

The New Season Restoring the Patriarchal Order

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In previous broadcasts we've been talking about the restoration of God's household as part of the intended function of this new season. We've had different seasons before, we've had the Pentecostal season, for example, and it was followed by the Charismatic season. Then there was a transitional period in which we saw the restoration of God's government. Now I'm convinced that the season of the restoration of God's government was not so much a season as it is that God introduced things that had been in the making for a long time during the period of transition to form more or less the banks of the river, the channel through which this water course would flow, when change indeed came, when a new season actually dawned. Now that the new season has dawned, the temptation is to look longingly at the things God introduced during the season of transition things that were meant to serve more as a midwife function to deliver the birth or more to bring order, as I used the earlier analogy of a water course through which the river was to flow. The temptation is to make that the new thing that God is doing, but it isn't. Five fold ministry is not the thing that God is doing, it's not as some have said, it's not the new wineskin, it's something else. The thing that God is doing, the wineskin of God's present season, is the household of God, restoring the divine order of the family of God in the earth. And central to this restoration is, as we said in an earlier broadcast, is what is implied in the spirit of Elijah, which is a human person who is mature in their representation of God, discipling sons into maturity; sons may be either male or female and the father in question is not a relative in the flesh but someone assigned in the spirit. Like as we quoted from I Corinthians chapter 4 where Paul said, "I became your father in the LORD by this gospel."

Well now immediately one is going to ask this question, "Did not Jesus say in Matthew 23:9, 'Call no man upon the earth your father'?" So we must address that. Matthew 23 verse 9, Jesus speaking to His disciples said.. let's turn to it and read it, "But do not be called 'Rabbis' for you have only one Master and you're all brothers and do not call anyone on earth 'father' for you have one Father and He is in heaven." And it goes on to say, "Nor are you to call anyone 'teacher' for you have one Teacher, the Christ. The greatest among you is to be your servant.." and so on. But if you contrast that, Matthew 23:9 that says call no one on the earth your father, with what Paul says in I Corinthians

chapter 4 verse 15, he says verse 14, "I am not writing this to shame you but to warn you as my dear children. Even though you have 10,000 guardians in Christ, you do not have many fathers," and then he goes on to say, "For in Christ Jesus I became your father through the gospel." So do we have a contradiction? Jesus says, "Call no man on the earth your father," Paul said, "I became your father in Christ Jesus." No we don't. One of the problems with things being translated from their original text into English...you see the Bible was not actually written in English. Indeed, there are no modern languages that were around back then, with very rare and very few exceptions; the Bible was written in Hebrew and in Greek.

So the understanding is very simple actually and there is no conflict. Always keep this in mind when people say, "Well the Bible says this in one place and that in another place and therefore it's a contradiction," if the two do not seem to go together as in this case then they'll say, "Well that's a contradiction." That's silly. And actually, serious people do not use that kind of argument because serious people understand the limitations of the modern languages to capture what was being spoken in ancient languages. In Mexico there is a term, and in Spanish there is a term 'patron' and that word means 'father' but it's a kind of father; it's the father of a clan, the father of a family. And it comes from the usage in Europe where a noble man, a man of means, would commission an artist to create a work of art, that person would be called the 'patron'. And it was a term, a reverential term, meaning 'father', 'enabler', the one who made it possible. But as between the two, the client and the patron, there would be no physical human relationship, such as in a father and a son.

Now in Spanish there's another word for father and it's 'padre', "Me padre," people say in Spanish, "My father." But that word could mean your natural father, your paternal father, the one by whom you were conceived to be presented in the world. But it may also mean a spiritual father. So for example priests are called 'padre'. My point is very simple; in Hebrew and in Greek there are no fewer than nine different meanings for the word 'father', the Greek term 'pater'. Here's some of the meanings. The first meaning of 'father' is 'the father of an individual' such as a 'begetter', someone who is the begetter. Some of you are familiar with the readings of the New Testament that says so and so 'begat' so and so. That speaks of an actual genealogical connection in the flesh between a son and a human father. But another meaning is 'the father of a people', like the head of a race, the original person. There are very famous fathers in various nations, when a nation is formed the head of father of a people.

Another meaning is 'the head of a household', as in Israel there were many tribes and in the tribes there were clans and in the clans there were households. So for example, a young man may have a household but not be the father of a people. Another meaning of father is the word 'ancestor', which could be your grandfather or your forefathers or your first father. Yet another meaning (and this is critical) is 'originator' or 'patron of a class' or

'progenitor'. Yet another meaning (and I'll come back to that) is 'benevolent protector' such as an 'Everlasting Father' or one who divides spoils when there has been a battle. You refer with respect and honor to one who is 'abbas' or 'pater' or 'pappa' and it's a term of respect and honor. I encountered this term in Africa, where at times men have referred to me as 'pappa' which means 'pater' or the respect given to a father figure in the LORD. And finally there is 'ruler or chief'. So when Jesus is saying, "Do not call anyone on the earth your father," He has all these meanings from which to choose. And when Paul said, "I became your father," he also had all these meanings from which to choose a particular thing.

So the context determines what is meant. So when Jesus said, "Call no man on the earth your father because you have one Father who is in heaven," He's speaking of your 'remote progenitor'; the One from whom you were born again. You see, when you receive the Spirit of God you cried out, "Abba, Father." Which is, "Father, Father." because the Spirit himself testifies with our spirits that we are the sons of God. So no one on the earth is a father to you in the same way that your Father in heaven is your Father because you're not born again by the spirit of any human being. When you're born of the Spirit, you have only one Father, that is God because your being born again is a function of the Holy Spirit who is the Spirit of God the Father coming into you and giving you life. That is Romans 8, Romans 8:11 says, "If the Spirit of Him who raised Jesus from the dead dwells in you, then He who gave Christ life from the dead will also give life to your mortal bodies by His Spirit who dwells within you. So you did not receive a Spirit that makes you a slave again to fear but you received the Spirit of sonship by whom you cry, 'Father, Father.' Because the Spirit himself testifies with our spirits that we are the sons of God."

So no human being has the right to demand your loyalty above and beyond that of your Father in heaven. So when Jesus is saying, "Do not call any man on the earth your father," He's not saying you don't have human fathers because then you would have to abolish the term 'father' altogether in all of its usages from any language that you would speak if you were a Christian, if you're a believer. So that's not what He's saying, He's saying, "Do not acknowledge that you are born again and therefore are the child of, anyone but the Almighty God." Now Paul says, "I became your father in the LORD." That's interesting because the place in which this is showing up is of course I Corinthians chapter 4, but in I Corinthians chapter 1 Paul said, "It was told me," this is I Corinthians chapter 1 verse 11, "My brothers, some from Chloe's household have informed me that there are quarrels among you. What I mean is this: one of you says, 'I follow Paul' another, 'I follow Apollos' another, 'I follow Caiaphas' and still another, 'I follow Christ'. Is Christ divided, was Paul crucified for you?"

So Paul is condemning division in the body based upon a claim by anyone that they follow Paul. Paul says, "I became your father in the LORD but you do not follow me,

you follow Christ; you follow me as I follow Christ.” So the job of the earthly father then, who is a spiritual father, is in no way to detract from but rather to promote, to encourage and to establish the fact that God is your Father. And they're not taking the place of God, they're the deputies of God; they're those whom God has deputized in the earth to carry out the function of training the sons of God in reflecting the nature and the character of their heavenly Father, namely God Almighty. So to that one, that one becomes a spiritual father but not in the sense of your remote progenitor. But more in the sense of the father over a household, I believe that was my third reference, 'the father over a household'.

Now the danger, of course, in the body of Christ, of having a household in the faith, is that people who are of your household in the faith, Paul said, “I became your father,” he was referring to being the head of a household in the LORD. The danger there is, for the people who see their spiritual lineage as coming through you, then isolating themselves from the rest of the body of Christ in a particular city. This is the delicate balance. Inasmuch as there is only one body of Christ in the city, the question is how is the body of Christ in a city to be disciplined, to be brought up into the stature of the fullness of Christ? And the answer is: by households...by households. Paul is saying, “I became your father in the LORD, though you may have 10,000 instructors, you do not have many fathers.”

So when somebody comes to Christ, the one who disciplines them in the LORD becomes their father in the LORD who represents to them the head of a household to which they belong in the arrangement of the order of God's household. God has one house, but it's comprised of many households, just like the nation of Israel was one nation but it was comprised of many tribes and within each tribe there were clans, within each clan there were households, within each of the households there were families, individual families. So a young man who is married and has his own children, has a family, that family is not the biblical sense of a household, that family is in turn a family within a household. A household there has now a patriarchal father over it. So the man himself, though he's a father, is not a patriarch; a patriarch is the one who has a number of families in his household. Now in his household, the patriarch's household, the families have a husband and a wife, if both the husband and wife are believers, the husband because he's not yet ready to also be the spiritual father to his wife, makes way for her to have her own father in the LORD. That does not detract from the fact that she still has a husband who is her head but when the head does things that are not appropriate and right, she may appeal to the patriarch, the father of the household to which that family belongs as a member family of that household.

This is not a church arrangement, this is a family arrangement. There are churches that have families in them, but the husband is never encouraged to become the head of his wife because that detracts from the authority of the pastor who sees himself as the wife's

pastor and the husbands pastor. Now the truth of the matter is, the pastoring function is to be done by the husband and he should be raised up to care for his wife in that way, because he is the head. And if there is any correction to be given to the wife from anyone else, it must go through the husband. Because God recognizes and has ordained an order within a family, of the husband being the head of the household. The question though is not that, the question is what happens when the husband is not functioning as he should? Then of course the wife has a right of appeal. But the follow up question is, to whom does the wife appeal? And the answer is, she appeals to her father in the LORD.

Now I'll give an example. My son Nicholas is married and has a wife, he's 25 years old, his wife is 24 at the time of this taping. Now he is a good husband and he is the head of his household but he's not capable of being the father in the LORD of his wife. So who is the father of his wife? The father of his wife is the one who raised her in the LORD and she has a right to appeal to that father if she and Nicholas cannot resolve their issues between themselves. Now Nicholas has a father in the LORD, that happens to be me. If they cannot solve an issue between them, I am the one who will judge the matter. When I judge the matter, I do not judge the matter as between my son and his wife; I judge the matter as a patriarch would judge between the families within his household. My sons family is one family in the household of faith over which I am a patriarch. But I also have sons in the LORD who are not my natural children. If there arises a dispute between Nicholas who is both my natural son and my spiritual son, and another of my spiritual sons, let's say Bill? What do I do? I sit in judgment between two families, between issues that arise between two families and I sit in the role of a patriarch; the father over this household who brings order to families.

So all the families within my household may appeal any matter to me. Now what's fascinating about this of course is that my household is spread out over the world, so wherever disputes arise in my household, I am the patriarch that hears and judges these matters to bring order to the house of God. Absent this type of patriarchal father, what you have is a church leader who really has no authority; the authority ends when the people move out of his church. What happens then to the condition of the people? When a member of the congregation, not wanting to be disciplined, moves out of the church? The matter is brought to an impasse at that point. But if one of my sons does not want to be disciplined, does that cancel the relationship? You see the point, obviously not. I have the duty then to pursue the matter, whether or not such a son wants me to. In this way order is brought, and I promise you this: when there is a dispute and a spiritual son feels as though he's not going to hear what he wants to hear, that's not the time when they'll go looking for a spiritual father. That's the time they need the discipline and correction of a spiritual father, but that's the time when they will move away from the church. That's why church growth today is about people moving from one church to another, but they import all the problems that they have to the new place that they've gone to and there's no connection back to the place where they left so there's no accounting for their condition

when they come. No wonder pastors, understanding that they can't bring discipline to this mobile heard, do not ever say anything controversial or say very little that's controversial because they actually have no authority to correct the households.

Now we obviously need to talk about this much more. We do have only one Remote Progenitor, that's the Almighty God, but we do have earthly fathers and they are fathers who are patriarchs to us who bring correction and instruction in righteousness, which is at the heart of both discipleship and the maturing of the people of God. This season is that of how the sons of God are arising to their maturity to handle the authority and power of their heavenly Father. This is what this season is about. And to bring them there, we're looking squarely at the restoration of God's order in His own house.

We'll continue this discussion. I'm Sam Soleyn, I'll see you the next time. Bye, bye.