

Speaker 1 ([00:00:09](#)):

Father in heaven, I just thank you so much we can come before you on the last great day. We know that Jesus stood up on the last great day and said, "Come unto me, all ye that are thirsty to receive living water." We want to receive that living water. We just pray that as we enter into this time that your spirit would be with us, illumine our minds. There are still many things for us to learn and we have learned so much in this past week. You have shown us many things. You have led us in amazing ways. We have seen miracles in people's hearts and blessing flowing. All this has come to us during this feast of Tabernacles. We just pray that you would continue to guide us and that we will be attentive to you in everything. We thank you, Father, in Jesus' name, Amen. Brother George, I had not forgotten. Now we have ushered in, we can all stand. Oh.

George ([00:01:31](#)):

I just wanted to share with my brother, the joy of being able to sound this horn on this, this last great day. For this day is a great day of prophecy.

Speaker 1 ([00:01:44](#)):

Amen.

George ([00:01:44](#)):

Prophecy of being restored to this earth, made new. In the new city, and the tabernacling is over and we are going to be married to the land.

Speaker 1 ([00:01:58](#)):

Amen.

George ([00:01:58](#)):

So, as I blow the shofar this evening I just would like everyone to stand and before the audience of heaven, we just want to sound this shofar to his honor and to his glory, for we truly are the audience of what he has performed in bringing us to a knowledge of truth and to his salvation.

Speaker 1 ([00:02:38](#)):

Amen.

George ([00:02:38](#)):

Hallelujah.

Speaker 1 ([00:02:39](#)):

Be seated. I now would like to invite Fred and Karen and Ann and Abigail to come forward, and Craig, if you could join me. Fred and Ann have asked if we could have a prayer of dedication over the family, so I'll just move this. If you can come over here and we'll ... So, could we kneel together? I'll come over this side.

Speaker 1 ([00:03:44](#)):

Father in heaven, we thank you that as we gather at the last great day that we can bring before you a precious family. I thank you for Fred and for Karen, for Ann and for Abigail. I thank you for bringing them to be with us and I pray Father, that your spirit would be with Fred, that he may be blessed with wisdom and knowledge to be the husband and father that he desires to be and for Karen to be the mother and wife, to love and follow her husband and to guide her children, Ann and Abigail. We thank you for these two gifts, Ann and Abigail. We pray that they would always know that they are precious to you and that you will bless them mightily and that they may grow to be the women of God that you have called them to be. I thank you for hearing this prayer. In Jesus' name, Amen. God bless.

Speaker 1 ([00:05:05](#)):

It's just a wonderful thing to be able to bless and to encourage people, family. I've had such a tremendous week this week. I was sitting there this morning and the only way I could describe my ... the sense was that I was smiling from the top of my head to the tip of my toes. As my brother, [Ramone 00:05:36] expressed, I felt full, I felt joyful. I have witnessed many miracles this week. Miracles, and I think we all sense, as we've said, history. How that people can come together in a sense of family, have a sense of closeness with different customs, different practices, different understandings, yet we all come together in the Father and his son. There is a sense of family, a sense of belonging and there is a sense of a desire not to leave. It makes the heart sad, but it will come again in the spring.

Speaker 1 ([00:06:19](#)):

Again, I have to reiterate to you, some of you will be aware but the strength that God has given me during this week, I haven't felt this good in years. That is such a blessing. I have felt the Father's presence through Jesus in helping me to be able to speak, to have a freedom to speak the things that have been placed on my heart. This is all connected to I have come here to receive a blessing in response to the call to come up to the mount of the Lord and to be blessed, and I've been blessed.

Speaker 1 ([00:07:20](#)):

There's a few things that I want to share tonight and the first thing that is in my mind is that in pronouncing that word, you are my beloved child in whom I am well pleased, that is the seed of the kingdom. That is the seed that should go into the heart of every boy, every girl, every man, every woman. You are my beloved child in whom I am well pleased. When that seed finds receptiveness in the soil through an act of submission and the seed, because if the soil is hard and it refuses to allow the seed to penetrate, there's no growth. But if the soil is rent and it's open and there is a submission of the soil, it goes in.

Speaker 1 ([00:08:13](#)):

But as we know, in the Parable of the Sower, when the seed goes in, the enemy is on the ground because we remember that when the seed, you are my beloved son in whom I am well pleased, was given to Jesus, he was buffeted for a period of time. Satan was resistive, he wanted to stop, he wanted Christ to forget those words. Why did he want him to forget those words? Because he said, "This is my beloved son in whom I am well pleased," after 40 days of fasting, if you are the Son of God. He's trying to rip the seed out. If you are the Son of God, and how does he get to rip the seed out? "If you are the Son of God, command these stones to be turned into bread." On what was the condition upon which the Father said to his son, "You are my beloved son," what was the condition? To simply believe what he said.

Speaker 1 ([00:09:23](#)):

But Satan, "If you are the Son of God, you must do something. You must demonstrate your power. You must demonstrate your ability." You sonship, he tries to connect our sonship and daughtership to something that we must do. Something that we must perform or show our capability and ability. In seeking to perform, we abandon our sonship. We no longer are sons by faith but by works. So I would ask that we continue to pray for the seeds that are being planted yesterday. That we be diligent, for the adversary, the devil, walketh about as a roaring lion, seeking whom he may devour. He wants to take that seed away. I ask you to be diligent. Having participated in this process a few times in the past, I have witnessed the enemy try to discourage. When you go from this place I'm sure he will endeavor to try and cause you to forget that you are his beloved child in whom he is well pleased.

Speaker 1 ([00:10:49](#)):

So I want to just pause again and pray for protection in regard to this, so if we could kneel once again. Father in heaven, we thank you that you sent the sower to sow seeds into our hearts, that we could know that your love, the love of the Father, you allowed yourself to risk your only begotten son. You allowed yourself to risk the possibility that he could fail and cease to exist. Father, this is an amazing love. I pray that your angels would be around every person that has participated in this appointed time. Please protect the seed, please send your angels, please remind us to be alert, to speak to our minds. Be vigilant, be sober, your adversary, the devil, walketh about as a roaring lion. Trust in your sonship that I have placed upon you, your daughtership.

Speaker 1 ([00:12:13](#)):

Remember the words that I have spoken unto you, as our Lord Jesus says, "Get thee behind me, Satan, for thou savourest not the things of God." It is written, man shall not live by bread alone, or the things that he produces with his hands, but by every words that precedes from the mouth of God. I thank you that you will honor this prayer because of Jesus. In his name, Amen.

Speaker 1 ([00:12:50](#)):

I am going to shift a little from the title that I have written. I want to speak a little more about this and this, the co-equal relationship and the divine pattern relationship, First Corinthians 8:6, Isaiah 14:12. How that, as you will remember, I spoke to you about in my family history. It was evident that on both sides of my family there was a relationship. Can you see that all right, Gary? There was a relationship that was occurring like this and the disfunction that that caused in my family, the separation that I experienced in my own home, that the glory of children, which as their father was slowly taken away from me because of this desolating experience that does not allow blessing to flow through. I know that many others have experienced this as well.

Speaker 1 ([00:14:06](#)):

One of the principles that I want to address and again, I want to offer some of the journey that I have experienced, is you will remember that I have talked about in reference to the Father and the Son, that the headship of the Father rests upon the submission of the Son. You remember how we said that the government shall be upon his shoulder. That's the shoulders of the son, and that the respect and honor and majesty that the whole of creation gives in response to the father is measured by this in his son. It is the son's obedience and honor and respect, that spirit that is in his heart flows out to all creation as a demonstration and as in our hearts, it is his spirit in our hearts that reproduces that submission and

obedience and trust. Does that make sense? The submission, the government rests upon the shoulders of the son.

Speaker 1 ([00:15:23](#)):

If we look in Genesis Chapter 12, the Abrahamic covenant. In verse two, "And I will make of thee a great nation and I will bless thee and make thy name great." How would Abraham's name be made great? This is something that I have pondered, "And thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee. And in thee shall all the families of the earth be blessed." The cornerstone of the one who would bless the blessing was none other than Abraham's wife. Isn't that where this blessing process begins? As Sarah responds to her husband, so she teaches her children to honor and respect the name of Abraham.

Speaker 1 ([00:16:40](#)):

Isaac learned obedience and respect of his father through his mother, is that right? Yes. In Genesis, where is it? In 16, where she speaks. No. Where does she say, Chapter 18, Verse 12, "Therefore Sarah laughed within herself, saying, "After I am waxed old shall I have pleasure, my lord being old also?" Peter refers to this as well, doesn't he? Sarah's respect and honor of her husband was the key to the whole channel of blessing. This is where, moving slightly sideways, in the book of Jude, Jude has an interesting reference to certain individuals. I'm trying to remember exactly. It says there, "Clouds without water," I thought it said, "Wells without water," but it says, "Clouds without water." That's not what I'm looking for.

Speaker 1 ([00:18:10](#)):

But the point we see and we come back to the father-son relationship, the role of the Son of God is to draw from the reservoir of his father. That is the role of an intercessor. He goes in and asks his father. Even the knowledge that we receive about Christ comes from the Father. The revelation of Jesus Christ, which God gave unto him. Christ does not seek to draw from his own well. He seeks to draw from his father's well. He draws from his father's well in order to give to all of creation.

Speaker 3 ([00:19:02](#)):

Second Peter 2:17 says wells [inaudible 00:19:05].

Speaker 1 ([00:19:05](#)):

Ah, that's the one. Thank you. Second Peter. I thought it was there.

Speaker 4 ([00:19:11](#)):

Jude 12.

Speaker 1 ([00:19:13](#)):

Oh Jude 12 does say it. Thank you for nurturing me, brethren. 12, "These are spots in your feast when they feast with you, feeding themselves. Clouds they are without water carried about." Mine says clouds without water, is yours another translation, is it?

Speaker 4 ([00:19:34](#)):

King James.

Speaker 1 (00:19:34):

Same as mine. Where is it?

Speaker 4 (00:19:36):

That's what it says, it says clouds.

Speaker 1 (00:19:40):

Yeah. But Peter, Second Peter, thank you. Second Peter 2:17, "These are wells without water." Thank you, David. Different illustration, but this is the one we want because Sarah's gift to the world was to draw from the well of her husband. The regime of Rebecca was to do what? To draw water from a well. The women in the Abrahamic family know how to draw water from a well, and that well is not within themselves. It is within their husbands. This is the Abrahamic principle and we have been taken away from this. I'll pull it down here.

Speaker 1 (00:20:51):

When we're in a husband and wife relationship and we sense that our husband has become a well without water, it's at that time that the role of the wife is to trust that there is still water coming down the channel but it may have been blocked for some reason and to rest secure that the one above the husband will not allow the drought to destroy everything. In believing that, the posture of the wife towards her husband is not an expression of, "Oh, he hasn't got it. He's no good." Then the language begins, "I don't think we should be doing this. I don't agree with this. No, you're heading in the wrong direction." It's the language.

Speaker 1 (00:21:55):

The language of trust says, "Are you sure? I believe that God is leading you. I'm asking you, are you sure?" That's a very different language to, "I don't think. I don't think, is taking. It's taking to yourself. When it comes to, "I don't think this is right," then the whole kingdom of the husband crumbles. It's gone. He has no authority. When a man has no authority, he does one of two things, he caves in or he fights. Is that making sense?

Speaker 1 (00:22:51):

In the divine pattern, and this is the same thing for a son with a father. A son who feels that his father is an unbeliever. He doesn't seem to have any interest in his son but he still is to honor his father and believe that God can still send water. He's still seeking to draw water from the well of his father. Does that make sense? Because he believes that he's in a channel, and while the father may have stopped up the channel, there is still water available, it's still there. When you have faith to believe that, your posture towards the one above you is an act of faith. An act of faith can prime the pump.

Speaker 1 (00:23:48):

An act of faith, to give you an example, speaking to my former boss, conference president. When I went to visit him, we spoke about a number of things and I said to him at the end, "Is there anything that the Lord has said to you that I need to know?" That's an appeal, that's an act of faith, "Is there anything that the Lord has said to you in your prayers for me? Is there anything that the Lord has said to you that I need to hear?" He began to rock from side to side, because that was an appeal, bless me, and there was no blessing. He said, "Well, just ..." He said something that was very evident that he was trying to

draw it himself. But that was a gentle appeal, an act of faith towards a man that we would consider was part of something that was trying to silence and stop what I was doing, and yet I was acting in faith, "Has the Lord said anything to you in regard to me?"

Speaker 1 ([00:25:30](#)):

In trying to follow these principles, I have seen many amazing things happen. When the well of water that we are seeking to draw from seems to be dry, if we begin to stand there and say, "Well, give me water." What did Rachel say to Jacob? "Give me children or I'll die." Give it to me. What did Jacob do? "Am I God that I can make a life?" Because she cursed her husband, she received a curse, when you read it in that particular passage. She cursed her husband and it drew an angry response from him. Angry and sharp words from a husband to a wife is a curse. That's another whole thing that a man needs to remember.

Speaker 1 ([00:26:33](#)):

I want to share with you some of my personal experience and the things that I have learned along the way, in terms of coming into this relationship from this relationship. As I look back, I thank the Lord for many things that he's shown me, that I was engaging in, that as I look back now, I had very little understanding of how this was really working, but just following what I believed the Lord wished me to do. In order for a man to take the hand of a woman in marriage where there is a security that takes place in the relationship, where the wife will feel secure, I have observed a few things.

Speaker 1 ([00:27:30](#)):

The first thing of course, for a boy to become a man, he has to receive that statement, "You are my beloved son in whom I am well pleased." This is the pathway to manhood. To accept that I am a son of the living God through the son of the living God, that's the first step to manhood. To walk in the knowledge that the Father delights in you, it allows you to walk in his creation, upright, with a sense of purpose. You know who you are, you have an identity. You're a child of the king. That's the first step that I have observed. That's how it has worked in my life.

Speaker 1 ([00:28:22](#)):

The second thing that I have observed and it just came to me today. We were having a bit of a discussion about this and I remembered an experience and I thought, I need to share this. As a young lady is growing up, if she has had a reasonably stable home environment, her sense of security is in her father. That's where the sense of security is, or guardian, in that line. Sometimes that trust is broken and that is a very sad situation. Again, we refer to, "When my father and my mother forsake me, the Lord will take me up." Psalms 27:10. But her sense of security is in her father and when I began to court my wife, [Laurel 00:29:22], I had come out of a few previous relationships that were very painful. I basically went to my father and said, "I don't know how to do this, but if I keep doing this, I can't keep doing this. I'm obviously not understanding. I don't understand how this thing works. I'm doing it wrong."

Speaker 1 ([00:29:58](#)):

I'm thankful that the Lord put that in my heart. I could have said, "What's wrong with women? What's wrong with these women? This is crazy." Not that I hadn't said that in the past. But now in a relationship with Jesus, I'm doing something and I need your help. In that prayer and reading [inaudible 00:30:24] and praying and asking God to guide me and just show me. If any man lack wisdom, let him ask of God. I want to do things the right way. Show me the ancient paths.

Speaker 1 ([00:30:42](#)):

When Laurel and I began to court, there was a thought that came into my mind, you have no right to touch this woman for she belongs to her father. That was like, wow. Before you would touch this woman, you need the permission of her father. You need to enter into a contract with her father, contract. That's a strong word. An agreement. We came to the position in the relationship where we felt the Lord was saying we could move forward. We had engaged in a relationship through just conversing with one another without contact. The other thing that came to me is that if you cannot engage in a relationship without physical contact, you don't have a relationship. Whatever you're engaging in won't last very long and neither will the relationship.

Speaker 1 ([00:31:58](#)):

We could talk long into the night but not too long because of the counsel that says ... we could talk and talk. We got to that point and I came under that conviction. You need to speak to Laurel's father and you need to assure him of your intention and to assure him that you will take care of her to his satisfaction. Well, as a young man, that was a very, very tall assignment and I remember just before I went to speak to him, it was something along the lines of, how do I get myself into these situations? Do I really have to do this?

Speaker 1 ([00:32:56](#)):

For any of you who've met Laurel, you will see in her a lot of her father. Her father is a very gentle man, he's a very quiet man, a very gifted man and he uses his words sparingly. I have really appreciated his counsel. At critical times in my life I have gone to him and asked him his counsel, and what he thinks. I went to him and I said to him that I have really appreciated courting his daughter and that I said, "I'm not entirely sure of the outcome but I'm fairly confident. So I wanted to ask you that if I may court your daughter," I can't remember what I said, "Take our courtship into the next stage, and that if we were to marry that I promised him that I would take care of her, that I would ensure that she would be looked after." Something along those lines. Probably can't remember because I was probably freaked out at the time. Then the room went very quiet and then I saw tears coming down his face and he just simply said, "Yes."

Speaker 1 ([00:34:46](#)):

A transfer, a contract, an appeal for the continuation of the covering, to continue the covering. He was able to pass the baton to me, to continue the work that he had done, to continue to be a builder of his house, to care for that which is very precious to him because she did not belong to me. He gave her to me. He blessed me with his daughter. For my father-in-law so loved me that he gave his daughter. See the gospel theme?

Speaker 1 ([00:35:44](#)):

The gift of a wife is so much more powerful when it's given by a father, her father. Now I didn't understand all of these things at the time, but looking back now I see the wisdom, the wisdom, because I can say that between my belief that I am a son of God, through Christ, in whom he is well pleased, and the contract that I entered into with my wife's father, we have found a stability in our relationship that has just blessed us tremendously.

Speaker 1 ([00:36:26](#)):

I want to say this and I hope people understand when I speak but I sense that people recognize a strength in my ministry and many people have been blessed ... I didn't want to get emotional. The main reason why you are hearing all of these messages is because of my wife, because she has confidence in me. Never once did she second guess me, on leaving my career, leaving my church family, leaving her church family. Never once did she second guess me but she just prayed to the Lord that God would give me wisdom.

Speaker 1 ([00:37:35](#)):

I can't express enough how much that means to me. I am a blessed man and I didn't deserve it. I'm quite happy to admit to you that when I first started courting my wife, I got cold feet and I wanted to leave the relationship. That just shows you what a fool I am, but I thank the Lord Jesus that he came to me. I think I said this to some of you, but when I was praying about it I had a very strong impression in my head, if you do not court this young woman and marry her, you are a dead man.

Speaker 1 ([00:38:18](#)):

Yeah. He was right. Obviously for my calling and my ministry he knew who I would need, who would support me, who wouldn't second guess me and in the ministry that I've been called to, he knew my needs. I'm just immensely grateful and I just want to say to my wife, I just love you so much for all that you've done with me and helped me. A wise husband praises his wife in the gate. I want to be that man who praises his wife and it's just been a tremendous blessing.

Speaker 1 ([00:39:05](#)):

I say these things to all of us here, the first part is always for a woman to submit to a man who does not know that he is a son of the living God, it doesn't work. He has to come to that position. Obviously the process of submission can help him and appeal to him to come to believe that he is a son of the living God, and operating in that role of a submissive wife will facilitate that process. But when a man has that confidence that he is a son of the living God, his ministry rests on his wife's shoulders. We need the spirit of Sarah in the wives of our homes to draw water from the wells of their husbands, does that make sense?

Speaker 1 ([00:40:12](#)):

The confidence that a woman has in her husband, and it has to be in many cases because it's been like this, in many cases it's an act of faith. When this is blocked up and it doesn't seem that there's any blessing coming through, the posture of the wife towards her husband can act as a gentle appeal to his headship, "Do you have a blessing for me, my husband? Has our Father said anything to you in regard to my case?" It's a gentle appeal to headship.

Speaker 1 ([00:40:54](#)):

I would hasten to add that within the community of faith, it says in Timothy that, "If a man know not how to rule his own household, how shall he rule the house of God, the church of God?" The principles of headship in the home extend into the community of faith and that those who are not in a marriage relationship and are no longer under the direct, in the home of their father, they come under the spiritual headship of the community of faith. To do what we did yesterday, to offer blessing, a covering and protection, even the elders and the deacons operate in a divine pattern. The elders ministering the spiritual seed, the deacons ensuring that the supply of bread and the housing and the caring for the



members is cared for. This is the work of the deacons. It's a divine pattern relationship, this is the principles of God's church.

Speaker 1 ([00:42:08](#)):

We have come into, because of a lot of this situation going on here, a lot of the reason why the manhood of men amongst our community is taken away is because the state has assumed the responsibility to care for the housing of people. Now, I'm not wanting to rail against that, I'm just saying that when a man has a sense that he has a duty to provide spiritual seed, this is the most important, the word of blessing. The word of blessing, as we did yesterday. Then the physical provision to make sure that everyone in the community is provided for. This was originally part of the community of faith and it was part of the role of the man to ensure that all within the community of faith were nourished spiritually and physically.

Speaker 1 ([00:43:06](#)):

So, just to cap off this part, the process of submission, and I want to come to the story that George was speaking about the other day, about Abigail, placing yourself in a position of submission to a headship authority that seems to be completely blocked up, in the story of Abigail, her husband said, "Who is David?" I had been under a headship situation where my head was saying, "Who is the son of David?" We don't know the son of David. Yet, even as [inaudible 00:43:58] should have known who David was, my head should know who the son of the living God is because it's in our history. Yet, they wish to ignore it. The son of David has been providing my head, the headship of my church, giving and giving and giving and giving and protecting and protecting and protecting, and now he wants to receive what he has been protecting from, and the church is saying, "Who are you?" Does not our Lord Jesus have a right to be angry? A right to be angry.

Speaker 1 ([00:44:48](#)):

Then Abigail, she goes to David, and I have been oppressed through that, to go to my Lord Jesus and plead for the life of my head. As George and I were talking, the reason why Abigail was able to be united with David is because David was in an act of submission to [inaudible 00:45:25], who was also blocking up the channel. She was in submission to her head who was blocking up the channel. Through that act of submission, she took the sins of her head upon herself. It says that she pled for the life of her husband. You might think that a woman in that situation that is being treated so badly like that, that she would run out say, "David, here I am. All this property can be yours. He's over there, go and get him. You're angry? I'm with you. Go and knock him off."

Speaker 1 ([00:46:11](#)):

But that wasn't the spirit that was in the heart of David and he never would have been able to cleave to a spirit like that. But in reflecting the spirit of David, God stepped in and he removed the party that refused to acknowledge David. He removed and they were able to be united in one flesh because they were one spirit. That story speaks very powerfully to me and that's why I seek to continue to try and act as best I can in that process, believing that there could still be a blessing. In either way, and it can't be an act. It's that you take that sin and you say, "Father, forgive my head." Then that head is taken away or hopefully someone will come into the truth. I just wanted to share that thought about how the power of submission, the power of submission in my ministry, the strength of my ministry is coming from my wife and I'm just so very, very thankful.

Speaker 1 ([00:47:33](#)):

There's one more thought that I would like to share with you, and how are we going for time? 15 minutes, good. In Genesis, Chapter Two, we'll come to Genesis, Chapter Three. I want to show you in Verse Six, three keywords in Verse Six, "When the woman saw that the tree was," what?

Speaker 5 ([00:48:13](#)):

Good.

Speaker 1 ([00:48:13](#)):

Good, and that it was pleasant to the eyes. Oh, that's right. Before that, sorry, got to back ... The first word I want is, "When the woman saw the tree was good," and then it says, "And desired to make one wise, she took." This is a formula. She said, "She saw that it was good and she took, in order to become wise." Formula for wisdom, presented by Satan. Saw that it was good, took to possess in order to become wise.

Speaker 1 ([00:49:14](#)):

This formula is actually repeated in Chapter Six. The same three Hebrew words in Genesis 6:2, "The sons of God, that they saw that the daughters of men that they were," same Hebrew word, "As good, took." Saw that they were fair, the same principle. We see in the taking of the fruit, here is the poison, to see with the eyes, to desire, see that it is good, to desire it and to take it. This principle of wisdom became in Genesis 6:2, this became the heart of male and female relations. A process that goes right to the garden in the beginning. The very first act of Eve, saw that it was good and she took in order to become wise, that man negotiated his relationships with women, that they saw that they were fair and they took.

Speaker 1 ([00:50:48](#)):

So what we see going on is that, we'll come down here, that the man ... I need to fill this in a bit. Proverbs, Chapter Two. I need to get a bit more detail on this. Proverbs Two, "My son, if thou wilt receive my words and hide my commandments with thee, so that thou incline thine ear unto wisdom and apply thy heart to understanding, yea, if thou criest after knowledge, and liftest up thy voice for understanding, if thou seekest her as silver and searchest for her as for hidden treasure then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom out of His mouth." So if someone that is wise, here is man, man should be seeking wisdom from his head but in this process of developing wisdom man sought wisdom from the one in submission to him. Does that make sense?

Speaker 1 ([00:52:08](#)):

Eve applied this principle to seek wisdom from a serpent who was a lower order of creation. She's seeking wisdom from a subordinate. Men seeking wisdom. I have written a little bit about this and I just want to hopefully give this a little bit of justice, but when Eve received this formula, she received this formula for wisdom. You shall be as God, knowing good and evil. How did she receive this knowledge? She was communicating with who?

Speaker 6 ([00:52:55](#)):

Satan.

Speaker 1 (00:52:56):

Satan, who is a spirit being, an evil spirit. She's in communication with evil spirits. In bringing this information and bringing this formula to Adam, who then enacted this formula and passed it on to his sons, Eve, in passing this information on is now a medium. That makes her a sorceress.

Speaker 7 (00:53:25):

A witch.

Speaker 1 (00:53:25):

That's something that, when I first thought about that, was very startling to me. This is something that is, I think, very difficult. I wrote about this, how that when Eve went to the tree, Eve is our mother, and when she took and ate of that fruit, this formula took control of her mind and that sweet submissive spirit of our mother died right there.

Speaker 8 (00:54:14):

We don't realize that she contracted to sell a dominion that was not given to her, that she only shared with her husband.

Speaker 1 (00:54:23):

Yeah. You all right, Gary?

Gary (00:54:30):

[inaudible 00:54:30]. Speak up, speak into the mic.

Speaker 10 (00:54:34):

It is on? Yeah.

Speaker 8 (00:54:37):

I think that's important.

Speaker 1 (00:54:39):

Yeah, she contracted to come into another kingdom.

Speaker 8 (00:54:45):

The original dominion was given to Adam. She only shared it as his helpmate, just like the Father's is the universe and creation shared by the son, as his offspring. She contracted to sell that dominion, Adam had to ratify that contract. [inaudible 00:55:05], the Father and it's the right of veto in Deuteronomy that God wrote into the law. She was a liar, she became a liar of the liar, for the liar, as it were.

Speaker 1 (00:55:18):

So, the woman that returns to Adam is not the woman that she was, but she looked the same. What's really interesting is if we study inspiration carefully, she had not lost her garment of light because she had come out of man. She was covered by the light coming from her husband and that light was coming from Christ. There was still a covering, she was still covered.

Speaker 8 ([00:56:00](#)):

[inaudible 00:56:00].

Speaker 1 ([00:56:01](#)):

It wasn't until Adam ate the fruit that the light disappeared from both of them. The covering was gone when the head surrendered. What we see in this transaction is the man, Adam, now looking. He saw that his wife was fair and that she had a religion from which he took in order to become wise. Not looking to his head, which was Christ. Christ, the wisdom of God and the power of God, but looking to his wife for wisdom.

Speaker 1 ([00:56:48](#)):

In looking to his wife, the one who is needing to receive from her husband through the channel, everything becomes confused and complicated. The man is looking for a blessing from the woman but the woman is looking for a blessing from the man. Because the woman cannot satisfy the man, in terms of his blessing, he becomes more and more frustrated with the woman. In some cases, the inability to satisfy the man, in terms of that blessing, she becomes more and more insecure because she senses she's not pleasing to her husband. Do you see how this can all operate out of this principle, this formula of wisdom?

Speaker 1 ([00:57:49](#)):

Coming back to Genesis, and we just want to ... The return to the divine pattern is for man to look to his head for the blessing. The woman to look to her head for the blessing. For the man to draw from the well of his head, Christ, the woman to draw water from the well of her husband, who gets is from Christ. Now, obviously a woman under the headship of her husband obviously also prays to Christ. There's a direct connection there, obviously. But there is a special sense as the man is the head of the woman and Christ is the head of the man, there's a special sense in which this blessing will flow. This blessing, this connection within the family of God that has been set up.

Speaker 1 ([00:58:58](#)):

So what do we do? How do we shift from this formula or this formula here back into the divine pattern? I would appeal to all the husbands, to go and make sure of your sonship with Christ and your heavenly Father, that's number one. The second thing is for wives to act or posture yourselves towards your husbands expecting a blessing. A woman shall not live by the sight of a blessing in her husband alone but by faith, every word that precedes out of the mouth of God. When you're tempted, when you see that your husband is maybe moving in a direction that you see that it could be going to cause problems, the natural response is to say, "No, we shouldn't be doing this." That takes away the headship and it kills the blessing.

Speaker 1 ([01:00:27](#)):

Many times my wife has just said she's just gone and prayed that God would speak to me, "Please speak to my husband." There's even times where she's said, "I really would like to receive something nice from my husband." Rather than coming to me and say, "You haven't done anything nice for me for a number of weeks now," I've heard that said before, not from my wife, I thank God for that. But she's prayed, "I'd really like to receive something from my husband," and suddenly I get a bright idea. I thought, I need to go out and get something for my wife. The spirit is so gentle. It's an act of faith, it takes faith. When you

feel that things are going, to try and take hold of, a mother will stop her son. But if a wife stops her husband, she has taken his authority away.

Speaker 1 ([01:01:39](#)):

These things, they're not easy, they're very difficult. Because of the society we live in, many of us have not made the transition from boyhood to manhood. It's very, very difficult for a woman to live under the headship of a boy. In some cases, it's torturous. A woman like that needs tremendous prayer and courage to know what to do, what is the wise thing to do? The Bible says, "As much as lies within you, live peaceably with all men. If a boy becomes violent, a man who is a boy at heart becomes violent, some people say, "Well, you should just stick in there and hang in there." I counseled, saying, "Well, I would be committed to the relationship but you don't have to put yourself in a position where you're going to get bashed every night. Put yourself in a safe position where you can maintain your Christian experience and try and negotiate the relationship."

Speaker 1 ([01:02:54](#)):

Many stay in a situation for so long that by the time they leave, they leave, and it's over. It's finished, because they've had to endure so much pain. There's so many hurting people because of the desolation of this co-equal system and I just wanted to draw out tonight the power of submission and the ability of a wife to assist her husband into ministry by her confidence in what God can do in him. Does that make sense? To have confidence in a man in and of himself will lead you to disappointment, but to have confidence in what God can do in a man and having an expression of faith, in many cases I believe that it can open up a channel of blessing. It can release that.

Speaker 1 ([01:04:04](#)):

I pray that as we continue to behold the Father and the Son that in our relationships of husbands and wives, that we can begin to model this. I speak primarily to husbands and wives because they will form the building blocks of a community of faith that can bring in those that are not in a marriage relationship to begin to receive the overflow of that blessing experience, so that it can be shared by the fatherless and the widows, which is our first duty. Can we kneel together?

Speaker 1 ([01:04:54](#)):

Father in heaven, we just thank you so much for the principles that you're teaching us about headship and submission. To be submissive to someone that does not appear to be one who blesses is a test. We see it in the life of Abigail, we see it in the life of David. We're encouraged by these examples. We pray that all of us as children to their parents, as wives to their husbands, as believers to those that are elder in the faith, that we will recapture this, the spirit of Jesus, this spirit that loves to draw out from the well of water that is over them. Father, I pray that these thoughts will cause us to go and study and go back and pray about these things and to help us to bring these principles into our life. I thank you in Jesus' name, Amen.

Speaker 11 ([01:05:56](#)):

Amen.