

From Delta to the Desert

A Prophetic Journey of Origin, Restoration, and Hope for Las Vegas

A thematic summary of the “Las Vegas Words” and “Las Vegas and Delta Words” collections

Introduction

The two documents gathered under the titles “Las Vegas Words” and “Las Vegas and Delta Words” preserve more than two decades of dreams, prophetic impressions, prayers, discernment sessions, and ministry reflections concerning Las Vegas, the desert, and a place called Delta. Though the material was recorded in different settings and by several participants, it forms a surprisingly unified narrative. The movement begins with a personal dream about being stranded in the desert and develops into a broad vision of restoration: returning to the origin, laying down baggage, confronting injustice, recovering what has been lost, and believing that a place known for excess and spiritual dryness can become fertile ground for healing and revival.

Las Vegas is presented in the collection through a deliberate paradox. It is the “city that never sleeps,” associated with risk, wealth, entertainment, sexuality, transience, and human striving; yet its name is also interpreted as “fertile ground.” The documents do not deny the city’s pain or corruption. Instead, they repeatedly ask whether the desert may become the very place where hidden springs emerge, where dry bones live, and where the river of God causes the wilderness to bloom.

The Dream of Delta: Returning to the Origin

The controlling image of the collection comes from a dream in which Paul Cox was traveling by train farther and farther into the Nevada desert. He needed to return to a city called Delta on the California–Nevada border, but a canyon prevented him from crossing back. The train stopped first at an attractive hotel and later at a bleak trailer park, yet neither place was his destination. The train itself was filled with baggage, understood as the accumulated issues of the past. The central question of the dream was simple: how could he get back to Delta?¹

The following night he heard the phrase “XYZ axis.” A mathematically knowledgeable friend explained that the place where the X, Y, and Z axes meet is called the origin. To move from one axis to another, one must return to that central point. The dream therefore became more than a story about geography. Delta represented change, destination, and a return to proper alignment; the origin represented the place from which a new direction becomes possible.

This insight provides the theological framework for everything that follows. The way forward is not found by traveling farther along the same line. It requires returning to the point where God’s purpose, identity, and direction first intersect. The canyon symbolizes an obstacle that cannot be

¹2003; the phrase ‘Delta’ was also recorded on March 16, 2007.

overcome by ordinary effort. The baggage symbolizes the unresolved past that travels with a person even when the surroundings appear beautiful. Delta can only be reached through origin—through a return to God’s original intention.

A Call Toward Las Vegas

A later dream placed Paul’s name on signs throughout a house in Las Vegas, drawing attention to a ministry visit that had not actually been scheduled. The dream did not encourage impulsive action. Instead, it emphasized discernment, investigation, intercession, and careful preparation. Even at this early stage, the sense was that Las Vegas carried a genuine call, but that the call had to be tested rather than presumed.²

Other dreams and impressions expanded the picture. Las Vegas was linked with intercession, authority over entrenched spiritual powers, the Bride, the New Jerusalem, the gates of the city, international travel, and the movement of people and resources through the region. The airport was described as a gate through which millions pass, suggesting that the influence of Las Vegas extends far beyond its local population. The city was repeatedly portrayed as a hub whose spiritual condition affects other cities and nations.

The recurring phrase “fertile ground” reverses the natural appearance of the desert. What looks barren may contain an unrecognized capacity for growth. In the documents, this capacity is not romanticized. Fertility requires rain, cleansing, preparation, and the breaking of hardened ground. Yet the call is persistent: Las Vegas is not to be abandoned to its reputation. It is to be seen through the possibility of redemption.

Baggage, Transition, and Holy Faith

The symbol of baggage appears again in a later dream about changing buses. Paul realized that he had left his computer case and baggage on the previous bus while traveling toward Santa Fe Springs. The name was interpreted as “Holy Faith Springs.” The following day he traveled to Las Vegas without baggage—an unusual experience that became a living sign of transition.³

The message was not that the past should be ignored. Rather, it should no longer control the journey. The earlier train was burdened with baggage and carried its passenger farther into isolation. The later journey required release. Holy faith could spring up only as unnecessary weight was left behind. The documents repeatedly return to this principle: a new season cannot be entered while carrying every old structure, disappointment, role, and fear.

The transition was also described as the second of three major stages of life. This language gives the collection a pilgrimage quality. Las Vegas was not presented merely as a ministry assignment but as part of a larger formation. The desert becomes a school in which faith is purified, dependence deepened, and identity clarified.

²January 24, 2006.

Breaking Old Time and Entering a New Season

A substantial word recorded in 2009 describes clocks, timelines, tides, waves, and an hourglass being shattered. The message announces movement out of the wilderness into “milk and honey,” from restriction into freedom, and from the old way of ministering into a new wave. Las Vegas appears in this word as part of a transition from desert dryness into rain, prosperity, and spiritual saturation.⁴

The smashing of the hourglass represents the breaking of chronos—old time understood as limitation, repetition, and captivity. People are pictured as stuck inside the glass of time. Its shattering releases them from cycles that have kept them repeating the past. The accompanying instruction is practical: “Dump your baggage.” Only what is necessary should be carried into the new season.

The word also joins depth and height. To go higher, one must first go lower. Jonah’s descent into the depths becomes an image of transformation: the person who returns from the deep is visibly changed. The call to Las Vegas is therefore not triumphal or superficial. It requires a willingness to descend into difficult realities, face what has been buried, and emerge carrying something that can be brought from the future into the present.

Las Vegas as a Spiritual Crossroads

The documents portray Las Vegas as a crossroads of trade, influence, entertainment, wealth, sexuality, and international movement. Images of grids, ley lines, trading floors, gates, chessboards, and electronic transfers are used to describe the city’s connections to other centers of power. Participants prayed over perceived links between Las Vegas and cities such as New York, San Francisco, and Chicago, asking that unjust exchanges be broken and righteous stewardship established.

The trading-floor imagery is especially significant. The concern is not simply money; it is the exchange of identity, inheritance, truth, and human dignity. The collection repeatedly asks what has been lost, stolen, surrendered, or left behind in Las Vegas. The slogan “What happens in Vegas stays in Vegas” is turned into a spiritual question: do parts of people remain attached to experiences, wounds, agreements, or desires formed there?

The response is a prayer for restoration rather than condemnation. The documents ask for unjust foundations to be replaced by righteous ones, for stolen inheritance to be returned, and for the New Jerusalem to be built on a foundation of righteousness and justice. Las Vegas becomes a symbolic trading place where ungodly exchange may be confronted by the redemptive exchange of Christ.

Justice, Healing, and the Recovery of What Was Lost

A series of dreams concerning heavenly courts and grids reinforces this theme. One dream describes an advocate naming generational injustices before a judge while Satan stood accused.

⁴July 29, 2009.

Another describes being repeatedly launched into the heavens and learning to stand on grid lines understood as trading routes on the sea of glass. The dreamer persisted until balance was gained and then attempted to exchange infirmity and loss through faith in the blood of Christ.⁵

These scenes should be read within the symbolic and devotional world of the collection. Their emphasis is not on technique for its own sake but on justice, perseverance, and restored inheritance. The dreamer is not passive. She learns to stand, returns after repeated failure, and refuses to quit. The movement from imbalance to stability parallels the larger story of Delta: proper movement becomes possible only when one is realigned with the origin.

The documents consistently connect justice with healing. Buried pain is compared to a bullet that cannot be removed by pushing it deeper and covering it over. Denial produces infection; the Spirit brings healing water, passion, counsel, and freedom. The city's transformation therefore requires more than public morality. It requires the healing of wounds that have been hidden beneath performance, entertainment, addiction, and religious control.

Wisdom, the Grid, and Righteous Foundations

In 2010 the collection records discernment concerning an ungodly fourth grid and a contrasting righteous grid associated with wisdom, the New Jerusalem, and the Holy of Holies. The seven pillars of wisdom—identified as justice, truth, prosperity, understanding, righteousness, favor, and knowledge—form the house in which believers are called to stand.⁶

The grid is described in several ways: a foundation, a power structure, a worldwide web, a multidimensional cube, and a net for harvest. These images suggest that spiritual structures are not neutral. They may support injustice and deception, or they may become channels of wisdom, unity, and life. Jeremiah's language of tearing down and building up is invoked to describe the replacement of an ungodly grid with a righteous one.

The harvest image keeps the material from becoming merely abstract. The purpose of cleansing a grid is to catch fish—to bring people into the spacious heart of God. Wisdom is not presented as secret knowledge for an elite group. It is given so that what has been received may be used to serve others, heal the earth, and gather those who have been excluded.

The Desert Becomes a Place of Rain

Again and again, the desert is promised rain. A word from 2012 speaks directly to Las Vegas as a dry and weary valley where sin, deception, and manipulation have operated, yet where resurrection is coming. Winds of the Spirit are said to be changing the landscape and uncovering treasures buried in the depths. The word ends with a direct summons: "Las Vegas is calling...don't be hesitant to answer the call."⁷

⁵September 23–25, 2009.

⁶July 19, 2010.

⁷April 26, 2012.

The language of rain functions on several levels. It signifies the presence of the Spirit, emotional healing, renewed creativity, restored land, and the end of spiritual drought. It also carries the wordplay of reigning: those who receive the rain are prepared to rule and serve under God's authority. The desert is not simply escaped; it is transformed.

A 2015 word continues the same imagery through dry bones, great heat, blue skies, wind, rain, refreshing, glory, new birth, and joy. It remembers the ministry of Paul Henry as leaving "footsteps of righteousness and justice, of redemption and love." The mention of his life grounds the broader prophetic vision in personal relationship and faithful service. Transformation occurs through people who embody love and justice in a specific place.⁸

Righteous Indignation and Compassion for the City

A 2013 word expresses strong moral urgency. Nevada is described as marked by corruption and greed, while Las Vegas is pictured as hungry for light. The response is not withdrawal but action: go into the land and skies, address foundations, cleanse grids and ley lines, and open doors for revelation, freedom, and life.⁹

The intensity of this language could easily become accusatory if separated from the rest of the collection. Yet the dominant posture is compassion. The city is repeatedly called "My land" and "this land that I love." The problem is not that Las Vegas is beyond God's concern; it is that its true purpose has been obstructed. Righteous indignation is therefore directed toward what enslaves people, not toward the people themselves.

This distinction is essential. The documents envision a ministry that confronts exploitation while loving those caught within it. It seeks to remove spiritual and emotional blockages so that people may encounter God's kindness. The goal is not to shame a city but to reveal another identity for it.

The 2025 Word: A Spiritual Earthquake and a River in the Desert

The most recent word in the collection returns to the gates of Las Vegas and declares that the Lord has His eye on the city that never sleeps. It anticipates a spiritual earthquake that will shake foundations and raise up a glorious church. Las Vegas, according to the word, will become known as a place where people flock to the Lord and where evangelism flows.¹⁰

The word also identifies a sexual stronghold as a major restraint upon the church, the people, and the land. Its removal is connected with land prayer and with the release of a river in the desert. Isaiah 35 provides the controlling biblical image: the wilderness blossoms, the crocus blooms, and what appeared sterile becomes visibly alive.

This final word gathers together nearly every earlier theme. The city is still a gate. The land still requires healing. Entrenched structures still must be addressed. Yet the future is described not

⁸April 17, 2015.

⁹October 6, 2013.

¹⁰May 28, 2025.

primarily by judgment but by water, flowers, evangelism, and a church awakened to glory. The collection ends where it began: the desert is not the final destination.

A Unified Message: From Origin to Fruitfulness

Taken together, the Delta and Las Vegas words tell a story of movement from disorientation to alignment. The original train travels farther into nowhere, burdened by baggage and unable to cross the canyon. The later words describe release from old time, recovery of inheritance, replacement of unjust foundations, and movement into rain. The answer to the first dream remains the answer to the whole collection: return to the origin.

Origin is the place where identity, calling, and direction are received from God rather than constructed from pain or reputation. Delta represents the change that becomes possible when a person or a city returns to that point. Las Vegas may be known publicly for what has gone wrong, but the documents insist that it has another name: fertile ground. Beneath the dryness are springs. Beneath corrupted exchange is recoverable inheritance. Beneath the city's artificial lights is a hunger for true light.

The article's central conclusion is therefore one of disciplined hope. The prophetic material does not minimize the realities of exploitation, addiction, injustice, sexual brokenness, greed, religious limitation, or buried pain. It faces those realities while refusing to accept them as the city's final identity. The call is to pray, discern, heal, build righteous foundations, carry the Father's heart, and prepare for a river in the desert.

Conclusion

The Las Vegas and Delta documents preserve a long spiritual conversation about a city, a desert, and a calling. They begin with a man asking how to get back to Delta and end with a promise that Las Vegas will experience a spiritual shaking and a new flow of life. Between those points lie repeated instructions: return to the origin, leave unnecessary baggage, submit every impression to discernment, confront injustice without losing compassion, and believe that the wilderness can bloom.

In this vision, Las Vegas is more than a symbol of risk or excess. It is a test case for redemption. If fertile ground can be uncovered there, then no place is beyond hope. If a river can flow in that desert, then no history is too dry for God to renew. The call of the documents is not merely to speak against what Las Vegas has become, but to participate in what the Father has always intended it to be.

Editorial note: This article summarizes the dreams, prophetic words, prayers, and ministry interpretations contained in the two source documents. It presents them as the spiritual reflections and convictions of their contributors, not as independently verified historical, scientific, or geographical claims.