, because the orphan is always afraid. What did the man say, what did he give as his answer to God as to why he didn't just show up? "I heard the sound of Your voice in The Garden and I was afraid," when you make decisions that are governed by fear it's always about provision and protection, you're personal provision and protection. But we reached back into the understanding and we said, "The culture of a son is about representing the Father."

So how it is arranged? We looked at Abraham's nation as the template for the arranging of the house in the natural to see the order of the arrangement in the spirit. Abraham's nation began with a father and a son and a son got his inheritance from his father and when that failed, God established the year of Jubilee to restore the order of that form, so every fifty years the next generation got it's inheritance back, the system rebooted and you started it over again. That's what God was doing, a father and a son – brothers - you learn from your relationship to your father how to be a father and you learn in the attitude of your father toward his other sons what it means to be brothers and as simple as that we begin to cure the spirit of genocide, simple as that. Sufficient to say, we would never have a brother killing a brother if that brother believed that his brother was as valuable to his father as he is and if we had in place a father who loved all of them, it would be the father's love that would restrain the brothers in their violence toward each other.

The seed of genocidal violence would never be released in the earth - where one nation will go to war with the intent of annihilating another nation - if they understood the value of that nation to their father. The seed of it is restored – the remedy comes in many sons, one father and all the sons see the value of each son to the same father. Do you not understand this is why the Scriptures taught us parables like "If a man has a hundred sheep and one goes astray, what does he do? He leaves the ninety and nine in a protective place and he goes to find the one," now what is he telling the ninety nine? "If you are the one, I'll come and get you because each one of you is as valuable to me as all of you but if you will not go after the one, you're telling all one hundred of them that none of them are important to you and therefore none of them ought to be important to each other. When you hear these fellows saying, "We just are too busy to go chasing this one down," that's not the attitude of a father, that's typically the attitude of a hireling and what you manage to tell everybody in the congregation by that attitude is, "You're not important either, not important to me why should they be important to you?" And that's why we could get by with this foolishness that we do every Sunday, it's why we could get by with it, it's why we could come in and fellowship with the back of peoples heads and think nothing of it because they're just as important to us as

they're important to the guy up front.

It's a culture, you see, I'm not slamming anybody, the system isn't supposed to do anything else, it's doing exactly what it's designed to. But a father, one with the heart of a father with go after the one and in doing so he does two things: he teaches each one how important all of them are to him and when he models that to them they get the picture. Our brothers should be as important to us as they're important to our Father because this is our Father's culture. Some time ago, a man I knew well was dying and another fellow was visiting him and the man was crying, this man was a very important minister of the Lord, very influential minister of the Lord. When the other man who was visiting him saw him crying, he asked him, he said, "Why are you so sad?" The man who was crying knew that it was likely that he was dying because he had some operations and knew that his life was potentially drawing to a close. And this man said to the one who asked him, he said, "All of the men have a relationship with me but they don't have a relationship with each other," he was right, that was true. And he could see that the nature of his work was that it wouldn't survive because they all had a relationship with him but none of them had a relationship with each other. If it's not the culture of a father because if it's the culture of a father what automatically happens is that all of the sons to that father learn from the father the value of each of these sons to him and therefore the value of each of them to each other. There were divisions in this man's spiritual family for a long time and he never addressed them. These are serious things.

How then, is the House of God arranged? Again, Abraham's house was a template; first a father and a son because that was what was lost, the relationship with the Father was lost, God is restoring the relationship with the Father, "My father, my father!" The earthly showing the heavenly, this is the spirit of Elijah as we spoke earlier, Jesus says, "I have come to show you the Father." In the order of God, God will take the mature and use the mature to show the immature what the mature looks like so that the immature might become mature. Can you think of a better system than that for raising people from immaturity to maturity? You assign the mature to represent and to be the standard of the mature and you assign the immature to the mature with the intent that the immature might become mature. If you don't do that, you need to run a nursery for a long time, you'll warehouse people because they have no path forward by which they can become mature.

Now here is the thing, why do you need spiritual fathers? I mean here I'm making the parallels right away, from the natural to the spiritual. Why would anybody need a spiritual father? Is not God the Father enough? And don't you remember that the scriptures say, "Call no man upon the earth your father for there is One who is your Father in heaven," by the way it also says, "Call no man on the earth teacher for one is your Teacher." First, why would you need an earthly person representing the heavenly father? Leave aside the obvious and glaring example that Jesus was God who came in the flesh; Son of man, Son of God – and with the specific intent to show us the Father. What is the idea that an orphan has of who a father is? An orphan's idea of who a father is suffers from the fact that an orphan has no idea what a father is. I mean, who is an orphan? What is another word for orphan? Fatherless. What idea does a fatherless person have about being a father? Well I'll tell you one of the ideas he has is "don't beat me" or more specifically, "Don't correct me," Why? Because to the fatherless man, correction is always equated with rejection and abandonment because anytime he has been corrected it has been in the context of being rejected. If you do not have a father, if you grew up without a father, your identity will always be in question to you; you can't make enough money, you cannot become powerful enough, you cannot be respected enough to

satisfy the hole in your person. Why? Because what is lacking in your life is the sense of who you have come from.

An orphan will always see the hand raised in discipline as synonymous with being rejected, being abandoned, being alone. You cannot put the kind of pressure required to bring a person to maturity upon an orphan because he will resist you because his only response is his belief that that kind of pressure is exploitive. But one who grew up with a father, grew up with seeing the aftermath of discipline, one who grew up with a righteous father is well able to understand that the love inherent in discipline is more what the father owes him than it is anything he does to him. My children grew up with a father and I confronted Tamarind - more so than Nicholas - as often as I needed to, at 32 she writes me notes about how happy she is - never thought I'd live to see the day - uses words like "how happy I am that you are my father", I thought the girl forgot. No, she didn't forget, she became mature, she understands now what I knew then and that she had no clue about because all of her friends, who are fatherless, could do anything they wanted to and I was never impressed by the argument that "everybody was doing it", I would say, "You're not everybody." She was frustrated, there were times when she wanted to be like everybody but I wouldn't let her. Now that the stories have played out and everybody has children out of wedlock and everybody's on their third marriage and they're barely thirty and some of everybody are in prison, and some of the other everybody's are working in dead end positions. Now she has a little bit different lens through which to view why she isn't everybody, she would have cursed me if I rejected her by not applying discipline to her at the right time. She could properly say to me, "Why did you not do this? You knew, you should have known, you are my father." One time I said to Nick, I said, "I'd much rather be your father than I be your friend," I said, "because God holds me accountable for raising you properly. And if I'm never your friend because I choose to raise you properly, that's OK, it's a price I will pay. Now he tells me things like, "Well, whenever I'm in a tough situation and I don't know what to do, I ask myself, 'What would my father do?'"

You learn from your father, you learn from the mature how to become mature; in the day that you are immature you'll be subject to the discipline of the mature but you won't always be immature. The certainty is, if you're never subject to the discipline of a righteous father you can never actually be a righteous father yourself because there's no path for you to come to that. I've often lamented the fact that so many of these bright young children who 'twisted off' - as we'd say here in this part of the country - who lost their way early; they were as bright, they were as articulate, they were as capable, they were as gifted as my children and the reason they ended up in horrifying circumstances was simply: that they didn't have a father. And the reason that mine had every opportunity was that I was their father, as far as I know that was the only difference. The House of God is not the house of orphans, the House of God you see, is a house of sons, sons to the Father and it's the Father's good pleasure to assign fathers to His house so that His children are not orphans in their thinking. If you're an orphan in you're thinking, you will always relate to God as big and powerful but never loving, you will be surprised when He does anything good for you, you'll live your life always anticipating that the best scenario is where you'll only have 'enough' because you live under the law of sowing and reaping, you do not live in the relationship that gives you an inheritance.

All that your Father God is doing with you in the early days of your life is disciplining and training you so that when you come to another stage in your life He could entrust you with stuff; He could entrust you with order, He could entrust you with rule, He could entrust you

with resources because you'll act righteously with them and if He never did that for you - you may become wealthy, you may have authority in these things but you'll always use it in a selfish way, you'll never rule with it because you'll never have enough, any rule you exercise as a result of it will be to further your own interests and no one will ever see the goodness of God manifested in your person. You tell me the rich person that you know who is not a true believer that people look to and say, "Ah, I see God in that person." It just isn't there.

So in the level of a family you learn the importance of being a father from a father, you learn the importance of your brothers from the importance your father places on your brothers. What about the statement that I raised earlier that said, "Call no man upon the earth your father, for One is your Father who is in heaven," what about that? Do we just swat that aside and say, "Ah, that's not important because it gets in the way of our doctrine,"? No, that's why I brought it up, I brought it up so that you would know I'm held accountable to the word of Scripture. Now let me move through it in a way that I think will let you get a hold of it very quickly. The Apostle John in John chapter 3 verse 16, most famous verse of Scripture, said, "For God so loved the world," you should know this passage, "for God so loved the world that He gave His only begotten Son," the word for 'world' in the Greek is 'kosmos'. John, "for God so loved the 'kosmos' that He gave His only Begotten Son," same John writing in I John chapter 3 says, "do not love the world," you know what the word for 'world' is there? Kosmos. "Do not love the kosmos and if you love the kosmos, the love of the Father - who loves the kosmos - is not in you. John 3:16 says, "For God so loved the kosmos," I John 2 says, "Do not love the kosmos because if you do, the love of the Father is who loves the kosmos, is not in you." Now that's one fine mess I got us in, 'obvious contradiction, one of the reasons you can't believe the Bible, contradictions everywhere,' rubbish. It's a simple matter of different meanings to the same word, do we use that in English? If I were to say to you, "I've been traveling in the world," what would you understand? I've been moving about in the geography. But if I were to say, "Some people I know live in their own world," would that be the geography I've been moving about in? Better not be. Do you understand the difference? Certainly, you're English speakers and you know you can use one word to describe many different things. Should you use a different word? No, because they're both 'worlds' in the way you might describe a world, they happen to be different worlds; not 'this' one but 'this' one. You don't need to use a different word, the context decides what the word means when you have multiple meanings for one word.

So what's the distinction? The 'world' that God loves is people, that's one of the meanings of 'world' and the 'world' you should not love is an arrangement of systems created, not by God, but by the evil one to induce your reliance upon them rather than upon God. So if you love those systems you cannot simultaneously rely upon God. Simple, no big dilemma. Why? Because there are five different meanings to the word 'kosmos', just like I gave you two different meanings to the same word 'world' in English. There are nine different meanings to the word 'father', when He says, "Call no man upon the earth your Father," He's using the most descriptive of those words and what He's saying is, "You're not born of the spirit of anybody else," so no one can actually have a higher place described in the term 'father' than God. In fact, if that were the case it would be idolatrous but is it appropriate to call your natural father 'father'? Sure, because even the Bible itself recognizes you may be born of two sources; that which is born of flesh has a father and it's not God because God is not the father of your flesh. How else may you be born? Our spirit, that which is born of flesh, is distinct from spirit; that which is born of spirit, is distinct from flesh. When you are born of God, of what source are you born, spirit or flesh? Spirit. And so He's saying, "No one else is the father of

your spirit,” is He also saying “no one is the father of your flesh,”? No, He would never be saying that because He himself says you can be born of flesh, in fact, if you're here, you're born of flesh; and if you're not here I don't really care if you understand or not. Can you say that Henry Ford is the father of the American automobile? Sure. I suppose that means then that the American automobile came out of the loins of Henry Ford. No, that's another meaning, there are nine different meanings. That is why on the one hand Jesus could say, “Call no man on the earth your father,” and Paul could say – look at this from I Corinthians chapter 4 – otherwise we have a solid problem. I Corinthians chapter 4:14 says this, it says, “I am not writing this to shame you but to warn you,” Paul to the Corinthians by the way, “I am not writing this to shame you but to warn you as my dear children, even though you have ten thousand guardians in Christ you do not have many fathers for in Christ Jesus I became your father through this gospel,” what kind of father is he describing here? A spiritual father, “in Christ Jesus,” which means, “in the arrangement of the house, in the arrangement of the spiritual house God assigned me to the role of representing Him to you and I take this role so seriously because I have heard some of you have become arrogant, I'm going to come to you and I'll find out what these arrogant people are talking about,” and before that he says, “and if you don't straighten up by the time I come to you, you'll decide whether I come to you with a whip,” I promise you, today if any pastor you know threatens to come to you with a whip, you'll be out of there and over to the next church. You heard the story about the fellow who was rescued after like three or four years of being on a deserted island. They found him and they came to rescue him and he was showing them around the island and he said, “Now this is the hut where I sleep, and this is the hut where I cook, that's the hut where I do my washing and this one over here was my church,” and they said, “Well whats that one?” He said, “Thats the church I used to belong to.” (laughing)

Only a father could threaten to come to you with a whip, only a father could hold you accountable in that fashion. Not only to the Corinthians did he say that, but he also said, verse 17, “I'm sending you Timothy, my son whom I love,” he calls Timothy his son, he calls the Corinthians his children, John does the same thing, he writes to the elders of the beloved elect lady and to my dear children. Peter writes about his son in the Lord, this is not some vague New Testament concept, they understand that the House of God is primarily arranged between father and son and with that, spiritual 'families' and families being gathered together into households, the households are overseen by elders, the elders of households, the fathers of the households are the elders of the city because by definition you cannot become the father of a household – of multiple families forming one household without having some maturity and some age on you. It's what it means to be a father at that level. But when problems arise with the Jerusalem church and you need to secure aid and help for it and much aid and help is required, you need more than a city to come to the aid of those brethren. So you speak to the churches of Galatia because you're a father to them as well; Paul is father to the Corinthians but he's father to the churches of Antioch, Iconium, Lystra and Derbe and he could give an order to them to send relief to the brethren in Jerusalem.

They understood this order and in fact, he wasn't just the father to that clan, he had clans in various other places like Macedonia because Paul was quite literally the father to the Gentiles. So his 'tribe' if you like, in that day was the tribe of the Gentiles. Why would he issue an order to the Gentiles, to help the Jews? Because Peter is his brother, he and Peter have comparable assignments; Peter is the father to the church among the Jews. Peter has a hard time accepting Gentiles, Paul gets after him as any good father would for rejecting his children, calls him down on occasion but it's the relationship between Peter and Paul that the

church overcomes the largest problem facing the New Testament church which was racism. And although the church in Jerusalem never actually accepted Paul – every time he went to Jerusalem he had trouble – yet he would raise support to care for them because of his relationship with Peter. These twelve, early in the days of the church, established the seed form for the functioning of a holy nation that accomplished the impossible even in their day, which was the unifying of the Jews and the Gentiles; these were the patriarchs of the early church. Do you know what the word 'patriarch' means? It's one of the nine meanings of the word 'father', the fathers decided the issues that divided the church. Do you think we'll ever see the time again on the earth when there are patriarchs who could bring nations into line within the the House of God? God told us that it would be so in the end of the age.

What we saw in seed form two thousand years ago when it arises again in the earth in our time, it will not be in seed form; it will be the full ear of corn, it will be the thing as God foresaw it so long ago. It's absurd to think that God is going to deliver nations into the church in it's present condition, we have no governmental form to teach us anything about what to do with nations who have come into the House of God but did He not say, and have you not read and do you not believe that nations will stream to it? When will that be? When it's order has been restored and fathers have been raised up at all these levels. Did anybody vote on admitting Gentiles into the Body of Christ? Who decided it? Was that an important issue for the first century church? It would have torn it apart. If that issue were not addressed, it would have stopped the church dead in it's tracks and it would have died with the fall of Jerusalem. How was the issue resolved? By public vote? By a convention with elected members? No, there were fathers in the church who were qualified, God had appointed them, they were qualified, they were called 'apostles' and they were the ones who were qualified to resolve the issue and they wrote letters and gave orders to the church to come in line with the heavenly mandate. That's what caused the church to navigate the difficulties of their time and even by the close of the first century, the church had permeated the world as it was at the time because there was a leadership capable of presenting a holy nation to a people at that time! When the issues arose, apostolic counsels decided them, they weren't done by vote, it was done by the mature who were endowed with the Spirit of God. Every issue that potentially could divide the Body of Christ was resolved by those with the competence to do so.

How crazy is it that we have the new convert as a member, deciding right along with the most mature of saints and the ignorance of the immature may negate the experience and wisdom of the mature. This is madness! No wonder we can't get up off the deck, it should never have been like this, we imported american democracy into the Kingdom of God and we substituted the authority and power of the Holy Spirit, together with the gifts of the Spirit, for the popular vote. That's why we keep the Christian flag and the American flag behind the pulpit, it's our form of government.

The order of God's house is being restored, it has started again with the revelation of father and son and spiritual families and it's now moving up to the place of households some early indication of clans. I do not yet see that we have the manifestation of tribes yet, in the earth although I see some people arising in the earth with influence of that scope and magnitude. In recent times some of you have been wondering what I am doing when I'm not here in midland anymore, I'm not saying I'm not coming to Midland, when I'm not here I used to be here what, twice a month. Denny has some idea of it, I called him late one night, I was out in South Africa in Zulu land in South Africa and needed to talk with him about a matter. He said to me, "Where are you?" I said, "You won't believe it but I'm meeting with people, with men and

women in the earth whose concept is about bringing whole nations into the Kingdom. I stood on a platform in Zimbabwe about three years ago and in my audience were members of Mugabe's government, I promise you this, when you're standing on those platforms it's not 'three points and a poem', something a little more involved. You have to talk to the nations about their history and you have to challenge them, walking delicately through the situations that are presently there. In fact, my message that night was on the need for Mugabe to transition the government, that's the kind of message which when you preach, if it doesn't go well, you get in an accident on the way back to the airport. In fact – permit me to tell you just this little bit and then I'll wrap it up – this is something for heaven sake we need to broaden our horizons because God would have us broaden our horizons.

When I gave the message I talked about what happened when Zimbabwe was released from the British Empire and how the old lions that fought to secure that release accomplished that measure of what was necessary but how often those skilled in doing that are not as skilled in the administration of that which they fought to get. I analogized between David and Solomon, that David was the king who established the nation of Israel but Solomon was the one who brought it to its glory but Solomon was the son of David. And I explained to two of Mugabe's ministers sitting in the audience, I explained that the old lions fought for something that could only be more completely achieved in the next generation, that the next generation needed to respect the fathers who went before them but the fathers needed to acknowledge when the sons had arisen and were ready to take the place and to move it to the next level.

When we were done – Doug is my witness – as we were finished one of the ministers came forward and said, "Pray for me, I am a Christian," a minister of the government of Mugabe stood before us and said, "Pray for me, I am a Christian," so we laid hands on him and gave him as a gift from the Kingdom of God to the nation of Zimbabwe, to help bring about peace and good order in the country. The man was transformed from a public servant to an ambassador of the Kingdom of Jesus Christ, given as a gift from the Kingdom to a nation to bring forth order and peace. The other one button holed us in the hallway and he said, "Now yours is not a colonial message," because they're very concerned about colonialism and they hear the sound of colonialism. So I said, "No," and we talked and got down in the elevator, walked and were waiting on the curb for our transport to arrive to take us back to the hotel, he says to me, he says, "This is an important message," he said, "I promise you this: I will have the message transcribed and I'll put it on the desk of our president," and I thought, "He's being nice to me," so I said, "Ok, good idea," he said, "When you come back, have your people contact us, we would like to have a dialog with you and the ministers of government," I said, "I'd be honored to do that."

Three years went by and they had a lot of problems, as you will recall, a lot of people were killed - genocidal acts – and I didn't go back, in fact I haven't been back there. But I was back in South Africa in May of this year and the brother who invited us to come to Zimbabwe was in South Africa in the same conference and he said to me, he said, "Oh, Doctor Sam," that's how they call me over there, you can call me Sam, very formal you know, "Doctor Sam," he said, "did you ever hear what happened as a result of your visit to Zimbabwe?" And I said, "I haven't heard, have no way of communicating, didn't know that I needed to follow up," he said, "You remember the minister who told you he'd transcribe?" I said, "Yeah," he said, "He did and the president read it and liked what you said, so they ordered that the audio be played five times on national radio," he said, "I'm empowered to ask you to be part of a committee to reconcile the nation," So I'm officially listed on the registry of the committee to reconcile the

nation of Zimbabwe as an outsider in this thing. I tell you that because this thing I'm telling you about, about a holy nation, one of the things I said to them, I said, "If sixty eight or seventy percent of Zimbabwe claims to be christians, then the problem in the country is our problem." I said, "If this many people in this nation are believers, then the condition of the nation is our problem." And I challenged the church, I said, "The problem is that the church wants to benefit from devouring the carcass of a dying nation rather than offering it's solutions that come from the Kingdom of God," I said, "We should be backing up from wanting political power, wanting influence, to be that Kingdom that supplies answers to you," one of the things I said was, "On behalf of the Body of Christ we apologize to the nation of Zimbabwe." That's when he knew that it wasn't colonial.

I was recently in Cuba and I mentioned that earlier on. The official wants to talk with me again because he has not yet met someone who could boldly tell him that our Kingdom is superior to theirs and therefore we have no interest in taking over their kingdom. Who speaks like that in the world today, to leaders of nations? I have not yet seen the Holy Nation take form but I'm seeing the Morning Star rise and I know that the day is not far. That's why the analogy that I gave to you last night is so powerful to me, from thirty five thousand feet in the air I could see the horizon and I could see the sun coming up over the horizon. The people directly before me – I was flying over to europe – the people in Iceland directly below me, thirty five thousand feet below me on the surface were still in the darkness of the night but by reason of my elevation, I was already in a new day. I could already see the dawn of the new day, I wasn't hoping for a new day to dawn, I was already in the new day.

The prophetic sound of these new things is meant to bring us up from where we are so that we are seated in the heavenly realms in Christ Jesus so we can see what He sees in the day that He has given to us, this is the day that the Lord has made! Now that's a different rendition of it, you heard the sound of children responding to the Spirit of God, announcing to the earth that Zion has arisen. What more will it take for us to understand? Are we the kinds of people who can hear the sound of the LORD God walking in the garden in the cool of the day? Are we that people? I have come before you here to tell you not just of some arrangements by which we get titles, I've come to lay out the order of the rising of the Holy Nation and to invite those who would come to come into that order, to be formed into a nation of kings and priests. The primary element of it is a father and a son because the strength of this nation always is the strength of the relationship between the father and the son; it's the natural showing the spiritual.

When that which God has started to do now - He began this two thousand years ago, He gave us the blueprint for it two thousand years ago - we are experiencing the template of it and the early success of it two thousand years ago. But do you know what? That seed fell into the ground and it died, that seed of those twelve men forming a holy nation back then fell into the ground and it died because we haven't seen it nearly for two thousand years. What do you think is going to happen? What happens when a seed falls into the ground and dies? It comes up in all that it was supposed to be and verily I say to you, this is the day when it is breaking forth from the dust of the earth, like this mighty nation that once was that was reduced to bones, many and dry, but by the Spirit of God it will rise again as an army. This imagery, this metaphor, it's replete in it's representation in scripture. You must understand that God will finish what He has started. The Song of the Lamb is that from every tribe, language and nation God will gather to Himself a people, men from every tribe, language and nation and He'll form them into a Kingdom of priests and a Holy Nation.

I've preached this message because I believe it and I used to say that if I died and did not see it happen, it's still the truth and it will come forth, but tonight my eyes have seen the glory of the coming of the Lord. I heard and I saw, I heard and I saw. And from here, I believe, the increase of this there shall be no end. O' my beloved brethren, this is a time to shift and to change, it's a time to migrate, when God gives us a different order, when God gives us a change order, it's time to change, it's time to migrate. This is not the time nearly to say, "Who's my spiritual father? Who's my spiritual father?" This is a time to let the Lord show you who have you been assigned to? The Scriptures say, "Do not forsake the assembling of yourselves.." to whom have you been assembled for the purpose of raising you to that maturity? Who are you responsible for if you are a father? Those are the questions.

There are many other questions which I don't have time to take up now and if I were to take them up now it would take us into another whole dimension. I will answer just this one because it's important, it's critically important. Is a woman a son? The answer: yes because we are talking about a spiritual sons. Women may be spiritual sons. And in regards to that, the spiritual father has sons who are both male and female because the spiritual father is a type, an earthly type, of God the Father.

I'll leave it at that juncture.

Tonight there are many spiritual fathers in this house. Some of you in this gathering tonight, some of you I have had the privilege of working with for many years, some of you regard me as a spiritual father and some of you have spiritual families of your own. I believe this is the time when God is making spiritual families available because it's the way of God, as Jesus said, "I will not leave you as orphans," and it's the way of God to put the lonely into families. It's by the association of families, where people are gathered up from relationships, from loose and unspecified relationships to be formed into the House of God, for a house is the compilation of families. If you belong to Christ, then you've made it back to the genealogy of the sons of God; sixty two generations from Christ was the first Son of God, you make it back to Christ, you're part of the House of God in the earth, if you make it back to Christ, you're part of the promise given to Abraham that a royal priesthood and a holy nation will be fashioned out of the sons of God. That nation – Zion, the perfection of beauty - is arising in the earth now. It went into the ground after a brief and spectacular, early appearing and it is breaking forth and kings will be drawn to the brightness of your dawn, O' Zion, the perfection of beauty. For it is out of this that God will shine forth.

This is not a time to shrink back. I know that the sounds of these things may be new to some of our hearers, I've labored to show you the precise nature of these things in the scriptures. Many nations are desirous of hearing these things and when we go among them, they're eager to receive the word of the Lord but here in America, we are suspicious of that which is new because we have not learned how to measure these things by the templates of the Spirit and the Letter. And one of the responsibilities of being mature is to judge what you hear, you must judge what you've heard and what you decide, God will answer as to whether or not your decision is accurate or inaccurate. This is the nature of the case but we no longer have the luxury of being neutral, for neutrality is itself a decision. So I commend you to God and to the word of His grace that is able to build you up and to establish you among the sanctified. May every grace abound to you.

I hope in my presentation I've done nothing to try to draw you into something. Certainly here at the end of my presentation I leave before you the responsibility to decide about what you've heard and I pray that the Lord will continue to move you forward and add every grace to you as you come into the fullness of who God has made you to be in the earth. So be it, amen.