

KZN Gate Global Family Online Conference via Zoom, March 16, 2021

The Emerging Church in Perilous Times

Speaker: **Thamo Naidoo** - Session 1

Greetings to family and friends. It is so good to see so many faces on the screen, and to have the humble privilege of sharing the holy Word of the Lord with each one of you. I am truly sincerely humbled to see so many leaders of congregations, of movements, so many leaders from different nations that could attend this conference.

I want to also acknowledge the KwaZulu-Natal [KZN] Gate Global Family for pioneering this conference. I am actually a guest at the conference like most of you are, and I was invited to speak. And these are individuals who represent one expression of the body of Christ in that region of South Africa. KwaZulu-Natal is a pioneering region in South Africa, if not in the earth; it was through that region that the apostolic message in the early 1990s came into South Africa, and to a degree spread to so many parts of the world. So it is a pioneering region.

In taking the step to host this conference, the KZN Gate Global Family are pioneers and represent the firstfruits principle in creating a conference of this type through which we could connect to so many nations while sitting in the privacy of our spaces. So I am greatly honored and humbled to be a part of it. It is a new experience for me to speak to so many of you through a Zoom platform, but I think God is now collapsing walls, and through the present pandemic He has allowed for us to find new ways of staying connected to what the Spirit of the Lord is saying to the church presently.

It is a tremendous privilege for me to share the Word of the Lord with you. I have three sessions to do, and these three sessions have to be compacted in such a way that they would be able to express some of the things that I want to share with you, things that have been laid in my heart, and I would like to think are from God Himself to the body of Christ. When I do share with you today, I will not be sharing in the stereotypical manner of teaching. That is, I would not be presenting a systematic doctrinal treatise on the

subject that has been given to me, the subject that I have been sharing also with my local congregation here in Sandton, South Africa: The Emerging Church in Perilous Times. That is the title of the series that I have done at Gate Sandton.

But when I do share with you, I want to share conceptually. So some of my statements are loaded by having been architecturally framed in such a manner that I will only be sharing the concepts. And if you want to get to know more on some of the statements I would make, I would highly recommend that you visit our website, especially the messages I have done in recent months, and check them out because they will unpack some of the statements made. I needed to say that because the statements that will be made here are conceptual, but they are deeply seminal in nature, they carry a seed caliber to them. And so please bear that in mind.

Secondly, I just want to very quickly introduce this title to us, The Emerging Church in Perilous Times. We live in a very very smart, very intellectual environment in which we can google words, google phrases, and you will soon discover that words and phrases are extremely dynamic, extremely ambiguous, and at times very controversial; it depends how you would look at certain phrases that are being used. And when I use the words 'emerging church', I am not using it in a contextual, contemporary, and in what I would call a secular way. There is a movement in the earth that uses the phrase "the emerging church" to speak about a church that learns how to become relevant by adapting itself, by contextualizing itself, by editing itself, by modifying itself to contemporary issues. But such a church has chosen to allow its environment to shape its doctrinal and philosophical positions. When I use the words 'emerging church', I am not using it in that context because such a church will edit the Scriptures, adapt the Scriptures, modify the Scriptures, play with the Scriptures, and obviously tailor it to become a fig leaf that will seek to cover the needs of people.

So if there is anyone joining us here today that may have been attracted to attend this conference by the phrase 'emerging church', at the outset, I want to make it very clear that when I refer to the emerging church, I am referring to an apostolic church built in accordance with preexistent heavenly (or eternal) standards. I am referring to a church

who is strictly submitted in an absolute way to the Word of God. The canonicity of the Scriptures, the rod that measures our behavior, represented by sixty-six books of the Bible, starting with Genesis and concluding with the Book of Revelation, is the means by which we define the behavior, the beliefs, the values, the architecture, the designs, the blueprints of the church that I want to share with us today.

I believe that there is a church emerging in the earth. And this church is emerging from desolation, destitution, from toxic corruption, from literal darkness, from great confusion. So when we use words like perilous times, such words as toxic confusion, darkness which metaphorically equates to ignorance to the Word of God, to God's ways, to God's standards - there is a church emerging. Such a church is emerging from metaphoric references and historical references to things like how the Hebrew people came out of Egypt under the leadership of Moses, a people that were enslaved, were in literal bondage, socioeconomic and political bondage, a church that was completely disenfranchised, completely confused, and they had to be reformed (re-established) in the wilderness before they were taken forty years later across the Jordan into the Promised Land. There is a church emerging in the earth presently, and the COVID-19 pandemic has been a means by which God has helped to level the playing fields, expose the inaccuracies in the world order and in the church order - the two nations: the holy nation and the nations of the world. Now God is going to establish a very very powerful Church in the earth.

There are metaphors of the church emerging out of Egypt or coming out of the luxuries of Babylon. When the church was in Babylonian captivity in the Old Testament for seventy years, the people who lived in Babylon lived luxuriously. That was a prophetic Word that God gave to Jeremiah, "While I am going to destroy the city for their lack of compliance to heavenly standards, and I am going to allow them to go into Babylonian captivity for seventy years, but in Babylon they will have peace, they will have prosperity, they will have great luxuries, they will possess enormous amount of wealth, and the difficulty will be that after seventy years, the church of such luxuriant standards will find it difficult to want to come back to city building and temple building."

So I believe that God is now bringing us back out of Babylonian captivity into a position where we are going to see some of the most powerful things happen in extremely dark times. When I use the phrase 'emerging church', I am talking about a church that will emerge by apostolic standards. And the word apostolic is a very ambiguous word today; it means many things. And some people think that if you carry the title apostle, you are apostolic. I beg to differ. Basically what we are saying when I say apostolic standards, I am talking about a church that is authentic, original, true, genuine, completely compliant to heavenly standards. They understand the architecture and blueprint of how God intended for the church to function as a holy nation, as a people governed by heavenly standards on the earth.

So these are very important phrases that need to be developed, and unfortunately, I cannot take the time to define all of that in these three one-hour sessions that I have.

But I can say this, that the Church of Jesus Christ that is emerging presently will not be governed by statutory governmental institutions in the earth. That means the human governments of the earth will not define such a church; this church is defined by heavenly standards. I can talk a lot on those subjects, but regrettably, time will not permit me to do so. But there is a church emerging. And I think that the first point that you need to situate in your minds is a church emerging out of COVID-19; out of the recent events of the past twelve months, God has used it as a vehicle to establish His eternal purposes in the earth.

I want to get into the things that I want to say, and I have had to divide these things into three parts. Firstly, I want to speak about judgement. I want to talk about why God is now judging the church and why He is judging human societies. Two orders of our existence in this world are being judged. The one is the church is being judged, and the church is a holy nation. Do not see the church as an institution of religion. See the church as a constituted people, a people that have been established by God to function as a nation in the nations of the world. That is a very important point to take note of, and why God will judge that people. And secondly, God is also judging the nations of the world.

If I may use biblical imagery, or idiomatic language for that, God is judging two men, two corporate men in the earth. The one man is called Adam; he is a secular earthly man.

And God is also judging a Spiritual Man called Christ. In 1 Corinthians 15, he is referred to as the Second Man, or the last Adam. Two orders are being judged. So all our spiritual warfare, all our ritualistic practices of trying to ward off a judgment is not going to work. You have to know how to comply to the agenda of heaven in terms of the reasons for God bringing judgement upon the earth. So learning to become religiously active, which is a habitual culture within the Church of Jesus Christ today, is an exercise in futility if the church does not know what the Holy Spirit is saying. It is that context preparatory work must be done to prepare for how a church will emerge to represent the purposes of God in the earth.

The story that I want to present to us, which I think is so impregnated with compounds of spiritual revelation, so powerfully loaded with so many dynamic references to the designs and the operations, the methodologies, or the tools that God uses to fulfill a purpose in the earth, is a historical story given to us in the Bible. Sadly, it is a story that has been so institutionalized that the church has, to a large degree, made this a ritual of history rather than a case study for our present existence in the earth. The story is about Palm Sunday (surprisingly [March 28]).

I want to use that story:

- to talk about judgement
- to talk about a return to city and temple building
- to extract a more detailed understanding of the corporate anointing

The corporate anointing will give birth to the emerging church becoming extremely effective and successful in these dark dark dark times. And believe me when I tell you, the days ahead of us, eschatologically speaking, are going to be extremely dark - extremely dark! And darkness is not going to leave the earth. But the church that emerges to engage a certain clothing, called the corporate anointing, will UNDOUBTEDLY, undoubtedly, increase in its light. It will become a luminary that is far brighter than the sun and the moon or any bright star out there in our galaxy. So that is the church that I want to bring us to, and I will do that on day number three of this conference.

But today, let's look at the whole compound that is hidden in this very simplistic story about Jesus seconding a donkey and his foal, his offspring, to ride into the city of Jerusalem. Let me read the story for you. I am going to use the text of Matthew 21, and you can always go to the synoptic text of Mark 11, Luke 19, or even John talks about it in John 12. When all the gospels carry such a story, it demands greater inquiry, a greater analysis and evaluation of such a story. And it cannot be reduced to just another parabolic narrative; it must be understood in the profundity of what is being said. So let's read the story.

Matthew 21:1,2

Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, 2 saying to them, "Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her.

Bethphage is a very powerful place. Mark the word 'tied' because the same word is used when Jesus said to Peter, "What you bind," [Matthew 16:19] the word ***tied*** and the word ***bind*** is the same word, ***deo*** [deh'-o]. ***Loose them and bring them to Me.***

The word *loose* is another very powerful word, and we as Bible students should take note of these words because the word *loose* here is the same word for *what you loose on earth will be loosed in heaven* (Matthew 16 and 18 references); these are very powerful words, *bind, loose—and bring them to Me.*

Matthew 21:3

And if anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them."

Take note of the word *send*.

Matthew 21:4

All this was done that it might be fulfilled which was spoken by the prophet, saying

This is a quotation of Zechariah 9, a very powerful book to read in the backdrop of the emerging church in perilous times, because this Scripture is literally going to reach a greater fullness than the historical fullness that took place when Jesus rode into Jerusalem; this Scripture is being fulfilled in our present day:

Matthew 21: 5

“Tell the daughter of Zion, ‘Behold, your King is coming to you, Lowly, and sitting on a donkey, A colt, the foal of a donkey.’”

The word *foal* means a son (huios) of a donkey.

Matthew 21:6,7

So the disciples went and did as Jesus commanded them. 7 They brought the donkey and the colt (the father and the son), laid their clothes on them

The word *laid* is the same word used (for example) in Hebrews 6 when it speaks about the elementary doctrines of the laying on of hands, *laid*. This is a divine investiture; this is not just putting something casually on a vehicle, on donkeys - *laid their clothes, laid their mantles on them, and set Him on them*. The word *set Him* is a very powerful architectural term; it has to do with methodology; there is a science to it.

Matthew 21:8,9a

And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road. 9 Then the multitudes who went before and those who followed cried out, saying : “Hosanna to the Son of David!”

Mark the words: not “Hosanna to the Messiah,” not “Hosanna to Christ,” not “Hosanna to Jesus”, but Hosanna to a very powerful phrase, “*Son of David*,” which we need to understand in the context of the restoration of the tabernacle of David.

Matthew 21:9b-11

'Blessed is He who comes in the name of the Lord!' (the representative principle) Hosanna in the highest!" 10 And when He had come into (the city) Jerusalem, (I paraphrase, the city Jerusalem), all the city was moved, saying, "Who is this?" 11 So the multitudes said, "This is Jesus, the prophet from Nazareth of Galilee."

Immediately after that, He goes into the temple and cleanses it. That is why I want to talk about the city and the temple, and the reformational culture that takes place with regards to that. Let's get to some of the statements that I have to make in the short time that is left before me. The first statement I want to make, and it is extremely controversial, and I am not sitting here in an elitist position and being judgmental, but I have to make the statement.

I believe that every system on planet earth is presently being judged.

There is a critical analysis, evaluation, you can use the words of Hebrews 12, a seismic shaking, a literal dissection of every system in human society. And in the context of our discussion today, as church leaders, I want to present to you, firstly, that religious models in the Church of Jesus Christ are being judged presently. Every model, every tradition, every system that we may have adopted is being judged in this season. The judgement is going to be upon the Church of Jesus Christ in terms of how we respond to judgements.

[inserted: Thayer's Greek Lexicon: σειō :

1) to shake, agitate, cause to tremble

1a) of men, to be thrown into a tremor, to quake for fear

1b) metaphorically to agitate the mind]

Hebrews 12:25-29

*See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven, 26 whose voice then shook the earth; but now He has promised, saying, "**Yet once more I shake not only the earth, but also heaven.**" 27 Now this, "Yet once more," indicates the*

removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain. 28 Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear. 29 For our God is a consuming fire.

In my series on judgement during COVID-19, I have said that **not all the judgements of God are intended to be punitive, but restorative**. [Insights into Understanding Biblical Judgement (five sessions); Divine Judgement: Biblical Indictments Against Nations (seven sessions)] No matter how negative a judgement is, its ultimate objective is to bring us back to Him. Not back to church, back to religion, back to some favorite teaching, but back to Him. Whenever God judges, it is an attempt to seek Him and to seek His ways, His doings.

I believe there is a judgement that is taking place, and COVID-19 has been a universal judgment. If it was just in South Africa, I would say, probably we have not managed ourselves well and we have exposed ourselves to a national pandemic. But when I see that every system in the world has been literally shut down, and there is now a subtle return to restarting those systems, I can only conclude that this is something that has been divinely permitted from the throne of heaven. Such universal matters cannot take place without divine permission. And yes, some of us have been victims of the effects of the virus. But please look beyond it and see that God is using it as a means to draw attention to the obstinate or stubborn nature of people. One of the principles governing judgements where God seeks to be restorative, to reconstitute by bringing people back to Him, is that He starts judgements in His house. God never judges the world without first judging His own family. And do not think about a house in a domestic way. Think about a house as in the Corporate Body of Christ.

You would notice by now that Christians have prayed more prayers than I think most people have in the world, and Christians have had more casualties despite their prayers. You would find that our administration based on our assimilation of doctrinal positions like the power of the blood, spiritual warfare, taking authority over the virus, has been

rendered ineffective. And that is mainly due, not to the fact that there is no power in the blood, or that our prayers are ineffective, but if you pray amiss, not understanding the context in which certain things are happening, then, not even God will hear. You have to go and read books like Ezekiel to know that even if you seconded the help of people like Moses or Samuel, or even the righteous person called Job, or in other references to Daniel and so forth, God will not hear. He may just hear their prayers to help them, but he will not respond to their seeking for Him to intervene in the nation's affairs. God is a God of principle. So, judgement has started.

This is what I want to pose as a question to each one of you. When judgements come, and we have to study the first judgment in the Garden of Eden when Adam and Eve disobeyed and fell into that naked position of embarrassment and shame, and then they became noncompliant to engaging the presence of God, the first question God asked these individuals was "Where are you?" And He spoke to the head of the family, Adam, the head of the human race, "Where are you?" Not where are you, as in, I do not know that you are hiding behind a bush and trying to cover yourself with fig leaves, but, "Where are you?"

The first question each leader here must ask (as I would myself) is where are you? Where are you in terms of:

- your position with God
- your relationship with His ways
- your submission to His Word

Where are you?

The second question is who told you there is another way? In other words, why have you adopted an alternate way to the prescribed way? God's way is a narrow way, it is a singular standard. You will find that truth is singular, but lies are plural. You will find that truth is embodied in one person, but lies are variegated; it is multifaceted.

Who told you? (if you are not sure about where you are)

The third question in all judgements is:

- **Have you disobeyed?**
- Have you eaten of the forbidden fruit, the thing I told you not to partake of?
- Have you violated, have you shifted boundaries?
- Have you modified positions?
- Have you adopted a compromised position, a complicit position?

These are very important statements to ask. And later on, in the family context, that is, the Cain and Able context, the question would be asked: **Where is your brother?**

What is your position in terms of the bigger scheme of things?

You will find that all of these questions will be very powerfully retrofitted when I start to talk about the city and the temple forms of engagement.

Judgement begins at the House of God, and if it begins with us first:

What will the end be of those who do not obey the gospel?

If the righteous be scarcely saved, where will the ungodly and the sinner appear?

I am speaking to the emerging church, not to an elitist, exclusive, sectarian group who has adopted a hubristic or a prideful position - God forbid! Because when I talk about riding on the donkey, meekness, lowliness, humility, are fundamental prerequisites to the culture that God is producing in the time that we are living in. But I think it is incumbent upon us not to sit here as observers like Zacchaeus on a sycamore tree.

We need to be sitting here as if God is speaking to us directly.

I am searching my heart to see whether there is compliance with regards to:

- Can I be part of this Church that has been prophetically described for us in the Scriptures, this end-time Church which has a glorious end, perennial finish, a consummate, a very very congruent position in the earth, can I be part of that Church?

- What must I do?
- Where am I?
- How do I reposition?
- Can I stick to my traditions?
- Can I hold onto outdated, antiquated, philosophical positions that I call “my doctrine”?
- Have I been listening to the wrong voices?
- Has it brought me to a place of shame and nakedness where I am now trying to invent, tailor, some kind of a covering that makes me look good but it cannot clothe me with glory, satisfy me with presence?

These are fundamental questions to be asked.

I want to say to us here today that God is judging His House and He is judging us corporately and He is judging us individualistically. He will judge us as a collective, that is in our groups that we have assembled ourselves in, but He will also judge us as individuals. And we must ask personal questions, and we have to ask questions relative to the context of our existence. God did not speak to an Adam, He also spoke to the helper, this associate, the one that helps make him complete. We are not an Island unto ourselves; we belong to a community, and so the community also has to ask the questions.

The second thing I want to say with the judgement is that part of the judgement is restorative. So it is not only there to cause us to analyze and evaluate, but it is there to bring us back, restore us to an original position that is in God. In other words, God is wanting to bring us to understand what it means to come back to city dwelling. My colleague, Dr. Sagie, speaks a lot on the subject of the city church. I call it the city of God. He calls it the city church. But there is a mighty shift back to city dwelling.

Listen to me very carefully. In shifting to the city, to a corporate position, to learning how to live as citizens within a certain jurisdictional context. God is judging hierarchical and

ecclesial arrangements that we have adapted. These are not heavenly arrangements. God is judging how we as God's people are being arranged. This is the assembling of the Corporate Body of Christ. The body corporate is not just a group of people that say, "I go to church." The church has become so individualized that it has not understood that there is an arrangement of how households are connected to clans, and clans to a tribal leader and to a tribe, and how tribes are positioned to make up the foursquare city in different jurisdictions of the earth.

This is basically what God is going to bring us to. He is going to bring us back to understanding how to dwell within the context of city dwelling. No matter where your territory, where you are located in the earth, no matter where you dwell, you have to be arranged to function as the city of God in the cities of man. I live in Sandton, in the Metropolis of the Greater Johannesburg, South Africa, but how I live in Sandton, in terms of the corporate arrangement of the Body of Christ in Sandton, will determine how the blueprint of the heavenly Jerusalem, which emerges from God, is instituted in the context of our earthly dwellings. And that is where peace and security would be.

Peace and security is not coming from civil governmental leaders. People that are caught up with their secular governments, people who are caught up with local politics, do not understand government from a heavenly perspective. And while I know we may have some civic responsibilities to our local governments, if we do not understand governmental order from a heavenly standard, we can miss peace, prosperity, and how God dwells amongst us.

The second thing God will be restoring is the temple. The temple means how He would arrange our communities to house the presence of God. In the Old Testament, one of the words for **temple** is **bayith** [*bah'-yith*], which comes from a root word **banah** [*baw-naw'*], which can be traced back to **ben** [*bane*], which means **son**; bayith is how people gather as a community, as a family, to exhibit the father/son wineskin.

Here are some of the things that will be judged if we are going to be a part of the church that is emerging. Firstly, we have to review how we are constituted as a people group called "I belong to a local church", and how that local church is constituted by belonging

to a larger group of people that could be a part of the multifaceted arrangement of God's people. The principle of twelve: the twelve apostles, twelve foundations, twelve gates, twelve walls - all of these are very important principles to study and understand.

I am talking to you as leaders. There is a shift. What is going to take place as we start moving now is a critical analysis, evaluation, heart searching, tearing up old operational systems are very important, brethren! I cannot overemphasize it, knowing that you cannot operate in models that are archaic, outdated, and so forth. It is very important to shift in our understanding of our constitutionality and understanding how we gather as a people, how we architecturally arrange to function as a people of God. And for that to happen in the judgements of God, there must be a shift from pastoral models of ministry to apostolic models of ministry. Please, I am not playing with words here. I am playing with concepts that are loaded. I am not playing with words. The pastoral can be an extremely individualistic, sectarian, almost isolated view of church; it is I, me, and myself, under the leadership of the Holy Spirit which is such a misnomer, such a misrepresentation. It literally insults the ministry of the Holy Spirit when we do not understand how the Holy Spirit becomes executor over the Body of Christ and distributes the gifts of the Spirit and the offices through channels. There must be a shift from a pastoral model to an apostolic model of ministry. Please, these are loaded statements which I unfortunately cannot unpack.

Secondly, I want to say to us that God is now drying up the root to certain religious models that we have planted and watered and nurtured for a certain period of time. Some of these models will be the fraternal model. Listen. It is well-intentioned to be part of a fraternal. But a fraternal model is a social fellowship model; it is not a *koinonia* model, an Acts 2:42 model, where you share in each other's graces and you become shareholders in divine assets that are very carefully administrated for the advancement of the kingdom of God. So there is going to be an end of fraternalism, an end of networking, how we understood it in secular terminologies. God is not against joinings, partnerships, alliances. But the loose methodologies employed called networks are going to die in the present and future moves of God. God is no more interested in fellowship models, for the sake of saying, "We engage." It is like, you scratch my back and I scratch your back, and we will

massage each other, and we will hold on until Jesus comes; those models of ministry are going to die.

We have to search the Scriptures. Part of judgement is that you have to go back to the drawing board, which is the holy Scriptures, and find the Word of God in the sixty-six books of the Bible, to find the eternal, the unspoken Word of God that has been spoken into time, into creation, into His purposes. And when these things happen, we should be able to find a Hebronic model that can govern our environments. Because all relationships, if it does not govern the city in which you dwell, the city of God, it does not govern the atmosphere, it does not govern the environment, it does not govern positions in terms of the holistic well-being of the people of God, that model is a failed model. It is a system that is leaking anointing. It is like a woman who has the potential to carry seed, but because she is passing blood and she is losing so much blood being spilled from her womb, she cannot carry seed, and she becomes known as the barren woman. The church has enough blood, but because it has been spilt because of a dysfunctional womb, it cannot produce the son of God in the earth. These are very important statements.

We need to find models that will manage environments and evict illegal spirits from occupying the regions. We have seen too many casualties, too many unnecessary deaths, too much sorrow in the company of our people to say that we can continue with church as old, as we have done it in the past. It is impossible to say that we have faith but we employ faith in the wrong ways. So it is of critical importance we study the Scriptures.

There has to be an informed review of hierarchical structures.

And that review is informed by a Christological view of how the city of God is built and how the temple of God is arranged in things like reviewing the family model:

- why God employed a family model,
- why Jesus did not just walk into the city,
- why He had to employ a family model given to us idiomatically by a donkey and his son, two stubborn unclean animals,

- and why Jesus would choose to ride on those animals into the city is a very important aspect that we have to look at.

Basically, what I am saying is:

- Why did God employ a father/son dyad?
- Why did He choose a family model to ride in? Yes, we can say He is fulfilling a Scripture in Zechariah, but apart from the historical and prophetic fulfillment of the Scripture, why the dramatization of this model?
- And a very important point is why is it so important in terms of rebuilding the church?

We have to ask questions in the judgement:

- Why would God cover two unclean animals with the mantle of twelve apostles? Whether it was the two or the twelve is another matter to discuss, but why would people take off their clothes, their outer mantle which is a garment that spoke about the mantle?
- Why will two unclean animals be covered by the twelve, the apostolic? That is a very important point to take note of!
- Are we covered? That is the judgement.
- Do we understand apostolic covering?
- Do we understand divine investiture?
- Do we understand corporate anointing? Or do we just think it is some oil on our heads and a goosebump that we feel when we move in the Spirit?
- Have we reduced the anointing to less than what it should be?

These are questions that should be answered.

These two animals were connected to a door, which in Genesis 49 is called the vine:

- What is the principle of the door? Because sin is at the door and sin cannot come into our systems unless it is permitted. That is what God told Cain.
- Why did Abraham be at the door when angels met Him?
- Why was Job at the door when he engaged with the elders of a given city, the portal (the door is the portal), the gate. These are very important points.
- Why was John taken to the door that allowed him to then enter into heavenly dimensions?
- And I want to ask the question here, what is the significance of the door?

I believe the first shift will take place after you have asked all those questions.

The first shift is that you have to move away from fig tree religion to family systems of religion. We are moving, there is a shift from the fig tree to the family tree; that is the first thing. The fig tree is a system of religion that Jesus cursed. When Jesus rode into Jerusalem, He first came to a village called Bethphage; it was situated in a range of mountains on the east side of Jerusalem, about two miles from Jerusalem in an environment of the olive orchards on the Mount of Olives. Olives produce anointings (anointings are not “goosebumps”); as I told you, anointings:

- they are tools
- they are resources
- they are equipment
- they are all the necessary stuff you need to fulfill a piece of job

If you study the parable of the olives [Judges 9:8-15], when the trees were choosing a king and seeking democratic processes to choose a king, the lot fell on the olive tree after many other trees were approached. And they asked the olive tree, “Would you choose to be king?” And the olive had to muse upon the response, and eventually the olive tree responded by saying, “I cannot be king, I was not chosen to be a king, but I was chosen to provide all the resources that will endow, empower, anoint kings. I would rather be the resource center for a king. I would rather tool the king, fit the king, and supply to the king what he needs so that the foundations of executive power are implemented in a region.”

So the olive is a beautiful environment, and this anointed environment is producing a place called Bethphage, which means a house of half-ripe figs. And Jesus very calculatedly in Matthew 21, He came first to Bethphage, and it was in that environment He seconded the two animals by sending His apostles to find them.

I want to say today that the first thing God is doing right now is He is judging religion that is metaphorically presented to us as the fig tree. And I do not have the time to present to you the typification of religion expressed through the fig tree. But you do know that the first reference to it is in the Garden of Eden when Adam lost his place with God, he has lost His covering, and he became the first tailor of clothing, and he chose the fig tree. Whether he ate of the fruit of the fig tree is another question, whether that was a forbidden tree is another question, but it was the fig tree that Adam clothed himself with in Genesis 3:7 [*and they knew that they were naked; and they sewed fig leaves together and made themselves coverings*] and it became a form of religion. I speak generally now—many of us in church circles have been so caught up with tailoring fig leaves and we hope that it will become the representation of what should be the glory of God. The fig tree is a major problem.

We are given a parable in Luke 13 of the fig tree where the master of a vineyard is producing grapes for vintage wine, tasty wine, wine that people will drink at tables when they are fellowshiping. In this vineyard was a fig tree. And for three years in a row, the master visited the fig tree, only to find that it was being unproductive, and eventually he sentenced it to be destroyed. And obviously, the master was implored to reconsider, give it another year and maybe it will become productive. And we do not know what happened to the tree, Luke 13 does not tell us. But I think God is giving us a chance to fix our fig trees. But our fig trees should become family trees. (I will explain that to you tomorrow.)

Nathaniel sat under the fig tree. Here is a good man, a wonderful man, sincere, there was no guile, no bitterness, no insubordination, no rebellion; there was no pride in him. Jesus probably arguably found him to be one of the purest men of his time. Like most of us, sincere, love God, but we are sitting under the wrong tree. And Jesus came to him and said, "I have seen you under the fig tree, but from now on you will not be part of the fig

tree economy. I am now going to introduce you to a new hierarchy; where, on a Man, which is a picture of a family group, a Son of Man, there will be heavenly traffic into the earth, and traffic from the earth into the heavens, and you will see angels ascend and descend the Son of Man.”

If you study the book of Zechariah, you will find that there is a lot of traffic, heavenly traffic, described in the book. And I think we are going to start to see some very powerful things happen through the family tree, and that family tree will start to see angels visit. You will see workmen, craftsmen, restored. Zachariah speaks about clinical technicians, master builders of the highest order. They will seek to bring back the order that God has established because they will replace and terrify the four horns that have scattered God’s people and destroyed the way the church should function.

So I think you will find that sincere people, sitting under the wrong systems, will now find themselves realigned, like Nathaniel, to an accurate system. I am not saying that we have just sat ignorantly under the wrong systems, but I think we have been very sincere. But sincerity does not mean that we are absolutely correct; we could have been sincerely wrong, even though we have been faithful to where we were.

The name Zacchaeus means pure, even though he was a chief amongst tax collectors. He headed the collection of funds, taxes from the Jewish people who hated paying taxes to the Romans, and he was a publican; but his name means pure. And he was sitting on a sycamore tree, which is a mutation of a fig tree, a sycamore produced a certain type of fig. And Jesus called him down when He was visiting that region, and He said, “Zacchaeus, I do not want to meet with you on a tree. I want to meet you in your home, your family. I want to show you how religion comes to the family.” That is why James 1:27 will tell us that *true religion* is to care for the widow and the orphan. Not to have social programs and your humanitarian programs, that is not what true religion is. True religion is to bring the spirit of family back, the spirit of father back to a widow so that she would not be widowed. And the spirit of father to an orphan so that he would no more be an orphan. And sometimes what we have in the fig tree model is widow’s houses and orphanages, and to fix it we have to bring the spirit of Elijah, which brings fathering back

into the house so that the spirit of the fathers and the spirit of the sons are reconnected, and that is the dyad of family.

So I think we are going to see the judgement of religious systems taking place in the earth, there is going to be a drying of fig trees. I do not say what I am about to say in a callous way. Many churches are going to shut down. Many ministries will dry up. And already, if you go and study what is happening in the global church, hundreds (if not thousands) of churches all over the world have shut down during the last year. Many trees are dried up. Some churches are destitute, financially in a mess. And I have done my homework in apostolic circles; people like us have not had a church service for almost twelve months now, and finances have increased more than when we were having our gatherings, without playing this prosperity game. So how is it possible? If you know how to position yourself right, I can tell you, you will not be set back; there will be no retrogressing if we understand the family tree versus the fig tree comparative analysis.

There is a cursing of the tree, because when Jesus came to Jerusalem, He first came to the house of half-ripe figs, unproductive figs, Bethphage. But the comparative stories will tell you that He first cursed the fig tree, He went to the fig tree (that is Israel) and He cursed it. And He said, "I came to you because you are supposed to be producing fruit in season and out of season," which is uncharacteristic because the fig tree only produced figs in a certain season, and it was not the season of figs - yet He cursed it, because He was speaking to a religious system that was full of leaves, but no fruit - and He cursed it! And the next day after He came from the cleansing of the temple which is a picture of Him now cleaning up the system, they visit the tree again, and the disciples say, "Look, the roots are dried!" (Look, the system is dead.) And Jesus then uses a powerful imagery. He says, "If you had faith as small as a mustard seed, you can say to this mountain, 'Be cast into the sea,' and it will be cast." And He was not talking about mountains because Jesus never moved a mountain, and in the last two thousand years of church history I have not read a story where a man had faith as small as a mustard seed, and a mountain was removed. So the mountain here is the picture that Israel had of themselves where a stone would become a mountain. And they thought that the dream that Daniel prophesied of, that the stone will become a mountain that will fill the earth, they thought it was their

religious system, natural Israel. And Jesus said, “The way I dried the root of this fig tree, religious systems like Israel will be dried up, and only the tree that I would raise up in the end times,” (and that is not the Israel of 1948), that is the New Israel, the Church of Jesus Christ, the City on the Hill, the Descending Reality, that has to emerge in the earth.

I am saying to each one of us here today: there is a cursing of the fig tree on its way, and it is paralleled with the cleansing of the temple and the commercialization of the temple, making the church a market, making the church a [shopping] mall, making the church an institutionalized form of religion. And so, I think we are going to see unproductive models of religion, institutionalized and commercialized systems being removed. I think you should all do your work that church leaders should do. Go and search out how many leaders and how many systems have been removed in recent times. Go and search it out. You will be shocked to discover how much is done. In other words, in the language of Zechariah, the four horns have scattered [*the horns that have scattered Judah, Israel, and Jerusalem, 1:18-21*], and now God is sending four craftsmen to rebuild that which has been dismantled, destroyed, contaminated, corrupted, and so forth.

I think that judgement has now come upon the church. And I say this humbly. Judgement will start with me, with you, with all of us, and we all have been judged in different ways. These have been horrific times. But during this time it has been soul searching, tearing of hearts, repentance, searching the Scriptures to find the models that are pre-existent, timeless, eternal, and letting them become the blueprints of how we build. The days of building by borrowing from Hollywood, from popular cultural centers, from institutional models of giving and getting like what we get in secular financial systems, all those things have been shut down. Bringing the kind of music that the world offers to the church so we can attract the sensual man, and making the pastor or the preacher the central figure of the fig tree model, those days are gone. God is now bringing an audit on the church, a forensic audit. You can go and read Matthew 23 to see how He judges every system in the religion of His day.

But also in this season, God is now restoring craftsmen; these are wise master builders; these are architectons that will bring the architecture of heaven. **God’s architecture has**

been timeless. When God went into rest on the seventh day, He stopped designing. Everything He did was before He called things into existence:

- it is preexistent
- it is eternal
- it is timeless
- it is always relevant

God is now bringing architects from the throne of heaven.

Master builders, clinicians of the most powerful abilities, will start to build a Church that we have not seen on the earth—and restore it, like how the Nehemiahs, Ezras, and Zerubbabels built, and some of it is given to us in Zechariah. These individuals, *craftsmen*, are coming in [*the Lord showed me four craftsmen, the craftsmen are coming to terrify them, to cast out the horns of the nations that lifted up their horn against the land of Judah to scatter it*]; you can read Zechariah 1:18-21. They are coming, and they are coming to restore. These craftsmen, I think, are true apostles - not these crazy guys (forget the language, but I get so angry when the title is used wrongly). Not the crazy guys that just carry titles and run around flamboyantly trying to establish themselves as apostles of Christ. I am talking about the most unassuming humble people who will never call themselves by a title. And yet they have an overview, a blueprint, an understanding, an intelligence, concerning the things that God wants to take place in the earth.

The absence of apostles equates to the absence of master building.

None of us can build anything unless we know the architecture that comes with these individuals who know how to put a plan together, how to build a system together. And I will talk about the technical side of the anointing when I talk about the corporate anointing. This is where leaders have to understand you cannot domesticate this anointing. You cannot have a pastoral view of it, you have to have an apostolic view. You have to see things from the heavenly perspective, from the timeless dimension.

There will be a rebuilding taking place of the city. And it is going to be a building that will take place with shouts of “Grace, grace!” While there is going to be a reformation coming and an implementation of the designs of God, but all of this is not going to be through

human efforts. This is going to happen in a lowly humble position. *Blessed is He [he] who comes in the name of the Lord!* How is he coming? He is coming on stubborn donkeys, unclean systems, clothed with the grace of heaven, and he will be riding ubiquitously through those systems into the cities of man, into his Jerusalem. And when he does come, he will come with such meekness; he will not come confrontationally. I use the word 'militantly' in inverted commas - he will not come 'militantly', but there will be a righteous violence in him when he is cleansing his temple.

And he will come to the shouts of the mob, saying, "Save, save," that is, "Hosanna" to he who comes in the name of the Lord, *Hosanna to the Son of David!* The crying out of *Hosanna* is to a Son of David. You must understand the phraseology, Son of David, it is loaded! It is like going onto a computer, double clicking on an icon, and it opens a world to you that you are otherwise not open to. So I really believe that we are now moving into a place where we are going to see a manifestation, a proliferation of grace, a tsunami of grace, that we have not seen before. Some very powerful things will happen.

God has incarcerated us, like for me, I have been in my house for twelve months. I have not travelled anywhere in the world, but I have reached more nations in the last twelve months. I have done more things in my life in twelve months than I have in the last twenty-odd years travelling to over 120 nations (or whatever) in different parts of the world. How is it possible that you can sit in one location, hardly do anything, and reach more people? It is called shouts of grace. We are going to see grace happening without the breaking of the sweat. We are going to see a manifestation of God's glory like we have not seen before. So start preparing yourselves for what God is doing. Tomorrow I will talk to you about how to prepare the wineskin to build the city and temple models into our gatherings.

But my time is up. I have to leave this message hanging until tomorrow. But, like a good series, you will have to come back tomorrow to get another installment of this continuum. Thank you for being with us. Thank you for listening in.



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