EATC Recording — English Transcript

> **Source:** 46-minute audio received October 28, 2026. The recording date and speaker have not been confirmed. This is a formatted **automatic draft**, not a verified verbatim transcript. Names, Scripture quotations, and unclear passages should be checked against the audio. Bracketed editorial notes are retained.

This text joins the short speech-recognition segments into continuous paragraphs.

All right. Evening everyone and bless the Lord. As Sarah said, we have much material to cover, and she spoke the truth. However, I believe that the sovereign Lord must always rule in our affairs. I left the meeting last night and realized that we were not on the same page as a cohort and we're seeking how can we navigate, how can we come into a more accurate posture or position so that out of that unity, that oneness, greater effectiveness could be produced for the kingdom of the Lord. Now, our God is a wise God and so I went to bed last night with a lot of that information in my heart and thoughts and mind and very early this morning, the Lord started ministering to me.

I'm a morning person, so the Lord began to speak to me and gave me some counsel as to how we need to navigate. So instead of me narrating the story, I'm going to take you to the Scriptures and instead of me taking all of that information that we dealt with yesterday, I'm going to go to the Scriptures and we're going to look at the Scriptures and then we're going to look for a pathway through the Scriptures to see if we can find a greater sense of unity in our thinking concerning where we act.

So turn with me, if you will, to the book of Joshua, chapter 5. I'm going to read a passage of Scripture here that when I read it, you may wonder, what in the world does this have to do with you? But just hang in there with me. We're going to try and connect the dots. So it's Joshua chapter 5. I'm going to start reading from verse 2. It says, At that time the Lord said to Joshua, make flint knives for yourself, and circumcise the sons of Israel again the second time. So Joshua made flint knives for himself, and circumcised the sons of Israel at the hill of the foreskins. [Recovered from a second automatic model; wording not independently checked against the audio.] And this is the reason why Joshua circumcised them.

All the people who came out of Egypt, who were males, all the men of war, had died in the wilderness on the way after they had come out of Egypt. For all the people who came out had been circumcised, but all the people born in the wilderness on the way as they came out of Egypt had not been circumcised.

For the children of Israel walked 40 years in the wilderness till all the people who were men of war, who came out of Egypt were consumed because they did not obey the voice of the Lord to whom they had swore that He would not show them the land which the Lord has sworn to their fathers that He would give us. A land flowing with milk and honey, then Joshua circumcised their sons whom he raised up in their place for they were circumcised because they had not been circumcised on the way. So it was when they had finished circumcising all the people that they stayed in their places in the camp till they were healed. The Lord blessed the reading of His Word. There's a lot of circumcision going on there in that passage and the kind of thing you want to run away from, but there's a reason why we're camping here for a moment.

The place where this occurred is the place called Gilgal. And if you know the scriptures, you would know that Gilgal is a very significant place in the history of Israel. It's a place where Israel reflected on where they came from and ahead of them was the inheritance that was promised to the patriarchal father Abraham, so it was a go-between. But Gilgal's situated in a very special place.

It's in the Jordan Valley. The Jordan Valley is the lowest place on planet Earth. At the crossing here at Gilgal, it's about 450 meters below sea level. Now geographically it's low, but I do believe it's for a reason why the crossing is at such a low place. I believe that the crossing is at such a low place because this low place speaks of a place of humility. It speaks of the need to humble oneself under the mighty hand of the Lord. They are transitioning from the wilderness where they have spent 40 years. And at this low place, why do I say that? Every significant ministry and scripture spent some time in the Jordan Valley, including the Lord Jesus Christ. There seemed to have been some dimension in the spirit that every significant ministry had to pass through.

As soon as Samuel ordained Saul as a king, he sent him to Gilgal, but he never showed up there. I believe it had a detrimental impact on his ability to rule the nation. There were things that God wanted to disclose to Saul in Gilgal that he missed. And so it is a display that the Lord instructs Joshua to now take the sons of those who left the nation of Egypt and bring them to a certain dimension.

They were now standing on the cusp of entering into the Promised Land, that which God has promised their father Abraham. But there was a reason why they could not access this place. Now, strategically think of this. Jericho was just a few miles down the road from Gilgal. They were going to go into battle at Jericho as the first place they had to conquer. And that first city was going to be a first fruit unto the Lord. But it's at this strategic place where the whole army was being circumcised. Not very intelligent, if you think of it in a natural way. You are decapacitating your whole army and the enemy can attack. But there's a reason why God would do this. You see, the sons of the heirs could not begin to access the inheritance until they have been brought into the covenant that God has made with Abraham.

And the sign or the signal of the covenant is circumcision. And they had to be brought into this place because the conquest of the land could not begin until they have the heirs have been brought into covenant. So the whole generation of uncircumcised Israelites, those were born in the wilderness, were brought into relationship with the Lord here because it was necessary.

Now, the Lord told Joshua to make knives of flintstone. Of course, there was a reason and I want to help you understand something. The process of circumcision for the Old Covenant had to do with bringing them into relationship and into fellowship with the covenant that God has made with their patriarchal father Abraham. But in the New Covenant, circumcision has to do with a heart. And it's not a flint knife that circumcises the New Covenant. It's the sword of the Spirit that circumcises the New Covenant. And according to Matthew 13, the seed of the word cannot fall within the soil if the soil is not prepared and if there is no incision made in the heart. The seed remains on the surface. So the heart needs to be circumcised so that the seed of the word can fall into the heart and bring about the transformation that is necessary in order for the will of the Lord to prosper.

So the systematic conquest of the land of Canaan began in this way.

In the Old Covenant, circumcision is what distinguished the people of God from the world. And the New Covenant, circumcision of the heart is what differentiates us from the world. It enhances the potential and the power of God's word to transform a person. This seal of covenant was also about God's seal of ownership on the people. So when our hearts are circumcised, it has to do with the seal of ownership of God on us as a people. The second thing here about the circumcision, it was a seal of blessing. The seal of circumcision on Abraham affirmed the divine approval of a blameless life lived before the Lord. And it was the assurance of the bestowal of the blessing. You notice something interesting about Abraham. God calls him from ear of the Chaldeans and for 24 years he walks carrying the covenant and the promise of God without the manifestation of the promise.

Then at the age of 99, Abraham circumcises himself and his whole household. And at the next moment an angel appears to his house to tell him that the child that was promised 24 years ago is imminent. What I learned from that, I learned that until covenant is enacted, promises cannot manifest. For 24 years the patriarch, the father of the faith, carried with him the promise of the Lord, but there was no enactment of it. But as soon as he obeys the Lord to circumcise himself and his whole household, an angelic messenger appears to tell him that what he's carrying in his heart and what he's believing for is imminent. In other words, what is the probability that what God has promised you and I is directly connected with whether our hearts are circumcised?

What is the probability that the promises God has made, the covenantal words spoken, the prophetic words spoken to you and I are connected with a condition of our hearts? If the heart is circumcised, the potential for God to exercise his will is enlarged. It can now exponentially move forward.

We don't have to carry what God has said to us 24 years before we experience the manifestation. We already have a type, an example of a father who manifest how promises are enacted. In fact, the scriptures tell us in the book of Romans that for Abraham, circumcision was not a sign of righteousness. Because he was already righteous before he was circumcised. But the circumcision that he experienced was also so that you and I, who are not of the circumcision, may experience righteousness and covenant and privilege because of his obedience and because of our revelation and understanding of how to walk before God. So let me ask a question. Could it be that only after we publicly reflect a life that's totally surrendered to God and which bears the mark of his divine ownership that we will see the full activation of the promises of God over our lives?

How many promises that God has made to you and I in the scriptures? But until there is a public display, just like in the event with Abraham's life, there was a public display of a righteous man. And when he fulfilled all the requirements of God, the promises and the covenants were activated in his life.

So then what is the possibility or the probability that until you and I walk before the Lord circumspectly, righteously fulfilling all the obligations that the Lord said before us, that these promises would be enacted? I believe with all my heart that our hearts must be circumcised before the Lord because that is where God incubates his will. I believe that throughout the Old Testament you see that circumcision played a major role through all the history of the Hebrew people. And they could not advance in the purposes of God without maintaining. Give you an example. Moses have an encounter with God and the burning bush. Would you say that's a genuine encounter with the Lord? Now most of us, when we have that kind of encounter with God, we would perhaps be tempted to think that the requirements of God is not so important because we have a word from God, we have an encounter from God, we are licensed to move.

I said to you the very first night when God spoke to Moses, he said to him, you have to deliver my people from Egypt but go meet with the elders. You see, there's a divine pattern in the way God functions.

So he's on his way now, support us with him, and they're going on their way and the Bible says God meets Moses on the way and threatens to kill him. The very man that he raised up to deliver his people, he threatens to kill and why? His son is not circumcised. Zephora understands what God's anger is about and quickly circumcised the son and God's anger is averted. You see, just because we have a tremendous purpose of God before us, we have a tremendous calling of the Lord upon us, we carry tremendous weight in the realm of the Spirit. We have this tremendous promises of the Lord. That does not mean that we can circumvent the purpose and the plan of God and short circuit how we go about the things.

We cannot create an alternative pattern of how to do the things of God. We have to remain faithful to the Scriptures. Furthermore, I believe that one cannot legitimately respond to fulfill the divine mandate of a new season without ensuring that his entire household has observed and fulfilled the requirements of the right of circumcision. What do I mean by that?

I mean that as a household of faith, as a congregation of the Lord, each one of us must, and let me put this, this is maybe not as metaphorical as what I want to say this now, but each one of us, and here Apostle David has the responsibility before the Lord to lead us as a congregation, as a cohort. I was imagining a little bit today, these were grown men. They were battle ready. What humiliation was that for them to present themselves to just for circumcision? It must have been a very humiliating experience. I'm saying that because each one of us in this house must be willing to present ourselves to Apostle David to circumcise us with the sword of the Spirit. Even if we battle ready.

The word of the Lord must be permitted to cut where we need an incision so that the fruitfulness of the Lord may increase and multiply within us. But if we prevent ourselves or refuse to submit ourselves to go through this humbling experience of an incision made in our hearts for the word of the Lord to enter, then we may not be able and ready to possess the inheritance that is before us. It may delay us another decade, another generation. We have the promise, but we have to meet the requirements.

You see circumcision has to do with divine ownership. For the Jews or the Hebrews, it was a badge of honor that they've met the requirements of God. A circumcised heart speaks of God's divine ownership over our lives. What does it look like in the New Testament? It looks like Galatians 2.20, as Paul would say. It's no longer I that liveth, but Christ that liveth in me, and the love that I now live, I live by the power of the Christ who is in me. Here's the problem of modern Christianity. Let's just take a step back. What was the sin of Adam and Eve? Their sin was to declare autonomy from God. They declared autonomy. And this is what the enemy tempted them to, that they could develop divine capabilities separate and apart from God.

In modern Christianity, we often add Jesus to our independent self. The Gospel Jesus priest said that unless you deny yourself, take up your cross daily and follow him, you cannot be his disciple. In other words, I said to a young man in our church at home, young man, you're not ready to follow Jesus. I used to church for a while. You said to me, like, how can you say that to me? I said, I'm saying it to you because you are not ready to die to yourself.

You're very alive. I said, the day that you're ready to die to self, you can let me know, and then I'll invest myself in you. But for now, it's a waste of my precious time. You can hang around, you can attend the meetings as often as you like. But when you're ready to die to self, then we can invest ourself in you. People don't want to hear that. They say that you're unfriendly, disrespectful. This is the Gospel. The Lord said to Joshua, today I've rolled the disgrace of Egypt from you when he

enacted the circumcision. In other words, when they were in the wilderness and when they were in Egypt, they were despised. They were God's covenant people. This was Abrams descendants, you know. But they lived with disgrace.

When the covenant was restored through circumcision, the Lord declared to him, I've removed this disgrace from you. Now you have come back into covenant, you now carry the benefits and the blessings of the covenant. And now you can begin to move into the conquest of the land.

God raised up Israel. When he called them, he said to them in Exodus 19, I've made you a kingdom of kings and priests, but I've also made you an example to the nations. I want the nations of the world to know what they can be like if I'm their God. So they were a prototype that he would exhibit to the world. And that's what we are because of the relationship with the Lord, because of the uniqueness of that relationship in Christ, because of our understanding and revelation of the kingdom of God. I'm not suggesting that others who don't have this revelation is not a part of this. But I'm saying that we are set apart before the Lord and we are distinguished from those who are in the world and the religious system, because we are His, His own does.

Circumcision was also about a love for God. It's more than a physical mark. Moses associated circumcision with that of the whole life. He said that in Deuteronomy 30 verse 6, And the Lord your God will circumcise your heart and the heart of your descendants to love the Lord your God with all of your heart and with all of your soul that you may live.

Moses understood that circumcision was not just about an outward mark. It was an inward thing. Circumcision of the heart. He provided the spiritual application of circumcision, which is the heart. In the Hebrew, this word speaks of an ardent and vehement inclination of the mind and of the tenderness of affection at the same time. Speaking of the heart of how inclined we are to know God, to seek Him out, to love Him, to pursue Him, to heal ourselves to Him, to surrender to Him, to obey Him. I believe that in any season success must not be measured by accomplishments. It must be measured by the quality and the passion of one's love for God. That really is the true test of our pursuit of the Lord.

Furthermore, circumcision is about holy living. We can't really address the subject of circumcision without also speak about holiness and purity in the presence of the Lord.

Holiness is a way that not simply cannot be relegated to insignificance in the season. We're in a season of birthing those things that the Father has spoken to us through Apostle John, through Apostle David, and we're carrying immense promise. But the ability to birth that is tied to the condition of our hearts and also to the way of our living. For us as the New Testament Church, holiness has to do with the inward chains of the heart by God's Spirit that will manifest in our character. Second Corinthians 5.17 speaks about the life of a new creation, a new species. Until the resurrection of Jesus Christ, there was never a species like this.

The resurrection of Christ began the restoration of all things, including humanity and creation. And so in that resurrection, we are now a new species, a new order of life. Even though there doesn't seem to be an outward change to some degree, there is a change of the construct of our spirit life, and that sets us apart from all the rest of humanity. Holiness helps us to be separated from that which is common and profane. I want to encourage you today to consider before the Lord where we have come and what may be the next step. This evening I could come here and I could tell you the next step is for us to delineate all of our points of agreement that we've reached in our document and the points that are of disagreement and how we need to calibrate these things and could give you a weekly or monthly map on how to deal with these things, and that would be handy.

But it would not be as fruitful if we don't make a decision to allow the Lord to circumcise our hearts.

I'm not suggesting that the Lord has not circumcised this in the past or that some of us require circumcision. I'm suggesting that as a company, as one entity, that we give ourselves a fresh to the Lord and we ask Him afresh how do we navigate from here into the future. Yesterday was a very intense day. There was a lot of knowledge and understanding and concepts shared, valuable. To tell you the truth, I cannot see how we will move forward unless all of us first come to the place of surrender. Can I put it this way? Hopefully not. He won't be offended. There's too much of us and too little of the Lord in this whole thing. Yeah, yeah. You know, in the Christian faith, power is vested in the resurrection of Christ.

To participate or access that power, we have to die to self. This is why the Apostle Paul would say, I desire, I pray that I may know him in the power of his resurrection. That's a different dimension where we come to the end of ourselves. The scripture says that unless a kernel of wheat falls into the ground and dies, it remains but a single kernel. But if it dies, it's buried under the soil, then it has the potential to come up and become a powerful, strong, tree bearing fruit. Now, let me say it this way, unless the EATC is willing to be sown as a seed and to die to itself and die to all of the things that we have been promised and all the reasons why we are here, it may not see the light of day.

But if we are willing to acknowledge the sacrifices everyone has made, we are willing to die to that and say, you see, you cannot hold God ransom by your sacrifices. You cannot say to him, because I've given this up there for you have to guard a sovereign and our sacrifices, oh yes, they are worship before the Lord. Don't pollute your worship by the man's. Let your worship remain holy unto the Lord. Let your sacrifices remain holy unto the Lord. And let the Lord move in the way that he choose to move.

But if we're going to move as a unit, then we have to come to a place where we... I almost want to say, Apostle David, like several days of fasting, of emptying ourselves before the Lord, you know, just gathering and just lying prostrate before God and just saying to him, here we are. We just emptying ourselves of everything. You know, Lord, let your resurrection power work in us, you know, so that God can raise up, you know, oh, we have a lot of potential. We have a lot of knowledge

and ability and intellectual power, and we can really help God. But right now we need God's help. So I strongly urge you, and this is how the Lord ministered to me this morning, is to tell them that they need to meet me in the Jordan Valley.

What does that mean? It means a place where you humble yourself before God. You see, there's a reason why it's so low, below sea level. Yes. There's a reason why John the Baptist baptized there. He was transitioning the nation of Israel into a new walk with God. There's a reason Jesus was baptized there. There's a reason Elijah's ministry started there. There's a reason that Elisha started there. There's a reason why even David went there. There's an important reason every significant ministry in the scriptures at some point spent time in the Jordan Valley. If we are going to rise up as a significant ministry, we'll have to meet him in the Jordan Valley.

In the place of humility. In the place where we empty ourselves and we recognize that it is the help of the Lord that's going to transition us into the next dimension. And I am delighted because it speaks of the intention of God for us. God has every intention for this cohort to be as effective and efficient as we could be in our generation. In adding value to his kingdom and bringing about the purposes and the will of the Lord. We can do that individually as we heal ourselves individually to the Lord. But if we're going to do this corporately, it's going to require that we as a corporate unit come before him and spend time before the Lord in order to move forward. You can outwork that.

How are you going to do that? And if you want to do it. God in his grace and his love never imposed himself upon us. But he always woos us, he always invites us, he always asks us to meet with him. And if you come near to me, I'll come near to you. If you're not, come open. If you ask, I'll answer. So I want to encourage us tonight to consider that and to make a declaration before the Lord of our intent. Of what is in our hearts, what are we willing to give to him.

And then we can talk further about how we can outwork some things. And by the way, maybe I'll say that later on. At this point, I want to invite you. Let's take a moment before the Lord. Let's contemplate how we move forward. How do we give ourselves to the Lord? And again, as I said previously, I respect and honor you for the sacrifices you've made to come to this place. Apostle John has spoken. You have heard his voice. You've obeyed him as a son. And you've come here. Some of us struggled. Some of us came at great cost. Whatever the situation was, put that down before the Lord. And worship him. And acknowledge that God is able to receive that from us. The sacrifices, the pain, even the hurt.

Even whatever you experience emotionally, you can put that before him. And let the Lord deal with that. Let him take that. And let him begin a process for us. And out of that, I sincerely believe God can begin to work in our midst and begin to do something significant and powerful in our midst. Shall we pray? Let's come before the Lord. Take some time.

Whatever you do when you come before him. Let's...