

## The Unveiling of The House of God Part 2B

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Because you will have no knowledge of the varieties of these beings, you will have no concept that they think, that they love, that they are capable of incredible acts both of violence and of love; they are extreme in their makeups. You'd know nothing about their internal workings but that's all God meant to do when He spoke to the soul, "It's this much, it's all you can handle." Why give you information if you have no capacity to handle the information? It is only when the Spirit appears that the type and shadow means something to you and you begin to understand that God maintained a connection to His ultimate purposes by these types and shadows because that's as much as the human soul could understand when the soul was running the show. These types and shadows exist throughout.

Now the real picture – the picture that was in heaven – was the picture of a Father and His sons because that's the first thing God brought into the earth, "Adam was the son of God," and He never called an angel His son, that the earth was designed to bring forth the sons of God, that's what it was designed to do. And when they were brought forth, they would destroy the opposition to God and they would do so because they were like God himself; that was the intent. All these other things are the ways God pictured that intent and then when creation was finished, when this natural creation was finished, it would bring forth the perfected sons of God and all creation would groan in eager anticipation of this revelation, to see the revealing of the sons of God. I actually read that, seems like a pretty good story, I'm gonna stick with it. The purpose of creation is to reveal the sons of God as perfected like their Father and that from the scripture that says, "We do not know yet what we shall become but when we shall see Him," say it to yourselves, "when we shall see Him we shall be like Him, for we shall see Him as He actually is." When we see Him, we'll see Him as He is. We don't know yet what that looks like because we're still here but when that time comes that we shall see Him, we'll recognize Him because He'll be like us. Why? Because we'll be like Him and we'll be like Him as He actually is, "Behold what manner of love the Father has bestowed on us that we might be called sons of God." And that sonship is not some distant, made up thing – it's actually like Him.

See, we are born again from heaven but we're originally born on the earth, so we didn't first know Him. We don't yet know all of what He's like; we don't yet know that because that's not where we started, we started on the earth. We have born the likeness of the man from earth but we shall also bear the likeness of the Man from heaven, "Behold I show you a mystery, we shall not all sleep but we'll all be changed," ICorinthians 15. Yes, we've born the likeness of the man from the earth from whom we were issued according to the flesh but we're born again of the likeness of the Man from heaven and we'll also bear the likeness of the Man from heaven and when we shall see Him who is from heaven, we shall be like Him and we shall see Him as He actually is; not a shadow, not a type, but as He is.

So in preparation for this God has put on the earth, even now – see the final cut is when all is finished and all that He has done, all that He intended to do has been done. So here is some rather shocking news: even yet, there are types and shadows in the earth but we're coming closer and closer to the reality of the age being wrapped up and what He has been doing is fully done so that we shall see Him as He is and we'll be revealed to be like Him as He is. We have not yet become like that but we're getting there and it's a fact, that so long as we are on the earth we are 'becoming', we have not yet arrived. But what I'm saying to you is, until you arrive He will help you see who He is because you don't automatically know what He's like, He will help us, "Lord I believe, help my unbelief." He helps our infirmities, He helps our lack of vision, He helps our failure of clarity because He knows that we are yet overcoming in the flesh, we are to overcome the world, the flesh and the devil in seeing who He is, seeing Him as He is.

So He gives us yet support to see this vision as it is, that's why in the Old Testament, you see, He pictured His house - which He's building which we started talking about last night - in the Old Testament He pictured His house as they could see it, a natural house. We said that The House of God is a multi-generational family, it's a family it's not a building, a building is called a house after the function for which that building is designed, the function of which is to entertain a family, to facilitate the activities of a family. It's a facility designed for the use of a family so it's also called a house, it's such a common reference that the term is used as descriptive of its function.

So in the Old Testament He gave a house, that house was a natural house, the kind you could see in the Old Testament can't see the spiritual until the Spirit reveals by the light of the Holy Spirit things that are spiritual. Things that are spiritual may be only discerned by the spirit; things that are fleshly can be discerned by types and shadows. So God gave His house in the Old Testament through a vision of a human house. So the intent of God is to show us the father and the son and to show us that in a relationship that the father loves the son, the father provides for the son, the father protects the son, the father has an inheritance for the Son, the father is like a king so a prince is born to a kingly father. All these things were shown in the picture of the patriarchs and their sons who became

patriarchs. The patriarchal figure at the time is a type, a shadow, one who pictures God but in their understanding they have no spirit understanding so they could only understand the patriarch who would arm his household, 320 men, to go and get a nephew who at the time they thought was his heir, until God gave him the real heir. A patriarch basically, who would not let the son of his house be abducted and taken away and that patriarch would arm the men of his house and every man would count the life that he is going to rescue to be as valuable as his own. Now I tell you, if that's the way you war, you will be one tough fighting force because there's no point of surrender. Why? Because surrender is to save your own life but if the life of the other you're seeking to rescue has been judged to be as valuable as your own, you won't consider surrendering to save your life; you will die to save the life of another. "Greater love has no man than this..."

So He's picturing these things for us in the Old Testament. Now what we saw in the Old Testament was a promise being given to a father and that promise then would be passed on to the son and the promise would be passed on to the son's son because that's the reason that that family exists. God gave a promise to a father and He meant for the promise to be fulfilled but not in the lifetime of the father. So that whole family line came into being and that family line grew and became a nation that had one distinct purpose above everything else, that purpose was to anticipate the time would come when the promise would be fulfilled. In this case, it took forty two generations between the time of the promise and the generation to whom the promise was given and the fulfillment of the promise but the fathers maintained the connection to the promise for forty two generations. What would have happened if you did not have a family arranged in that way? What if this family dissipated because the fathers did not choose to stay faithful to their households, what would have happened? The promise would be lost if it required 42 continuous generations by which this promise would come. God was teaching us something about a heavenly line in the earth, about what the household of God looks like and He was showing how even though the patriarch would not be the one who took care of the great-grandchildren, those grand-children would be born anticipating that they would be the next generation in the order of this family line to carry on and to wait for the promise.

The culture of the orphan is corrosive, in that it destroys any sense of relevance that the person will have if that relevance is connected to a previous line and meant to be continued forward to another generation because if you're an orphan all you know is 'it's all about you'. Fascinatingly, the only people on the earth who had a sense that they were not orphans - after Adam sinned and introduced the culture of the orphan - the only people on the earth who do not have a sense that they were adrift was that line of the descendants of Abraham and that's why they survived all the other nations of their time. You don't go around today saying, "You look like a Hittite to me." (laughter) "It's the way your forward slants." (laughter) "You're out there hunting all the time." They disappeared, the Hittites were more powerful than the Jews at one point in time, they

were contemporaries of the Jews. There was a Hittite named Uriah in the scriptures along about the time of David. What kept the people from disappearing was their connection to a promise.

Why do you think the Body of Christ, today, is so adrift? Why do you think we have such little knowledge of the scriptures anymore? Because we're not a house, we are but we're not; every man is doing what is right in his own eyes, every man's ministry has become his identity. We've become a culture of orphans, a fatherless people, when we are the inheritors of the greatest promise ever made to man, "Behold what manner of love the Father has bestowed on us that we might be called sons of God." Do you know, most believers today do not even know that they are sons of God. Am I missing something or was that? If you say to the average churchgoer today, "You're a son of God." The younger ones would say, "Really?" And the older ones would say, "I know I'm just a sinner saved by grace. They told me that a long time ago. I got saved under the understanding, the same understanding of AA, the Alcoholics Anonymous: once an addict, always an addict; we'll keep you under, keep you from falling off the wagon. The moment you begin to think that you're actually healed, that's the time when you're going to fall so we know how to fix that: we'll always label you as an addict, that way we can control you by the fear of recidivism." That's the addiction to the notion that you're still just a sinner saved by grace. Twenty five years later, after you're saved, the Holy Spirit making every attempt to conform you to the standard of a son – the Lord Jesus Christ – but I have to tell I have a track record of resisting the work of the Holy Ghost, "I am still just a sinner saved by grace." Give me a break. That's the sound of an orphan's theology and orphans tell themselves that because that's the only way they think they could motivate people to obedience. What about fathers who disciplined us for our good? Isn't that the alternative? But you can't call any man on the earth your father; Jesus himself said that, what is it, Matthew 28:8-12, "Call no man upon the earth your father." So I can't call you my father because Jesus told me that I can't call anyone on the earth my father, we have one Father in heaven."

You know, I get so irritated by - the comedian who talks about redneck, one of the things Foxworthy says....you know I've reached the bottom of the... I'm really struggling here to try to convince you of something, when I'm quoting Foxworthy (Laughter) you know I'm desperate; I'm working hard on this thing. Foxworthy said there's one thing you can't fix and that's: stupid. You can't fix stupid. I see just stupid theology, you can't actually treat it as if it's any more intelligent than that: stupid theology. That we pit one passage of scripture against another, when you do that, that's stupid. It shows you can't fix religion, it will mark out what it wants even if it means it must deny what else is true, you see. Did John not say in John 3:16, "For God so loved the world," did He not say that? If you don't know that, come up here and I'll pray for you and you'll be saved. John 3:16, "For God so loved the world," and in the Greek the word 'world' is "kosmos"... God so loved the world." The same John also wrote in I John chapter 3, "Do not love the

world,”.... “For God so loved the world...” 'kosmos'. “Do not love the world,” 'kosmos'. “Because if you love it, the love of God is not in you.” Well time out here, I'm really confused. God loves it, but if you love the thing that God loves, the love of God is not in you. That is totally confusing. And The Book, the words in The Book are not much help to you because it's 'kosmos', “the world”.

So stupid theology says, “Choose, take your pick.” Is it, “For God so loved the world.” Is that the right one? And since it's pretty encompassing I think I'll go with that one. “Do not love the world,” Now what if you said, “I really like that one, so I'll go with it. I'll love the world because God loves the world.” Well then, the love of God is not in you so you have troubles. That's just stupid theology, saying, “If you eat of the tree your eyes will be opened.” Well time out, did they not see the fruit on the tree? Did they grope around? How can you tell the fruit is pleasing to the eye if your eyes aren't opened yet? That's just making stuff up as you go. I detest that kind of stupidity when it arises among leaders; children can play that game but it's entirely unworthy of adults. What was the answer in, “Your eyes will be opened”? Different ways to see; their natural eyes could see, the eyes of their spirits could see, the eyes of their soul were closed, when they ate the eyes of their soul were opened and the distortion began and man started to see himself as soul and not spirit. “For God so loved the world.” Does God love the world? Yes. The kosmos? Yes. Does God hate the world, to the point where if you hate the world you're like God? Yes. Well how do you square them? Simple, simple, simple, simple. Two different meanings of the same word, like if I were to say, “I've been traveling in the world.” Would you know what I was talking about? Sure, I'm getting on airplanes and moving about. If I were to say, “I know this guy, man he wakes up in his own world everyday.” I am not in his world. Someone once said that, “Psychosis is building castles in the air and neurosis is inhabiting them.” (laughter) I think that was Sagie, a friend of mine in South Africa.

The world that God hates is not the world He created, it's the world that has its own creator; it's called “the kosmo krator”, the god of that world. And you can't love it and simultaneously love God. It's the same thing with “Call no man on the earth your father because there is one who is your Father who is in heaven.” And Paul saying in ICorinthians 4, “You may have ten thousand instructors and not many father's but I became your father by this gospel.” Jesus says, “Call no man on the earth your father,” Paul says, “I became your father,” and says, “I'm sending to you Timothy, my beloved son.” Is this a contradiction of scriptures? No, because there are nine different meanings to the word “father” and one of them is exclusive to God and he's saying nobody else is like that, no one else is your progenitor because you're born again of the spirit, so don't call anybody on the earth the father of your spirit, I am that.” But can you say that Henry Ford is the father of the automobile; is that an appropriate use of the term 'father'? Sure. how could a human being be the father of an inanimate object? It's one of the many usages of the word 'father'; it doesn't mean biological, it means 'conceptual' and not in a

biological sense.

When Paul says, "I became your father," he defines it as, "I became your father by this gospel, I'm the one who taught you the ways of God and I have a continuing duty to discipline you so that you may grow up from childhood to maturity because God still assembles people in a fashion that permits Him to raise them up to maturity and the only way that you can be raised as a mature son is if you have a father who was at one time also a son who became mature enough to be a father." That's how it works, that's the type and shadow, that's the type and shadow. If we ever hope to see those born again escape the constant pull of the world to keep their souls preeminent, if we ever hope to see a people break free from that continuous, grinding culture that the enemy uses to entrap us in the realms below, we're going to understand then the need for fathers. Paul was Timothy's father, that's why when Paul died Timothy became the leader of the church in his day because he was not an orphan, he had a father who spoke to him as a father. Did Timothy have some problems, any that you would know about? Yeah, he was nervous as a cat, he had the word of God in him, he was called to be an apostle, confirmed by the laying on of hands but he had a hard time confronting people. Timothy was not a confronter. Do you know anybody like that? Most people are like that. Timothy was not a confronter. How did he become the leading figure in the next generation? And even in his lifetime Paul would say, "I have no other I can send to you except Timothy my beloved son who is well acquainted in my ways and he's reliable to bring the word of God to you." Did anybody send you out in that way? Is there anybody in your life that you could envision sending a letter ahead of you to say, "Now the best I have to send to you is this man who looks after the interests of Christ; I know no other man who looks after the interests of Christ in this way." Is there anybody in your life who would send a letter with you that says, "This is Phoebe, she is reliable in the handling of the things of God. Extend to her the same courtesy and respect that you would extend to me." Is there anybody who sends these letters anymore? I mean, they don't even let you out of the congregation, let alone send you and send you with a letter. "My house will compete with me for my ministry. I'm gonna send you?" "I have no other I can send except Timothy my beloved son."

You see what we've lost? It's why we can't gain the traction, it's why we can't take the ground, because every generation has to start over and by the time you figure it out, you're sixty years old and we're thinking, "Why didn't I know this thirty years ago?" Where would we be if fathers gave an inheritance to sons so that the sons didn't have to plow their way through - all the days of their youthful lives - plow their ways through until they're old, beating up as many people as they needed to beat up along the way to get where they got just so that they could be who they are? Where would we be if the father's gave the next generation a thirty and forty year lead, where would we be? Once I was talking about my daughter Tamarind and I was talking about the opportunities to care for her and I had a young woman come up to me and she said, "What you were

saying was hurting my ears, it was too good to believe that a father would be like that to a child. I would not; I could not let my heart believe that something like that actually exists. It just disturbed me because I found myself wandering over into, 'What if my father were like that with me? Would I have to go through all these affairs that I went through to find something resembling worth and value?'" Then she said, "I began to feel the anger rise in me toward my father and I just had to say, 'I can't listen to this man, I can't listen to this man. If I let that come into Me - that truth that he is speaking come into me - it would so anger me that I had to go through this terrible internal turmoil.'"

God is putting the lonely; God is putting the orphans, into families just like He said. I'm encouraging you to stop, to just stop, if your ministry has been to just take whoever comes, they come through you and they take what they want and they go on. Stop entertaining them! Stop, you're not doing them a favor. Stop! It will never end as long as we keep thinking that the answer to this is to "show the love of God to them" by letting them come through, take what they want and go on. I have not found that procedure in the scriptures. Evangelism is to lead them to Christ, not in the sense of going to heaven, they're going to heaven, but evangelism is to lead them to come under the rule of the King so they will begin to change, they will begin to agree to change, to learn how to rule their own souls under your hand and then to learn how to rule, the husband learning to rule so that his wife is secure under his rule and then she flourishes to where she can take up her gifts and calling, not having to fend this person off indefinitely.

So when children are born to this union, the next generation sees the picture of the Father that the first generation didn't have and by the third generation we know that we are God's house in the world because it will take three generations to get us home. But it cannot be three individual generations; it must be three connected generations because The House of God is a multi-generational house.

You know, this is the grace that is in the earth today, the grace that is in the earth today is for this because God said, "I'll turn the hearts of the fathers to the children, the hearts of the children to the fathers," the twenty and thirty-somethings are totally committed to the well-being of their children more so as a characteristic than any other generation in my lifetime, they are. They know what car seats they should have, what strollers, they know what the crash test ratings are on their knee pads and what formulas they should eat but the one thing they don't know is how to discipline their children; they're giving them every external consideration and they're nearly devoid of the understanding of internal considerations because they hadn't gotten that unless they got it from a father. But my point is that it's already in their hearts to be fathers. The last remnant of our generation, of my generation - mine and Corbett and Doug, Sylvan, Jean - the last remnant of our generation is God is rescuing a remnant of our generation and filling us with revelation and understanding and a heart to be fathers because some generation is going to have to produce the first fruit of fathers. And after our selfish, narcissistic generation when it is

burned back to ashes, a few survived the burning and can be and are fathers. That's what God is planting and we're the shade under which you are to grow up.

From my generation onward, in the earth, God has planted a standard of God the Father and everyone who will arise now will have the opportunity to have a spiritual father and that's all that is required in the mix because in the next generation the desire is already there. And by the third generation no one in The House of God will be fatherless. By three generations from mine, we shall – I proclaim this as that sound from heaven, I note the reverberation of that sound from heaven – by three generations from mine, a people will arise who have no knowledge of what it means to be fatherless...they will not know what it means to be fatherless. By the time of my grandson, my grandchildren – by the time of my grandchildren who will be born without the taint of slavery. This is the vision. Write the vision! Make it plain, it will come soon! It will come quickly. Glory to God.

When we speak of The House of God, it is not a new denominational switch or twist, I am talking about fathers who lay up an inheritance for their children and I'm talking about sons whose hearts have been turned back to their fathers because it is in the earth as it is in heaven. Glory to God. Amen.