

## The House of God The Weapons of Our Warfare

Studio Session 162  
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02/10/2009

We have been speaking about the culture of the orphan, which I equate to and use synonymously with the culture of the fatherless. And what we were saying is that following the fall of man in the garden, man began to himself as flesh, preoccupied with the needs for provision and protection so he clothes himself and he hides himself. Whereas God had put him in the garden with an identity of being spirit. As a spirit, God is his Father, God the Father of his spirit, has put him here to represent his Father and to bring the culture of heaven into the earth. So the goodness of God was to be put on display in the earth through the house of God.

But when man sinned, he no longer sees himself in this divine connection to heaven, he's now preoccupied with clothing himself and hiding which are the earliest forms of provision and protection. Later on, after God would say, "By the sweat of your brow you will eat bread," his understanding of his need for provision became more focused on the need for bread and yet God reminded him of who he was by telling him that man should not live on bread alone but by the very presence of God. As Jesus would analogize to "every word that proceeds from the mouth of God" and the analogy would be where Jesus would say in John 6, "I am the bread of life come down from heaven," meaning that He is the word of God.

Now when this change came about - the change between representing his Father versus merely surviving - we have explored the fact that this is the result of a change in vision, that previous to the fall man saw things that the impulses of things that came to him through his natural eyes were interpreted by his spirit, and that was his understanding. And God, his Father, the Father of his spirit, was the compendium of his resources with which to address whatever he saw. So in other words, whatever view of reality he had, he did not feel that he had a need because his Father was the sufficiency of his need. When he fell, he began to see things through his soul but as an orphan the soul recognizes no other resources but what you could do for yourself. And that is the culture of the orphan; that is the culture of the fatherless because more than that you have a biological father, or in the case of Adam a Father for his spirit, the Father from whom the spirit of Adam was issued, God breathed spirit from God into Adam, so the essence of Adam's being was

that he was spirit. When you see yourself as spirit, God is your Father, and so all of the resources of God's house are available to fulfill and to support whatever destiny you are in the earth to live out. At that point, you see, you're not preoccupied with what you will eat or drink or wherewithal you will be clothed because the center of your culture is not about surviving; the center of your culture is about representing your Father, you're connected to the will of your Father and you have being to give expression to the will of your Father. I'll come to that when we speak of the culture of a son, subsequently. But when that changes, it changes to the culture of survival. And we made the observation that an orphan hoards, one of the signs that a person has the culture of an orphan is they hoard. And another of the signs that one has the culture of an orphan is that they are obsessed with the need to survive...they're obsessed with the need to survive.

Right now in the earth, the economies of nations are collapsing, the mightiest and the weakest of nations alike. And the phenomenon of people pulling back and retrenching and becoming fearful is throughout the earth. And even in the land of the free and the home of the brave, the fear of survival is palpable and we're being shown to be neither free nor brave because none of us can escape the human condition of feeling the need for provision and protection, feeling the need to have enough for today and to being able to survive. None of us can pull away from the orbital pull of that black hole unless we return to a vision of being spirit beings clothed in flesh. Then what happens is a mindset change, the mindset changes back from that which it now is, to a different purpose. The mindset of the orphan is provision and protection; the mindset of the son is to represent his Father in the earth. The mindset of an orphan sees only itself as it's resources for provision and protection, only what it has or can do, what skills it possesses and what alliances and relationships it is able to cobble together as the basis of fulfilling the need for provision and protection. The son depends entirely upon his Father because the son is here to give place to the will of his Father.

There has to be then a change of mindsets. Demonic strongholds live in human mindsets and there is no mindset that is more fruitful for the intentions of demonic beings toward humans, than the mindset of an orphan. As this becomes the dominant strain of influence in human culture, it is not hard to see that human culture will increasingly be co-opted by demonic influences. The demon of fear, as we're saying, is running through humanities culture now nearly unobstructed, nearly unchallenged as the shaking that is happening threatens survival, threatens provision and protection.

But let's talk a little bit more about mindsets for a moment and let's follow out the concept of a mindset. If I were to ask the average Christian to explain to me what a "principality" is, their response would be almost automatically that a principality is a demon. But that is in fact inaccurate, it's not true. A principality, you see the Scriptures say in Ephesians the sixth chapter, "For we wrestle not against flesh and blood but we wrestle against principalities, powers, the rulers of the darkness of this world and of spiritual forces of evil in the heavenly realms." This is Ephesians chapter 6, the famous

chapter on spiritual warfare. The term “principalities” is used in the King James version and it has made its way into the popular vernacular of evangelicals and charismatics alike and it is routinely understood to be a demon; “principality” to that culture equates demon. But that's actually inaccurate and the inaccuracy covers over a more sinister understanding, one well worth our time and effort to understand.

A principality, even in geographic terms, is “an area of rule”, like we refer to the principality of Monaco in human and geographic terms. In the same way “principality”, spiritually, is an area of rule, a mindset. In that mindset we have default settings. If for example, we have a mindset of an orphan, the principality, this area of rule, governs how we see the world, it governs our views of the world. The orphan sees the world as a scary place in which the orphan is alone. The orphan sees that he or she has only himself or herself to rely upon. This “mindset”, this “stronghold”, this “principality” comes about as a result of fatherlessness.

The culture of human beings, beginning with Adam, the original earth culture, the one that broke away from heaven and formed itself in the garden, it didn't come from heaven it was formed out of rebellion. The original earth culture is that of fatherlessness, it's the culture of the orphan. Over time and through the centuries it has matriculated to a global default setting, irrespective of culture because fatherlessness now is no longer defined simply as one not having a living father, fatherlessness may be defined by many other categories that do not necessarily mean that you don't have a natural father, a living father. For example, if the father is silent in the home, doesn't participate in discussions about a child's life and future, not involved; then the child for all intents and purposes is fatherless. If the father is abusive, whether it's verbally or physically and subsets of which may be violence including the violence of sexual abuse, then for sure the child is separated from what the culture of a father ought to bring and the child within that child's own home is alienated from the father. If the father is uninvolved by reason of drugs and alcohol, that's yet another way that a child may end up being fatherless. And if a father is a workaholic and spends no meaningful time and engagement with his children, then the child may be fatherless. If the father is chronically ill and has to be cared for, the child would be fatherless. If the father doesn't know who he is, has had no fatherly role model himself, even his attempts at being a father will fall short of what the child needs.

Now here are some interesting statistics and I want to show something of the extent to which the culture of the fatherless has now totally dominated human culture. In northern Europe, in the Scandinavian countries, 66%, two thirds, of all children born are born to single mothers, to mothers who are not married to the fathers, 66%. Coincidentally, that is the same rate of fatherlessness among African Americans in the United States. When you add overlays of fatherlessness through the deaths of fathers from wars, from diseases, AIDS being a leading cause of fatherlessness in Southern African countries in particular. When you consider how prevalent divorce is and how fathers are separated from families through divorce, when you begin to stack up and add up all of the many ways by which

people are fatherless today, in some communities such as Northern European communities, African American communities and some communities, to have an actual father who meets a biblical description of what a father ought to be, is the rarest of commodities.

If children are fatherless, who raises them and therefore whose culture do they have? In the majority of cases, the one who raises children - fatherless children - are mothers, sometimes grandmothers but mostly mothers. When you consider the resources available to single mothers for the raising of children, the only meaningful culture that a woman can impart to a child is the culture of survival because they are scrapping everyday in the reality of not having enough money, not having enough resources, often not having enough access to education and training because they themselves are so busy simply surviving and trying to take care of children. It is not that women are incapable of adding the culture that reflects the nature of God to children, it is that they are fully preoccupied with simply surviving. The cases in which there would be enough women of means to do that for children are so small as to be statistically irrelevant. And even if a woman were sufficient financially to care for children, the vulnerabilities of these families headed by women to violence, particularly the violence of warfare and the threat of violence of every kind to that household is still one that leaves little beyond the culture of surviving. It may be either surviving financially or surviving in environments of violence or both, and very commonly it's both.

So today the culture of the orphan is the predominant culture of the earth, by far. There is no other culture that even nearly compares to the culture of the orphan. What is the culture of the orphan? It's a preoccupation with provision and protection. The reason that we refer to it as culture is that it is so normal that it is what we will call in computer terms 'the default setting', it is the paradigm of understanding that is the most familiar and therefore it defines reality. Now this is a mindset...this is a mindset, this is a principality, an area of rule, it may or it may not be occupied by a demonic spirit. If the person in whom this principality exists has any relevance and poses any threat to demonic dominance, then it is conceivable that a demonic spirit would occupy that principality. For where there is a principality, whether or not there's a demon in it - it invites the presence of a prince. A principality invites the presence of a prince. But there does not have to be a prince resident within that principality for it to become the dominant cultural effect.

So when you preach the gospel of the kingdom and the restoration of God's heart as Father to His sons and the restoring of His house, we must understand that there is no cultural background present in the world that makes that a familiar thought. And frankly, that's why it's so much easier to preach about going to heaven because the orphan delights in the possibility of finally escaping the tragedy of a worn out, bruising, brutalizing system that's on the earth. The desire to escape to heavenly realms, to green

pastures, to streets of gold, to the protection of angels and so on, the desire for these things is as deep as the spirit of the orphan. That is why this gospel is not the gospel of the kingdom but it is why it is so enormously successful to the point where the orphan would be very loathed to let go of this culture in favor of any other culture, because it matches perfectly the orphans desire to finally survive, to finally escape.

This mindset you see, is what keeps the orphan from fulfilling his destiny. That is why the scriptures in II Corinthians chapter 10 verse 4 says the following, "The weapons of our warfare are not carnal but they are mighty in God for the demolishing or the overthrowing of strongholds." "The weapons of our warfare," are meant to demolish mental strongholds that keep us in the prison of being perceived always and forever as orphans and not sons. The importance of this is that it holds the potential of a radical shift away from simply the gospel of survival, to the gospel of ruling. We have previously spoken about ruling as being not the person with the robe and the crown who gives orders to others in pursuit of their own survival who will use authority and power in order to survive; orphans do not rule, orphans have no culture of rule. Even when an orphan has managed to gather up enough authority and enough influence, it is always predictable how the orphan will use that authority and that influence, the orphan will always turn that to their survival, to their provision and protection. You can always tell when a ruler is an orphan, or the ruler has a sense of destiny. A sense of destiny is that which connects you to something greater than yourself, your past is greater, you come from a long line of those who are noble who understand that rule is for the benefit of those subject to rule and not just an opportunity to secure yourself through the use of power, secure yourself against the perceived vulnerabilities or real vulnerabilities, of provision and protection. The son of God is one who understands that he represents his Father's house. That's where we're going in the next set of discussions, about the culture of the son, not the culture of the orphan.

When you have the culture of the orphan, you're living in creation without authority, you're living in creation without an identity, and you're living in creation without a destiny. The culture of the orphan robs you of your identity, it robs you of your authority and therefore it robs you of your destiny; you're just surviving, until the gospel that is appealing to the orphan: you get to go to heaven.

The story of the return of the prodigal is a magnificent metaphor for what happens when the orphan comes home. When the orphan returned to his fathers house, having lived in the debauchery of being an orphan, what does the father do? Well the first thing the father does is he re-clothes him, he orders a robe be brought and put about his shoulders. Why? Because the first re-learning that the orphan needs when he comes back to God, is he must learn that he is a spirit being that's clothed in flesh. So he must be clothed again, but he must be clothed again with an identity of being a spirit being. Then he must be restored to his authority; he has been surviving, now he must be given authority, he must be given the signet ring signifying his authority to represent his father. And you shod his

feet again, you put shoes on his feet again because now he has a destiny to be walked out. The orphan, when he returns to the status of a son, experiences a restoration of identity.

We'll speak of the identity of a son in the next broadcast. I'm Sam Soleyn and I'll see you then, bye bye.