

GATE School of Ministry [DC] Bible Study Notes**Module** : The Primacy of the Word of God**Session 8** : The Word of God in the House of God – Part 1**Focus** : The House of God - the Family of God Prioritising The Word of GodWord to the World
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It is essential that Session 7 be thoroughly understood before proceeding with this session.

The church of God is the family of God and is referred to as the 'mountain of the house of the Lord' which shall be 'established as chief of the mountains' of the earth.

KEY TEXT:**Micah 4:1-3**

- 1 And it will come about in the last days that the **mountain of the house of the LORD** will be **established as the chief of the mountains**. It will be raised above the hills, And the **peoples will stream to it**.
- 2 Many nations will come and say, "**Come and let us go up** to the **mountain of the LORD** And to the **house of the God of Jacob**, That He may **teach us about His ways** And that we may **walk in His paths**." For from **Zion will go forth the law**, Even the **word of the LORD** from Jerusalem.
- 3 And He will judge between many peoples and render decisions for mighty, distant nations. Then they will hammer their swords into plowshares And their spears into pruning hooks; Nation will not lift up sword against nation, and never again will they train for war.

'Zion' here is a reference to the church (specifically - a mature, perfected church):

Heb 12:22-23 : But you have come to **Mount Zion** and to the **city of the living God**, the heavenly Jerusalem, and to myriads of angels to the **general assembly and church of the firstborn** who are enrolled in heaven, and to God, the Judge of all, and to the spirits of *the* righteous made perfect,

THE KINGDOM OF GOD AND THE CHURCH OF GOD

The Kingdom of God and the Church of God are two distinct concepts. 'Kingdom' includes 'church', but also incorporates the entirety of all human existence, various expressions of life and all orders of creation. The Kingdom of God is an all-pervasive **superimposition of God's nature and will** upon every expression of life and sector or domain on planet Earth and the entire created heavenly domain. The Church of God is the agency in and through which the Kingdom of God is received, embodied and expressed. The Kingdom of God finds its most potent expression and extension via the medium of the church. Therefore, in order to adequately and effectively express the Kingdom of God, the church needs to be accurately arranged – not so much constitutionally as an legal organisation, but relationally as a living organism.

THE HOUSE OF GOD IS THE FAMILY OF GOD

The church is often referred to as the 'house of God':

1 Tim 3:15 but in case I am delayed, *I write* so that you will **know how one ought to conduct himself** in the **household of God**, which is **the church of the living God**, the **pillar and support of the truth**.

Gal. 6:10 So then, while we have opportunity, let us do good to all people, and especially to those who are of the **household of the faith**.

1 Peter 2:5 you also, as living stones, are being built up as a **spiritual house** for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

Eph 2:19-22 So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of **God's household**, having been **built** on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, in whom the **whole building**, being fitted together, is growing into a holy temple in the Lord, in whom you also are **being built** together into a dwelling of God in the Spirit

Hebrews 3:1-6

- 1 Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession;
- 2 He was faithful to Him who appointed Him, as Moses also was in all His house.
- 3 For He has been counted worthy of more glory than Moses, by just so much as the builder of the house has more honor than the house.
- 4 For every house is built by someone, but the **builder of all things is God**.
- 5 Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later;
- 6 but **Christ was faithful** as a Son over His - **whose house we are**, if we hold fast our confidence and the boast of our hope firm until the end.

Mat 16:18 "I also say to you that you are Peter, and upon this rock **I will build My church**; and the gates of Hades will not overpower it.

The **Hebrew** term for house is **'bayith'** and the **Greek** term is **'oikos'**.

Bayith = a *house* - in the greatest variation of applications, especially *family* (*Strong's*)
Oikos = a *dwelling* ; by implication a *family* (*Strong's*)

At times both 'bayith' and 'oikos' can refer to the physical dwelling itself, but more often alludes to the **quality or order of relationships** that exist in that house. The 'house' is not defined by the actual

physical structure, but is characterised by the quality of relationships that exists therein. 'Bayith' derives from the Hebrew term for 'build', viz. 'banah'. Another derivative of 'banah' is the Hebrew 'ben', which means 'son'. 'Ben' means 'one (viz. a son) who builds the family name. Thus 'bayith' - the house of the Lord - is filled with sons who are focussed on building the name (nature and function or will) of God in and through the family of God. The presence of 'sons' presupposes the principle of 'father'.

Psalm 127:1a Unless the LORD **builds** (*banah*) the house, they labor in vain who build it;

The house of God is filled with sons. You cannot have sons without the principle of 'father' resident and operative. The House of God is comprised of spiritual fathers and spiritual sons. This suggests the principle of 'family'. Hence we have the 'family of God'. The Greek word for 'family', viz. 'patria' is actually derived from the Greek word for 'father, viz. 'pater'. You cannot have 'family' (with sons) without 'father'.

Eph 3:14,15 For this reason I bow my knees before the Father, from whom every family in heaven and on earth derives its name,

There are many metaphors of the Church in the Word of God, e.g. a city, a bride, a mountain, 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' 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 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 what Christ is. **Our understanding of 'Christology' will influence and shape our understanding of 'Ecclesiology'.** 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, i.e. Father, Son and Spirit. The Godhead is united and one.

Col. 2:8,9 See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ. For in Him all the fullness of Deity dwells in bodily form,

Deity = theotes = divinity (the state of being God, Godhead).

God is spirit – for so the Scriptures teach.

John 4:24 "God is spirit, and those who worship Him must worship in spirit and truth."

All of God is spirit. The Father is spirit; the Son is spirit; the Holy Spirit is spirit. God is a unity – He is ONE God manifested in three distinct persons, all of which are spirit. The Father and Son dynamics within the God-head highlight the **relational aspect of God**. Father and Son highlight the principle of **'family'**. The Holy Spirit is the administrator or that element or agency within the Godhead that makes the relational components possible to be experienced by men. This framework is graphically displayed in the Genesis account where the Spirit moved over the face of earth to express and actualise the creative process. The Holy Spirit engages the earth, empowering men to enter into sonship and so relate to God as Father.

Thus we may conclude that the principle of Christ in its relational dynamic embraces the father and components of the Godhead.

2 John 1:6-9

- 6 And this is love, that we walk according to His commandments. This is the commandment, just as you have heard from the beginning, that you should walk in it.
- 7 For many deceivers have gone out into the world, those who do not **acknowledge Jesus Christ as coming in the flesh**. This **is the deceiver and the antichrist**.
- 8 Watch yourselves, that you do not lose what we have accomplished, but that you may receive a full reward.
- 9 Anyone who goes too far and does not **abide in the teaching of Christ**, does not have God; the one who abides in the teaching, **he has both the Father and the Son**.

Thus the 'doctrine' or the 'teaching' of Christ is the doctrine of Father and Son. Anything relative to 'Christ' must have at its core, the operative principles of fathering and sonship. 'Father' and 'Son' cannot be experienced apart from the Holy Spirit.

The principle of Christ in an earth-context is expressed in and through the principle of sonship. Sonship is to characterise the Body of Christ which functions in an earth-based context. But 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 also highly relational, alluding to the church of God as the family of God.**

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 patterned 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 **grace of God is transmitted from spiritual fathers to their sons primarily through the spoken Word of God**. If there is no relevant and accurate Word spoken, the 'House' of the Lord – the family of God – will never arise to a place of dominion and governance, characteristic of the Kingdom of God.

The Church, which is His Body

Eph 1:22 And He **put all things in subjection under His feet**, and gave Him as head over all things **to the church, which is His body, the fullness of Him who fills all in all**.

The church is not the 'Body of Jesus'. The church is the 'Body of Christ'. The church is the completion of HIM, the fullness of HIM. Where is He now? – He is in His body. There is the parcelling out of Himself in the body. This body is only mentioned in Paul's epistles. The only metaphor that is never mentioned in the Old Testament is that the church is the Body of Christ. This mystery was not hidden in the Old Testament Scripture, but was hidden in God himself – see Ephesians 3:9.

Col. 1:25-27

- 25 Of *this church* I was made a minister according to **the stewardship from God** bestowed on me for your benefit, so that I might fully carry out the *preaching of* the word of God,
- 26 *that is, the mystery which has been hidden* from the *past* ages and generations, but has now been manifested to His saints,
- 27 to whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, **which is Christ in you, the hope of glory**.

Christ in YOU is the hope of Glory – 'YOU' here in the Greek is in plural form – Christ in ALL OF YOU IN THE BODY OF CHRIST is the hope of Glory. It will take all of the Body of Christ – every sector of the many-membered global Body – to reflect ALL OF CHRIST.

THE WORD OF GOD IN THE HOUSE OF GOD

Zec. 8:3 "Thus says the LORD, 'I will return to **Zion** and will dwell in the midst of Jerusalem. Then Jerusalem will be called the **City of Truth**, and the **mountain of the LORD of hosts** will be called the **Holy Mountain**.'

Zion, the mountain of the Lord's house, is the City of Truth. The Word of God is Truth. The word 'city' denotes communal life and the orderly and interdependent arrangement of human affairs. The Word of God brings the people of God into oneness in relationship, in an orderly fashion. This occurs predominantly by each person being completely governed by and obedient to the proceeding Word of God. **The Word of God is to be prioritised in the House of God. It is to be absolute, the absolute centre of all that transpires in the 'House'**. The Church is the pillar and support of the TRUTH' – 1 Tim 3:15.

'Mountains' depict significant areas or spheres of global society, e.g. government, education, politics, commerce, medicine, arts and entertainment, etc. The prophecy here indicates that the 'mountain of the Lord's house' will be established as the chief of all mountains in the nations of the earth. Literally read in the original Hebrew, this reads as follows: "the mountain of house of the Lord will be established ON the chief the mountains" (NASB marginal rendering). Thus the mountain of the Lord's house will not only be the highest or dominant but will also be the primary, all pervasive influence over every strategic sector of life in the entire earth. In and through the house of the Lord, His Kingdom, rule and governance will be expressed to all nations. The Kingdom is likened unto yeast (leaven) – highly infectious.

Luke 13:20-21 (NIV)

20 Again he asked, "What shall I compare the **kingdom of God** to?

21 **It is like yeast** that a woman took and mixed into a large amount of flour **until it worked all through the dough.**"

Yeast or leaven is a symbolic of many things, including DOCTRINE or teaching.

What makes the mountain of the Lord's house chief and pre-eminent in the earth? What does it have that other spheres do not have? The answer is '**LAW**' or **THE WORD OF THE LORD**.

Micah 4:3b "For from **Zion will go forth the law**, Even the **word of the LORD** from Jerusalem.

The law (torah) means '**precepts or statutes**'.

Psalms 110:2 The LORD will stretch forth **Your strong sceptre from Zion**, *saying*, "**Rule in the midst of Your enemies.**"

From Zion, the mountain of the Lord's House, the law goes forth in the Word of God and this Word represents the 'strong sceptre' of the Lord.

Sceptre = matteh/matṭah = staff, branch, tribe.

The word 'sceptre' also alludes a tribe – a people. The strong sceptre from Zion can refer then to the actual family of God – comprised of spiritual fathers and sons. The rule of God takes place through the church as the family of God. The church's military and governmental strength is exercised and expressed through its nature as a family. In this economy of spiritual fathers and sons, the Word of the Lord goes forth as the strength of God's power causing His Church, His family, to rule in the midst of their enemies.

"You cannot 'rule in the midst of your enemies' (Psalm 110:2) until you have learnt to eat from the table prepared for you in 'the presence of your enemies'." (Psalm 23:5). [Thamo Naidoo

Your enemies are:

1) Satan

2) The World

3) The Flesh

1 John 2:15-17:

Do not love **the world** nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the **lust of the flesh** and the **lust of the eyes** and the **boastful pride of life**, is not from the Father, but is from the world. The world is passing away, and *also* its lusts; but **the one who does the will of God lives forever.**

Psalm 23:1-6

- 1 The LORD is my **shepherd**, I shall not want.
- 2 He makes me lie down in green **pastures**; He leads me beside **quiet waters**.
- 3 He restores **my soul**; He guides me in the paths of righteousness For His name's sake.
- 4 Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me; **Your rod** and **Your staff**, they **comfort me**.
- 5 You prepare **a table before me in the presence of my enemies**; You have anointed my head with oil; My cup overflows.
- 6 Surely goodness and lovingkindness will follow me all the days of my life, And **I will dwell in the house** of the LORD forever.

V.1: God shepherds His people by positioning earthly human shepherds as His representatives.

Jer. 3:15-19

- 15 "Then I will give you **shepherds after My own heart**, who will **feed you on knowledge and understanding**.
- 16 "It shall be in those days **when you are multiplied and increased in the land**," declares the LORD, "they will no longer say, 'The ark of the covenant of the LORD.' And it will not come to mind, nor will they remember it, nor will they miss *it*, nor will it be made again.
- 17 "At that time they will call Jerusalem '**The Throne of the LORD**,' and **all the nations will be gathered to it**, to Jerusalem, for the name of the LORD; **nor will they walk anymore after the stubbornness of their evil heart**.
- 18 "In those days the house of Judah will walk with the house of Israel, and they will come together from the land of the north to the land that I gave your fathers as an inheritance.
- 19 "Then I said, 'How I would set you among My sons And give you a pleasant land, The most beautiful inheritance of the nations!' And I said, '**You shall call Me, My Father**, And not turn away from following Me.'

Consider the profound spiritual significance and implications of the **bolded** parts in the Scripture above.

Jer. 23:3-4 “Then I Myself will gather the remnant of My flock out of all the countries where I have driven them and bring them back to their pasture, and they will be fruitful and multiply. **I will also raise up shepherds over them and they will tend them**; and they will not be afraid any longer, nor be terrified, **nor will any be missing**,” declares the Lord.

V.2: These are spiritual fathers who nourish the flock of God by leading them to green pastures – i.e. feeding them the appropriate and proper spiritual food or diet from the Word of God.

V.3a: **“He restores my soul”:**

God, the Heavenly Father is the Father of your spirit:

Heb 12:9 Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the **Father of our spirits** and live!

Earthly spiritual fathers shepherd your soul (Heb. 13:7,17), with the intent of restoring the soul to its former position in Christ. The soul includes your mind (what and how you think), your will (how you make choices and decisions) and emotions (how you feel).

Heb 13:17 **Obey your leaders** and submit *to them*, for they **keep watch over your souls** as those who will give an account. Let them do this with joy and not with grief, for this would be unprofitable for you.

Heb 13:7 Remember **those who led you**, who **spoke the word of God to you**; and considering the result of their conduct, imitate their faith.

Note: You are LED by the WORD OF GOD being spoken to you. The WORD of GOD spoken by your spiritual father in the Lord fathers your soul in the House of God. By feeding you the Word of God, your soul becomes renewed and is realigned to “think, decide and feel” in terms of the way God originally designed it – and thus your thought-pattern, your soul, will be in sync with your regenerated spirit, fathered by the Heavenly Father.

V.3b: **“He guides me in the paths of righteousness For His name's sake”:**

In this way, the image of God in the son of God is developed and matured and so the son is able to “walk in paths of righteousness for His names’ sake”. The walk of the son will be reflective of the ‘name of God’. The term ‘name’ alludes to both ‘nature’ (or person or identity) and ‘function’ (or purpose or destiny). Thus the son, in his character, behaviour and lifestyle, will exhibit the character of God. Also, by his functioning in the world he will only pursue and do the will of God – and so fulfill the destiny of God determined for him.

V.4: “Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me; Your rod and Your staff, they comfort me”

The Word-filled son of God is immune to negative effects of his natural environment, particularly fear. The Hebrew word ‘shebet’, translated ‘rod’, is akin to the word translated ‘scepter’ (*matteh*) explained above. ‘Staff’ in Hebrew is ‘mish’*ēnāh*/mish’*eneth*, which means support, *sustenance* or (concretely) a *walking stick*. It alludes to the Word that gives definition and rightness of our walk in the Lord.

The rod and staff bring comfort, i.e. consolation and the opportunity to repent and adjust our ways to the ways of God.

V.6: “Surely goodness and lovingkindness will follow me all the days of my life, And I will dwell in the house of the LORD forever.”:

The goodness and loving-kindness of God follow His sons all the days of their lives. The son dwells in the house of God forever, i.e. the entire context of Psalm 23 is played out in the HOUSE OF GOD. [John 8:35; “The slave does not remain in the house forever; the son does remain forever.”]

V.5. “You prepare a table before me in the presence of my enemies; You have anointed my head with oil; My cup overflows”:

The Table Unifies: The table is where the family gathers to eat food. In a great house with many rooms, the table serves to unify and entrench one-ness in the family. The early church functioned in seamless one-ness and thus ate their spiritual food with gladness and sincerity of heart:

Acts 2:42-46: They were continually devoting themselves to the **apostles' teaching** and to **fellowship, to the breaking of bread and to prayer**. Everyone kept feeling a **sense of awe**; and **many wonders and signs were** taking place through the apostles. And all those who had believed were together and had **all things in common**; and they *began* selling their property and possessions and were sharing them with all, as anyone might have need. **Day by day** continuing with **one mind in the temple**, and breaking bread from house to house, they were **taking their meals together with gladness and sincerity of heart**,

The Table Feeds and Nourishes: Food is symbolic of spiritual diet, i.e. the Word of God. You are what you eat – both naturally and spiritually. You should be a reflection of the kind of food that you consume [Psalm 100:3c: We are **His people** and the sheep of **His pasture**]. The food from your father’s table will cover your defect and deficiency – Mephibosheth’s lameness was not observable when he was called to sit and eat at David’s table.

IN THE HOUSE OF YOUR FATHER, FEED PREDOMINANTLY FROM THE TABLE OF YOUR FATHER

Your primary source of spiritual nourishment should be the Word of God preached and taught by your spiritual father in the Lord. Recall that Timothy is called by Paul to focus upon and teach 'no other doctrine' than that which he received from Paul. Do not eat from different tables or fields. Others can supplement and add to your spiritual development, but the predominant source of your spiritual diet should be the Word from your spiritual father. [You may have many teachers, but one father – 1 Cor. 4:]

Consider the Example of Ruth:

In the book of Ruth, Ruth is the depiction of a spiritual son (Ruth 4:15); Naomi, a spiritual father and Boaz, a representation of Christ – and in some instances also depicting spiritual fathering.

Ruth 2:1-3

- 1 Now Naomi had a kinsman of her husband, a man of great wealth, of the family of Elimelech, whose name was Boaz.
- 2 And Ruth the Moabitess said to Naomi, "Please let me go to the field and glean among the ears of grain after one in whose sight I may find favor." And she said to her, "Go, my daughter."
- 3 So she departed and went and gleaned in the field after the reapers; and she happened to come to the portion of the field belonging to Boaz, who was of the family of Elimelech.

Naomi grants her approval of Ruth's desire to glean food (Ruth 2:2). This desire was motivated by an intense concern for the welfare of Naomi. Ruth goes to glean only after the command of Naomi for her to go. Whilst gleaning the field of Boaz, she finds favour with him. Verse 3 suggests that this was a matter of chance – 'she happened' to come. But there are no coincidences with God. Within the father-son framework, ordinary decisions become major breakthroughs. Random decisions are taken and transformed into strategic developments.

Gleaning was a legitimate activity that was allowed by the Law of God (see **Lev. 19:9,10; Lev. 23: 22; Deut. 24: 19-21**). Gleaning was a valid activity, yet it did not represent 'fullness'. It was reserved for the stranger (alien), widow and orphan. 'Stranger' has reference to those outside of the registry of Israel – outside of the father/son trans-generational building anointing. 'Widow' implies the loss of a husband and therefore a father - thus also depicts fatherlessness. The 'orphan' refers to one with an identity crisis, in that he/she is one without a father and thus one functions outside of a fathers care and provision. Ruth was all of these: she was a stranger (Moabite), widow and orphan (but an orphan who was developing into sonship).

Gleanings primarily took place in the **corners of the fields (Lev. 19:9)**. Some are in the fields of their spiritual fathers, but are only gleaning in the corners and never get to partake of the fullness of grace afforded to them in the 'centre of the field'. Gleanings in the corners of the field would equate to irregular attendance at meetings called by the spiritual father, where he transfers grace through the teaching of God's Word. It could also refer to partial or erratic obedience to the word taught. We need to migrate from corner to centre of the field spiritually.

Ruth 2:8: Then Boaz said to Ruth, “**Listen carefully**, my daughter. **Do not go to glean in another field**; furthermore, **do not go on from this one**, but stay here with my maids.

Boaz instructs Ruth not to glean in another field. Grain in the field is used to produce bread, symbolic of the Word of the Lord. Not gleaning in ANOTHER field alludes to not consuming different emphases of different ‘Words’ at multiple tables. Timothy was to teach no other doctrine except what he heard from Paul.

Ruth’s gleaning now moves from the **corners of the field** to **gleaning after the reapers themselves** – picking up whatever they drop. To ensure the continuity of this activity, Boaz also allows her to drink with the water from the jars which the servants drink – so as to hydrate and sustain her. He further still, after lunch, instructs the reapers to allow her to reap among the sheaves, i.e. before the sheaves have been picked up by reapers (powerful image of the plowman overtaking the reaper – Amos 9:13).

Ruth 2:9: “Let **your eyes be on the field** which they reap, and go after them. Indeed, I have commanded the **servants not to touch you**. When you are thirsty, go to the water jars and drink from what the servants draw.”

‘Eyes’ speak of VISION. Ruth does not glean in another field because she has accurately discerned and appraised the field and house of Boaz to be the right one in which she must consistently glean. The name ‘Ruth’ means “beauty; something worth seeing” The root meaning is “ appearance; vision; the act of seeing; or sight”. Her acute vision and prophetic sight, as embedded within contained in the meaning of her name was shaped and conditioned by very clear instructions or commandments from Naomi. Hearing accurate WORD sharpens prophetic sight. She obeys, and only gleans in one field, not multiple fields. She does not need another message or word. She does not eat from different tables. And most importantly, she as spiritual son, mastered the discipline of obedience to every single instruction issued by Naomi, her spiritual father. This ensured for her entry into a central role in the unfolding global purposes of God for the nation of Israel.

- **Ruth is obedient to Boaz’s instruction not to glean in another field**

Her obedience to this command ensured the following - provision, protection, sustenance.

She obeyed: From 2:7 ‘she was sitting from the morning’ - probably until about mid-morning when Boaz appears and gives these instructions. She then obeys his instruction and this obedience now affords her access to sit at the lunch table and be served not by one of the servants, but by Boaz himself. Christ will serve you His Word in and through the instructions of a spiritual father.

Ruth 2:14 : **At mealtime Boaz said to her, “Come here, that you may eat of the bread and dip your piece of bread in the vinegar.”** So she sat beside the reapers; and **he served her** roasted grain, and she ate and was **satisfied and had some left.**

<u>She continued to OBEY :</u>	<u>Ruth 2:15</u>	<u>So she arose to glean</u>
	<u>Ruth 2:17</u>	<u>So she gleaned</u> in the field until evening.

The consistency in her obedience now opens up for her heightened provision, as Boaz instructs the reapers to deliberately leave behind them portions from the sheaves for Ruth.

Further to this, Boaz had also instructed her to continue to glean in this manner right up until the very end of the barley harvest and the wheat harvest (**Ruth 2: 21** : Then Ruth the Moabitess said, "Furthermore, he said to me, 'You should stay close to my servants until they have finished all my harvest.' ")

Ruth 2: 23 So she stayed close by the maids of Boaz in order to **glean until the end of the barley harvest and the wheat harvest**. And she lived with her mother-in-law.

The harvest of two seasons become the portion of the one whose obedience is consistent (the time period covered through these two harvests was probably a few months.)

The 'harvest' relates to that which is seasonal – the reaping occurs at a point in time. Produce is only attained in that period. Between harvests, there is no collection of food. For two widows, Naomi and Ruth, this spelt bad news. By the continued obedience of Ruth, she continued feeding off the field instructed to her by her spiritual father, which now reaps for her a new measure of preservation and security.

One should expose yourself repetitively to the Word from your spiritual father:

- You should prioritize meetings called by your spiritual father and not absent yourself without good reason. Gathering and assembling in one-ness activates the speaking of the Lord and hence the hearing of the sons of God.

Deut. 4:10 Assemble the people that that they **may hear**

Gen 49:2 "**Gather together and hear**, O sons of Jacob; And listen to Israel your father.

Neh 8:1 And all the people **gathered as one man** at the square which was in front of the Water Gate, and they asked Ezra the scribe to bring the **book of the law of Moses which the LORD had given to Israel**.

People gather as one man to hear the word of the Lord.

Luke 24:32 They said to one another, "Were not **our hearts** (singular : our heart) burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?"

(KJV) And they said one to another, Did not **our heart burn within** us, while he talked with us by the way, and while he opened to us the scripture

Luke 24:33 And they got up that very hour and returned to Jerusalem, and **found gathered together the eleven** and those who were with them,

After the death and resurrection of the Lord, the apostles remained gathered together. This was a pivotal point in human history and in the process of God's purposes. At significant junctures in God's purposes in the earth, the need to gather becomes all the more important.

The eleven which gathered were ideally postured to receive the report of the two men who had just walked with Jesus on the road to Emmaus. They were upgraded as to the events in their day and entered into an accurate knowledge and appreciation for the specific revelation of God to them and the world at that particular point in time.

- **Repetition is Important for the ESTABLISHMENT of Sons:**

2 Peter 1:12 Therefore, I will always be ready to **remind you of these things**, even though you **already know** them, and have been **established in the truth** which is present with you.

- **You should consistently immerse yourself under the sound of the voice** of the one God has positioned over you in the spirit. Modern technology like CD's, MP3 recordings, Video Recordings, downloads from websites, etc., affords us the opportunity of repeatedly hearing sermons and teachings over and over again. The sound of this voice should reverberate and resound, echoing constantly within your spirit man. This is absolutely crucial.
- More importantly, one should deliberately engage in obedience to what you have heard.

A reminder:

Micah 4:2 Many nations will come and say, "**Come and let us go up** to the **mountain of the LORD** And to the **house of the God of Jacob**, That He may **teach us about His ways** And that we may **walk in His paths**." For from **Zion will go forth the law**, Even the **word of the LORD** from Jerusalem.

The Lord's House is His Church. His church is essentially a family, led by spiritual fathers who speak the Word to their spiritual sons. The strength, commitment and qualitative engagement of spiritual fathers and sons in this dynamic will determine the degree of rule of this family of God in the earth. The ultimate objective is for this family to infect every sphere in society with the 'ways' of the Lord. From this church, the WORD OF THE LORD, which reveals the 'ways of the Lord', is issued forth. Fathers and sons in the house of the Lord must always keep this in view and so understand and prioritise the release of the Word of God in and through the House of God. In terms of our present discussion, two things make the House of the Lord potent:

1. Its FAMILY characteristic of spiritual fathers and spiritual sons.
2. Its priority given to declaring the WORD OF THE LORD.

To Be Continued.

QUESTIONS AND ISSUES FOR PERSONAL REVIEW AND GROUP DISCUSSION

1. Describe the relationship between the 'church of God' and the 'Kingdom of God'.
 2. The Church, the 'House of God' is quintessentially the 'Family of God'. How is this family comprised?
 3. Briefly explain the principle of 'Christ' in reference to the God-head, and then relate to how the Body of CHRIST, the church should be reflective of that which is in Deity.
 4. Exactly how and through whom is the Word of God dispensed in the 'House of God'?
 5. Your spiritual father should be the primary source of your spiritual nourishment. Discuss this statement.
 6. Consider the importance of attendance at meetings called by your spiritual father – meetings wherein grace is released through the Word of God.
 7. Repetitive exposure to the voice of your spiritual father is vital. Explain this.
 8. What is the ultimate effect of the Word of God released in the House of God from spiritual fathers to spiritual sons, on various sectors/domains/spheres (or mountains) in the earth?
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