

House of God Part 7  
The Times and Seasons  
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Well I'll try not to make this session too long, I didn't say I wouldn't, I just said I would try (laughter). In the morning I'd like for Doug and Corbett to have some opportunity to finish up their presentations, because as you can see, they are providing the infill to the overarching architecture that I'm attempting to lay out.

So we began by saying that when Jesus said, "Let them be one Father, in the fashion in which You and I are One," both Peter and Paul expanded on how God answered that prayer and what was always in the mind of God by which to answer that prayer, and that was to make them into a holy nation, a nation among the nations. What we saw this afternoon was the arrangement of this nation; this nation has to have an arrangement to it. We're not, after all, a collection of oddballs just bouncing off each other as we go up into our individual directions, a nation has to have order, a nation needs to have a governmental structure that functions to produce the result for which the nation itself exists. That's jurisprudence 101. Why does the nation exist? We exist as a holy nation to put on display the spiritual man known as Jesus the Christ. Just like the nation of Israel existed to bring the natural man into the earth. Jesus did not suddenly appear, He came as a deliberate fulfillment of a promise that God made before He made man; before God made man, the Lamb was slain from the foundations of the world. So it was always going to be, when God made man, He would bring the Lamb into the world to be slain, in 'time', to accomplish the purpose for which this design was foreordained. If He had not done so, then mankind would have been created to abandoned, to destruction, because God foreknew that all would sin and come short of the glory of God. But He made them anyway, because He had a purpose for them that justified making them but He knew that the risk in making them would be that He'd have to redeem them and He knew what it would take to redeem them.

So before He made them, He consented to all that was required – He himself consented to all that was required to save them, clear enough that salvation was not the purpose for making man, salvation is in the order of risk management. They were going to be problematic for you, you knew they were going to be problematic for you before you made them, so you established the means by which you would save them, which means your purpose for making them was not to save them but they had a purpose greater than being saved, which justified the cost to you of saving them. And so it took an entire natural nation to bring Him into to 'time'. And that, by the way, is precisely why one of the two genealogies of Jesus identifies Him, very specifically, with being the fulfillment of the promise made to Abraham. The genealogy of Jesus, as recorded in Matthew, begins by saying, "This is the genealogy of Jesus Christ, the son of David, the son of Abraham."

Now that tells you what the purpose of the genealogy is about, he's saying, "This is the story, this is the tracking of that Person who is the King that arose out of the promise that God made to Abraham, because God's promise to Abraham was, "I'll raise up of your seed, the One who will restore The House of God. All the peoples of the earth, all the nations of the earth may come into the Kingdom of God through your seed." That seed, in the earth as in heaven, is the King and in the earth He was going to come from royal lineage because if you expect someone to bow to your rule, you should at least be a king. And that was the exchange between Jesus and Pilate, when Pilate wanted to know, "Are You a King?" And Jesus' response was, "I am." Now if Jesus were to say, "I am a king because I say I am a king," or if He were to say, "I am a king because I am the Son of God," Pilate might properly answer Him by asking the question, "Of which god?" because Pilate was a roman and if he believed in the gods at all, he believed in many gods. But when Jesus has come from the line of David who is an earthly king, then there is no need to ask the question: from which god? Because of natural men, He is of the line of a king. God knew that, which is why He promised Abraham a king coming out of his loins.

So in recounting the genealogy of Jesus, God takes care to show us that He actually is the promised One who was the result of the promise that God made to Abraham. So he says, "This is the genealogy of Jesus Christ, the son of the one who out of the line of Abraham was the King that God appointed. David was the first king that God appointed, the first king the people appointed was Saul but God would have never have appointed a king from the tribe of Benjamin. Do you know why? Because the prophecy was that "the scepter," the king's staff, "shall not pass from Judah." The first king that God appointed came out of Judah not out of Benjamin. The other thing is - I know that it is common for it to be said that God did not intend for Israel to have a king. That is not accurate because the promise was that a king would come from the tribe of Judah. And fantastic things were said about this king in the prophecy of the father of Judah, Jacob. Jacob was the one who said, "He will tie His colt to the vine, to the choice vine, and He will wash His robe in the blood of grapes." You cannot mistake the prophecy of the cross as it's related to the principle prophecy of that One to come from the tribe of Judah. He wasn't talking about Judah himself, he was talking about the One who would wash His robe in the blood of grapes. The One of whom the revelation says, "And on His robe and on His thigh is a name written and it's written in blood: King of kings and Lord of lords." From the beginning He was going to be a king, King of heaven, King of earth; the Lord of heaven and earth, all authority vested in Him in heaven and on earth because God always intended a Kingdom, that we be rescued from the domain of darkness and brought into the Kingdom of the Son of God.

So God was actually saying, in the introduction of Jesus, "Look how faithful I have been to fulfill the promise I made to Abraham. I took forty two generations to accomplish this, but I have done so. And I have given you the chronology of His lineage as the proof that He is who I designed Him and foreordained Him to be, so that you may put your trust in Him." So you see, I know that for the most part, what we're saying sounds strange to the ears of the church raised on diet of good manners and making confessions for money. I understand that what is being said challenges the

assumptions of these paradigms that have been around for a long time. But do you know it was not always so?

The gospel that was originally preached was the gospel that I'm preaching again to you, that is being sounded in the earth. On the day of Pentecost, do you know what the gospel was in the book of Acts? Leave aside if you are Baptist from your background, Acts 2 to the Baptist is a discussion of tongues and Acts 2 to the minds of churches of Christ is a discussion of baptism, but you know, neither one was a theme of Acts 2, that's just how men fought in the marketplace of ideas using Scripture to justify their points of view. Acts 2 was an introduction of Jesus Christ the King. That's what it was. The heart of Acts 2 is a message that advances the total sufficiency of proof that a King had come according to the ancient promises. There were two ways that you could identify the King, David was the one used to tell the Jews who the King was. How would you recognize Him when He came? The Son of Promise, how could you know Him when He came? And David had prophesied in two places the two essential conditions for the coming of the King. The first was: you will know Him because He will not remain in the ground long enough to decay, which was a direct prophecy of the resurrection of the King. He would meet extraordinary qualifications; in fact He would meet qualifications so high and so beyond what men could arrange that you would have no alternative but to conclude that He has to be the King. Because who may raise himself from the dead? In the south, I became acquainted with an expression, "I'll kill you dead." I didn't know there was any other way to kill somebody. And it's "kilt", "he was kilt dead." Now if you were "kilt" dead, believe it or not you can't raise yourself. That's one of the qualifications for being kilt dead (laughing). So if you're going to be raised again, that will require third party participation and typically nobody may raise another, only God who gives life from the dead could do so.

So these are 'above the line' qualifications; you will know the King when He came because He will have been raised from the dead. And the second thing is equally forbidding in terms of human competence, you cannot arrange - by all of the resources under human control - you could never arrange for the second criterion to be fulfilled either. And that is, that having been raised from the dead He would ascend and be seated at the right hand of God the Father. Now if you will re-read Acts, these are the exact two things that were advanced to the nation of Israel as proof that He was the Messiah. And the reason you needed twelve witnesses, was Jewish law required the corroborating testimony of twelve witnesses so that the matter was redundantly confirmed so that there was no matter of chance involved. That's the message in Acts 2, "Behold, Jesus Christ the King," because Acts 2 was meant to be the stepping off point for the acknowledgement that the Kingdom had come to the earth.

What I want to do in this particular section is to show you how things you have known before fit in the changed paradigm of the households creating a nation. One of the things that people always say is, "Well what about this, what about that?" "What about the things we have already known and have been settled in us, do we now have to throw those things out?" No, God showed us things in part until the perfect comes; all the parts belong, they just do not belong in the settings in which we place them. Paul

said in I Corinthians 13, he said, "When I was a child, I understood as a child, I thought as a child and I acted as a child but when I become a man I put away childish things." When God was speaking to us early on about all these different pieces of things, we knew that they didn't belong in the old paradigms, there was enough going on to let us know that they didn't belong in the old paradigms but absent the revelation of the new framework, we didn't really know where they fit. The challenge before us always was to stay malleable before the Lord, stay in the form in which He could shape you, so that if and when He chose to present a different framing of the things you have previously known, you would be on hand and you would be susceptible to being put properly in the place in which things were supposed to fit.

So one of the first questions I want to ask and answer is, "How is the concept of a spiritual nation related to your previous understanding of the Kingdom of God?" Because by now all of you know of the Kingdom of God and you are fully vested in that, do you have to change from an understanding of the Kingdom of God to an understanding of a holy nation, is there a choice to be made? And the answer is: of course not because everything that is true fits in the unfolding revelation like wine being poured from container to container, from vat to vat, if you like. That is why we are designed to go from glory to glory. And in every stage of glory we are revealed with Him in greater glory. So how does the concept of the Kingdom fit with the concept of a holy nation? The answer is: that's rather simple; every nation is configured by some basis of power and authority. You cannot have a nation that does not have some sourcing of power and authority, otherwise you just have some people who have agreed to this today and tomorrow they may agree to something else. Whenever you're speaking of 'kingdom', you're always speaking about the authority by which a thing is governed. That's always what you're talking about. 'Kingdom' is the structure of authority that arranges the relationships of the thing over which it exerts authority.

So a holy nation, like any nation, has to have a structure of authority - must. Now in the nation known as the United States of America, there is a structure of authority. All authority begins with a settling concept, the concept of sovereignty. What sovereignty is is the source from which the authority to shape and form a nation comes. In America, who or what is the source of power to shape the nation? The people. In our republic, we say - at least it used to be so, as far as I know this hasn't been changed on the books, in may have been changed practicality, in practical application it may have changed but theoretically it's still this way - "we the people." Now you have a whole mass of people in a land, how are their affairs - visa vie each other and visa vie the whole purpose for the existence of a nation - how are those affairs arranged, legally? Because if you don't arrange these things by consent, they'll be arranged by the power of the marketplace, namely as we know in West Texas, "He who has the gold makes the rule," that's the golden rule. I have to admit that was a new one, I think Randy taught me that, he's not even claiming that one (laughing).

Sovereignty, you see, is derived - in America - from the consent of the governed. Sovereignty in America springs from the people and so inherent in the idea of a person in America, is someone who has a large bundle of rights. And if fact, we actually say

that some of these rights are “inalienable”, which means you cannot alienate or give them away and governments should not ever presume that these rights can be alienated or given away. That’s why we refer to them in the Bill of Rights as “inalienable rights”, they cannot be alienated from the person because it is said that these rights were given by God, by their Creator, “Being endowed by the Creator with certain inalienable rights,” that’s the exact language of the constitution.

Now I shouldn’t be teaching you this, this is Civics 101; you passed this on your way to high school. You may not have looked at it, but you passed it on your way to high school. It’s our concept of sovereignty because every nation, if it is a nation, has to have some source from which the authority to arrange the order of society emanates. What is interesting about that – and this is just constitutional philosophy – what is interesting about that is the people have a certain idea about what kind of nation they wish to live in. So in the preamble to the constitution we say what we want, “We the sovereign say we want, in this nation, for there to be life, liberty and the pursuit of happiness”. So as long as this republic is governed in the way that the sovereign say it should be governed, its ostensible purpose is to further the pursuit of life, liberty and happiness. The sovereign say, “That’s what we want to give up our rights in order to form.” And so the kingdom of America, constitutionally, is a kingdom that is designed to question any law that infringes upon freedom and infringes upon and shapes and limits life, existence and you can hear echoes of the struggles that are going on in the nation in these very concepts. And we resist things that shrink our pursuit of what we consider happiness, which for us now means “pleasure”. It didn’t always mean that, happiness didn’t always mean pleasure for the American, but now it has come to mean that, almost exclusively.

So on the one hand, in our concept of sovereignty, we have groups that talk about “when is life, life?” You surely knew these were the basis of these debates, “When is life, life? At what point is there life?” Because the republic exists, the sovereigns have said, “The maximum definition of life is what we’re pursuing in the granting of our authority to a central government.” So we have this big debate, this great question that churns in our secular marketplace over the question of “What is life? When does it begin?” And there will be adjuncts to that issue when cloning becomes much more of an issue that it is now. What is life? Whose life are we talking about? What is the preservation of life? What is the relationship of an individual to his own clone? Believe it or not, “Begun, the clone wars have.” In the famous words of Yoda. Some of you get it, some don’t (laughing). My humor is not as bad as Carl’s (laughing).

But that’s why we have these discussions, “What is life?” Liberty, when is liberty infringed upon, what is the right of government to infringe upon it? So we have such issues as: what is the appropriate procedure in searches and seizures? Can somebody, a law enforcement person, just come into your house on any suspicion? And that runs the gamut of conspirators to drug runners. This is what it’s about; these discussions are what questions of sovereignty are about. The reason you don’t have these discussions in Cuba is there is no pursuit of life, liberty or happiness because one man says what is the dictum for all. But that’s why we have the profitable trade of

lawyering here in this country because we have a different system of sovereignty and so on. All the questions about vice in this nation: should there be stores licensed to sell pornography? And you want to say, "Well why are decent people even talking about these questions?" And the answer is: because not all the people share a common idea of what decency is, but all the people are sovereign. You get the picture?

That's why the kingdom of America is facing, and does face, all these issues because whenever you speak of a kingdom you're speaking of a metron, a measure of territory occupied by a certain group of people who have some form of sovereignty to which they're subject. In our case, the sovereign is not a king; the people are the sovereign. So that's why everybody wants their particular, maximum freedom to pursue these things. Because every body of law that exists is designed to shape society in a certain way, there is no such thing as 'law' that is just inherently good or bad. Because in a dictatorship, their view in a dictatorship is quite different because one man legislates for all and at that point the man will hide behind the shield of the state and will say, "The state is acting for the benefit of the citizens." In which case the citizens only have what rights are written down, the state retains all the other rights. In our case, if there is not a law written down, we the people have retained all the other rights. So if you're stopped in Cuba by any form of the police, you don't know what you can be charged with because what you may be charged with is whatever the arresting officer decides is an infraction because if you had a law earlier on, it was a grant of permission by the state and if the state has the right to grant you permission, the state has the right to revoke permission and it doesn't have to consult with you beforehand. Pretty scary thing, but that's how sovereignty works on a different level.

Now, our sovereign in the Kingdom - this holy nation – our sovereign is Jesus Christ and our Sovereign rules by decrees, by decrees. All power, all authority, is in the Sovereign. You realize, if you live in a nation in which the head man has all power, all authority, you don't have any but that king may decree something on your behalf. And when he does, on the basis of his decree, you are free. Now keep in mind what I said about how all law comes out of the sovereign and society is shaped by the character of the sovereign, as projected through the way the sovereign rules. Now in our country, again, the purpose of our sovereignty is to pursue life, liberty and happiness. In the case of say a dictatorship like Cuba or North Korea, the purpose of law is to establish control. Not surprisingly, these are two of the poorest nations on the face of the earth because sovereignty does not exist to further prosperity, it exists to further control; you cannot simultaneously achieve prosperity and control because they're mutually opposing views. In our Kingdom, sovereignty is in a King who has been given authority for the purpose of showing the Father. Our King has been given all authority in heaven and on earth, to show the Father. Prophetically, that's what He said - practically, that's what He does. When Jesus was constituted as King, in the second psalm, He said – knowing that kings rule by decrees – He says, "I will proclaim the decrees of the Lord." In other words, "My whole Kingdom and My reign will be to declare whatever the One who set Me in as King, is saying."

These are such foundational principles that, once you get them, you won't wander around in the wastelands of "What am I here for? What am I here to do? Why am I in the Kingdom of God? What is the Kingdom of God about? What does this holy nation exist to do?" We exist individually and we exist corporately to put on display the many splendors inherent in the character of the one true God. Now that may get us killed dead, but His answer to that on our behalf is the resurrection of the dead. But this is truly Kingdom jurisprudence, the foundations of discussions of why we exist and by what authority we exist. I promise you, this is not the television gospel, you know it isn't - but this was the gospel, this was the original truth. And the first preaching of it on the day of Pentecost was to recognize that the One who was designated as the King, had come. So, what is the Kingdom, what is the nation? The nation is comprised of the people who are subject to the king. The kingdom is the emphasis on the authority of the king to arrange the lives of the people in his kingdom to the goal of showing the Father.

You see, you've been given an upgrade. All that you know about the Kingdom was never less true, but now it serves the empowering of a holy people. Now in the matter of say, the fivefold ministry; apostles, prophets, evangelists, pastors and teachers – do they now have a place in the Kingdom since we're talking about fathers? The emphasis is on fathers, so how are we to understand the role of apostles, prophets, evangelists, pastors, teachers within the Kingdom? Well in the governmental order of the Kingdom there are two divisions of power, two ways that power is imparted to the people. You are given power from the King who has all authority in heaven and on earth. Since He has all authority in heaven and on earth, every citizen in the Kingdom is empowered to act in showing who the Father is by the authority that exists within the King. You have some measure of authority that allows you to function in a unique expression of who your Father is.

Now there are two requirements that everyone in the Kingdom has, one is for an equipping so that you go from being an orphan to being a son, who increasingly being equipped, comes forth competent to represent his Father, you grow progressively in the representation of your Father. The twin needs you have are for internal development in character and form and external manifestation of doing the thing that you're doing. The Holy Spirit is the Delegate of Jesus who has come into the earth to live in you to impart to you the authority of Jesus Christ to function in showing who the Father is. The Holy Spirit distributes gifts to men of two types: one set of gifts help to make you, in your character, like the Father and the other set of gifts helps you to function every day in situations that might be impossible in which otherwise to function. So one is for equipping and the other is for practicing. So there are gifts of governments and there are gifts of helps; the governmental gifts are apostles, prophets, evangelists, pastors and teachers and these gifts may or may not appear in fathers, but they do appear, within the Body of Christ, in persons for the express purpose of imparting aspects of the character of God the Father, to you. The perfect showing of the Father was in Jesus, "If you've seen Me, you've seen the Father," Why? "Because the Father and I are One. I'm only doing what I see My Father doing; if you've seen Me, you've seen the Father."

These five gifts; apostles, prophets, evangelists, pastors and teachers are the five specific ways in which we might see Jesus, governmentally, like we would see the Father. "What do you mean?" Well how did Jesus show us the Father? He brought a measure of order into the world that shows us how orderly the Father's world is. So an apostle brings a gift that tells us there is order in the Body of Christ and in fact, when you've received an apostle, the gift you receive that comes into you in that reception is a gift that helps you to understand the mysteries. We talked about how things exist in heaven and their shadow falls on the earth before it's time, and when it's time the reality comes and replaces the shadow. Think of how that lifted the veil off of our faces, for we expect that times do come of refreshing from God, where we no longer look through a veil but we see face to face.

Imagine what it would be like if we all had a culture in which we expected to understand the mysteries. What happened when Peter could not understand the mystery that God was reconciling the Gentiles as well to Him, through Christ? What happened when Peter was not given the understanding of that mystery at first? Well you make a fool of yourself when you go to Cornelius' house and you say things inconsistent with the character of God the Father and you stumble through the presentation of the gospel to people whom God had fully received into the Kingdom. You show up and you say, "Now normally a man like me doesn't come into the house of a man like you, but God has shown me not to call you dogs." Great introduction to the gospel, "Welcome to the Kingdom of God." (laughing) It took the Holy Ghost to fall on them as He did upon – what Peter would say – "as upon us at the beginning" to convince Peter. He didn't go in as a willing... "Hey guys, try Jesus!" (laughing). No, he was there under duress. Why? Because he did not understand the mystery. Who understood the mystery, who said, "A grace was given to me to understand the mystery of how God, in Christ, was reconciling to Himself the Jew and the gentile in the person of Christ." This is Paul, this is Paul, Paul had absolutely no difficulty going in among the Gentiles with wide open arms to receive them. He was the one who could show the love of God to the Gentiles and in fact, on an occasion he had to confront Peter, even after Peter had been down and seen the Holy Ghost fall on the household of Cornelius.

Do you not understand what you read? This stuff is what you've been reading. None of what I'm saying is meant to be belittling, I'm saying, "Pull it out of the box and look at it for what it is." The apostolic grace is designed to acquaint us with the fulfillment of the mysteries, and even Peter didn't get it, so the chances are – and he walked with Jesus for three and a half years – so chances are most of us won't get it either until an apostolic grace appears by which we are made acquainted with a culture that teaches us, predisposes us, to expect to understand the mysteries. Mysteries are the children's bread. I said to someone the other day, "Well I'm writing this book," and by the way, I'm finished writing it so now it will go into the editorial process, but I said to someone the other day, "I wrote the book to give it away," and they said, "Well why would you do that?" And my response was, "You can't sell the children their own bread," I mean, is

that a wicked father or is that a wicked father? (laughing) If the children at your table have to pay for their own bread, you're not any kind of representation of the Father.

So if I claim that this is a revelation of mysteries, why are you going to sell the children their own bread? More than that, there should be a foundation of anticipation that because these mysteries have been opened up to certain degrees, I expect the next generation to be fully vested in the understanding of the mysteries, I expect the next generation of apostles to go far beyond where God ever took me, where I ever dreamt of being taken and that should be normal. And I in fact expect, that the next generation that will come – I'm not speaking specifically of apostles, just the generation – they should begin at the thresholds where we attained. That should be their beginning point. Imagine what God would restore to the earth if there is a people present in the earth who are disposed in their culture to believe that the mysteries are their bread. This is normal for us, why, your sons and your daughters will prophesy; your young men would see visions and your old men would dream dreams. God would renew a people, profoundly, if they had a culture of belief that mysteries were theirs to be understood, like the children would get bread every day and you would get bread from heaven every day and you would not need to rely upon the old things, you'd let them fold into the new things and be renewed in the life that they have, just like we're doing tonight.

I'm explaining to you, yes there is a place for the apostolic, and lo and behold - look and behold - God is giving us now wider arcs of understanding of the mysteries. So that instead of shrinking the understanding of apostles, prophets and so on and then ultimately commercializing them – the understanding, that is – we may expand the understanding to fill out the measure of the wider expansion of vision that God is giving us. So in the five gifts, the apostles are meant to make us aware of what the mysteries are and to create a culture of expecting that we all are meant to understand the mysteries; someone leads so that all may follow. The prophetic, all the more now, is called for to renew the ministry of the prophetic in our time because the ministry of the prophetic has been bogged down in its commercialization, because if the ministry is so narrow that a few can get a hold of it, it will become their franchisee. But if your sons and your daughters can prophesy, then it's widespread in the Body and no one will buy something that is available, alternatively, for free. And so the prophetic would rise within the Body of Christ and the whole church would hear God, so nothing in the earth would catch us by surprise. Have you not been absolutely shocked at the lack of understanding of the times we live in by the prophetic establishment in our time? All the great happenings, all the great things that are happening, none of the prophetic voices of this national note - or international note – no one is leading the understanding, they're all hurrying up later and saying, "Oh," out of breath and late, they're attempting to tell us what these things now mean. And it's the same old spin and even the media is disgusted with the pronouncements of those who have set themselves up as the prophets of the last generation.

Aileen wrote a word - that to me is a stern word - for West Texas. And I would recommend that you get a hold of it and review it because it is nothing short of the renewing of the prophetic. Certainly in the western area but I believe it has a broader

reach than that, but it's time for there to be an upgrade in the prophetic because now we're pursuing the representation of the Holy Father in His Kingdom and His holy nation - apostolic, prophetic, evangelistic, pastoral teaching. The way evangelism will be done in the future, is when the house is so arranged that the good order and peace of the Kingdom guides the way for our relationships, the nations – as Corbett pointed out – that are being squeezed down into a black hole, dividing and dividing, and dividing, to where nothing is left of consensus in society will look upon a people who are expanding, and expanding, and expanding because they're being filled with the spirit of wisdom and understanding, knowledge and counsel and they have more, nobody is starving at the table of the Lord. The nations of the world will look on those who have resolved the questions that continue to bedevil the world, and they have no answers for these questions, they'll finally come around and say, "You really don't want our kingdom and your Kingdom is so well established that all of our fears are of no consequence to you; all of our problems have been resolved in your Kingdom. Tell us about your Kingdom and your King." Be sure that He sent you, don't just be an accidental traveler.

So our Kingdom and the fivefold ministry provide governmental training for the equipping of the saints to function as ambassadors. Gifts, charismatic gifts – there are governments and helps – charismatic gifts, pneumatic charismas; enable you to function in every situation according to the grace that has been given to you and the calling to which you've been called at that time.

Now a couple of other important questions. What about the role of women? In a holy nation, what is the role of a woman? Keep in mind the first order of a holy nation: we are a spiritual people, the order of the Kingdom is that it is a Kingdom comprised of spiritual people. Each of us has three components: we have a spirit, we have a soul and we live in a body. Our bodies, as we said earlier today, belong to the realm of the natural – that which is born of flesh, is flesh. Our spirits are born again of our Father who is in heaven, "That which is born of spirit, is spirit," these twin aspects of our beings function within the holy nation. Within the holy nation, all things natural are pictures of things that are spiritual; the natural serves as a type and shadow to explain the spiritual.

So as I said today, in answering the question, "What does a person do who is going on, whose spouse is not going on?" The answer was: if the spouse in question is a husband, the wife teaches the husband by the way she represents and pictures the church; she teaches him how he ought to submit to Christ, and so go on. If the spouse who is not going on is a wife, the husband attends her with the same characteristics of care that Christ extends to the church, so that she might see who Christ really is and be encouraged to come on and pursue Him - pursue Christ - in the way that the husband treats her.

Now we had an expansive understanding of that this afternoon, so I will not revisit it but I do want to take up another aspect of this same principle as it relates specifically to: what may a woman do or not do? Well the question is, "What are you talking

about?" Are you talking about the flesh or are you talking about the spirit? If you're talking about the flesh, the woman may be a wife, a daughter, a sister, a mother. Just like if you're talking about the flesh, a man might be a father, a husband, a brother or a son. Our humanity is not dispensed with but when we mix and mingle these things together, we come up with bad theology. There are certain, precise things that a woman's place is designed to show to the whole church, and there are certain things that a man's place is designed to show to the whole church. The twin roles that a woman presents are those roles of wife and mother, these are things that a woman may be that a man may never be and there are two things that a man may be that a woman may never be: one is a father and the other is a husband. Both of these are designated roles by which God shows something of the invisible God to the whole Body of Christ. So when a man shows the role of a father what is his model? Of God the Father. When the man shows the role of the husband, what or who is he modeling? Jesus Christ. When the woman models the role of the wife, what is she showing? Who the church is. And when the woman models the role of a mother, what is she showing? The care inherent in the house of God.

God doesn't mix and mingle these roles because they're set roles to show precise things about God. The woman shows as much about God, if you like, as the man does. And here I'm not speaking of quantum as much as it is that I'm speaking of character. Now when Jesus came into the world, was He submitted to the Father? When He was submitted to the Father, what did that produce? It produced the ability to see how the Father would act in defense of someone who fully submitted to the Father, because when you submit to someone else, you allow who they are to be put on display because you are vulnerable. Do you see? If you submit to another, what is their opportunity as regarding you, because you've submitted? What is the range of their opportunities? Well, they could take advantage of you. If they were to take advantage of you, what would that say about you? Nothing. If they were to take advantage of you, what would that say about them? It would tell you everything that was in their nature.

Now please understand that in the jurisprudence of the Kingdom, one who has authority who takes advantage of those under authority, doesn't get away with it, let's understand that. There is an order of the review of the behavior of the one who is in authority toward the ones who are under authority. But we haven't had teachings like this in the church context, so we are fearful that if we say that the woman submits to the husband to show the whole church how to submit to Christ in order to create the environment in which Christ will act as He is toward those who submit to Him. Now act as how He is, what would He do for that, what is Christ known for doing to those who submit to Him? What is He known for, what does He have a track record of doing? He gives Himself; He lays down His life for the one who submits to Him. He will put Himself between you and endangerment, if it cost Him his life, which it did. Why is that so? Because that's who He is, that's who He is, that is the greatest love that is possible. He said it Himself, "For greater love has no man than this: than a man should lay down his life...."

Now in this whole thing, it's really not about husband and wife, it's not about the position of a husband versus a wife, in terms of authority in a marriage, it's about a type and shadow of Christ and the church. It's a picture of what you get to grow up to become. We read the Scripture that said you were given the opportunity to be a partaker of the nature of God himself. This is how it works out. People think you're going to snap your finger and then all of a sudden and 'Hey, we're like God.' You get to be like God, you get to give up your life. That's what it practically means, these are measureable things and they're not related to your words, they're related to your deeds. When a man lays down his life for those under his rule, he's entitled to claim that he's like Christ. When a man abuses those under his rule, he cannot possibly claim to be a representative of the authority of Christ and if ultimately no one corrects him, then Christ himself will judge him and correct him. What do you think is happening to these rapist priests and the institution they represent, who for all this time permitted this most grievously unholy practice to exist as nearly a norm within this thing? And nobody corrected them. This is an organization that is rotten to the core and the billions that they have to pay out now are just the beginnings of their losses for making the mistake of thinking you may mock God. He may not deal with you in a day, but when by heavens decree He starts to deal with you, He's going to get to the core of the rottenness and He will not stop until His judgment is exhausted. People think you've made a fool of God by hiding in the darkness these monstrous wickednesses. And a person who does that qualifies as a fool and an organization that does that is destined to be cast aside.

Now you've heard uncompromising language, I'm not after anybody; I'm simply telling you how this thing works. Don't think that when you say that a wife is a picture of how the church submits to Christ, that that then opens her to every disadvantage that might be perpetrated against her, it isn't so, it isn't so because there actually is a Living God and He takes most seriously the issues of the representation of His Person and His order in the earth. So a woman is not a father and a woman is not a husband, and don't let anyone deceive you with the thinking that it says, "In Christ there is neither male nor female," don't let them deceive you into thinking that an application of that would produce an eradication of this symbol because he's talking about the fact that *visa vie* God, we're spirits; you're born again of God who is a Spirit. God is not the Father of your flesh; God is the Father of your spirit.

So you're a son of God in relationship to matters that have to do with the spirit but when you're a son of man, you're fixed in the roles that He has appointed to you and these roles are designated to show and display - when you function out of these roles, He reveals the mysteries of heaven to you because these roles should be so familiar to us, so normal, so ordinary, so much a part of what we live in everyday that He uses this model to show us the invisible things just like He uses bread and wine. Can you think of any two substances that were more commonly part of the average meal of a person in New Testament times than bread and wine? He doesn't reach for the obscure to show us the mysteries; He works out of the most common, the most familiar, the most normal, the most ordinary. So in these symbols He designates the role of a woman to be that of a wife, that of a mother, to demonstrate the caring of

God, in fact – and I won't go very far in this – but in the passage in which he speaks of 'a man is not independent of a woman' he's speaking of him and her as her being the one from whom he comes, so that there is a point at which she tends and cares for him when he cannot tend and care for himself, to show the interdependency of the two. The role of the mother is about the caring function that from the beginning acquaints the man with the need for a mother, in terms of the matter of interdependency; we need to depend upon one another, it's where we learn that we're members of the one Body. If you've been properly mothered, then you will grow up with the idea, with the understanding, that you all came from the same womb and therefore, you're brothers.

And so later on, the concept that we are members of the same Body and we're interdependent is not foreign to us. The understanding of the value of the woman has been overlooked because in thinking about the Kingdom of God, we have thought about it through a prism, through a mindset, of an institutional church. In the institutional church people do not have authority based upon an anointing, in the institutional church you have authority based upon a position.

Let me see if I can show that a little bit more precisely. When you bring in a pastor every three years – I think that's the average – when you bring in a pastor every three years, it's impossible for the people to connect emotionally and otherwise with this person. He knows he's there for three years, you know he's there for three years; if you don't like him, you have to endure him for three years. Even if you like him, you better not get attached to him because he's gone in three years. Knowing that, he sets out to build his next move the day he lands in your turf. What is his next move? Of course: bigger, better. What positions you to get the bigger thing, the better thing? What is the bigger thing, what is the better thing? The bigger thing, is the bigger building; the better thing, the better salary. So what do you launch the moment you hit the ground? A building program, an outreach program, anything but an investment in the people themselves. You won't permit him to invest in you because he's gone in thirty seconds, and he won't permit himself to invest in you because it's a waste, he's gone in the three year period. So what are you left with? You're left with a transitory thing.

Now if you are a local person in the local congregation and you have some sense of the need for this thing to continue after every three year debacle, or after every three year move, you actually develop a local leadership that's right underneath this guy and that's the one who actually runs the show, but he doesn't have the position, the one who comes in has the executive position, he doesn't have the executive position in the lives of these people because he's any kind of father to them. You can't father anybody in three years, not in that system. There's no mindset that looks to fathering anybody, the real fathers are the ones who are the permanent committee; the positional fathers are not fathers even if they carry the name because nobody connects to them, they do not connect to anybody.

So what we have wanted in the institutional model, we've wanted some sense of continuity and since that model elevates people on the basis of position, we look to the platform from which these people operate and we want to try and get as close to the

'platform committee' as we can and we understand the unfairness of these systems. We know that they're unfair, we know that it doesn't matter what the local people are thinking, what their needs are; we know that the imperative is for the guy to go to the next place. We know that, I mean the people know that.

So in that tension and conflict, we begin to see that women are marginalized and so there is a greater and greater agitation for the women to share the platform because that's the source of power. The source of power is who gets to speak and give direction to the rest of the people and because we know that this is unfair in its nature but that's the model, then our point of view is, "Let's make it more equal," and so often the committees that are representative of the people who actually have authority in the ongoing way, agitate for greater authority to exercise authority over their own futures. What would happen if you got rid of the pulpit? What if the fathers were actually fathers, permanently your father? That God gave them to you as a father and you accepted their role as father in your life. What would happen to all of that? It would disappear as if it were what it is, totally irrelevant. Where would you find your value then? You'd find your value as a member of the household. What would be the role of your relationship to your father? Your relationship to your father would be to trust that he's acting for your good. What would be his relationship to you? To act for your good. Why would there ever be a need for competition? Why would anybody have to seek a greater or different position, when everybody's position is of value in the whole order of things?

You see, it's because of all the accouchements that we've stacked together that we have to have competition, that's why we talk about equality. Why do you need equality if everybody is unique? What is the use of equality, what good is it to you? Equality is only valuable in a competitive system. The best you could hope for in a system of competition is equality, because it levels out the playing field. But if you get to be who you actually are, what do you care about what someone else is? Celebrate who they are! Enjoy who they are. Submit to who they are, respect who they are in the Lord because their success is the measure of what resources are available to you, you see.

We could go on and on, and we will, I'm outlining the second book to you, talking my way through it, the applications will come. Once you change the paradigm, you have to revisit all the different things that are familiar to us but they'll find a more solid and satisfying resonance in the different order of the household of God. We've left untouched matters such as tithes and offerings, how do you send support of a massive order to brethren in another country? Well you give orders to a whole region of people, a whole tribe may come together, indeed a whole nation may come together. You see at the levels that we're speaking about, the world has parallel interest. We as a holy nation can present an alternative picture of how people ought to live in the whole world as a holy nation but you as an individual have no relevance in the matter of presenting an alternative way of living to whole world. About all you can do as an individual is affect the neighborhood and the group and circle of friends you have. One of the reasons why we have been reduced to political pandering is because we're not a holy nation, there's nothing about us that's configured as a holy nation.

Isn't it astonishing? Aren't we about fed up with the mediocre and unsubstantial presentations of Christ and the whole vast areas that we simply cannot affect? We know we are to be like Him in the world, so you know what we reduce that to? Sending a few people over to this place or that place to do some good works, when we're supposed to be positioned for the world to see us in all the intricate ways that we can relate to each other, in which they're trying to relate to each other and we are superlative in the way we are doing it. When will they ever see the Arab and the Jew as father and son, living in perfect harmony in The House of God? When they see that and it's not a token one here and there, but as they come into the Kingdom they're arranged in that order, in which it is as likely that an Arab would be a spiritual father to a Jew and a Jew will be a spiritual father to an Arab and they act toward each other in a way that defies the conventional wisdom or anything man can imagine, where a Jew is taken in as the spiritual son of an Arab who puts the resources of his house at the disposal of his son and uses it to assist the son to become all that God says he is, and that's a common occurrence. You know where God is going to supply the fathers to the fatherless; you know where the supply will come from? From The House of God. You know who will be fathers to all these black children who are fatherless? They're going to be white fathers. Can you hear me? White fathers will arise. Look how our hearts were touched with this movie with Sandra Bullock the other day, what was it called - Blind Side.

There's something in all of us that's crying out to see something transcendent. I'm telling you, in this order that we're speaking about, when God fully deploys this in the earth, the black man will as likely be the father of the white as the white will be the father of the black. It will be not extraordinary; it will be the normal protocol in The House of God. One time I was explaining this and I said, "I'll tell you what will happen when this thing really gets going well," I said – and Jerry and June, you were there; it was in South Padre, that morning in South Padre. I like to identify the fact that these things actually happened, I have two witnesses. Was there anybody else here that was there that morning? I think the two of you were the only ones who were there. We were talking about this two and half years ago and I said, "When this thing fully blows open, you're going to see, in this country, a southern, rural, white woman having a black man as her spiritual father."

I went as far out on a limb as I could imagine, it was just 'out there', you know, "If that could happen," I said, "then surely we would know that this thing that was being said was true." And I went on working that picture and I noticed this one sister off to my left, she was just absolutely animated by it. I won't say who she is because there are some details I want to tell you. When I got through she said, "I gotta tell you this, I would just burst if I didnt," she says, "On my way here this morning, I told the Lord that if He will permit it, I need to clear something up," Now this woman when she was a girl, worked in the fields chopping cotton alongside black people. She was a southern, rural, white woman – the very one I described, that is, the very conditions emerged in her circumstances and defined her - and she said in that condition there was this young black man who said to me, nearly every day of my life in that time, 'I'm gonna get you

today.” And of course she understood and he intended that she understood that he was threatening her on a daily basis with rape. She said, “I knew I could have attended to this matter, all I would have to do to remove the threat is to tell my father and they would have found him hanging from a tree.” He would have been killed dead, “he would have been ‘kilt dead””.

So she lived with the torment of being daily threatened with rape in the fields or the overwhelming sense of guilt that the blood of this man would be on her hands. And so she said, “Every day I did the best I could to avoid him,” and she said, “the black women knew who he was and they protected me.” She said, “Years later when I became a believer, I was just filled with the love of God,” and she said, “I told the Lord then that I would do anything that He asked me to, except this one thing,” she said, “I said to the Lord, ‘Never ask me to love a black man.’” She said, “Now the years went by and I changed in that regard but I never did revisit it.” And she said, “One day I met this black man who said to me, ‘Sister, I think you have a prophetic gift and you have been mistake all along for being something nearly like a witch because you could see things before they happened, you’re a seer.’” She said that the man said, “You are to come forth in this gift, it was never a wicked thing, although you were made to think it was a wicked thing.” So she said, “He laid hands on me and prayed for me and released me in the gift.” And she said, “I’ve been flowing in it and flourishing in it since then.” And she said, “Right then I knew that he was my spiritual father.” And she said, “From that moment on, I received him as my spiritual father. But,” she said, “I never could bring myself to face this thing that I had said to the Lord because I didn’t want to hurt him by telling him what I once thought.” She said, “I was on my way here today and I said to the Lord, ‘It’s time for me to face this thing.’ And I said to the Lord, ‘If You will open the door for me, I will face it here today.’” And she said, “When you said, ‘You will know that this thing is true when a rural, southern, white woman has a black man for her spiritual father, then this thing is true.’” She said, “When you said that, I knew God had opened the door for me,” and she said, “I wanted to tell you that because I did not want to keep anything from my spiritual father.” And she rose up and we embraced right there in the midst of and the glory of God came into the place. I was the man, obviously, who had said to her, “Sister, I believe...” I remember the time I did it and received her into her gifting.

You see, this isn’t just theological in the explanations, we’re talking about a whole other way of life and we’re going to Zion. Brothers and sisters, we’re marching upward to Zion, we’re going to the City of our God, we’re being assembled – you were not called to a mountain that is smoking and quivering but you were called to the general assembly of the church of the Firstborn, you were called to Mount Zion, not to Mount Sinai; you were called to the assembling together of the righteous in the earth; you were called into the oneness and the order of a holy nation, a royal priesthood, a people for God’s own possession. And this age began with Jesus’ declaration when He said, “You are the city on the hill, men do not light a candle and put it under a bushel but on a candle stick and it gives light to all who are in the house.” As the age comes to a close, this prophetic saying that is recorded twice in the Old Testament - in Isaiah the second chapter and in Micah the fourth chapter - before the end of the age comes,

this will come to pass, "In the last days," saith God, "the mountain of the Lord's house shall be established on the top of the mountains," you are the city on the hill, "and exalted above the hills and men will say, 'Come, let us go up to the mountain of the Lord to the house of the God of Jacob, that they will teach us their ways so that we may walk in His path', for out of Zion will go forth the law and the word of the Lord from Jerusalem and they'll beat their swords into plowshares and their spears into pruning hooks. Nation shall not rise against nation," not in the kingdom of God, ethnos will not arise against ethnos in the Kingdom of God. They will continue to do that in the world where there will be wars and rumors of wars; nation against nation but the juxtaposition will be that of wars and rumors of wars against the background of the holy city arising in the glory of God. To this you were called.

When this comes about, all that the enemy has done, to separate a man from his Father; all that the enemy has done, to separate a man from his wife; all that the enemy has done, to separate brother from brother, will have been destroyed in the earth because a people will have arisen who will have overcome him. When you overcome him, we're not talking just about you resisting some temptation to sin, that is surely overcoming him, but that's not all there is to overcoming him, "For this reason the Son of God was revealed: to destroy the works of the devil." The destruction will take place when there arises in the sight of men, the order that is in heaven that has come to earth and has arranged the lives of men around this order in the earth. Then, those who were once called 'no people' will become the people of God; those about whom the argument was "Are you in fact capable of being the sons of God?" Will live as God himself would live, in the order in which God lives in heaven, they will live in the same order in the earth. And at that point, the Kingdom of darkness will have been overthrown, we will live here until all the enemies have been put under His feet, then He will come. He himself, His order, His government, the peace and righteousness of His Kingdom, will define the existence of a people on the earth in the end of the age and it is my conviction that living on the earth this day is the third generation in whom these things will be fulfilled. And I say it that way because it takes three generations to change a culture, that's why before the holy nation was formed with the twelve sons of Jacob, there was Abraham, Isaac and Jacob; three generations later, it was time to form a holy nation. I believe that those of us who started out on this journey are the first of that generation, our sons are the second generation, and their sons - now already on the earth - their sons are the third generation.

We cannot be stopped, because the Holy One is at the head of this army and we cannot be defeated, because ours is an eternal mandate being pursued in time. Yes, when you start out, it may be a day of small beginnings but let no one despise the day of small beginnings for the Kingdom of heaven is like a little leaven which a woman took and hid in two measures of meal and when it was done, it leavened the whole lump. Yes, verily, the Kingdom of heaven is like a net that is thrown into the sea that brings forth of every kind. The Kingdom of heaven is like a grain of mustard seed - the smallest of seeds - but when it grows up birds may come and lodge in the branches of it.

It is not the habit of God to start big, it is the habit of God to start thoroughly, the seed is always holy and uncorrupted when it is planted, when it comes up it will produce righteousness and peace because that's in the seed. This thing we are pursuing is not a new theology, this thing we are pursuing is a revelation of The House of God preserved and given, preserved for ages past and given now into the earth. The culture of the orphan will be rolled back at the feet of the culture of the son, the culture of the fatherless will be turned aside with the appearing of the fathers, the culture of those without inheritance will be destroyed by the generosity of fathers who are like God the Father, the culture of lawlessness will be overthrown by the good order and peace of the Kingdom of God, the culture of denominationalism and division will be rolled back when confronted with the order of The House of God. It was for such a time as this that God preserved you. Be of good cheer, the way we are going may be unknown to us, but there is Another who has gone before us and we shall come in His wake, surely and securely, into the place He has prepared for us, for He has gone before and established the order of rule in His Father's house and we are meant to be vested in that order of rule.

My last and final comment. Several of you have heard me say that I had a vision before I even knew that Rebecca was pregnant, I had a vision of a grandson, the laughing face of probably a less than two year old boy, he was sitting on my lap and we had the dearest communion imaginable. And I was sure that this child to be born was going to be a boy, so when they came and told me, three weeks ago, that it was a girl, my response was, "Look again." (laughing) I had a Randy moment. But it was a girl, and the boy's name had it been a boy, the boy's name was to be Zion and I thought I understood pretty well that you name children in God's season in which they were born or you name them according to the character that God sees in them. So I was not unhappy in the slightest that it was a girl because, I've told most of you, that when I was a father of young children, I asked the Lord for a girl first because I knew I would enjoy a boy but I didn't have any experience that would tell me that I would enjoy a daughter. So I asked the Lord for her first so that I could enjoy her without distraction and I knew she would teach me many things, and she's only too happy to tell you, to affirm, that she taught me most of the things I know. So she lived up to the billing.

So I asked the Lord for a girl and many of you who knows me knows my disappointment, I wasn't disappointed that I have a granddaughter but I was puzzled because I had seen the vision of a boy. So Lucy and I were walking one morning and I said to her, "I'm still not resolved on this matter of why we have a granddaughter when I saw a grandson." And she said, "Sam," one of those "this is easy enough to explain", my granddaughters name is "Selah" like in the Psalm, which is the pause after the declaration of a thing that God had said. There's also another, more obscure reference to Selah; it's the Valley of Selah. We were coming through going on the way to Petra and she was singing this song and she said, "Among the Jews there is the long held tradition that in the day of the Antichrist when Israel is oppressed, that Israel will flee to two places of refuge, one is the valley of Petra and the other is the Valley of Selah." So it's a place of refuge, it means both a place of refuge and a pause, the pause to soak

in, it's almost like when it says, "In the beginning God created the heavens and the earth," and so on, "and it was so," that would be the equivalent of a 'Selah', "it was so." And she said, "Her name is about the season that we're in now, that God is transitioning us to believing in the word of God, in what God is saying." She was saying, "I'm not saying believe in the quotations of Scripture" although one believes the written text, "but believe in what God is saying in the moment, bread for the day, the word that proceeds from the mouth of God. Our answer in this period is to say "Selah" and we'll find refuge and supply in the 'Selah', in the 'so be it'." She said, "We're not ready yet for Zion but we'll be going to Zion but a condition of preparedness to go to Zion is to pause and to be refreshed in the word of the Lord." And I said, "I knew that, I could've told you that." (laughing) No, not really, I hadn't see that, I was too occupied with, "I don't know what happened, God you told me and look at how embarrassed I am, I told everybody I saw this vision and they all knew it was a son." And I even said, 'Look again.'" I believed what I thought I saw and Lucy was the one who pointed out that it's the issue of the timing of the Lord, we'll know it's time for Zion when Zion appears.

But there's a time for Zion, it's where we're going and all the times of preparation now are not wasted, they are the foundations of what are necessary if we are to enter and possess our inheritance. So be patient, I as much say that to myself as I do to you, be patient, take careful stock of what the Lord is saying, pause and be refreshed, enter a haven of rest. In fact, I believe after the Lord began to show these things, He brought back to my mind this Scripture, I believe it's from Isaiah, it says, "Come my children, enter your rooms," "In My Father's house there are many rooms" – "enter your rooms and close your doors and hide yourselves for a while until indignation runs its course, for the Lord is about to come out in judgment, yea judgment upon the nations." Isaiah 26:20, I'm closing on this, "Go, My people, enter your rooms and shut the doors behind you; hide yourselves for a little while until His wrath has passed by. See, the Lord is coming out of His dwelling to punish the people of the earth for their sins. The earth will disclose the blood shed upon her; she will conceal her slain no longer."

Did we ever think that this wholesale murder of the children would go unanswered; did we ever think that it would? Look at what it's cost us. It's cost us what, 30-40 million, a whole generation, slain? So we are we getting our doctors from now? India. Where are we getting our engineers from? China. There are some home grown ones but - where are we getting construct our homes, take care of our yards? Latin America. What do all these people bring with them? Their religions, and their gods, and their culture. And what do we say as a nation, "Celebrate the diversity," it's what we say. Now Corbett speaks for me in this matter, I would be the last person to suggest prejudice but I'm saying we're importing all of that which is in these cultures when we import that which is needful because of what we have done. The earth will no longer cover up the blood of her slain. And we've lost the next generation of tax payers, so how are we going to pay for the things we are buying? And on and on it goes.

It wasn't going to be that volcanoes are going to erupt in Montana, that would have been a warning that we might have heeded. No, this is going to be judgment of

rotteness in the bones, the judgment of a moth eaten garment. A system that has been quiet for a long time and has been decaying for an equally long time. This is a time when God would have us take refuge, 'Selah', into our places, "Come My children, enter your rooms," you see, it's not about hiding out under your bed, there is no safe place there. It's not about condos in Utah and retreats in New Mexico; it isn't about that, your rooms are the places He prepared for you in His house. See, we don't connect the dots, do we? "In My Father's house are many rooms..." "...come My children." Whose children? The children of the Father. What rooms are you invited to enter? The rooms in your Father's house. My goodness, have we so fractured our understanding that the commonly known things are no longer known to us? This is the fulfillment of being placed again in our proper settings in the Father's house. Is He inviting us to heaven or is He inviting us in the earth to the place in the earth that is the Father's house? In heaven, what need do you have to hide from anything? It's a preparation made, in the earth, where the Father's house is a preparation for the retreat of the children to be clothed in the righteousness of God, to be vested in the authority of their Father because in this, indignation will run its course and you will not be affected. This is analogous to when Israel was under the blood in Egypt and the Destroyer came through. That's the picture of this.

So these things we're saying are more than just theological references, they are meant to be the habitation of the righteous in the day of trouble and believe me, a day of trouble has come but it's not meant to trouble you. Israel was in Goshen when the plagues were coming through and it didn't trouble them. Why? Because they were properly positioned. It would be now that God would teach us about His house, it would be now that He would show us our rooms, it would be now that He would reveal the message of empowerment – that was great Doug – the empowerment of being vested in the authority of our Father, in the proper places that He's appointed for us that Jesus went to prepare for us. The Father's house is arising in the glory of the Father. Come in, enter your rooms, enter your habitations, be in the places set by the Father for you from before the foundations of the world. God appointed your day; He appointed everything necessary for your life and Godliness. Do not be afraid, He has gone before you, all things have been made ready, all you must do is enter in.

Amen. May grace and peace be with you.