

The House of God My Father, My Father

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In discussing this issue of spiritual fathers, we referred to the prophecy in Malachi that says, “In the last days I will send the spirit of Elijah who will turn the hearts of the fathers to the children, and the hearts of the children to the fathers; or I will come and destroy the land with a curse.” In Matthew the eleventh chapter verse 14, Jesus said, “If you can receive it, John the Baptist is Elijah who was to come.”

So here we have the Old Testament story of Elijah and Elisha being brought up to date and brought into focus in the New Testament, through Jesus. And John the Baptist is identified as the Elijah who was to come. So whatever role Elijah had in symbol and in symbolic representation, John the Baptist now has it in referring and in conjunction with his role of announcing the Christ. Now if you go back to the story of Elijah and Elisha, you will recall that as Elijah was about to be taken into heaven, his servant Elisha requested his mantle. And Elijah said to him, “If you see me when I go up (when I'm caught up), you will receive a double portion.” A double anointing. In other words, “What I have, you will have the double portion.”

Now the double portion has a long history in biblical reference. The double portion is a reference to a biblical concept called the “primogenitor”, it is related to the term “father”. The father is the one from whom the culture comes. The root word of “father” and of the word “primogenitor” is “pater” and the father is represented in the next generation by the primogenitor, the son who carries on the culture of the father. An example of this in the Scriptures is when Jacob is sending his sons Reuben and Judah back to Egypt to redeem Simeon who is held as a hostage and of course Joseph required that they bring down Benjamin as part of the redeeming of Simeon, proof that the story that these men from the land of Canaan, these Hebrews, that they had in fact told the right story. Now Joseph understood perfectly well that these were his brothers and he was simply putting them through the paces and in the process fulfilling his own desire to see his brother Benjamin. Nevertheless, Jacob their father was totally reluctant to allow Benjamin to go because of his love for Benjamin and his continuing mourning of his loss of Joseph himself.

So he requires first of Reuben and then of Judah, pledges that they would bring back both Simeon and Benjamin alive; the son who was lost would be brought back. To that end, Reuben, the first born and the one who would normally be considered the primogenitor, pledged upon the life of his children that he would bring back the lost son. But Judah pledged his own life as the guarantee that he would bring back both sons; the lost son and Benjamin, Simeon and Benjamin. When it was time for Jacob to bless his sons, when he came to Judah he said, "And the scepter (the kings staff) shall not pass from Judah." Why? Because in pledging his life to restore the son that was held as a hostage, in pledging his life to bring back both sons, he was fulfilling the essence of the story of the gospel, that Jesus would come and pledge His own life to bring Adam back to the house of the Father. And by that of course, to bring back all the sons of Adam who would accept His pledge of His own life. This is the concept of the primogenitor in the Old Testament. The primogenitor, the son who represented the culture of the father, in this case, the case of Judah, the son who embodied the gospel, the story against which all creations purpose is unfolding in the fullness of time.

So the double portion was critically important. The primogenitor - the son, normally the firstborn - the primogenitor would obtain the double portion. So when Elijah speaks to Elisha and says, "If you see me when I'm going up, you will receive the double portion," he's spiritually speaking about the One who would receive the double portion from the Father because He was coming to represent the Father. Like Judah would represent the story of Jesus, so Elisha is the one who is continuing the story of the one who comes to redeem. And in that case, Elijah is pointing to the one who would receive the double anointing. It is then not hard to see why Jesus said, "If you can receive it, the spirit of Elijah is fulfilled in John the Baptist." Why? Because like Elijah, John the Baptist was going to point to the One who was going to receive the double anointing, the primogenitor.

So as Elijah announced Elisha as the primogenitor, the one with the double anointing, John the Baptist announces Jesus as the One with the double anointing. So in the day of the spirit of Elijah the primogenitor will come, the one who would show the spiritual father, the one who would show the Heavenly Father by his own actions and his activities. A spiritual father then is one through whom God the Father is to be seen because this story is being played out, not against the background of biology and the evolution of human society, the story is being played out against the background of the original intention of God for the creation of man, "See I will send you the spirit of Elijah and He'll turn the hearts of the fathers to the children, and the hearts of the children to the father." In the day when this good news comes, one will function to turn the hearts of the fathers to the children, in the day when Jesus would come, in that day and following and the epoch that would follow will culminate in God the Father being shown through those who are the primogenitor, who have the character of the Son through whom the story continues. And that Son through whom the story continues receives a double

anointing from God the Father of the house of God.

If we are talking about something more than provision and protection, if we're speaking about something greater than what you shall eat or drink or wherewithal you will be clothed, if the anointing is meant to present something greater than provision and protection, the issues of survival; then what will we see when the primogenitor and the spirit of the primogenitor is manifested? We'll see the Father, we will see the Heavenly Father. So Jesus said, "I have come to show you the Father." And He would make this the center piece of His gospel, indeed it would be the very purpose for His being. Not only would He come to show us the Father, He would do nothing except what the Father was doing; He would confine His activities exclusively to the purposes of representing His Father. Why? Because the primogenitor comes to be the exact representation of his Father, the primogenitor exists to radiate the Father's glory, the operative presumption being that the Father has given permission to the Son, the Father has consented to live in the Son as Himself. So the Scriptures would say, "God was in Christ reconciling the world to Himself, not counting mens sins against them." So it was God who was reconciling the world to God, He was doing it through Jesus Christ.

The primogenitor then is the one who is the faithful and true witness; he is the reliable representation of the Heavenly Father, "If you've seen Me," He would say, "you've seen the Father because the Father and I are One inasmuch as it's the Father who's living in Me who is doing His work." This was always what the gospel was supposed to be, it was never meant to be this crazy notion of what we could do for God. That is absurd, that was never the gospel. Yet you hear preachers all the time referring to, "Let us go and do something good for God." This is to be totally uninformed about what the gospel is. It is how God was found in the Primogenitor, in the Son of promise reconciling the world to Himself. And this Son of promise now has established His own Body in the earth and bequeathed the right to represent the Father to His Body. So whoever is in the Body of the Son, whoever is a member of the Person of Jesus Christ, there you are not a member in your flesh, you're a member by spirit because this is a spiritual house and you are joined to this anointing, you're assembled into the anointing that is Christ.

So you are part of the Firstborn, you are co-heirs with Him, you're not apart from Him, you don't come to the Father except by Him, you have no standing before the Father apart from His anointing, you have no way to go forward except in and through Him. Therefore, everything that He is constrains everything that we are. We are the Body now in which He lives by His Spirit to do exactly what the Father sent Him to do, it is His continuing work. So He would say in the Great Commission found in John 20, "As the Father sent Me, now I am sending you."

So this anointing is manifested first and foremost and principally in the form of spiritual fathers because the culture of an orphan cannot see God as Father because there is no accurate picture of a father present in the culture of an orphan. One of the reasons why

this generation will not discipline it's children and yet is obsessed, many of them are obsessed, with the physical care of their children, yet in terms of the discipline of their character, the generation is as negligent as it is obsessed with their physical care is because that's their understanding of fatherhood. Because they were fathered by a generation that gave them money, that provided resources and did all the physical things for them but did not spend time investing their lives, their culture, their understanding into the lives of their children. The generation of the yuppies rejected the culture of their fathers in pursuit of money and they thought they could buy their way into every result and their children have borne the consequences of their failure and they're now putting the consequences of their failure on display in the way that they're raising their children. The yuppies bought their kids expensive toys of every kind and were freely divorced from one another, so the children shuttled between parents who thought that their way of parenting was to take them on yet another trip to Disney Land or to buy them the newest gadget.

This is the phenomenon of that generation being given every conceivable material thing and not hardly ever being given the time of their parents and have nothing that connects them to the culture of their parents. This was an undisciplined generation who now refuses to discipline their own children because whenever they were disciplined, on the rare occasions wherein they were disciplined, they were harshly treated and their whole idea of a hand raised in discipline is a hand of violence. So they lack restraint and they've carried on this pathology to their own children, so they will not discipline their children.

Now society will break down on this point. The rescue of this generation will not be - the rescue of the thirty-somethings - will not occur by their physical or natural fathers because they've largely disappeared into the haze of self indulgence. For that generation to be rescued, it will require spiritual fathers who will show them God the Father. And the spirit of the primogenitor is now in the church to raise up a generation of spiritual fathers to show God the Father and it's these spiritual fathers who will exercise the propriety of discipline and training that will rectify and remedy the condition of a fatherless generation. If this does not happen, the casual violence and neglect, the lawlessness that is already running wild in this generation, will consume human society.

The spirit of the father has been restored to the earth but the perfect manifestation of the spirit of the father will be evidenced in the Body of Christ. Now let me distinguish the Body of Christ from religious organizations because religious organizations will not pick this up, because to father someone is a labor intensive process. And the user friendly church or the average church is trying to make it's budget and so it is too involved with the monetary prospects and everyone understands that the crowd is related to finance.

So we will continue to have the office of pastor, but it will not mean "father". Yet, they will refer to these congregations as "spiritual families" but if these are spiritual families then the lack of communication and the lack of discipline makes these pictures of

dysfunctional families. The absence of discipline in the church is an exact mirror of the absence of discipline in secular society. So we will keep feeding the children of these families information, like the natural families find out about car seats and formulas and all of that, but will not discipline their children. And I'll promise you this: everyone who is undisciplined is treated as an illegitimate child. God will never commit the serious issues of leadership and responsibility to an undisciplined son.

So the future of the undisciplined church is pretty evident: boys will rule. "Woe to the nation," the Scriptures say, "whose king is a boy." Pastors are behaving like boys in their rush to show themselves as being non-threatening, they have defined love in this perverse way of never confronting anything in anyone. But the truth is these models are not constructed for the confrontation of anything because these are marketing models. The post modern church, what calls itself the "emergent church" speaks of the love of Father, but it's orphans discussing their need for affirmation and masquerading this as loving the Father. Loving the Father is a matter of obeying the Father, Jesus taught us that much, He said, "Why do you call Me Lord and do not obey the things that I say?" The word "obey" is equated now with control. And in this present paradigm everyone knows that control is wrong, and I'm agreeing that control is wrong and I'll devote an entire program to control. But in the rush to show that pastors are not trying to control, they've come up with a form that is the form of boys leading the house. I've seen in Africa, ten year olds who are the heads of households. When orphans are the heads of households, the culture of the orphan continues to proliferate in that house.

A spiritual father is by definition a mature representation of God the Father with the spirit of the primogenitor; one who will pledge his own life to bring back the son who was lost in the fashion of Jesus who laid down His life on the cross that others would be brought back to the Father. Jesus did not come to shake men by force into His will because that is not the culture of heaven, this is not the culture of the Father. Jesus came to show the Father, to reveal the Father because what orphans need is a model of the truth. Before anyone can change, that person must be presented with an authentic model of what is true. I do not have to labor the point with my own children about the character of God the Father, they know who God the Father is because they were raised by one who showed them the Father. And the order of my house is not based in any fashion upon manipulation and control; the order of my house is based upon showing...showing. If you've come out of the culture of manipulation, it is hard to believe in the power of showing. Jesus said, "I have come to show the Father."

When you are closely related to anyone, the most powerful aspect of your life is what you personally put in demonstration. The word says, for example, "Husbands, love your wives as Christ also loved the church." Now love is not about controlling but it is about showing, it's about showing. You must first show and then speak. The Scriptures say in Acts, "I'm writing to you Theophilus as I did in the first letter concerning that all that Jesus began to do and to teach." You must first do it and then you may teach it. But in

this mass marketing that we call church, no concept of the showing of the heavenly is at the base of this. You have church leaders that are behaving atrociously, routinely, if you look at just the headlines, but go down to the local church. This isn't about the Father's house, this is about religion, and showing requires a close enough fellowship with a person that they can touch you and handle you.

Now in the next broadcast I want to speak about spiritual houses. This broadcast was to speak about the relevance of the spiritual father. In the New Testament the model is the model of spiritual fathers who presided over spiritual houses. The house of God is divided into houses and yet it is related together by an apostolic model, I'll show that to you in the next broadcast. Study with me as we talk about the spiritual house. I'm Sam Soleyn and I'll see you then, bye bye.