

## The House of God Mental Strongholds of the Orphan

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We've been speaking about the culture that resulted from the fall of man when Adam no longer saw himself as spirit but saw himself as flesh and was immediately struck by the vulnerability of the flesh. The same vulnerabilities of course do not attend the person who sees himself as spirit because a spirit doesn't need the imperative of protection and a spirit is not occupied with daily provision because a spirit is fed by the Spirit of God. That's why Jesus would say, "Man does not live on bread alone but he lives by every word that proceeds from the mouth of God." And He would say that quoting the book of Deuteronomy the eighth chapter, where God said to Israel, "I took you through this vast and trackless desert to teach you this one thing: that man does not live on bread alone, he lives by the presence of God, every word that proceeds from the mouth of God." That is only true if humans are more than flesh and blood.

If you're more than flesh and blood, then how is that you are fed? How is it nurtured and nourished? And the answer is of course, from the presence of the Lord, for God is Spirit and the way God feeds the human spirit is by impartations from the Spirit of God of the very nature and the character of God. God strengthens the human spirit by bread such as that. So that's why although Israel was being fed everyday by manna from heaven that yet on the table of show bread in the tabernacle God had them put, every week, twelve loaves that were called The Bread of His Presence. The intent was to show man - who was eating every day manna and sometimes quail - that there was another side to man, another aspect to man that needed to be fed. And so the bread on the table was called The Bread of His Presence and it was for show, it was for open show so that they would always be reminded that man was more – even in his fallen state – he was more than a natural man whose preoccupation was with eating manna from heaven. And in fact this is exactly what Jesus was saying in John the sixth chapter when He fed five thousand people with loaves and fish and He had His disciples collect up the twelve baskets full of fragments after they had eaten. The question in our minds is typically, "How many people did He feed?" The question that Jesus posed later on to His disciples after He had fed four thousand more and they had collected up seven baskets full, the question He posed to them was, "What is meant by the twelve baskets that I had you collect and what

is meant by the seven baskets that I had you collect?”

He focused on the fragments, whereas we routinely focus on how many people He fed. That's because the Jews should have known, that multitude who ate that day should have known the connection between the twelve baskets full that were collected up after the five thousand had eaten, and twelve loaves of bread that were The Bread of His Presence. But He explained it to them the next day when they caught up with Him on the other side of the Sea of Galilee at Capernaum and they said, in effect, “When do we eat again?” And His response was, “Now I want to tell you about bread from heaven: I am the bread that has come down from heaven, your fathers ate manna in the wilderness and have died, like you ate bread yesterday, miraculously provided, analogous to manna that your fathers ate and if this is all you're preoccupied with you will also die, even though you eat bread from heaven, manna from heaven. But if you'll eat of Me, I am the twelve loaves personified, I am the Person of His presence, I am the bread from heaven, I am what was meant by the twelve loaves on the table. But I can see from yesterday when you ate your fill, but the baskets of the fragments representing twelve loaves were just as full after you had eaten as before you had eaten. Therefore who I am has remained uneaten by you and I am bread from heaven, yet you would not eat of Me. What I really am is the presence of God to restore your identity as sons of God, that I really am. But you are still occupied with your need for provision and protection and I have come to give you life and I've come to give it to you more abundantly, life that cannot die, life that cannot be extinguished even though the body might be killed.”

And His own death and resurrection is the proof that such life exists, that's why He could say, “I am the resurrection and the life, He that believeth in Me, though he were dead yet shall he live and whoever lives in Me and believes in Me shall never die.” Why? Because although the flesh perishes, the spirit is eternal but when man shifted in his belief from being a spirit clothed in flesh, to flesh, his priorities changed and with them his culture changed. No longer was he spirit clothed in flesh, therefore with the purpose of representing his Father in the earth, he was not that anymore, he was here just to survive until he died. When he was cut off from his Father he was no longer spirit clothed with flesh, he was flesh, in his own mind, in his own eyes. And when all that you are is flesh, your imperatives become that of merely surviving, you forget why you were here.

In fact, only in your spirit can you carry out an eternal purpose because the spirit is capable of receiving input from the Spirit of God which input defines you as a heavenly being occupying a body living in time and space, but for eternal purposes. Cut off from the Spirit, there is no vision of that. What then do you have left? The need to survive. And even though you are saved, if you're still an orphan in your thinking, you will relate to God as an orphan, as a fatherless person, not as if God were your Father. What you will talk to God about, in summary, would be your need for provision and protection. Whereas He would say to you, “After these things the unbelievers seek, these are the priorities of the unbelievers but if you will seek first the kingdom of God and His

righteousness, I'll give you this other," because God knows that your body has need for these things. But you are not here just to consume those things, "Are you not more than what you can consume?" is what the sermon on the mount, the beginnings of it, are asking. These are the questions that are being asked in that message. But if our perspective is that we are orphans cut off from our Father because we're not spirit like He is Spirit, we have no capacity to relate to His priorities because our priorities are so vastly different. Then we will talk to God, we'll even believe that we are the sons of God, but our priorities will be, "What can we get from God?" Now does that sound familiar? The entire gospel that is called "The faith message" is not about being the sons of God who are put here to put on display the culture of heaven. The entire faith message is how we confess that as sons of God, God would provide all that we need for life and Godliness. That is to have the theology of a son but the culture of an orphan and the culture of the orphan always triumphs the theology of a son because the theology of a son exists to fulfill the imperatives of the orphan. They're not asking for enough, they should be asking for the spirit of wisdom and Revelation and understanding and the knowledge of God, knowing full well that whatever you need to pursue what God has called you to be and to do will be supplied to you in abundant measure. But you see it's the unique pathology of an orphan to hoard; orphans hoard. It's pretty simple isn't it? Why does an orphan hoard? Because an orphan has subscribed to the view that he is all that he can trust. The sum of the orphans resources are the things the orphan controls.

The need for provision and protection dominate the culture of the orphan, the twin pillars of an orphan's culture are the needs for provision and protection. So the orphan becomes quite skillful in the way that he manipulates everyone around him and would manipulate God if he could to serve the needs of those two priorities: provision and protection. And it really doesn't matter if the orphan is behind the pulpit, then actually what does matter if the orphan is the one standing behind the pulpit preaching messages, is that the orphan sees you as part of the resource that the orphan hoards. And that's why the church talks all the time about releasing people to their ministries and to their destinies and it never happens. Why does it never happen? Because you are the resource. You can't release the resource, otherwise you're struck with the vulnerability of not having enough provision. And the orphan can always be manipulated by the threat to his well being.

Classic examples of that again. If you could be the member of a church for years and if you get some measure of revelation from God and being full of the joy that accompanies having revelation, you think, "Well now I'm going to share this revelation with my beloved brethren and I'll begin with the preacher." You're routinely stunned to find out that unless he has the same revelation, you are dismissed and ultimately if you persist you may well find yourself needing to fellowship elsewhere because that threat to the provision and protection of the leader who is an orphan is felt very early in the process by such leaders. They know exactly where you're going and what effect it's going to have on what they're doing. And unless they're inclined to be on the journey with you and usually

they already are if they'll go with you, but mostly they don't. Then the fellowship is broken as of that moment and it's just a matter of when that breach becomes full matured. And the parting of the ways comes.

I'm amused today at the level of discussion about teaching the people of God how to love God, how to love the Father, and yet the discussion always comes back to the issue of who is in control. So the theology that is emerging now on the cutting edge is how the purpose of our being here on the earth is to love the Father. But we're telling orphans to love the Father. What clue does an orphan have as to who a father actually is? The instinctive and default position of every orphan is to view everyone as either a threat to your existence or as who is a key to your supply because that's the world in which the orphan lives. Look at what happened to Adam who had known no one but God as his Father, look at what happened to him, overnight, literally overnight with no track record in creation at the time of the culture of an orphan, only the culture of a son.

Until and unless we understand that firmly in place is the culture of the orphan, we will continue to talk about sonship through the exclusive lenses and vision of an orphan. There has to be a retooling of the culture of the orphan but before we could get to that, there has to be offered an alternative to the culture of the orphan. And it isn't just some quotation of Scripture, there has to be a demolishing of the strongholds in the minds of the orphan and then those places must be rebuilt with the culture of a son. And this is not something we play around with in a novel fictitious or otherwise or sermons on loving God; this is the serious business of restoring what was lost. Otherwise orphans will begin to talk about the Father and will create an image of Father that has absolutely nothing to do with the reality of either who a father is or of our purpose in relationship to the Father. We will wistfully talk about loving the Father without a clue as to what we mean.

So what will we do? We'll compare our notions of what loving the Father are (what our notions are), to what the church notions presently are. So we'll talk about brutish pastors and wicked church systems and we'll say, "They're not it, but our kinder, gentler ways are it." Nonsense, it is far more than that. And yet I will say that in this nearly complete absence of the understanding of the culture of a father, this nefarious view that we should just love our Father and that theology that is right is one that talks about loving the Father, versus theology that's wrong that defines the Father as a brutish father who abuses his children. That's right, both of those poles within this polarity are equally irrelevant because they offer no real solution. They may identify the problem, if only in part, but they're not the real solution, do not hold a real solution.

And time will show that it's an attempt by orphans to redefine the culture of fathers and my view is, "What do orphans know about what a father is like? What is the culture of an orphan? What is in the culture of an orphan that would prepare them to recognize who a father really is?" Well I'll tell you. For example, one of the things that an orphan resents is discipline, because the orphan has no way of thinking of discipline

constructively. For the orphan, discipline is always about punishment and abuse because that is the culture of the orphan; the fatherless knows only how to survive and what he anticipates are those factors in his life, her life, against which they must survive. You see, an orphan never thinks about what he or she is going to grow up to become. That's not the culture of an orphan. The culture of the orphan is to survive. The orphan is preoccupied with making it out of the situation alive and they hope to make it out alive soon enough that now they could now rededicate their energies to surviving apart from the pressure.

A child who has been raised with a father, who is a good and righteous father, never thinks about merely surviving, that's the given. They don't have to survive because their fathers provide for them. They do not adopt the culture of survival because there's no necessity for it. They automatically begin to think about what they were put here to be and to become, because the gift of a good father to a child is first and foremost the gift of survival, they don't have to survive, their father does that for them and they take on the culture of that father who trains them to the fact that they have great eternal purposes to be lived out here in time and space.

So the advantage of a person with a Father - a good father - to someone who is fatherless, is overwhelming, it's an overwhelming advantage. There are many different categories of fatherlessness and in another presentation I will touch on that. But there's a mindset that goes with the orphan, the mindset is, "I am all alone, I have me on whom I may depend therefore my job is to survive by whatever means necessary." And so with respect to provision, the orphan hoards and there is never a point at which the orphan may relax and say, "I have enough." And the orphan makes whatever alliances are necessary to guarantee that they have enough resource to survive, not just enough to eat but enough to protect themselves. So the orphan is not generous with his provision because the orphan needs his provision with which to survive. Provision is part of his need for supply every day as well as to assure himself that he has what it takes against an enemy.

Now when the culture of the orphan is fully developed, the orphans view that he or she has only himself or herself to depend upon, that becomes their default setting, that becomes a mental stronghold. When that's the culture they know, this mental stronghold, this mindset, is totally available to a demon to influence. Because all you would ever have to do is to resurrect their preoccupation with that mindset in order to control them.

Now in the next message I want to speak more about this issue of strongholds as it relates to such things as deliverance. But when you place a fear, in the context of culture, you may hold a person prisoner to that fear without any need for a demon to actually occupy that setting. When your culture is that of living in the anticipation of lack, that's the culture of the orphan. The culture of the orphan is one in which the orphan lives in the anticipation of not having enough. Your enemy can always entrap you by threatening

your supply, even if you have more than you need for as far as you could foresee, it never is enough. And to keep you living a meaningless life, the life in which the pursuit is simply having enough, you're pursuing whatever activity just so that you could have enough. When that's the frame of mind, that's a mindset in which a demonic stronghold is present. A demon may or may not occupy that stronghold but it doesn't need to in order to control you. That is why the weapons of our warfare are not carnal but they're mighty in God for the overthrow of these strongholds.

The culture of the orphan cannot understand the culture of a son so long as these strongholds exist. So we'll be talking about what demolishes this stronghold the next time. God bless you, I'll talk to you then. I'm Sam Soleyn and I'll see you then, bye bye.