



Module : Understanding, Accessing and Growing in GRACE

Session 8 : Finding a Spiritual Father of Grace and a Spiritual Family of Grace

Focus : Locating your Spiritual Father in the Lord and your Church

THE ESSENTIAL OF GRACE-FILLED SPIRITUAL FATHERS

It is important to recognise the need for spiritual parentage. Whilst many spiritual leaders teach you many good and edifying things, there is a more substantial relationship of fathering that one needs to connect to. Paul emphatically told the Corinthians that even though they may have many teachers, yet he was their father in the Lord¹. Joseph and Mary fathered Jesus; Paul fathered Timothy and Titus; Peter fathered John Mark; Elijah fathered Elisha; Moses fathered Joshua; etc. The critically vital role that spiritual fathers play cannot be emphasised enough.

The principle of 'first the natural, then the spiritual' is a fundamental hermeneutical tool for decoding spiritual truth. Jesus was both 'son of man' and the 'Son of God'. As son of man, He related obediently as a spiritual son to earthly spiritual parents in the persons of Joseph and Mary.

Luke 3:23-38

Omitting verse 24 to 37, this reads as follows ...

- 23 When He began His ministry, Jesus Himself was about thirty years of age, being, as was supposed, the SON OF JOSEPH,
the son of Eli, ...
- 38 the son of Enosh, the son of Seth, the son of Adam, the SON OF GOD.

Jesus is both the **Son of God** (Divine sonship – Luke 2:38) and the **son of man**, i.e. son of Joseph (spiritual sonship – Luke 2:23). As the son of man he related and submitted Joseph and Mary as His earthly spiritual fathers in the Lord. His maturity into His divine sonship was conditional upon submission to spiritual fathers as the son of man. Only after He proved willing to submit to spiritual fathers for 30 years as the 'son of man', did His Heavenly Father publicly validate His divine sonship by declaring "This is My beloved Son in whom I am well pleased"². Joseph acted representatively on behalf of God the Heavenly Father in rearing Jesus as a man. Submission to earthly spiritual fathering is essential to bring one into maturity in terms of one's divine sonship.

Timothy was simultaneously God's divine son and also Paul's spiritual son³. His relationship as a spiritual son to Paul was essential for his growth to maturity as God's divine son, both in nature and in the execution of the unique purpose of God attendant with his life. Grace in the Heavenly

Father and Christ Jesus, the Son, was dispensed to Timothy via Paul's life, teachings and invocations⁴. Again I stress, it is imperative to understand this dynamic of grace impartation from a father to a son. To discount it is to bypass one of the most powerful means God has sovereignly determined for you and I to come into the reception, experience and powerful effect of a profound quantum and quality of His GRACE.

In the previous session, we demonstrated following from the Scriptures:

1. The **spiritual father-son dyad** is the most ideal most facilitating of relationships for grace to be imparted.
2. The **heart condition** of the father and son in reference to each other is crucial and the greatest determinant of whether maximum grace impartation will take place.
3. Both the **hearts of the father and son** must be:
 - a. **Turned** towards each other
 - b. **Opened** wide towards each other
 - c. **Given** to each other
4. **Sincere love and deep affection** must characterise the father-son relationship.
5. **The spiritual father demonstrates his love for the spiritual son**, amongst other things, by the weight of responsibility and passion with which he/she communicates the Word of the Lord to the son in a bid to mature the son into the fullness of the nature of Christ.
6. **The son demonstrates love towards the father** by the recognition of the grace given to the father, depth of honour for that grace and the father who carries or stewards it and most important by the levels of obedience to that Word.

In session seven we illustrated that apostolic **grace designed to mature sons of God is distributed within the context of a spiritual household**. A household is comprised of sons and headed by a spiritual father. In this household will be an economy of grace distributed in, to and through spiritual sons via the agency of the spiritual father, who is solidly connected to the **apostolic-prophetic** dynamic. In this way, the grace of God is meant to be distributed. **The grace of God attends the house of God**, made of lively stones, viz. spiritual fathers and their spiritual sons.

FINDING A 'HOUSE OF GRACE' LED BY A FATHER OF GRACE

As indicated in an earlier session, we now give some attention to the consideration of how important it is relate to accurate spiritual father and then to be a functional part of the local church family headed by this individual. This represents a slight detour in our present focus of GRACE – but it is really not, for if you get these issues right, you will be positioned for tremendous grace increase. You certainly want to be a part of a **household of faith that is GRACE-SUFFICIENT** and **not grace-deficient**. You want to be a part of a spiritual family whose leader or spiritual father is **grace-enriched and not grace-bereft**.

Abinoam was the father of Barak⁹, whom the Lord used mightily. **Abinoam means 'FATHER OF GRACE'**¹⁰. He produced a son whom God used significantly. Only father's of grace can produce sons who impact their spheres in profound ways for God's glory. The name **Barak** means '**Lightning and Thunder**'¹¹. **Thunder is symbolic of God's speaking**¹²; **Lightning** symbolises the **majesty of God and God coming into the activity of the earth**¹³. Hence a grace-filled father produced a son whose very being represented and facilitated the speaking of God, ushering forth the doing or working of God in the earth in the affairs of men - thereby accomplishing His purpose and displaying His majesty.

Some churches are **spiritual 'orphanages'** because the leaders themselves are not fathered or may have a father but do not obediently observe principles governing the father-son dyad, and thus any hope of them fathering sons within the house they lead is highly improbable. Some churches are what the Scriptures call DESOLATE (a barren wilderness)¹⁴, because they **reject and discount the validity and necessity of the ministry of apostles and prophets**¹⁵.

Determining whom your spiritual father is and which church you should go to are issues of critical importance as they are significant determinants of your spiritual state and maturity.

How do I Find a Church in which I can Grow Spiritually?

This important question beckons a thorough response that is biblically rooted and not one based on popular humanistic thought. Traditionally, people are prone to simply attend the church they were raised in or one that is conveniently situated - the proverbial 'church down the road'. These are inaccurate criteria to choose a church to attend. Some select churches based on its size (small or big), the quality of its buildings and other physical infrastructure/facilities, its music, its children's programmes, its denominational affiliation, degree of institutionalization (or not), independence (or not), autonomy (or not), etc. Whilst some of these are worth consideration, they are not quintessential biblical yardsticks to measure the accuracy of a church, and thus certainly not serious considerations on their own for one to take into account in deciding which church to be a part of. **There is a much more overriding and fundamentally crucial issue.**

This issue of paramount importance is the **family ethos** of the church. There are many metaphors of the Church in the Word of God, e.g. a city¹⁶, a bride¹⁷, a mountain¹⁸, a building¹⁹, a

'body'²⁰, a field²¹, a holy nation²², etc. All these contain key elements, features and characteristics that assist us to define what 'church' is today. While there are many metaphors of the church in the Word of God, **the church as a 'family'**²³ is not allegorical, but essentially points to how the church is to be **actually constituted**. This understanding of the church as the family of God has serious implications for **its composition and effective functioning as the Body of Christ** in the earth.

The church, as the **many-membered BODY OF CHRIST**²⁴, is the expression of the entirety of the Godhead in the earth, both in **form and function**. It is Christ's Body - not anyone else's body. As Christ's Body, it is the vehicle through which Christ, the Head, finds legitimate expression and function in the earth. As Christ's Body, it is to be reflective of all that Christ represents. Christ, as a principle to be understood, is complex. If we are to be the Body of Christ, we are to fully understand who Christ is. **"Our understanding of 'Christology' will influence and shape our understanding of 'Ecclesiology'"**²⁵ {Thamo Naidoo²⁶}. Very often **we see expressions of 'church', claiming to be the 'Body' of Christ, yet not reflective of the nature or will of Christ, the Head of the church.**

'Christ' incorporates the **entirety of Deity**²⁷, i.e. **Father, Son and Spirit**. The Godhead is one. The principle of Christ in an earth-context is **expressed in and through the principle of sonship**. Historically, this was modeled in the man, Jesus Christ, who in His being as a son of God, had the capacity to contain and accurately represent the fullness of Father, Son and Spirit²⁸. He patterned for us what we as a corporate dimension of sonship are to do. Thus, sonship is to characterise the Body of Christ, which functions in an earth-context.

Sonship presupposes 'fathering'. Hence the spiritual father-son wineskin is the critical dynamic that must permeate the house of God. These terms, father and son, are **embedded into the very construct of the Godhead itself**, and are strongly relational, alluding to the church of God as the family of God. There is a component in Christ called God the FATHER, and a component in Christ called God the SON. This relational father-son dynamic in Christ, the head, must be evidenced within the BODY of Christ, the church. It happens via the ability of the Holy Spirit, a Spirit of Grace, to bring these expressions of Deity to and through spiritual fathers and sons in the earth who are set in the Body of Christ.

The grace of God finds its complete and most facilitated flow within this context. The Body of Christ as the corporate son of God in the earth must, like Jesus the pattern Son, be full of grace and truth. **Grace is imparted most easily in a highly relational context.** The church as the family of God, where spiritual fathers represent and administer the grace of the Heavenly Father to their spiritual sons, becomes the family of God in the earth, patterned after Christ, the fullness of the Godhead.

The nature of the Heavenly Father is to be infused in all of His sons. He, the Father, is to be "over all, in all and through all" (Eph. 4:6). The Father, finds His total expression in and through the Son.

The Spirit brings both Father and Son realities into the earth. **At the heart of the Fathering emphasis, is an expression of LOVE, nurture and care.** This quintessentially defines a fatherly disposition and should characterise the headship of the church you seek.

Thus, **finding a church is about finding the spiritual family to which God has allocated you**²⁹. The Scriptures indicate that God **'SETS the lonely into FAMILIES'**³⁰. Finding a spiritual family (church) is really about simply discerning which family God desires to set or place you into. This family is headed by a spiritual father to which you must be connected. The **Holy Spirit sets people in place within the family of God** (1 Cor. 12:13,18). This setting finds expression in your placement within a 'household', 'family' or church led by a spiritual father. **Finding a 'church' should not really be about locating a community of believers who gather regularly, as much as it should be locating the person who should father you in the Lord.** If you locate your spiritual father, you will locate your spiritual family you are meant to relate to and be a part of in a specific jurisdiction. Your connection first and foremost must be with the spiritual father of that household before the household itself. At Hebron³¹, men gathered to David³². They were drawn to a man at a place, not the place itself. David's location at that place was significant because he was the principle to which the men gravitated, for he embodied in his person, all the principles that place (Hebron) depicted. **When you embrace the father of the house, you embrace other sons in the household itself.**

So the crux of this issue is to be joined to a spiritual father, whose function would be to provide spiritual fathering to you on behalf of God the Father. The spiritual father fathers you by presenting to you the Word of God. This Word is the conduit through which the grace of God comes to you to, firstly, configure your identity as God's son and secondly, to empower you to effectively fulfill your calling and personal destiny.

A spiritual father to whom you must connect will, through the most accurate biblical presentations of revealed apostolic doctrine by the Holy Spirit, **father your spirit**, empowering it to lead your soul into a fully restored state, so that the fullness of the image and stature of Christ could be matured within you. This is how spiritual fathers' **'watch over your souls'**³³ - **by fathering your spirit** representatively on behalf of the Heavenly Father, who is the 'Father of your spirit'³⁴. Our Heavenly Father fathers our spirits in the sense that He is the originator of our spirits – our spirits come from Him.

Obviously, being connected to current apostolic doctrine, your spiritual father will foster an expression of church that is in keeping with biblical patterns for church, e.g. a church which does not relate to any other church or family of churches is isolationist and not corporately-minded - and thus biblically inaccurate in terms of this principle.

Thus the 'church' you seek for, is really a search for your God-determined spiritual father who dispenses grace to you through the release of a 'more accurate' Word

that will facilitate your maturation in Christ as His son. Every other consideration for joining a church is peripheral. The bedrock issue is locating the person God has chosen to 'watch over your soul' as your father in the Lord. Finding a church then, is really about finding and connecting to the spiritual father, who will represent to you the nature and will of the Heavenly Father with the clear objective of maturing you as a son into the image and likeness of Christ. **When you find this father, you will find the 'family' – the church, which the Holy Spirit has elected to 'set' you in.** He, the Holy Spirit, is faithful to guide you in this process. This issue of being placed accurately into a church, after your initial salvation experience, should be the next vital issue to establish. It is part of the 'elementary doctrines'³⁵ of Christ known as 'baptism by the Spirit into the Body of Christ'³⁶.

HOW DO I FIND MY SPIRITUAL FATHER?

What then should one consider in determining who your spiritual father is?

First, let us *dispel some myths relative to spiritual fathering*:

- Your spiritual father is **not necessarily the person that led you to the Lord**. Paul fathered Timothy, but there is no certain evidence that Paul led him to the Lord³⁷.
- Your spiritual father does **not necessarily have to be the same nationality or race** as you. Spiritual fathering is about impartations of grace, not race.
- Your spiritual father **does not necessarily have to live in the same area, city, province or country as you**. Physical proximity is secondary to your proximity and access to the WORD of God that the spiritual father releases. Technology allows for easy access to revelation, teaching, guidance and counsel from one's spiritual father. Physical distance does not negate the possibility of father and son knowing the details of each other's lives/circumstances. Paul left his spiritual son, Titus, in Crete to continue his apostolic work there³⁸. Paul established Timothy as a delegated apostle over the church at Ephesus and proceeded on to Macedonia³⁹. Paul knew Timothy's history of his spiritual upbringing by his mother Eunice, and grandmother, Lois, even though he was not physically present at these times⁴⁰. Paul too kept regular interest in the personal state and wellbeing of the churches and individuals he fathered as is evidenced in his writings⁴¹. A son should pursue the father in respect to interacting with him/her as far as it is possible. When their own father-son relationship had been in existence for some time, and they were physically separated, Paul urged Timothy to do his best to come to him as opportunity was afforded⁴².
- Your spiritual father does not necessarily have to have **a large (or small) physical following of people**. Abraham, a father of nations, only had one 'promised' son, Isaac.

- Your spiritual father does not necessarily have to have a **large (or small) building(s)** and other infrastructure.
- Your spiritual father does not necessarily need to have **indications of successful ministry based on wrong standards or yardsticks that measure success** (e.g. certain dress codes, etc.).
- Your spiritual father **does not necessarily have to be male**. Females can function as spiritual fathers also. Spiritual fathering is **not gender specific**. The capacity to father is vested in the 'grace' to father, not gender.

Vital Issues to Consider When Determining One's Spiritual Father:

✓ Representation of the Heavenly Father, particularly in Respect to Demonstrable LOVE

The role of a spiritual father is to **accurately represent the grace of the Heavenly Father to his/her spiritual son(s) in the Lord**. The fatherly function is to be representative of the Heavenly Father. If the person who claims to function as a spiritual father is not FATHERLY, he/she is probably not called to function as such. **The quintessence of fathering is the demonstration of love**. True fathers love sincerely and consistently even when they administer discipline. Exact representation of the Heavenly Father demands a significant level of spiritual maturity by the spiritual fathers themselves as sons of God. It is my view that only a mature son ('huios' in the Greek) of God is eligible to provide spiritual fathering to anyone⁴³.

✓ The Impartation of Grace through the WORD

Paul boldly stated that God gave him grace intended to be distributed to the Ephesian believers⁴⁴. If they were to access this grace, they would have to receive, accept and relate to Paul as an apostolic father – which they did. The fatherly function is primarily fulfilled through the **impartation**⁴⁵ of the **GRACE of God, via the teaching of the WORD OF GOD**⁴⁶. This dynamic of grace impartation through the Word is the defining characteristic of the spiritual father-son relationship. Anything else beyond this is secondary and really a non-central issue to the relationship. Remember, it is really not the person that fathers you per se, but the GRACE of the Heavenly Father contained in and released through the Word of God by the spiritual father, that fathers you. But to receive this grace through the Word, you have to receive the one through whom this Word comes. The grace a spiritual father carries must be discerned in the Spirit.

✓ One who is Relevant, Releasing Accurate and Timeous Word/Doctrine by Virtue of Accurate Apostolic Connection

It is of critical spiritual importance that the spiritual father is **in step with the current flow of truth from God's throne**. The father must be relevant to the current emphasis of God in every spiritual season or cycle. **His willing/voluntary submission and covenantal connection to an authentic apostle will ensure this**⁴⁷. It is possible for one who is called to the function of spiritual fatherhood to **lose the efficacy and relevancy of the fatherly function if they willingly do not adjust and comply with the freshest demands of God, in terms of embracing new revelation of truth as they are released through holy apostles and prophets**. They may be called to father, but will not be relevant and effective for their context and time. This is vital because, if someone who is not au fait with the current speaking or emphasis of God through His Word fathers you, you could find yourself, your mindset, activities, etc., obsolete and irrelevant. Simply having a spiritual father is not good enough.

An Example of Irrelevant Fathering: Sceva, in Acts 19, is an example of an irrelevant father, even though he is fathering sons. He lived in Ephesus but failed to come under the apostolic fathering grace of Paul, who functioned in Ephesus at the same time for approximately three years⁴⁸. You certainly do not want to be one of Sceva's seven sons; he was a father, but a functioning Jewish High Priest, a function rendered redundant by the death of Christ; hence he was fathering sons in a body of Old Testament Mosaic truth, the principles of which had now moved to and become embodied in the person of Christ, which he (i.e. Sceva) had not embraced at the time. Thus he taught principles, to which Heaven did not respond nor support with grace and power, since what he upheld was obsolete for the time period in which he lived. He was not connected to 'present truth'⁴⁹ from the throne of Heaven, hence his 'fathering' was irrelevant for his time and thus he produced seven sons with **no spiritual power nor recognition**. **Sceva's sons became irrelevant to the demands of God in the season in which they lived, having no spiritual weight and representation in the unseen heavenly realm and consequently no power to effect God's will in the earthly realm.**

Apollos, whilst in Ephesus, submitted himself to Priscilla and Acquilla, spiritual sons of the Apostle Paul, and so came under apostolic fathering grace, and hence migrated from teaching God's Word 'accurately' to teaching it 'more accurately' and thereby entered into profound grace and empowerment to declare a relevant and timeous message to his generation⁵⁰.

✓ One who has Become the Word Proclaimed.

The spiritual father must not only espouse accurate and present-day truth, but **must become the embodiment of all he/she teaches**. The message and the messenger must be one (Haggai 1:13). He/She must not be Pharisaical, failing to implement what is taught. Timothy did not only fully know Paul's doctrine, but also his **'WAYS' in Christ** (1 Cor. 4:17). He/She may not be perfect, but must have a pure heart, and must certainly not be hypocritical, for there are many parading as spiritual fathers when in fact they are not. Biblically, **spiritual leaders are to be followed by those they lead only after their behaviour and lifestyle have been carefully examined and thus considered as exact reflections of the doctrine they teach**⁵¹.

✓ The Ultimate Objective - To Form Christ to Fullness in You

Spiritual fathering is really focused upon the **development of each person into a mature SON OF GOD through the progressive formation of Christ within** – through the **release of grace via the 'now' or 'present' Word of the Lord** (Col.1:28,29). Being the son to an earthly spiritual father is meant to mature you in your relationship with God, your Heavenly Father. If you have a spiritual father, but do not know God as your Heavenly Father, you are still an orphan. Always bear in mind that **spiritual fathering is a means to a greater end**. If the end-goal of maturing your divine sonship in the fullness of Christ is not being accomplished, then it is remotely possible that the one who claims to be your spiritual father is not fulfilling their function.

True spiritual fathers desire to lead their sons into intimate relationship and knowledge of God, our Heavenly Father. **The spiritual father-son dyad is meant to accentuate the Divine Heavenly Father – Divine son relationship**. Thus an important consideration would be whether or not your potential spiritual father has this as the ultimate goal. **If the focus is to self-centeredly and pridefully harness love and loyalty unto him/herself**⁵², **this becomes idolatry, which is abominable in God's sight**. The whole intent is lead you into **intimacy with Christ**⁵³ and to shape the fullness of Christ within a son by the Holy Spirit and through the preaching/teaching/counsel of the Word of God.

Some of the dynamics expressed above have been explored in our previous session. All I want to stress here is that **SONSHIP can never be divorced from GRACE**. Jesus, the eternal WORD of GOD and the 'son of man', fathered spiritually by Joseph and Mary, was FULL of GRACE and truth and declared to be the Son of God by His Heavenly Father. **Sonship is all about the reception of grace through the Word released by a spiritual father, through whom the Spirit of the Heavenly Father speaks, to systematically and progressively mature His image and likeness in the spiritual son, who essentially is God's son**.

✓ The Witness of the Spirit and the Voice that Turns You.

To whom you relate to as a spiritual father is not a matter of political expediency. This decision must be primarily influenced and finally determined by the Holy Spirit, who sets members in the Body of Christ as it pleases Him⁵⁴. Just as He, the Spirit, witnesses with our spirit that we are sons of God and thus can call and relate to God as 'FATHER'⁵⁵, so too, there will be a witness in your spirit as to whom to relate to in terms of spiritual fathering. Fathering taking place through the release of GRACE via an accurate and relevant WORD OF GOD. God promised that hearts of fathers would be turned to sons and the hearts of sons to fathers (Mal. 4:5,6). John 'turned' to 'SEE' the voice that spoke to him (Rev.1:12)⁵⁶. **There is God's voice within the voice of a man/woman that causes you to 'turn' to recognise and see them as your spiritual father.** This is how sons are begotten to fathers through the Word (seed) and the Spirit. You will know this by the Spirit of God witnessing with your spirit. It is a 'begetting' moment. **It is a spiritual knowing in one's spirit, and is not dependent upon any rational reasoning of the soul.**

Concluding Remarks:

Prayerfully consider this matter. It is not a light issue, but warrants deep and prayerful contemplation. God is faithful to guide you. Do not rush it, but also do not defer the matter for too long. When Elisha (spiritual son) realised he needed to follow and pursue Elijah (spiritual father), he did so almost immediately and without hesitation⁵⁷. The disciples that responded to the call of Jesus reacted immediately as well⁵⁸. May the Spirit lead you to be accurately placed and positioned within the spiritual father-son relationship so that great grace will begin to characterise your life, fuel your momentum in your growth in maturity as a son of God, and empower all that He has called you to do.

May ALL grace and peace abound to you.

With sincere love in the Spirit,

Randolph Barnwell

[See ENDNOTES Overleaf]

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Other excellent and empowering resources are available from:

thamonaiddoo.com ; apostolicleader.co.za; soleyn.com; josephmaterra.org; touchthenations.co.za; lifeenterprise.co.za; elijahmorgan.eu; gmh.co.za; godihear.com; egen.co; peace.org.au

ENDNOTES

1. 1 Cor. 4:15
2. Matt. 3:17
3. 1 Tim.1:2; 2 Tim. 1:2
4. 1 Tim.1:2; 2 Tim. 1:2; 4:6; Phil.2:20-22; 2 Tim.3:10
5. Smith, S., & Cornwall, J. (1998). The Exhaustive Dictionary of Bible Names (3). North Brunswick, NJ: Bridge-Logos.
6. Acts 2:1-4
7. Strong's #G3622
8. Zech. 12:10; Heb. 10:29;
9. Judges 4:6,12; 5:1,12)
10. Smith, S., & Cornwall, J. (1998). The Exhaustive Dictionary of Bible Names (3). North Brunswick, NJ: Bridge-Logos.
11. Ibid.
12. Connor K.J. (1992), Interpreting The Symbols and Types, City Bible Publishing, 175;
(1 Sam.2:10; 7:10; Job 26:14; 40:9; Rev. 6:1; 14:2; Ps. 18:13; 77:18; 104:7; Jn 12:29; Ps. 29:3; Ex. 20:18; Rev.11:19; 19:6)
13. Connor K.J. (1992), Interpreting The Symbols and Types, City Bible Publishing, 153;
(Dan.10:6; Ex.19:16; Ezek.19:16; Ezek.1:14; Matt 24:27; 28:3; Luke 10:18; Rev. 8:5; 11:19; 16:18)
14. Strong's #G2048; Matt 23:38
15. Matt. 23:29-39
16. Heb. 12:22
17. Rev. 21:2
18. Isa. 2:1-4; Micah 4:1-4; Heb. 12:22ff.
19. Eph. 2:19-22
20. Rom.12:4-5
21. 1 Cor. 3:9
22. 1 Pet. 2:5
23. 1 Tim. 3:15; Eph.3:14
24. 1 Cor. 12:12
25. Ecclesiology is theological term referring to the study of the church.
26. www.thamonaiddoo.com
27. Col. 1:19; 2:9,10
28. John 14:26; Matt. 16:16
29. This principle is set forth in type and shadow in the Old Covenant in how the nation of Israel was divided into twelve distinct tribes, with each tribe having a unique tribal configuration and standard (banner). Each Israelite was born into a specific tribe, to which they had to align completely. Each Israelite could not elect to disconnect from one tribe to be affiliated to another. The placement of individuals within their tribal allocation was God's sovereign determination.
30. Psalm 68:6
31. Hebron means: 'Confederation; conjunction; alliance; associating; joining together; union; company' and alludes issues of strong relationships forged in deep covenant and love
32. 2 Sam.5:1
33. Heb. 13:17
34. Heb. 12:9; Num. 16:22; 27:16; Rev. 22:6
35. Heb. 6:1-3

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36. 1 Cor. 12:13
 37. Acts 16:1-3
 38. Titus 1:5
 39. 1 Tim.1:3
 40. 2 Tim.1:5
 41. Rom. 16:1-23; 1 Cor.16:15-20; Eph. 6:21-23; Phil. 4:21; Col.4:12-18; 1 Thess. 5:26; Titus 3:12-15; Philemon 1:23; Heb. 13:23,24
 42. 2 Tim.4:21
 43. My study manual, 'Maturity in Sonship' explains the five stages of maturity in sonship and argues for the position that fathering is only to preserve the mature son. Here is a direct link to this resource:
http://randolphbarnwell.com/PDF's/Maturity%20in%20Sonship%20manual/Maturity%20in%20Sonship%20Stages%20Manual_2.pdf
 44. Eph. 3:2
 45. 1 Tim.1:2; 6:21
 46. See Acts 20:32. Refer specifically to Sessions 6 and 7 of my teaching series, 'Understanding, Accessing and Growing in Grace', for an extensive treatment of these issues.
 47. I demonstrate the biblical foundation of this point extensively in two of my sessions in my teaching series, 'Understanding, Accessing and Growing in Grace' freely available on my website – www.randolphbarnwell.com. Refer specifically to Sessions 6 and 7.
 48. Read Acts 18,19 and 20
 49. 2 Pet.1:12
 50. Acts 18:24-28
 51. Heb.13:7; Phil.4:9
 52. Acts 20:30
 53. 2 Cor. 11:2
 54. 1 Cor. 12:13,18
 55. Rom. 8:16; Gal. 4:6
 56. Refer specifically to Sessions 6 and 7 of my teaching series, 'Understanding, Accessing and Growing in Grace', for an extensive treatment of these issues.
 57. 1 Kings 19:19-21
 58. Matt. 4:19-20