

CASTING OUT UNCLEAN SPIRITS

Victor Hall, prepared for the Presbytery fellowship word, 22 May 2022

Transcription of recording, slightly edited

Introduction

Good morning, everyone. The message that we are presenting this weekend was designed to be contained in one book; but there were two writers, David and Peter. We therefore divided the one content into two books, each dealing with each writer's specific direction. I was a little surprised that we pulled the book on Bible prophecy together. I was very keen for that.

There were four stakeholders in the preparation of the books, namely David, Peter and myself in the fellowship of the initiative and writing of the content. That was three of us; and then there was the input of the presbytery in discussing together what had been written; hence the activity of the *four* in the overall production.

Three have been working on the content and laying it down to the brethren. They too have been working with us, very much like we did on our designs for this building. It took a long time to get the planning into a presbytery mode.

Fellowship – the mode of presbytery

I have been pushing for this mode of administration over many years, and now we are seeing it come to fruition. The bottom line of this mode is that everything we do is for *fellowship*.

Everything we design is based in fellowship. Speaking and singing from the front was never meant to be a form of 'theatre'. It has been quite an effort to move away from the idea of a stage with a big barrier in front of the congregation.

Finally, we were able to achieve that in Brisbane too, and ended up with the kind of auditorium with easy line of sight. Terraces were necessary in the plan. It would have been more effective if, in the original design, we could have placed the choir to the side as well.

A time of thanksgiving and rejoicing

We are doing things as best we can, however. This has been a constant point of discussion with choir members and others. It has been a constant problem for sight and hearing for so many. Considering the size of the auditorium, with good grace, we are doing about as best as we can with what we have.

Therefore, I am rejoicing in this with you today, and am very thrilled to hear what David and Peter have brought to us so far.

I love the fact that we put a lot of effort into that crying room. If there are any parents in there at the moment, 'Hi, it's good to see that you are looking this way'. And there are the cameras up there. For the benefit of the livestreaming viewers, I had better keep my eyes on the camera

The delivery of the word this weekend

I did two sessions yesterday, and I am on my feet by grace, but that's good as well. I particularly needed more grace yesterday than today. The day before, I thought, if I had to preach, I wouldn't have been on my feet. I said to David, 'Just in case my faith fails, not the grace, you had better be ready to step up today.' But Peter was ready yesterday.

By the time I got up, however, I wasn't with 'the white horse'; though some might have thought I had 'an old grey mare' or something, because I really got into 'a bit of a gallop' because of the anointing that was present.

A time of great enthusiasm in the word that is coming to us

I am leading you into how I am feeling great enthusiasm for what is taking place. I have great enthusiasm and thankfulness for all of this.

I have great enthusiasm that, with the word now - for many years - there has always been a proper dialogue with the four elements of it. We are moving toward the Father's throne. A lot of things I'll say to you today will be what I consider to be big points of illumination. So, as I speak to you, don't have the attitude, 'Well, ho hum, yes, we all know that'. Please join my enthusiasm.

We had three grandsons with us for tea last night. They were very excited about the word, and were asking how I came to the conclusion that the tree of life and the book of life are basically the same thing, and how I got the idea that the papyrus, or the bark, of the tree of life, is where our name is written.

Book of life – tree of life – river of life

I directed them to the last chapter of the book of Revelation. Just look at the Greek meaning there. Then check that I didn't invent the idea that the names are written on the papyrus. I actually pinched that point from a commentary. But that's good. They were more than happy. Not that the commentary stated it, but it was contained in the language. I always check the language everywhere, to make sure that I'm not making things up.

Their translation said, 'book of life', and my translation said, 'tree of life'. I said, 'Have you noticed that yours says, 'book of life'? Mine says, 'tree of life'. My footnote says, 'book of life', and what is your footnote? It says - whatever the opposite of that was - 'tree of life'.

You can also add to this if you want, by extrapolation, 'river of life'. These are all focal points.

Perseverance in seeing the word of the seventy weeks prophecy proclaimed

How many have registered how completely different our understanding of Bible prophecy is here? In fact, it is completely opposite, in many areas, to what I learned in the Latter Rain Revival; and to what I was preaching on the bride when I first arrived. How many have registered this fact; and that this is a major watershed?

One man came up to me absolutely beside himself with joy after the first session on Sunday. He said, 'Everything you've been saying is here is amazing. But this is a massive watershed.' I want you to catch that.

I was really worshipping the Lord by the end. In these last three days, I was particularly worshipping the Lord yesterday morning, at the dimension of overcoming that was required of Peter, David and myself, and then with the brethren, to actually push through and overcome to get this word proclaimed.

The call to become true lampstand churches

I'll walk through some of the points in which we had to press through opposition or ignorance. I spoke one day to Allan Wills in Melbourne, who is very much 'on board'.

I said, in terms of my age group, 'If you do not get on board with lampstand and with Ephesian Pattern as the Lord has given it to us these past

forty years; if you do not stop - all of you - just playing with the word and still living as Baptist-Pentecostal-Latter Rain people in the way you run your churches [I am not here much longer; I'm 78 and Lorraine's 80; and the Lord has given me a run and has given me a word to proclaim], it will be known among all of these so-called churches that this word came and it was never heard and never received.'

He was so shocked that he came back to the presbytery the next month, when he came to visit, and said, 'That really shook me up.' And now, when you hear anything out of Wangaratta and out of Shepperton and from that area, it is doubly more lampstand than 'Brisbane talk'.

The lessons brought about through the restrictions imposed by the pandemic

Then I listened to Richie speaking in Melbourne in the last two weeks to all the churches at once by livestream; all watching from their local centres throughout Victoria and wherever they were, two or three weeks ago. Excellent!

Speaking of the pandemic, Richie asked the question, 'What did we learn in Victoria right up to Wagga Wagga? And what did we all learn through Covid?'

Then he listed 'round one', and said, 'God locked us all up again, because we hadn't learned what He was saying to us.' So they, and all the brethren, were sharing, and they continue with Melbourne on that.

The call to break free from our denominational mindset

In coming weeks, we will add Richie's word to the presbytery teaching segment for all of us to hear. This is for *all* of us. As I said, yesterday I asked Brisbane to drop its Presbyterianism and its Latter 'Rain-ism'; all those things that you would call 'deadweight'.

If you want to resist something, what do you do? You simply be polite but, like a little child, you just dig your heels in, and you have to be dragged along. You are not coming by faith-obedience. You don't possess it. I pointed out what some of the sacrifices were for Alex, and some of those brethren, when they took a stand to come and become truly lampstand.

However, there's a first time for every word, and then there's a second time.

Dealing with uncleanness in the marriage

I will share a testimony, using Lorraine and myself as an example of how the Lord has dealt with us on three levels to do with the same word. This word relates to *the remnant of the spirit*, and *dealing with uncleanness in our marriages*, so that healing is coming to us and to our children.

It is all part of the one package. There are things that I want to say here today that I would like to have said yesterday in Brisbane regarding unclean spirits and casting them out.

I have been waiting on the Lord about a number of things. Just over a year ago, when I travelled to Melbourne during the Covid gap, I was able to talk with the brethren there. In particular, I spoke with Richie Kaa and his father, Richard, as well as those whom I knew from the early days in Bible school. Around that time, Richie's mother, Jane, was converted in one of my evangelistic crusades.

In my youth, I was known as 'Evangelist Hall', by the way. The church had a tent, and I was involved in lots of evangelism and three-day crusades. I did them in Melbourne, and Richie's mother was converted there. Soon after, Richard and Jane married, and we have known them throughout the years of their family growing to adulthood. So we have had a long history of connection with the Kaa family.

Unclean spirits in various world cultures

Our history goes back before that even, because Richard's family came out of the tribal, chieftain, king family. They were not direct king. But the aunt of Richard and many of these were called *kauae* - the *kauae* with the *moko* on their chin. I was involved with raising them up from near-death experiences when they had been hit with *makutu*, or curses, and were unconscious, left dying, for days, with the *tohungas*, or witch doctors, trying to raise them.

In the practice of animism, if someone puts a curse on someone, it has to 'land'. This happens in New Guinea; it's no different. I had to deal with it all there. Likewise, it happens in Indonesia. A lot of what I said yesterday was for the wider population as well, through New Guinea and Indonesia. Our Chinese are familiar with this as well. Perhaps, some will be watching this as well, but this is what I'm telling you here.

The veneer of science in western culture

By the way, you are too, but you don't know it because you're so blind. You are Caucasian, and you have a veneer of science, but it is all still under there; and still happening.

There is so much in the Scripture dealing with uncleanness. As you can see, I'm in good form now. So I'm here to insult you all this morning, but in a positive way.

Putting away feminist attitudes

One of the younger girls, a 10 year-old, came up to Lorraine at the end of the Bible study and said to her, 'Thank you, Auntie Mama, for how you are able to cope.' Is that how she put it? I'll just say it my way. She said how Lorraine 'let me' - but she didn't 'let' me.

What we are doing today, we are doing *together*. And I want to share how the Lord met us. She said, 'Or how you let Uncle Papa say what he said.' But I did say to the whole congregation that what I said was an absolute, in the woman's feminine social, 'no, no'. Can't do it.

I know I've done this, because Lorraine and I have covered this in talking with various couples, and also with women talking to us. Then I share publicly a little of our testimony, as I did yesterday before the whole world. And, suddenly, the women instantly leap in defence of Lorraine, and I get 'a beating', and I am aware of that happening.

Our testimony - coming to a remnant of the spirit

What I will cover today, I'm doing deliberately but, by the way, we are doing it *together*. We are using ourselves as the example. And I will talk about the way in which the Lord met her. We are using you to help us to get ourselves together. We will play with this a little bit, not so much to amuse you, but to confront you, because I'm talking to *every one of you*.

We have put in place, for those courting, how we deal with the 'pre-married' Eve. And then Lorraine and I will talk about the young 'married' Eve; the first point where the Lord dealt with that. Then there is the 'middle-aged', married Eve. And, God help us, what about 'old age', married Eve - where the woman wants to be God and like

God and worshipped! So, what is 'you', as an old person, when you think about 'you'?

Lorraine and I have shared this testimony with both the Toowoomba and Stanthorpe seniors. We had a great time of discussion with them and even went an hour overtime. We are only touching the edge of it here today.

The Lord wants to deal with this uncleanness. And whether you are single or married, man or woman, it is the same. I'm not fundamentally addressing Lorraine today, because Richie Kaa did that when he was up in Brisbane a few months ago.

Our sonship is for all eternity – our authority and our works - written in the tree of life

I then moved with this set of notes looking at 'Why Adam did not choose sonship'.

In regard to the men, particularly, *have you chosen sonship?*

It is astonishing that Adam was in 'the house of the Father'. He was in the house of the Father for probably over three and a half thousand years. And he had an adopted name.

Everything of Adam's sonship was there for all eternity - his authority and his works. It is all written in the tree of life. He had it as an adoption in the fellowship of Yahweh. I didn't say, 'Elohim'; I said, 'Yahweh Elohim.'

If you go back to Origen, and to the Brethren movement, which will track itself back to Origen, that early church father invented the concept of 'eternal generation' - that Jesus was locked in the loins of Elohim the Father for eternity, 'before'. He had no concept of Yahweh.

Man created from a fellowship; to be part of a fellowship

But the moment - and this is in your notes - the moment that man came into view, the fellowship of the Father, Son and Holy Spirit came into view.

And Yahweh Elohim is the first point of reference for the creation of man. Man was created 'from' a fellowship to be part 'of' the fellowship. The animals, the birds, everything else 'before', the heavens and the earth, even though the sun is out, was all from the Father. It was all His design.

Jesus is Yahweh Elohim

I am now leading to my very first point that I spoke to my grandsons about yesterday. So, I quickly moved to the end of the age.

It's Yahweh Elohim. We had a long fight in the middle of the presbytery for years where we had those among us, who were part of the mergers, who did not believe that Jesus was Yahweh Elohim. They believed the doctrine of Origen - that He was of the substance of the Father, but He was not God; He was not Yahweh God.

To me, if you do not believe this, you cannot be born again. I don't care how full-time you are; or what you are; what church. Unless you believe that 'I am Yahweh' - this is what Jesus is saying: 'I AM is I AM' - you will die in your sins. Is there an 'Amen' anywhere to that?

Sonship – the divine nature sourced in the womb

Just imagine - this was hard-fought. Imagine, then, how hard-fought it was when we got to sonship, the divine nature in the womb? How many of you believe that today?

Well, there was a massive war over that. 'You mean, a little bit of plasma in the womb, of a woman, has the divine nature? That cannot be.' So, semi-Pelagianism. And that was well fought out. That was proposed - all of these things.

So I was looking at the journey over these last 25 years, particularly in relation to the word of present truth. And I want you to note that everything that we have been walking in pertains to *sonship*.

Opposition to the gospel of sonship

I grew up with Ray Jackson Senior in the Latter Rain Movement. If I, or anyone - a preacher came once - preached on sonship, he roared at us. He roared, 'You do not touch that subject! You just leave sonship alone. What are you? You're a body member and you're under us. Don't go near that.'

But what does the Scripture say? 'Beloved (What does it say?) now are we the sons of God.'

The Latter Rain approach was 'It is for something yet future'. I want you to understand how many amazing truths that are now current with you and your children are not out there in the wider evangelical community. It is just not there. It is

not in Pentecostalism. It is not in Latter Rain, and it is not in Presbyterianism.

A journey in the word of present truth

It is only where there are *lampstand churches* that this word is preached.

There are still quite a number of among us, however, who are cynical about this word from the presbytery. So, Vic is 'moving the goalposts'? Again, somebody said to me this weekend, 'So, you're moving the goalposts again.'

I replied, 'I am not moving the goalposts again!' We are on a journey. It is a word of present truth. And the Shepherd has been leading us on this journey; step by step.

Do you not know that Christ is in you? - unless indeed you are disqualified.

Imagine, last year, we did not really understand the difference between *the adoption* and *being born again*.

I need to say to you, however, that every righteous person up until the time of Jesus' death was granted access to heaven - up until Jesus rose from the dead and then breathed on His apostles. Their entry into heaven was on account of adoption.

I'm sorry - not even sorry; I'm *happy* - to have to tell Calvin and the Presbyterians and the Dutch Reform and all of those groups of whom he preached more than anything else, 'any man who says that he is a son of God with the divine nature, that man is insane. You cannot even know whether you're saved or damned in this life', that that is not the truth. It is about our choosing.

Paul said to the Corinthians, '*Prove yourself* that Christ is in you.'

Calvin stated, 'You cannot do that. All of that belongs to God's predestination, and He will predesign who is saved and who is damned. And only when you get there, will you know whether you are in or out'.

With the word of the gospel comes the power to choose

We have seen that, when the word of the gospel comes through preaching, with the same gospel comes *the power to choose*.

We then made the point that Adam was given the power of choice. He was the first son of God. And

then the Father and the Son even counselled him, saying, 'There will come a test somewhere, where you will be put on notice as to whether you are going to choose it or not. It is going to come into the garden - another word, an alternative.' It actually came to Eve and she fed on an alternative.

The cry for a lost son

Adam was given three and a half thousand years in the garden, meeting his name, his authority and his dominion as an adopted son, and then he chose an *alternative*.

That night, when Yahweh was at the tree of life, Adam didn't turn up for the meal. The Father and the Son and the Spirit - the Father, particularly - came looking, crying, 'Adam, where are you?'

I have known the grief of that cry. Every true father, who is a son of God, and his own family, should know that because, Adam, like our children - even more so, our children - have the divine nature in the womb, but they still have to *choose* it. Sunseeker children; teenagers; and young adults, there will come a test for you at some point in your development.

I was saying it to my grandsons yesterday. 'Yes, you have walked with it. You *have* been choosing but, through *all of your life*, you will be choosing.'

The atonement of a lamb

Before they left the garden, the Father found them, along with the Son and the Spirit. And He gave Adam the option, 'Do you want it now? Do you want to be a son, Adam?' - the first evangelistic service for a sinner. And Eve, 'Do you want it?' Eve still looked a bit fuzzy-eyed. However, Adam replied, 'Yes, I want it.'

The Lord then worked the atonement of a lamb. That is easy enough to prove.

He then reminded Adam, 'I said to you in the garden that the day you eat, you will surely die. Now I am going to introduce something else to you. There are two kinds of death. I am the One who knows death.'

Adam called to join the fellowship of Christ's offering

We will now bring up the focus of 'the Father's house'. He said, 'Instead of the angels being under you, Adam, they will now come from the tree of life where We meet on a daily basis. They will bring My word there. It will be Michael, who will

be the element of protection. Gabriel will be the messenger. And he will bring My word to you; these two will be at the gate of Eden, two cherubs.

'You will bring an offering there, from which place you meet Me and join Me in the fellowship of the dying of My Son, 4 000 years from now.'

Adam then accepted the new statement of his life, and the ground was 'cursed for his sake'. So, they lived under those conditions as the adoption of God.

You must be born again by water and the Spirit

From the time that Jesus rose from the dead and breathed on the disciples - even though we pass through the adoption, according to Romans and Galatians - there is no ground, as some people have been pushing onto me from the Presbyterian past in the Brisbane fellowship where we say, 'We are adopted Christians [So, we are not yet born again.]. We have the adoption. We are going to heaven on the adoption. The gospel that our fathers and grandparents and all we had over at Geebung is still as good as your gospel.'

I am telling you now, it is not! It is not. Unless you are born from above, you cannot see.

And unless you are born of water, and the Spirit, you cannot enter.

Every church is a threshing floor

There are thousands of people around, in and through the churches. I want to get to the point about how the Lord began to deal with the church 'among the churches'.

There are many born-again people, right back from Catholicism and all the way through. And in every group of believers, even here today, there are those who are going to heaven; and there are those who will probably be going to hell. In every group, this is a reality.

This place today is 'a threshing floor'. And it is not how you *begin*. It is how you *end*. It is a threshing floor, where the Lord is dividing the wheat from the chaff.

But what was the chaff? It was once green with life. It was the carrier of the life.

Three stages of growing in Christ

There is a first time; in fact, there are three stages. It is first *the blade*, where God meets you with a word. This is the blade to life. You cannot 'get to heaven' solely on the blade, however.

And then it progresses to *the stalk and ear*.

And, finally, it's *the wheat - the full corn in the ear*.

God is wanting the wheat. He wants our life to be the full corn in the ear so that, as you die, you go all the way to be with Christ in heaven, if you die before the second coming.

The Father's throne

Let's talk a little now about a point that I was trying to get to before I get to my first statement here. That is, 'the Father's throne'. David covered all that. How many rejoice in what David shared yesterday? You'll find it very accessible. How many are enjoying the whole reorientation?

In regard to the Father taking His seat on His throne, we were instructed by Jesus, 'When you pray, say, "Our Father who art in heaven, hallowed be Your name, Your kingdom come".'

I think David dealt with this yesterday. 'Will You at this time restore the kingdom to Israel?' Act 1:6.

Christ's appearance to the women following His resurrection

Meditating on that: Jesus came back from the dead on the third day, the day of firstfruits, the first day of Unleavened Bread. He, the Sheaf of Firstfruits, is back.

On that evening, following a few 'ascendings into the throne', backwards and forwards, He met the women. He then instructed them to go and tell the apostles of His resurrection.

Did you ever wonder why He sent the women to the apostles first? It's an interesting one, isn't it? But He did, didn't He?

W W Patterson, preaching on this once, said, 'They were given the commission and they saw Him first, because they loved Him best.' I thought that was a beautiful way of explaining those ladies. 'They saw Him first because they loved Him best.' He said, 'You've got to tell them - the apostles'; and they couldn't believe it.

His appearance to the disciples

Then John and Peter ran to the tomb. And, that evening, He appeared to Peter in between. He also

appeared to the two disciples on the road to Emmaus. He said to Cleopas and his companion on the way, 'O foolish ones, and slow of heart to believe all things.' After this, He was made known to them in an *agape* meal.

But He then appeared to the eleven in the upper room. There may have been others there, as well. He then spoke to them, and they were terrified. He said, 'A spirit doesn't have flesh and bone, as you see Me have.'

The week after, He said to Thomas, 'Thomas, do not doubt. Put your hand into My side.' We have seen the Lord!

Will You at this time restore the kingdom of Israel?

Following the sadness and uncertainty surrounding Christ's crucifixion, the disciples were, undoubtedly, excited about his return. This was the One who had been walking with them for three and a half years; and now He was back among them. The question remained, why didn't He stay with them for another 3000 years? It would have been great, wouldn't it? Why don't we have Him now? It would have been good having Him before He was immortal. Wouldn't it be great to have Him now?

He was with them for forty days in His immortal state. They had no idea that He was going to leave them so soon. They thought that He was going to be 'the Redeemer of Israel'.

They had run all the way back to Jerusalem, to tell the disciples. Then they heard what Peter said, 'The Lord is alive. The resurrection is real!' Now, 'We are the apostles; we're the disciples. We've lost Judas, so we'll appoint someone else. Is it now time for us to receive our thrones? Are You going to restore the kingdom to Israel, now?'

It is not for you to know the times and the seasons

'No, it is not for you to know the times and seasons. You are yet to go from Jerusalem to Judea, to Samaria, and then to 'the four winds' - where we are today. 'The four winds' - it's all in your notes. And now we are approaching the time when the Father's going to 'take His seat'.

We were taught when I was young that it was not the Father taking His seat; it was the Son. Well, it tells you that it is the *Father* taking His seat. When the Father takes His seat, and when

you look at the Son's administration in the Old Testament, it proceeds from the Father, to the Son, and then through the angels.

When the Father takes His seat

Now we are seeing in the book of Revelation when the Father takes His seat. We see *four living ones* and we say, 'This is the ascension gift ministry.'

We then see *twenty-four elders*. The entire administration of the lampstand has moved across to the *table of showbread*. There is now the number of 24 there.

And then we see the *144 000*. Gen 21. The 144 000 is likened to seven presbyteries; it means 'fullness'. 144 000 is the measure the height of the wall of the bride city.

The measure of 144 000

I was talking with my grandchildren last night,. They corrected me, by the way. As usual, I need a little help with some of these things. They said that the distance according to the angels' measure of one wall is from Brisbane to Kalgoorlie, not Brisbane to Alice Springs. I was using the cubit of a man. They said, 'It's to Kalgoorlie.' Then Geoff said to me, with all his maths, 'If you look at it a bit more clearly, it is the entire size of Australia, according to the measure.' This is the city; the New Jerusalem.

The size of the wall

The wall is 144 cubits high, which is about 250 feet, higher or lower, depending on whether you measure the cubit of an angel on it. How many would agree, that is big?

We would all agree that that is not Ezekiel's temple, because we do the measure of Ezekiel's temple, which I call 'Abraham's temple'. It has a river flowing from it, from faith that travels 4 000 years, or furlongs, down to here. I am sorry for all of those who follow Josephus and evangelicals ,who are wanting to build the temple. They are saving money to build this temple from Ezekiel, for the millennium.

The mountain of the Lord's house

We will consider 'the mountain of the Lord's house' in Revelation 21. It is as big as Australia. Will that fit? As well, it's as high as it is from here to Kalgoorlie. It is right up above the stratosphere, just looking at that measure.

Now, is that city going to fit into Palestine? If you draw a line from Tel Aviv and run up through Jerusalem - and let's go right to the heart of things - head straight for Babylon, right through the middle of Babylon, you get the other side of the Caspian Sea, on to the boundaries of the Chinese people; one way. Dan 2.

This is the mountain of the Lord's house, which will be above all the other mountains.

Seven mountains – seven world kingdoms

Which mountains is he talking about? The seven mountains; Egypt is the first one. How many square miles was it? I can tell you roughly, but I won't.

I then did the bigger one with the boys yesterday. We figured out that the population of the world, under the Medo-Persians, was about 25 to 37 million - the then known world. Under Nebuchadnezzar, it was a bit less than that. Then the Medo-Persians. When it moved on to the Romans empire, they said anywhere middle-Mediterranean, 25 million to a total world population of 60 million.

When we are looking at the mountain of the Lord's house, there are seven world dominions, each one a mountain, upon which sits the harlot administration, with its seven elements of administration over the nations.

The mountain of the Lord's house is not Ezekiel's temple. It is the mountain of the Lord's house, which fills the whole earth. And it is established at the point when we have the present world order of the feet - part iron and part clay.

The Cornerstone – a stone cut without hands

With the stone cut without hands, which is the Cornerstone, Christ hits at the feet formed of iron and clay; and then the Father's kingdom fills the whole earth.

This is an amazing prospect, isn't it? It goes to the whole earth. This is not Ezekiel's temple. This is the mountain of the Lord's house, or the Father's kingdom. It is the Father's kingdom. Chapter 5] The Son has conquered to rule, and the land stands up in the Father's throne.

Then, in Daniel Chapter 7, the kingdom is given to us - the people, the saints of the Most High.

The Father's house is filled with His sons

How does the book of Revelation begin? It is written about Jesus Christ. He is our Melchizedek, and He has made us a kingdom and priests to His God and Father.

I will put this first block to you, for those who are still struggling around the thought, 'Are they cherubim and seraphim described in Revelation 4 and 5 - the four living ones, and all of this?

Yes, all the angels are there, but I'll put this to you simply - it's *the Father's house*. Yes, the Son, in the Old Testament, ran His whole administration, through angels, to men. And man had been created lower than the angels.

However, from Gethsemane, He reversed it all. He is raising us all the way up into His throne, and then He will move us, with Himself, *into* the Father's throne.

What is the mountain, or the kingdom, at the end of the age called? It is 'the Father's house.' Did you hear the word - the *Father's* house?

Who are all of the people, or all of the beings, who will be inside the Father's house - sons, or angels? It will be sons of the Father, won't it?

Does that make sense to you? Does that light up to you?

The Father does not populate His house with angels, and leave all of the sons outside, does He? No; He will populate His house with all of His children. That's us. And when you look at the apostleship of the apostle Paul, he said he received it *from the Father*, through Jesus Christ. Rom 1.

A great multitude of sons

So, we are the heirs. Daniel said that the time comes for the saints to possess the kingdom and possess it forever and ever. And we begin to possess it when the Father takes His seat; when the Lamb stands up. And then we go forth with the Lamb.

And the first element of that kingdom is 144 000 cubits high. And, if you measure from Brisbane to Kalgoorlie on the cubic measurement, it is about 2.8 million. Never mind cubing it.

Then, if you go all the way around, that's just the defence. That's the place of the gates. That's the firstfruits. That's the elect.

It's hundreds of millions from the time of Peter. Peter, once they were scattered to the four winds, wrote to the elect in all the churches that were established as lampstand - little sanctuaries - by the apostle Paul and the brethren, throughout the Gentile world.

Christ is Yahweh's Son incarnate

Then there was James. I very much suspect that Josephus is wrong about James. I do not accept now that James was martyred, thrown from the wall in Jerusalem, as Josephus recorded.

Josephus was an Ebionite, after all. He was part of that Pharisee group that did not accept that Jesus was the Messiah. He believed that James was more 'a Messiah' than Jesus. Jesus was crucified, so how could He be the Messiah?

Their concept of a Messiah back there was different from ours, which is that He is Yahweh's Son incarnate. He didn't quite go for that.

And that group of Pharisees who came down to Antioch resisting Peter were Ebionite. This group was in conflict with James and with Peter in the early church. And this is the group that Peter wrote to after he took more than 144 000 with him, at about AD65, as far down as Babylon. And I suspect that James also went because, how did James write to the twelve tribes scattered abroad - that's us - who are in the four winds, if he was dead?

Belonging to the twelve tribes

So, James and Peter were in the uttermost parts of the earth, writing to the twelve tribes of Jacob, which came from the loins of Judah, through Christ - the body of Christ.

All of us belong to those twelve tribes. And if you are a firstfruits Christian, you belong to the numeric of 144 000, and millions. Your house is built on the foundations of the apostles and prophets, with Christ Himself as the Cornerstone.

All of Israel comes into the city through *twelve gates*. We read in Revelation 21 regarding the measure of the city, 'The gates belong to the twelve tribes of Jacob'. That belongs to *the numberless multitude*.

Finding worthy houses

The *foundations* belong to the *twelve apostles of the Lamb* and the *apostolic administration* of Paul, and

then Timothy and Titus, and other leaders all down through history.

But there is a *firstfruits* group *here* - and there will be some who are of the nations among you - that are *agape* houses in which is a genuine fellowship from house to house.

I made the point yesterday that we are having to close some smaller groups around the country because we have not been able to find one worthy family there, after all the years. And I blame myself a little for this.

The word says that when you go out as part of the seventy, enquire who is 'worthy'.

It will be a house of fellowship, which will be hospitable. And, when you go there, bring the gospel to them. Then eat what they *agape* with you. And from there branch out.

Washing away clergy culture

It has been amazing to me that the clergy people, more than any others, are lacking in providing hospitality.

Sadly, we were all taught when we were young and in Bible school, 'Don't make friends in the congregation where you are.' Every clergy Bible school teaches that.

And then they teach the wives that they need to learn to protect their husband's back, because the church is fundamentally the enemy.

Some churches move their ministers on every three years. There is no *agape* in any of that.

The Lord is beginning to wash away 'the filth of the daughters of Zion'. That is the seven women who represent all of Christendom. And that day is now on us.

Firstfruits houses

But the Lord has to begin somewhere with *firstfruits* people.

I'm hoping many of you are that, and that you will be the 'wall'. We need to deal with our uncleanness so that we can, within us, as a fellowship, provide a *gate* where others from elsewhere can come in and get to the tree of life where their name is written.

By the way, in this transition from lampstand to the table of showbread, this will begin to happen.

Then, right up until the sixth seal, God will be cleansing and washing away the filth of the daughters of Zion.

He will bring a multitude out of every kindred nation and tongue until half of the world's population will be in the Father's kingdom, in the mountain of the Lord's house. That will still leave 4 or 5 billion left outside the city to be fighting and experiencing the kingdom of Antichrist. This is very exciting.

In one sense, we are still at 'the four winds'. He is holding back the four horseman who will ride to establish the Father's kingdom, until He forms a firstfruits group. Are you part of that? You are! That's my faith for you. That's us.

Following the good Shepherd

So I have been walking, following the good Shepherd, for a lifetime. And then, as the Lord has brought each adjustment, I've been sharing it and then we have been bringing it as a presbytery.

We have progressively moved forward, and I can give you a list of the headings of all the restorations in the word that we have brought during that time. I can go right back to the Maori days. I probably won't get to that, because I now need to get to Lorraine and myself.

The mandate of the seventy

So, let's get to Lorraine and myself on the subject of 'uncleanness'.

In Luke's account, Jesus appointed 'the twelve'. And the first thing He said to the twelve was that He gave them 'power over unclean spirits'. Then He told them to 'heal the sick and diseased'.

We note here that, with 'the seventy', He didn't say that to start with. The seventy, then, to me, are a of a picture of us. I fit myself in with the seventy element here.

It was a kind of *firstfruits* group of brethren, elders and that kind of thing, whom He actually *re-ordained*. I want you to see that.

He sent them out and, when they came back, they had discovered that they had power over unclean spirits.

He said, 'Don't rejoice at that; rejoice that your name is written in the book of life, written in the tree of life.' Luk 10:19-20.

So he re-ordained them. 'I give you power, but don't rejoice at that. Rejoice that your names are written in heaven.'

'So after these things he appointed seventy others and sent them out two by two [some think it is seventy-two, and I probably agree with that], before His face into every city and place where He Himself was about to go.'

Healing from the tree of life

And then He said, 'The harvest surely is great, the labourers are few. Pray that the Lord of the harvest will send out labourers into His harvest.' Luk 10:1.

So, they went out for 'round one', and then He sent them off again. But I think there is more of a long-term statement here for us, as well.

Then He said, 'Heal the sick and say to them, "The kingdom of God has come to you".'

He said to the twelve, 'The kingdom of God has come near to you.'

And now we are saying 'the kingdom of God' has come. The Father has not yet come, but the kingdom has come another step beyond this, because we are sitting in the Son's throne with the Son today.

And He's about to move us into the Father's throne when the Father takes His seat. So we are in that lampstand transition where we have *access to the tree of life*.

The light of a lampstand church is 'the light of life', and that light is the food of an almond tree. The food which we eat from the tree of life nourishes us in *the fellowship of a lampstand church*.

But the final expression of the tree of life has *twelve kinds of fruit*. It has that *now*, and we have access to it, too, for the healing of the sick.

When they returned, 'Then the seventy returned with joy saying, "Lord, even the demons are subject to us in your name".' Luk 10:17.

To their surprise they were healing the sick and, suddenly, the demons were crying out, unclean spirits were crying out; and they cast them out, in His name.

Power over unclean spirits

This was very much part of my early ministry with the Maoris, and it was very dynamic and

dramatic. I had to deal with animism and uncleanness, because all of those preachers and teachers were oppressed by spirits.

I had to go ahead of them with our big choir whenever we went onto any Maori *marae* because, if I didn't, when they were exposed to those hakas and other stuff, they would be thrown on their backs.

Our leading brethren in New Guinea said that they don't go into villages, because that was happening to them. I rebuked them for that and said, 'That should not be happening to you in New Guinea.'

Why did I, as a young man, have to walk ahead of congregations to deal with this matter? Well, the Lord gave me authority. And then, right through to the king's pa, I was raising them up. They would bring me in, and I would bring the choir, singing.

Now, I believe the song of the Lord and singing in the Spirit goes ahead of us. And I'd bring the choir in, singing in the Spirit. You could almost hear the air crackle, as the two things engaged. And the *tohungas* would flee the room.

I would get down and raise up the person who had had a curse laid on them, and were dying. They were only days or hours away from death. They would have been unconscious for days, and I'd raise them up. It was no wonder I became very famous all through there, for exorcism.

Every Sunday night in the ministries that I ran with Martin Rudolph in South Auckland there would be 80 to 100 people in whom I would see, by word of knowledge, where the curse was. So I would bind and break it. They would scream and cry; there were pools of tears. No-one fell down.

And then the sickness that had been imposed by the unclean spirit would break. If they were doubled over, they would stand up. Whatever it was, they were clean from it.

So I knew the difference between sickness from an unclean spirit, and sickness from a biological disease; and then sickness that is both biological and demonic.

Receiving a garment and a white stone

Now, the Lord does not want your children to be unclean. The apostle Paul addressed that in 1 Corinthians 7. If they are unclean, they are subject

to myriads of allergies and all kinds of things that chiropractors and doctors can't fix. A lot of people don't stop and say, 'What is this?'

Lorraine and I had to deal with that; then the Lord dealt with us. And He does it at three levels - 'blade', 'stalk and head', and then 'the ear'.

And so here we are. Lorraine turned 80 last week and I'm 78. Just before COVID, Lorraine ended up in hospital in phenomenal pain, and had a near-death experience. The specialist who operated on her said, 'Yes, it was very close; we nearly lost her'.

In the middle of that, while she was being operated on - and they delayed and delayed for all kinds of reasons, which was all part of a lesson that I was learning as well - she was 'out of her body'. She looked down on the table where they were operating on her, and saw an old woman and she said, 'What are they wasting their time on that poor, old, decrepit thing for? Why don't they just let her die and let her go.' This is her looking down on herself. 'Why don't they just leave her alone and let her go. Leave her free.'

Then she saw the Lord, in a cone of light behind her. He was standing there and He spoke to her. He had in His hand a stack of garments, and on top of the garment was a white stone. He gave her a garment, and He gave her the white stone.

In what I am sharing today, she is ministering also with me today. So, she was carrying the white stone, spiritually, and she had a garment on.

She is very happy for me to share this. There are not too many women who would be happy for their husbands to share what I shared with those in Brisbane yesterday, like I am sharing it here. But every mother and every woman needs to hear this, because she was quite shocked.

At the end of that, she woke up the day or the day after in the recovery ward, and all she wanted to know was about the garments and the white stone, and what it meant. So we looked at the Scripture and saw that.

But the Lord was dealing with me, when they kicked me out of the hospital and said, 'We have a lot to do here. We have a major emergency on our hands. You go home. We'll let you know.'

I went home and was praying, and the Lord spoke very strongly to me. Now, He showed her the

white garments and white stone, but what He said to me was, 'Get out of My face.' I'm saying it my way. That was the Lord talking to me.

He said to me, 'You get out of My way. Your idea of headship and how you've been in relation to all of this is not what I want. She is My son; I am dealing with her. I am directly dealing with My son, My priest, and you stay out of this.'

Now, I had thought she had died but, right then, I knew she was still here. So I went to bed and went to sleep. He said to me, basically, 'You stop being a cherub. Zip it.'

And He began to teach me regarding 'the remnant of the Spirit' - *two sons of God*, together, at the tree of life; not me mediating.

Yes, there is an order there - headship order. But many of our ideas of headship are all wrong. It is two sons of God at the tree of life.

'So, you let Me deal with this matter with her and don't you address it.'

'But I'm the head'.

'Yes, but it needs to be addressed in a *dialogue*. Let Me address it. And there is an order between us.'

So we began to deal with this, and we sat and talked about all of that. The upshot was that Lorraine then began to understand.

Understanding the call of God on a house

I'll work back further to when we first came to Brisbane in about 1971. This was 'the second round' where the Lord was wanting to deal with me, where I believed I was a pastor, and He wanted me to travel. I didn't particularly have much idea of travelling.

For some reason, Lorraine intuited that it was going to have to be part of my 'package'. Julianne was just born or just about to be born at that time, and we were living in the house next to the Enoggera building that we built there.

Lorraine had done Bible School and I hadn't, so she had a fair bit to say to me, but I won't go into all of those details. Over a month or so she would accrue a list, and then she would point out to me, from the tree - the wrong one - every point where I needed to smarten up to be 'a proper Christian minister'. And she was quite right.

However, I responded very much like a cherub. Can you imagine that? None of you are like this, are you? By the way, we are doing this today for you, for your sake, not for our sake, because we've had a lifetime with this.

A wife's effect

Anyway, it became fairly intense there, and she was worried that I would be travelling and leaving her with the babies. But I was not thinking of travelling. I said, 'What are you on about?' There were a few other things came into all of that.

Anyway, finally, the Lord spoke to her in a dream or a vision or something, and she saw me 'in the gutter'. Now, this wasn't good, because she was telling me so much all the time, from her 'grand' Bible school base, about what I should and shouldn't be doing - and then she sees me in the gutter. I was wearing an old World War I army coat. I was in the gutter, and was a drunk. I had a bottle of 'turps' in my hand, because one of her uncles was like that. She saw me as a drunk and, as she was telling me, I could visualise myself. I could see the mess of my hair and face, and was an alcoholic in the gutter.

And everything in her, of her own emotion - the emotion of this woman feeding her husband - rose up in her, and she said to the Lord, 'Why is he there?'

And the Lord said, 'Because you put him there.'

A husband's response

I was not in the least happy with this vision. No-one will put me in the gutter if I don't choose to be in the gutter. In that picture, she still had all of the power. So I made even more cherub-type responses to her putting me in the gutter. Then she went on, 'And the Lord told me that you are going to travel; you are going somewhere.' Telling me what? I was in the gutter and now I'm going somewhere.

So, the Lord has dealt with me on the issue of you travelling. It had to do with me and the ministry, and her with the family and staying at home. And she did look after the family as I travelled in the ministry.

So travelling was going to happen. I was sitting in my office there at Enoggera, and then my worst nightmare happened. Harry Goode, the church officer who had been looking after Brisbane

financially for years, paid me a visit. He came through the door with Lorraine.

As you will see, I was still a little reactive. He said, 'The Lord has told me that you are going to travel somewhere and I am to pay your fare. Here's \$3 000.'

I said, 'Not you, too!' Here I was with no ambition to travel and not wanting to. I was happy to be a pastor here. I had been told for years that I was a pastor, and I was being kept in hand and in right order by that, and I was quite young then too.

This was 1971 and I had just arrived in Brisbane when a letter arrived from India, from Graham Truscott, about the All-India Convention. This was from the New Life Churches that came out of New Zealand. 'Will you come and be our major guest speaker with Peter Morrow?'

I knew Peter Morrow well as a close friend. The letter explained that he would do the evangelism, and I would do the teaching for the All-India Convention for those Indian New Life Churches that are all through India today. So I went there, and I was away for about six months.

I met the Indians on that trip, and they took me into Singapore and all through there, and to Bombay. In those days, when you travelled, it was very demanding.

And from that point on in our marriage, the question of travel was never, ever, an issue with Lorraine. Our marriage was peaceful and easy. I didn't get that anymore because, as far as compatibility is concerned, we're very good. She doesn't want to be a preacher. She did Sunday School, choir, and hospitality. She was very hospitable in the house and still is. We did all that.

Understanding the covenant of the house

So, surprise, surprise, just two years ago, the Lord visited again and said to me, 'I'm not happy with the covenant of your marriage.'

What? I mean, we are happy; we have our children and our grandchildren. And we wrote the book, didn't we? Lorraine wrote, 'You are a husband of blood to me'. We wrote the lessons from the patriarchs in three books, and we walked in the joy of that, and still do. There were no arguments over that.

But, suddenly, the Lord wanted to deal with this other law in us to do with 'the Eve factor', but she had to stand up in her own name. And for Lorraine, it was quite an issue, because she did, in her own words, hide behind me a lot in doing a full-time job in supporting everything I do.

But she needed to stand up more in her own name, which was not so much doing anything differently, because He wasn't asking her to do something different. He wasn't launching her off into an evangelistic ministry to the Sikhs or something.

He was talking about an attitude that He wanted to deal with in our marriage. That helped us, because we've been getting on quite well; but we are feeling the effects of aging as well.

Not polarising to personality type

I spoke about seniors, and I spoke to this in Toowoomba and Stanthorpe about why seniors 'bicker'. We have a large number of seniors, and some talk to me about their bickering.

And the bickering is getting worse and worse with age because, when you marry, it's often that opposites attract. And the Lord is addressing the point of not polarising to your personality type in old age.

Ministering as priests

So the Lord met us, and then Lorraine had 'a downer' for the next year or so over that. We had to learn the last point that I'm now going to make as I conclude.

Her concern was, 'Do you mean that our marriage has been not valid over all of these years?'

I said, 'Well, that's the wrong way to look at it, isn't it? He's not saying that to you at all. He has unpacked some *garments* for you.'

And, by the way, she is priesting with the garment on right now, because what wife allows this kind of exposure? Lorraine says to me that every time after we speak about this, most older women will not come near her. 'As soon as it's all over, there's not a single woman that comes near me. I just did the big woman "no-no".' How many women would agree with that?

I know that it is true, because I have done this one on one and with small groups. Normally, I deliberately 'light the bunger'; I 'spike the gun'. When I share this with Lorraine, the women

instantly leap to Lorraine's defence and then I 'cop' their indignation! They've got me.

So Lorraine said, 'Get up now and try to do it with the whole congregation.' So, I could die after this, couldn't I? Are you hearing the point? We are *doing this together*.

Recognising the emotions of sin

So I wrote the book with the brethren; *Why did Adam choose what he chose?*

Today, I am speaking to every marriage - and some of you will have to do some fasting and praying - because of the unclean spirits.

Importantly, what we learned was that the focus is *the emotion of sin*.

It is never, in fact, anything that you do in the day that is the issue. All of those pragmatics can be resolved.

It is the emotion of who has the power, and 'who is doing what', and who is being appreciated. Am I being respected? What about 'my' time?

It is all to do with *the nature of the relationship*.

The emotions of sin will stop us from meeting

I did a lot of 'the vanilla slice culture' talk when I was around 40, and now I've repented of all that. We don't do that anymore.

Rather, we're doing tree of life *agape*.

Regarding the emotion of sin, the moment that emotion arises, you know that you are in trouble. There is no longer any 'speaking' from faith, because it becomes bickering. There is a standoff.

It doesn't matter what it is; there is a clash.

The desire shall be toward your husband, to 'feed' him. And he will rule over you; he will react - we all know that. Anyone who says that they have the perfect marriage, is lying. I am too old to listen to that. I can't be bothered.

It is in *every one of our relationships*, and the Lord is circumcising that from us.

Right at that point, there are unclean familiars that we have *all* inherited from our families. My wife has them from her family, and we can nominate and say, 'That belongs to the Ridges or the Brewsters or the Youngs.' Look at the Halls - it's even worse.

So we have all these familiars; all of which have spiritual dynamics underneath them. And these are the things that afflict our children.

Starting each day new at the tree of life

The Scripture says, 'Sufficient unto each day is its own evil.' Mat 6:34. How many would say 'Amen' to that?

He only wants Lorraine and I to deal with a 24-hour block. And 12 of those hours or about half of them anyway, I hope, we should be sleeping. So that leaves only 12 hours of intensity. And in that time, we're busy. Surely, in that span, we can do something about this in terms of time and chance.

'Sufficient unto the day is its own evil.' And in the book of Lamentations we read that 'His mercies are new'. 'Every morning!' Lam 3:23.

The first thing that Lorraine and I learned was to not to try to deal with all of the emotion and the upset of the last thirty years of being a failure. Forget all that.

It is only one day at a time, because that's where the emotion gets in; that is where the woman puts herself down. Most women put themselves down. I've talked to lots of women about the put-down, the inferiority, trying to compete with their husband, all kinds of things. 'He has the brains, I don't' or 'I'm better than he is.'

Each day, what you are to do is to 'draw a line under the day' and forget yesterday. Even if you didn't finish the conversation, you just drop it. Just forget it. That's what we do. We are not interested in yesterday; the emotion of it. It doesn't matter.

His mercies are *new*. We begin today at the tree of life, and *we begin where God begins with us*.

We start there, and then we might go and make a hash of today, because circumcision is still happening. But we are *blameless* today; not sinless.

On some days, we make a hundredfold, and some days we make sixtyfold, and some days we make thirty - and some days, forget it! We just leave it, and tomorrow is fresh. Don't bring it up tomorrow and reinforce it.

Rather, let's go to the tree of life and hear what the Lord is saying at the tree of life, in an order from Yahweh - Father, Son and Spirit - to the

man for His works and to the woman for hers. And the order of marriage is written in Scripture.

So that's how we end today. And if I see anyone coming over and weeping for Lorraine, she won't be wanting that either. She doesn't want to be besieged, then, with people feeling sorry for her. She's very happy with this, because we are finding this *together*. And we want you to find this, too.

So the mercies are new every morning, and circumcision is happening every day. There was a circumcision yesterday; there is a work for today for us; and we are choosing to go to the tree of life.

The unclean spirit does not make us unclean

I will conclude now with this statement that I was going to begin with - that the unclean spirit, in the first case, does not make us unclean.

This was the Maori approach - power over unclean spirits to cast them out. It was amazing.

Baptising in the name - for what purpose? So the unclean spirit wouldn't come back. I would cast it out in the morning, and it would be back at night.

Once I baptised them, they had some space, but then it all came back again with all of the preachers and all of the teachers and everybody else. And there were thousands of people involved, and hundreds of preachers.

But the Maori revival died. And most of those preachers went back and became *tohungas*. Twenty years later, I took my grown-up family around Rotorua and met many of those men again, who were now *tohungas*. I heard that Martin Rudolph had gone back and become a *tohunga*.

Why did they do that? It was because they refused to let go of tribalism and become *one body in Christ*. And they could not resist the unclean spirits unless they renounced Christianity; they went back because of their uncleanness. That was the big issue that I had in the king's *pa*, in the king's chapel, when the whole leadership of the nation was there.

A spiritual power test

At one point they carried out a test of power on me. I warned them that what they were doing was not right.

But they said, 'We will show you, *pakeha*.'

Rudolph said to me, 'You have no longer any place among the Maori.' So they did a power test on me.

The king's chaplain, Graham Kahui, called out an old man over 70 who had cancer and was dying.

He pulled him to the front and said, 'Do you want to be prayed for to be healed?'

He said, 'No. I'm over 70.' They all believed that you couldn't expect healing if you were over 70. 'No', he said. 'I want to die and go to be with the Lord.'

'Vic Hall, step out here. You will lay hands on him. We are now going to prove that you have no further place among us.' That's what Martin said just before that.

Being well-versed with all of these things, I said to Graham Kahui, 'Graham, join with me and pray for this man.'

'No. Martin, stand up, join with me and pray for this man.' I think I spoke to Morgan Karwona who was the nephew of Ratana. How many have heard of the Ratana religion? He was an evangelistic healer back in the 20s. 'You come; pray for this man.'

'Will anyone stand and pray with me for this man?' I was just doing what we all do. I'd been with the Maoris quite a while, and no-one came. So I said, 'Lord, You know what is at stake here. You know what is going on here.'

They had a big communion table to form the Maori Full Gospel Fellowship - a whole new group. There is a lot of history while all this happened, to do with *pakehas*. Oral Roberts was involved in a big reaction against us; many things went on that precipitated it all. It was a national event.

So I laid hands on this man, and they all expected that there was no way that God could heal him. They were carrying out a test of power. They didn't realise that I had been doing this with them for years at every *marae*. If I didn't go ahead, they fell backwards. So they laid it on me and said, 'You pray for him.'

The moving of the Holy Spirit

I laid hands on him, and the Holy Spirit hit him like a bolt of lightning from heaven. He leapt - this poor old man - nearly six feet in the air. God didn't heal him; he just took off running round the building; round and round and round.

By the third round, Martin Rudolph grabbed him, and started laying hands on him. I said, 'What are you doing that for, he's already just been hit. He doesn't want to live.'

Then they called a healing meeting, and all stood up and came and said, 'Stand there. We are wrong. You are right.'

I said, 'God does not want the body of Christ to be built on racial lines. There is no such thing as a Maori or a white skin, *pakeha*, Full Gospel Fellowship. Everything is multi-racial. It's from every kindred, tribe. And you bring yourself under a curse because this, basically, is uncleanness.'

The Maori revival ended there, because they never moved to become what we were preaching - *body of Christ*.

But we didn't know that either, at the time. We were 'Latter Rain-body'; 'baptism in the name-body'.

So that was my first lesson. And the Lord had actually warned me then, the next three years after that, what would happen in the next three cities, and kept saying, 'You should not be here now; you should be in Australia.'

Familiar spirits feed on our uncleanness

I learned then that the unclean spirit, in the first case, does not make us unclean. Familiar, or family, spirits *feed on our uncleanness*. That is why Scripture is so concerned with dealing with uncleanness.

'A fountain has been opened for sin and uncleanness.' Zec 13:1. He gave the apostles power over unclean spirits, to cast them out. The seventy came back, saying, 'Lord, even the devils are subject to us.' Jesus responded, 'Don't rejoice that demons are subject to you; rejoice that your names are written in heaven'; that is, in the book of life. That is to do with sonship. The Lord is saying that to us.

Delivered from uncleanness through obedience

And the Lord dealt with uncleanness in me after that in Melbourne, before He sent me to Brisbane, where He taught me that I had to be absolutely obedient.

He had a massive crisis with me over obedience, and it was a heaven or hell matter. I could not choose to obey what He said, and I said, 'You will

have to help me.' And, supernaturally, He helped me. And He broke the other law in me so that I could become obedient.

I left Melbourne no longer as 'a Latter Rain' man. I came to Brisbane not even fully knowing what had happened. Then, after that, came 'lampstand'.

I can walk you through my journey, and will do, somewhere. And, each time that the good Shepherd has led me and called me, then I have called you to follow in these same steps of Abraham, because Abraham walked all those steps as a picture for us.

His lampstand church in this phase of time

So He's asking us now to be *blameless*.

The next one is that He wants us to *sigh, cry and intercede*, because the table of showbread is all about interceding for those who are sinning, in the midst of God's people today. That is part of this phase of the table of showbread.

And the administration, the 24 elders, is to do with cleaning up a numberless multitude of the church - the seven women; the fullness of religion that claims to belong to Christ.

God is pulling out of it a massive multitude that will be part of lampstand and then of the table of showbread; part of that phase of revival that is just ahead of us. And we are a *firstfruits* group of that. Thank you very much.