

PROPHETIC UTTERANCE

**By
ROYAL D. CRONQUIST**

PROPHETIC UTTERANCE

A study manual, given by the Holy Spirit, for every believer who desires to come into the fullness of the Gift of Prophecy, in both utterance and understanding. A timely message from God on one of His most valuable, and perhaps misunderstood, gifts of the Spirit.

PREFACE

STUDIES ON PROPHETIC UTTERANCE

This first series of basic outlines on the subject of prophetic utterance has been printed to give the scriptural foundation and teaching on this great subject. I have looked to the Holy Spirit to reveal the pattern and plan of God for prophetic utterance as it is found in the scriptures. There will be points in which many of those who read these outlines will disagree.

I am confident that most will readily see the scriptural soundness of what has been set forth. After over thirty years in the ministry, I have rewritten this manual, consolidating three separate writings into one. In places I have added a few illuminations, from an end-time Seer's insight, that God has given since the first edition. Basically, nothing has been removed, but much insight has been added as a result of the Seer's anointing that has developed over the past twelve years.

It has been my privilege to pastor a church, for the past thirty years, which has believed in prophesying. We have had our problems, and have found that each problem has driven us to the scriptures to learn the pattern and instructions of the Lord to govern each situation. The results have been to "*despise not prophesying; prove all things*" (1 TH 5:21; 1 JN 4:1; 1 CO 14:29; 2 CO 13:1b).

To explain how carefully we have endeavoured to prove all things, we have recorded for several years every prophecy that has come in the services or in ministry over many people. The prophecies have either been transcribed by shorthand or tape recordings made, insuring that anyone who was prophesied to had a copy of the transcription or tape - for the watching over and the confirming of all prophetic utterance (DE 18:21-22; 2 CO 13:1b; 1 CO 14:29).

From time to time, these prophecies are carefully reviewed. We would "*prove all things and hold fast that which is good*" (1 TH 5:21). We have learned that most individuals who are prophesied to have not heard the prophetic utterance correctly, because just one spoken word could change the whole meaning. Thereby, without correct hearing with understanding, they would believe a lie.

As a result of careful teaching and diligent examination of all prophecy, we find our faith in God's restoration of prophetic utterance to the Church stronger and sounder today. Because there is such lack of heart understanding in the exercising of the gift of Prophecy, *the consequences have been wildfire, confusion and lawlessness* (MT 7:21-23; 2 PE 2:10; JUDE 8).

Others have failed to apply governmental safety principles in the gifts of utterance, and after encountering difficulties, have abandoned prophecy as erroneous. *This is regrettable*. The outlines of this first series of studies were prepared and printed for the purpose of giving a foundation and guide to individuals and groups who are courageously pursuing all that the Spirit of God is reviving and restoring to the Church today.

It does not seem to be an unattainable goal to us to believe that we shall see the Church, locally and universally, revived and restored again in our life-time (**AC 2:16-18; JL 2:28-32**). We would “*contend earnestly for the faith that was once and for all delivered unto the Saints.*” (**JUDE 3**) By following after this goal, we have already attained rich blessings and endowments of Grace which have made the effort more than worthwhile.

May the Lord bless the students of these outlines and may the precious truth of God’s word open the door to a richer and more effective walk in the Spirit (**GA 5:16, 25**) for each inquiring heart (**JE 17:9; PR 24:3; 27:7**).

There is a great need at the present time for *scriptural and sane studies* on the subject of prophesying. There are so many abuses in manifesting the gifts of utterance, and that carelessness has magnified the lack of theocratic government in the exercise of these gifts. Theocratic government is a Divine ennoblement to initiate correctness, order and safety principles to the Gifts of the Spirit. These lessons are being printed with the hope of helping to meet this need. They were given by the Spirit, and have been a great blessing to the churches that have heard these truths taught orally.

Of course these studies are not meant to exhaust this great subject, but they will serve the purpose for which the Lord gave them. They will show the pitfalls and dangers, and give helpful guidance that the Spirit-filled believer needs, so that they might move on into the full pattern of the exercising the Gift of Prophecy (**1 CO 14:1, 3-4b, 5bc, 12, 22def, 24-26, 31, 39-40**), the keys to the manifesting presence of God in the assemblies (**1 CO 12:7, 11 kj/nas**) and Kingdom Theocratic Order in the Church.

It is encouraged, that after studying these teachings, you to get the corresponding audio tapes, since they further expand on the principles outlined above. And it is also encouraged that you purchase the book by Bill Hamon entitled, “*Prophets and Personal Prophecy.*”

May God bless you with a teachable spirit and an open heart as you read and absorb the contents of this study.

Royal D. Cronquist

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PART I

PROPHECY: PAST, PRESENT AND FUTURE

PART I

LESSON ONE

LAST DAY PROPHECYING WAS PREDICTED

Scripture readings: 1 CO 12:1-31; 14:1-40; EP 1:16-23; JN 14:10-17

WHAT ARE THE 'GIFTS' OF THE HOLY SPIRIT?

1. A 'gift' is the Holy Spirit's endowment of supernatural utterance, revelation and power workings.
 - a. It is a *gift ennoblement*, whereby a believer may minister with power, by the Holy Spirit, beyond his own ingenuity, skills and strengths of natural ability (1 CO 2:14 amp). The three utterance gifts of *Tongues, Interpretation of Tongues and Prophecy* (1 CO 12:10def); the three revelation [intuitive knowing] gifts of *the Word of Wisdom, the Word of Knowledge, the Word of Distinguishing of Spirits* (1 CO 12:8, 10); the three power gifts of *Healing, Faith and of Working of Miracles* (1 CO 12:9ba, 10a).

WHAT ARE THE PURPOSES AND VALUE OF THE GIFTS OF THE SPIRIT?

1. The gifts are given to continue Christ's ministry to the world (JN 14:10-17; EP 1:16-23).
2. The gifts are given to build up the members of the Body of Christ (1 CO 14:12, 26; 12:7).
3. The gifts are given to meet the physical, mental, emotional and spiritual needs of every believer in the Body of Christ, whether that be in personal or corporate guidance, reproof, deliverance, healing, encouragement, comfort, and so on. (1 CO 14:23-26, 31, 1).

DEFINING THE DIFFERENT GIFTS OF THE HOLY SPIRIT

1. The three 'Revelation' gifts:
 - a. *The Word of Knowledge:* A supernatural gift of intuitive knowing [not mental, intellectual, logical or reasonable skills of the mind] of *who, what and where of persons, places and things, of past, present and future.*
 - b. *The Word of Wisdom:* A supernatural gift of intuitive knowing [not mental, intellectual, logical or reasonable skills of the mind] of *how, when and why to make*

the knowledge of *who, what and where* to make work supernaturally by God's intelligence (1 CO 2:15 amp).

- c. The Word of *Distinguishing of Spirits*: A supernatural gift of intuitive knowing [not mental, intellectual, emotional, logical or reasonable skills of the mind] enabling the believer to distinguish or divide God's Spirit from the human spirit, from the human soul or mind, from holy angles, from spirits of just men made perfect, from all orders and ranks of evil spirits, working actively or inactively, audible or inaudibly, *intuitively!*
2. The three 'Utterance' gifts:
 - a. *Diverse Kinds of Tongues*: A supernatural gift, of the Holy Spirit, of speaking, not mentally learned or known to the believer.
 - b. *Interpretation of Tongues*: A supernatural gift of the Holy Spirit of speaking and interpreting the unknown language [in 'a' above] not mentally learned or known to the believer.
 - c. *Prophecy*: A supernatural gift, of the Holy Spirit, anointing and enabling the believer to speak supernatural words direct from God in the language known by the believer.
 3. The three 'Power' gifts:
 - a. *Gifts of Healing*: A supernatural gift, working by the power of the Holy Spirit, to divinely heal people or any other living thing or creature.
 - b. *Gift of Faith*: A supernatural gift of faith to call into existence that which is not evident.
 - c. *Gift of Working of Miracles*: A supernatural gift of the Holy Spirit to work, or bypass, all known and natural laws of the universe, visible and invisible, changing instantly all negative conditions of human beings, weather, raging seas, hunger, diseases, deformities and so on, in a split second of time.

SHOULD WE DESIRE THE GIFTS OF THE HOLY SPIRIT? (1 CO 12-31; 14:1-2)

MAY WE RECEIVE SOME OF THESE GIFTS FROM THE HOLY SPIRIT?(1 CO 12:7, 11 kj/nas)

HOW ARE THE GIFTS OF THE HOLY SPIRIT GIVEN? (1 TI 4:14; 2 TI 1:6; RO 1:11)

WHAT IS PROPHECYING?

1. The Hebrew words for prophesying in the Old Testament are:

- a. **NABA** [*naw-baw*]: the most common meaning is ‘to flow forth; to flow like a fountain; to speak or sing by inspiration, in prediction or simple discourse.’
 - b. **NATAPH** [*naw-taph*]: another word for prophecy which means ‘to let drop like the rain.’
 - c. **NAW-SAW**: to ‘lift up like a banner’ is the literal meaning.
 - d. **MAW-LAW**: means ‘to be full of overflowing with fullness; have wholly; accomplishing; confirming.’
 - e. **AEBU-WAH** [*neb-oo-aw*]: which means ‘a prediction, spoken or written.’
2. The Greek words for prophesying in the New Testament are:
- a. **PROPHETEUS** [*prof-ate-yoo’-o*]: which means ‘to speak for another - as for God; under inspiration, divinely foretelling the future; telling forth the Divine counsels.’
 - b. **PROFETEIA** [*prof-ay-ti-’ah*]: which means ‘speaking forth from the mind and counsel of God; exercising the Holy Spirit Gift of ...; not necessarily, nor even primarily fore-telling; declaring that which can not be known by natural means.’

DEFINITION OF PROPHECY

1. Prophecy is a flow of the divine life-word from God, and that word is unifying, creative, life-giving and faith-imparting (**EZK 37:1-14; RO 10:6-8, 17**).
 - a. Therefore, we must expose ourselves to the prophetic flow as much as possible. You are what you eat. Divine diet creates a divine manifestation in your life. This is why Paul urges prophesying in the church service (**1 CO 14**).
 - b. To drink of the prophetic word with faith is to become a fountain of it yourself, *if* you are obedient to God’s commands in 1 Corinthians Chapter 14; (**JN 7:37-39**).
 - c. Prophecy is divinely inspired and anointed utterance - *a miracle of speech*.
 - d. Prophecy is a supernatural utterance given by God to an individual in language already known to the individual.
 1. It is prophesied in the New and Old Testaments that men would prophesy in the last days (**JL 2:28-32; AC 2:14-21**).

THE NEW TESTAMENT EMPHASISES PROPHESYING

1. Read 1 Corinthians, chapters 11-14. Prophecy is mentioned twenty-two times.
 - a. The emphasis indicates two things:
 1. The *importance* of the Gift of Prophecy.
 2. The *urgency* of the need for its regulation [governmental, intuitive discernment].

THE SCOPE OF PROPHESYING

1. Simple prophesying for all who have received the Holy Spirit (1 CO 14:31).
 - a. Prophesying by the Gift of Prophecy, a gift of the Holy Spirit (1 CO 12:10b).
 - b. Prophesying in a ministry of prophecy (1 CO 14:1, 4b, 5b, 12).
 - c. Prophesying by a prophet.
 - d. Prophesying by one of the other five-fold ministries: *Apostles, evangelists, pastors and teachers*.

THE VARIETY OF MANIFESTATIONS OF PROPHESYING

1. It is exercised principally in ministering unto believers, in exhorting, edifying, and comforting. (1 CO 14:22, 3).
 - a. Most preaching is certainly not prophetic, but preaching, prayers, psalms, teaching, and so on, may be prophetic.
 - b. Alone, without the accompanying revelation gifts of the Holy Spirit [intuitive Word of Knowledge, Word of Wisdom, Word of Distinguishing of Spirits] (1 CO 12:8, 10c), prophesying does not usually contain specific prediction, personal guidance in direction or redirection or correction.

SEEKING TO PROPHECY IS NOT OPTIONAL: IT IS IMPERATIVE!

1. God tells us to desire and covet it (1 CO 14:1, 39).
 - a. It should be the most common gift of the Holy Spirit in operation (1 CO 14:31).

DEVOTION AND COMMITMENT TO THE CONTEMPLATION OF FEEDING ON THE WORD AND INITIATING A DAILY PRAYER LIFE UNTIL WE EXPERIENCE THE ANOINTING IS IMPERATIVE FOR QUALITY PROPHECYING!

1. Only then will we find a divine motivation to flood the Body of Christ with teaching, admonition, psalms, hymns and spiritual songs (COL 3:16-17).

DO NOT COMPLICATE SIMPLE PROPHECY BY THINKING IT IS UNATTAINABLE

1. It may be given at *receiving* the person of the Holy Spirit (JN 14:17; AC 19:6) and be participated in even by the unconsecrated, as in the case of King Saul in the Old Testament.
 - a. Much *harm* is done by viewing prophecy as complicated and unattainable.
 - b. Your attitude should be childlike and not too critical, judgmental or analytical; become as a child (MT 18:3-4).
 - c. It *is not* to be despised (1 TH 5:20).
 - d. Do not fear it or be ashamed of it (2 TI 1:6-8).
 1. If Satan can destroy your love, faith and desire for it, the gift is silenced (RO 12:6).
 2. Prophecy is ministered by the proportion of imparted, active faith in your heart that comes from *correctly initiated intimacy with the Lord in the Spirit*.
 - e. It is the *most important* of the three inspired utterance gifts (1 CO 12:10bcd).
 - f. It should be the most affluently used gift in manifestation, for it affords everyone *in turn* to minister simple prophecy, directly from the Spirit (1 CO 14:31).
 - g. Only the office of the apostles or prophets should be exercising it in personal direction or redirection, but rarely in correction or discipline (EP 2:20a).

SEEK TO BE PERSONALLY MINISTERED TO BY THOSE WHO ARE 'SEASONED' TO PROPHECY, SO A CREATIVE IMPARTATION MAY BE EXPERIENCED WITHIN FOR YOUR EQUIPPING (RO 1:11; 1 TI 4:14; 2 TI 1:6).

1. Then rehearse often by listening and meditating on what has been prophesied over you (1 TI 4:14-16; PS 39:3).

MEDITATE UPON THE WORD, INCLUDING SEEKING THE PERSON OF THE LORD WITH AN EXPECTANCY TO RECEIVE AN ANOINTING TO PROPHECY (JN 5:39-40).

1. Review "The Scope of Prophesying."

PART I

LESSON TWO

PROPHECY - THE GIFT OF THE HOLY SPIRIT

WHAT IS THE GIFT OF PROPHECY?

1. See Lesson One, 'THE NEW TESTAMENT EMPHASISES...'
 - a. The endowment, furnishing or equipping with divine of gifts of grace by the Holy Spirit. (1 CO 12:7, 11 kj/nas).

THE GIFT OF PROPHECY SHOULD BE UNIVERSALLY RECEIVED BY THE CHURCH

1. It is for all believers (1 CO 14:1-5, 22-25, 31; AC 2:14-18).
 - a. Covet earnestly to be so filled with the Spirit, continuously, that you are motivated and impelled to expect to prophesy to edify the Church (1 CO 14:1, 3-5, 12, 24-26, 31, 39).

EXPLANATION AND LIMITATIONS TO THE GIFT OF PROPHECY

1. Do not confuse the Holy Spirit Gift of Prophecy with the office gift of a prophet.
 - a. The '*doma*' gift, or office of the prophet, is endowed with divine authority. The charismatic gift of the Holy Spirit endows believers with power to speak for or from God (AC 1:8).
 1. Note: Prophets and priests are more limited in number in the Old Testament than the New Testament, yet in (1 CO 12:29), "Are ALL prophets?" Yet ALL may prophesy (1 CO 14:31).
 - b. Do not confuse the Gift of Prophecy with preaching.
 1. In the future, preaching will be more and more prophetic, but the past and most of the present preaching is at best 'anointed' - but not prophetic.
 - c. When it is unaccompanied by commissioned, ordained authorities of eldership, including other gifts of the Holy Spirit, such as the intuitive Word of Wisdom, Word of Knowledge and Distinguishing of Spirits, and so on, *it is not for personal guidance, direction or prediction!*
2. Assume not the functions of a prophet, or an elder of God, if God has but given you only a Gift of Prophecy. It is a universal human trait that we too often assume too much presumptuously, from the origin source of spiritual pride (LV

26:14, 19-33; 2 CHR 32:26; JOB 33:14-18; 35:9-13 see vs. 12b; PR 8:13; 11:2a; 13:10; 14:3; 16:18; 29:23a; DA 4:37; MK 7:22h; 1 TI 6:4; 1 JN 2:16, 6; 1 CO 3:19).

- a. Even when exercising a Word of Knowledge, Word of Wisdom or Word of Distinguishing of Spirits with eldership present, do not minister alone. There is much abuse of all the gifts of the Holy Spirit, especially the utterance gifts, because of the neglect of Theocratic Government, [that which has no origins from man's memories, intellect, logic, reason, or emotions] and in the Fruit of the Spirit (1 CO 13:1-8; MT 7:16).

SCOPE AND PURPOSES OF THE GIFT OF PROPHECY

1. To speak to men and women in the Church supernaturally (1 CO 14:3a).
2. To edify the Church (1 CO 14:4b).
3. To exhort the Church (1 CO 14:3b).
 - a. 'Exhort' in Greek is *PARAKALEO* [*par-ak-ai-ew-o*] and means 'to call near, invite; to invoke by imploration, exhortation or consolation; to beseech, entreat,' translated 'with encouragement.'
 - b. This is not rebuke. Rebuke or reproof should generally come from the ministry that is ordained, confirmed and commissioned, having been proven and seasoned in character [the Fruit of the Spirit (GA 5:22-25, 16) in the 2-3 witness principle (2 CO 13:1b; 1 CO 14:29; PR 24:6; 2 TI 3:16; 4:2)].
 - c. Rebuke not an elder, but entreat him as a brother (1 TI 5:1).
 - d. Never speak or act alone in accusing or rebuking an elder (1 TI 5:19-20).
 - e. The Gift of Prophecy should never be exercised in accusing, rebuking or correcting an elder or any other believer, but only initiated in corporate counsel, with the word (1 CO 14:29).
4. To comfort the Church (1 CO 14:31). To teach the Church (1 CO 14:31). Do not confuse this with the office of teacher, which conveys authority.
5. To convict unbelievers (JN 16:7-11; 1 CO 14:21-22).
 - a. This could also apply to the unlearned, for tongues were intended originally as a sign to the unbelievers, but are rejected (1 CO 14:24-25).
 1. Women and children may also have the gift (1 CO 11:5; JL 2:28).
 2. All may have it (1 CO 14:1, 24, 31).

PROPHECY IS TO BE PREFERRED OVER TONGUES AND INTERPRETATION. READ 1 CORINTHIANS CHAPTER 14, NOTE HIGHLIGHTS AS LISTED

1. *Verse 1:* Seek the gifts, especially prophecy.
2. *Verse 3:* What prophecy will do.
3. *Verses 4-5:* Tongues more self-centred and less than prophesy.
4. *Verses 6-19:* Prophecy over tongues.
5. *Verses 21-25:* Purpose of tongues [for a sign to the unbelievers].
6. *Verses 26-33:* God's order for a service [psalms, doctrine, tongues, prophets, prophesying].

SCRIPTURAL INSTRUCTION AND ENCOURAGEMENT TO PROPHECY IF GOD HAS GIVEN YOU THE GIFT OF PROPHECY

1. QUENCH NOT [lit. to extinguish, make extinct, wipe out] the Spirit (1 TH 5:19).
2. GRIEVE NOT [esp. cause pain or distress, made sorrowful] the Spirit (EP 4:29 32).
3. DESPISE NOT [make no account, regard as nothing, treat with contempt] prophesying (1 TH 5:20).
4. NEGLECT NOT [be careless of, make light of] the gift (1 TI 4:14).
5. STIR UP [rekindle with repetitive intensity, light the fire] the gift (2 TI 1:6).
6. STEWARDSHIP AND FAITHFULNESS (1 CO 4:1-2).

MANIFESTING OF WHAT YOU HAVE CREATES THE SAME THING IN THOSE YOU MINISTER TO (1 PE 4:10-11)

1. Continuously '*stir up*' the gift (2 TI 1:5-7; 2:2).
2. Habitually, pray and stay close to those who have an effectual anointing. Do not have *soulish ambitions*, but with sincerity of heart expect a double portion from others (2 KI 2:9-15; NU 11:24-25).
3. If we prophesy to bones [those spiritually unmotivated] we should expect to see an army of aggressive prophesiers (EZK 37).

BEGINNERS IN PROPHESYING SHOULD ANTICIPATE AND INITIATE ENTERING INTO PROPHECY WHEN THE PROPHETIC ANOINTING RESTS UPON THE ASSEMBLED BODY

1. The *united faith* and *general anointing* should incite you to prophesy.
2. You learn to walk [to prophesy] by matured ones to encourage you and hold you up.
3. Tradesmen, artists, and athletes receive instruction and motivation from masters in their field (2 TI 2:2, 5; 1 CO 9:26-27a; LU 6:40).

WARNINGS AND ABUSES OF THE GIFT OF PROPHECY

1. Avoid *cross-currents*.
2. Avoid *using* prophecy to further personal desires.
3. Avoid *extending* prophecy beyond the anointing.
4. Avoid prophesying from an *empty heart*.
5. Avoid prophesying when *discouraged, doubting or bitter*.
6. Avoid *hasty* prophecies.
7. Avoid prophesying beyond your *proportion of faith*.

DO NOT COMPLICATE SIMPLE PROPHECY

1. The Gift of Prophecy may be given at the receiving of the Spirit (AC 19:6).
2. It may be given in the first, second or third person depending upon the *choice* of the one who is doing the speaking.
 - a. “*I, the Lord, say.....*”
 - b. “*The Lord is saying....*”
 - c. “*The Lord says He is saying*” and so on.
3. Most agree that it is *better* to prophesy in the second person, as it does not put *all* the responsibility on the Lord.
 - a. The gift is infallible - *but we are not!*
 - b. We choose the words *from our own vocabulary* to speak the message.

c. It is God who *anoints* our speaking with the Spirit of Prophecy (**RE 19:10b**).

Waiting upon the Lord: The more AND the longer you *correctly* seek the word and the person of the Lord, the better AND more effective your ministry and gifting will be.

PART I

LESSON THREE

PROPHECY - THE MINISTRY OF THE BODY OF CHRIST OR THE PROPHETIC MINISTRY

REVIEW: We have studied prophesying in its simpler manifestations, and we have studied the Gift of Prophecy. Next we shall study the ministry of prophecy, and the ministry of the prophet.

WHAT IS THE DIFFERENCE BETWEEN THE 'MINISTRY' OF PROPHECY, THE 'GIFT' OF PROPHECY AND THE MINISTRY OF THE PROPHET? (RO 12:4-6)

1. When the Gift of Prophecy is developed to a free-flow, and the one who has received the gift has met a *Cross experience* - the death of self (LU 9:23; RE 12:11) and *faithfulness* - when the fruit of the spirit has been wrought within him, then he has a ministry of prophecy.
2. The prophet has a ministry of prophecy, and much more. He has been set apart by the will of God to the office of a prophet, involving an authority and stewardship to the whole Body of Christ. This office involves the *endowment* of *all* the other gifts of the Holy Spirit also. This statement is made because both Old and New Testament prophets exhibited *power and revelation* that embraces all of the nine gifts of the Spirit.

WHAT ARE THE FACTORS WHICH DEVELOP A GIFT INTO A MINISTRY?

1. *Crucifixion of self* (RO 6:6; GA 2:20; 5:24; 6:14; 1 CO 6:20; 7:23). In the beginning we notice that many receive a gift of the Spirit and manifest an ambition for 'their ministry.'
2. They tend to become unduly concerned that they have a place and opportunity for 'their ministry' because the *ambition of self* is present.
3. Their *objective* was correct, but their *motive* was wrong.
 - a. Then we observe the *'fire that tries'* because of sovereignty from God, from ordained authority to them, and then see them slowly *'die to self'* or they *'fall away'* completely - or they *gravitate into error!*
 - b. When the *Cross* has been experienced in the *death of the self-life* (RE 12:11), then the *ambition for a ministry* is gone. All that remains is a *desire* to do His will and to serve Him (1 PE 4:1-2, 10-14; RE 5:6-10 rsv).

A 'WILDERNESS' EXPERIENCE

1. This is actually part of the *crucifixion of self*. However, I have noticed that God reveals to us the ministry we are to have and then plunges us into a period we might best call '*our wilderness*.'
2. There we are driven to face circumstances and needs beyond what we have faced before. Here we are *forced* to draw upon Him for faith, strength, love and grace; for all things every hour of every day.
3. This is truly a *dry and barren time*. It is this adversity that brings a person out of their *self-strengths and self-origins* (JN 5:30 amp; 12:49-50; 8:26, 15-16, 29; 7:24; 17:18) into the ministry that God has for them.
4. The Spirit drove Christ Jesus into the wilderness (MT 4:1-17).
 - a. Since this experience brings mental AND emotional soul-anguish, we liken it unto Jonah's experience of receiving a worm in his wonderful treasured gourd (JN 4:6-11).
 - b. Personal, genuine revelation, or a prophecy of a ministry to come, often reacts like a worm smiting the gourd of pleasant blessings and drying it up overnight. Old experiences pass away; thus among us, the expression "*they got a worm in their gourd*."

FAITHFULNESS (1 CO 4:1-2, 6, note vs. 16-17)

1. Timothy, a 'faithful' child. Note that the faithfulness is the quality of ministry so rewarded by the Lord (MT 24:25; 25:21; LU 6:10-12) and so commended in the New Testament (EP 1:1; 6:21; COL 4:7; 2 TI 2:2).

FAITH AND LOVE (GA 5:6)

1. Natural talents can not produce spiritual results. Circumcision or non-circumcision does not determine the spiritual effectiveness of a ministry.
 - a. By that we mean that self-righteousness, pharisaic holiness, does not bring spiritual results.
 - b. Prophecy must be according to the proportion of one's faith (RO 12:6). But all faith without love is nothing (1 CO 13:1-2).
 - c. Faith 'working' or 'active by love' is the formula for a spiritually effective ministry (GA 5:6).

SPIRITUAL MATURITY

1. “*When for the time you ought...*” (HE 5:12-14).
2. All believers of an accumulative time in Christ Jesus should be active in their ministry (1 CO 12:18-29, 4-7, 11 kj).
 - a. If they have been in Christ three, or three and a half years, then that is long enough, but their refusal to grow up into Him (EP 4:14-16) makes a ministry within them impossible (MT 25:25-30).
 - b. It is an unperceived, unacknowledged latent form of rebellion (ISA 15:23) to please God (JN 8:29; 4:34, 6:38; 17:18-19) or ‘to do’ His word (JA 1:22; 2:14, 17, 20, 24; MT 7:19-33; 25:5-12, 14-30; JN 15:2-6, 16).
 - c. An immature husband or wife are unstable factors that endanger a marriage. So, immaturity in the ministries is a danger to the Body of Christ.

THE MINISTRY OF PROPHECY EXCEEDS THE GIFT OF PROPHECY BECAUSE OF THESE FACTORS

1. The ministry excels the gift in the following ways:
 - a. In the degree of anointing.
 - b. In accuracy, it is less prone to inject or admix any human element into the divine flow.
 - c. In flow or fluency, always having a readiness to speak forth.
 - d. In frequency and consistency [because of a lessening of the carnal factor with its discouragements].
 1. *Note:* A gift, without attaining to a ministry, rarely truly blends and supplements the other gifts and ministry in the assembly, for true Body ministry.

EVERY GIFT OF PROPHECY MAY, AND SHOULD, BECOME A MINISTRY OF PROPHECY. THE MINISTRY OF PROPHECY IS AN INTEGRAL PART OF THE OFFICE MINISTRIES OF EPHESIANS 4:11-13, i.e. APOSTLE, PROPHET, EVANGELIST, PASTOR AND TEACHER

1. The greater embraces or encompasses the lessor.
 - a. *Example:* Apostles encompasses all the five-fold *doma* giftings and qualifying anointings. The prophet is not an apostle, but may encompass the evangelist, pastor and teacher giftings and anointings too.

OBSERVATION

1. A ministry usually involves more than one gift of the Spirit (1 CO 12:11 kj).
 - a. The gifts are imparted in *multiplicity* as He [the Spirit] wills. Observe the endowment of gifts in multiples wherever true ministry is found.

PART I

LESSON FOUR

THE MINISTRY OF THE PROPHET - SECTION I

REVIEW: We have studied about prophesying, the Gift of Prophecy, the ministry of prophecy in the Body of Christ, and the distinction between these; the ministry, the gift and the prophet [see Lesson Three, point 1]. Let us now consider the ‘prophet.’

WHAT IS A PROPHET?

1. A prophet is a man or woman sent by God, anointed and appointed by God to be His mouth and to speak the word from God (**HE 1:1-2; 2 PE 1:20-21; 2 KI 17:13**).

WHAT ARE THE ENDOWMENTS OF A PROPHET?

1. As we have seen, first of all the prophet speaks the word from God. He speaks God’s word.
2. The power and force of God’s word in the prophet’s mouth is not fully appreciated (**JE 1:4-10; 5:14; 20:7-11; IS 6:1-11; 50:4-5; 51:16; 28:1-17; MIC 3:5-8**).
 - a. We can understand that the word committed to the prophet is also a ‘responsibility’ (**EZK 3:4-21, and 33rd chapter**).
 - b. Note the extent of a prophet’s revelation of what is in the people’s minds (**EZK 11:5**).
 - c. All thoughts, from all visible and invisible realms, all holy and unholy realms, have their origins from spirits within the heart of man (**PR 4:23 kj; 1 CO 2:11**).
 - d. Jesus perceived the thoughts of people (**MT 9:4; 12:15, 25; MK 2:8; LU 11:17**).
 - e. Elisha also knew even the thoughts of Naaman, the Syrian King, in his bed chamber (**2 KI 6:12**).
 - f. Also, Ahijah - blind, yet discerning all (**1 KI 14:1-17**).
 1. Not only does the prophet have the word to speak, but he is also *endowed* with revelation gifting for prediction [with the Word of Wisdom and Word of Knowledge] and with a sign ministry [signs, wonders and miracles].
 2. It is this combination of all nine of the gifts, and the divinely designated authority of the office of a prophet, that distinguishes the prophet’s

ministry from the simpler prophesying or the Holy Spirit gifting of the ministry of prophecy.

THE PROPHET IN THE OLD TESTAMENT

1. In the Old Testament there was what we call *oral and literary prophets*.
 - a. The oral prophets spoke, but did not write their prophecies.
 - b. The oral prophets cover the time from Samuel for three thousand years until the time of the literary prophets.
 - c. Leading oral prophets:
 1. *Samuel* - organising the kingdom, and establishing 'schools' of prophets; first at Ramah (ISA 19:20) and later schools at Bethel, Jericho and Gilgal (2 KI 2:3, 5; 4:38).
 2. *Nathan* - adviser to David.
 3. *Ahijah* - adviser to Jeroboam.
 4. *Elijah and Elisha* - fight Baalism.
 - d. Leading literary prophets: *Sixteen prophets* wrote the last seventeen books, major and minor, determined by the size of the books only. *Thirteen prophets* are associated with the destruction of the Hebrew nation and *three prophets* dealing with its restoration.
 1. The Northern Kingdom fell in 734-721 BC. Preceding, and during, this period were the Prophets Joel, Jonah, Amos, Hosea, Isaiah and Micah.
 2. The Southern Kingdom fell in 605-586 BC. Jeremiah, Ezekiel, Daniel, Obadiah, Nahum, Habakkuk and Zephaniah prophesied in this period.
 3. Restoration, 536-444 BC; Haggai, Zechariah and Malachi prophesied.
 4. The literary prophets ministered for four hundred years, from 800 to 400 BC.
 - a. The fall of Jerusalem was the time of the greatest prophetic activity.
 - b. *Take note:* Prophetically, it will again be stupendous activity, just prior to the close of the Church Age and beginning and during the Great Tribulation period (AC 2:17-21; RE 10:11; 5:9; EZK 37:4, 9).

OLD TESTAMENT PROPHETIC MESSAGES

1. *To Israel:* Amos, Hosea.
2. *To Nineveh:* Jonah, Nahum.
3. *To Babylon:* Daniel.
4. *To the captives in Babylon:* Ezekiel.
5. *To Edom:* Obadiah.
6. *To Judah:* Joel, Isaiah, Micah, Jeremiah, Habakkuk, Zechariah, Malachi.

THE OLD TESTAMENT PRIESTS WERE THE REGULAR TEACHERS OF RELIGION

1. They held a hereditary office, and were often the most wicked and apostate.
2. The prophets did not hold a hereditary office; they were called directly and individually by God, from various vocations.

THE PROPHET IN THE NEW TESTAMENT (1 CO 12:28-29; 14:29-32; EP 4:11-12).

1. Prophets prophesy famine (AC 11:27-30).
2. Prophets prophesy Barnabas and Saul's ministry (AC 13:1-3).
3. Agabus prophesies of Paul's sufferings (AC 21:10-13).
4. Judas, Silas, Agabus and those of (AC 13:1) are definitely named as prophets.
 - a. *Please note the Old Testament Prophet:* His office, authority, place, national influence and religious influence are spiritual things.
 - b. *Please note the New Testament Prophet:* His office, authority, place and religious influence are spiritual things.

HOW ARE THE PROPHETS CHOSEN AND APPOINTED?

1. A man became a prophet in the Old Testament because he was [1] chosen of God; [2] called by God; [3] received the gift [often imparted by another prophet as with Elijah and Elisha] (2 KI 3:11), "*which poured water on the hands of Elijah;*" [4] "*the word of the Lord came unto them.*" Thus the people had a prophet.

2. A man became a prophet in the New Testament by much the same procedure, except prophets are definitely specified as an ascension gifts [Greek: '*dōma*' gifts] of Christ (EP 4:10-11).

PART I

LESSON FIVE

THE MINISTRY OF THE PROPHET - SECTION II

THE TEST FOR TRUE PROPHETS (JN 7:11-18) - HOW TO RECOGNISE THEM

1. Prophesying out of your mind: *the penalty and danger!* (**JE 23:16; EZK 13:2**)
 - a. They are to speak God's word - no more, no less!
 - b. Note that the gift of Distinguishing of Spirits is inserted in the revelation gifts. Here, there is the greatest need for it. Prophecy comes from three sources:
 1. Spirit of God.
 2. The spirit of man.
 3. Evil spirits (**IS 8:19-20; MT 8:29; AC 16:17**). Note that in 1 Kings 22:6-22 are illustrations of prophecy from all three sources.

THE GREAT KEY TO DISCERNING TRUE FROM FALSE PROPHECY AND THE DANGER TO PROPHETS

1. Do they move in soul realm or the spirit realm? (**HE 4:12**)
 - a. This knowledge is not ascertained by any human ingenuity of skill, intelligence, logic or reason, but only by the Holy Spirit quickening the human spirit's faculties of intuition with a manifestation of Distinguishing of Spirits! (**1 CO 12:10c; 2:15 amp**)
 - b. Origins from the souls memories, intellect or emotion makes them soulish or carnal (**1 CO 2:14**) [Greek: *PSOO-KHEE-KOS*' or soulish, sensual] (**1 CO 3:3**) [Greek: *SAR-KEE-KOS*' or carnal, fleshly].
 - c. All prophets move in and out of both realms, but some more in one than the other.
2. Are they receiving from God's Spirit (**JOB 32:8**), from their own spirit (**1 CO 2:11**), holy angelic spirits (**MT 2:15**), spirits of just men made perfect (**HE 12:1a; ZEC 3:7e; HE 13:22-23; MT 17:3; RE 19:10; 22:8-9; DA 8:16; 10:13**) or from evil spirits? (**LU 4:12-13; AM 3:6; JDG 9:23; ISA 16:14; 2 CHR 18:20-22; EZK 14:9; IS 19:14; 2 TH 2:11**)

- a. Now you can see the imperative necessity of being inter-submissive, receptive, and corrective to other prophets who will not have respect of persons (1 CO 14:29; 2 CO 13:1b; PR 24:6).
 1. *Examples:* David, Eli, Balaam, Jonah and Aaron.
 2. Now you can see the necessity [highly developed gifting, preferably, corporate gifting] (1 CO 14:29; 2 CO 13:1b; PR 24:6) of the Holy Spirit manifesting Distinguishing of Spirits within the spirits and hearts of all believers.
- b. Developing your spirit senses, and the gift of Distinguishing of Spirits, is not a natural human skill of ingenuity or mental power.
- c. The predominantly soulish or emotional must correctly seek both the word of God and His manifesting presence (JN 5:39-40; PS 16:11; 46:10; IS 30:15; 40:31; 26:3) habitually, emphatically, unrelentingly, in all manner of prayer and contemplation (EP 6:18; JOS 1:8; PS 1:2), lest they deceptively fall into sins of the flesh.
- d. Those who rule in their spirit (PR 25:28 kj), dominated by it, are in constant touch with the living rhema word (JN 15:7) of the Lord (1 CO 2:15 amp).
 1. They have dominion over all material and physical realms and speak God's word with creative, or judging, power (MT 8:8; MK 16:20; LU 4:36; JN 5:19-20,30 amp; 12:48; 9:26, 15-16).
 2. They communicate with Spirit realms (ZEC 3:7; JN 16:12; 1:45-48) and walk above physical laws (MT 15:25-31; 8:16; MK 4:37-39; AC 5:16-17) and have the vision and dreams (NU 12:6-8; JN 14:21; 2 CO 12:1-4; RE 1:10-19).
 - a. *Examples:* Elijah, Elisha, Christ, Samuel, Daniel, Ezekiel, Moses.

EXPLANATION OF THE SOUL REALM AND SPIRIT REALM

1. The *psyche*, or soul [incorrectly rendered by Authorised Version as 'natural' or 'sensual' - Rotherham] (1 CO 2:9-3:3).
2. Soulsh wisdom never grasps God's revelation. See (JA 3:14-17) for a comparison of soulsh wisdom and spiritual wisdom.
3. Satan's *counterfeit* is created in the realm of soul. *Note* (JUDE 10-12, 16, 19).
4. Soulsh teachers and prophets, then, are the cause of *division* just as the true prophets and apostles of the Spirit are the cause of *unity* in the Body (EP 4:3-4, 11, 13abc).

THREE CLASSES OF BELIEVERS IN 1 CORINTHIANS 2:9-3:3

1. The spiritual (1 CO 2:15 amp).
2. The soulish (1 CO 2:14 amp).
3. The carnal or fleshly (1 CO 3:3).

ILLUSTRATIONS OF THE SOULISH AND SPIRITUAL PROPHET

1. Use first the illustrations of the prophets named in (2a) and (2b).
2. In (1 KI 22:1-37), a strange chapter of four hundred true prophets erring and the one accurate prophet. (2 CHR 18)
3. The story of Balaam (NUM 22-25). Note also (NU 31:8, 16; 2 PE 2:15-16; JUDE 11; RE 2:14).
 - a. Balaam prophesied right every time, but his greedy soul made him counsel Balak to cause the people of Israel to stumble. He counselled not to fight, but to mingle. The world prevails over more Christians by mingling rather than by persecution.
4. The Prophet Elijah chose and trained a successor, Elisha (2 KI 2:1-17). He chose Gehazi, but he failed from soulish coveting and became a leper (2 KI 5:20-27).
5. King Saul of the Old Testament prophesied both by an evil spirit (1 SA 18:10-12) and by the true Spirit of God (1 SA 19:9-10, 18-24).
6. We are completely in the soulish realm when we are prophesying out of our own spirit/heart thoughts, without the origin quickening of the anointing (EZK 13; 22:23-31; IS 9:15-16; 30:9-10).
7. Numbers Chapter 12 is excellent to show degrees and mediums of revelation to prophets and prophetesses.

PART I

LESSON SIX

THE MINISTRY OF THE PROPHET - SECTION III

THE DANGER OF INTRUDING OR ASSUMING AN OFFICE

1. King Saul intruded in the priest's office and was rejected as king (1 SA 13).
 - a. Let no one *presume* to take unto himself the office of a prophet.

THE SCOPE OF THE PROPHET'S MINISTRY

1. Personal commission and personal revelation.
2. Personal impartation.
3. Directive word for the Church and for nations.
4. Confirmation word from Lord (1 CO 14:29; 2 CO 13:1b; PR 24:6).
5. To foretell or forewarn.
6. Revelation teaching in skeleton form.

LIMITATIONS AND RESTRICTIONS ON THE PROPHET, AND THOSE ESPECIALLY PECULIAR TO THE PROPHET

1. Always minister in multiples (1 CO 14:29-32). *Why?* To prevent error and to prevent *self-importance*. Note also the prevailing influence of prophets in numbers (1 SA 19:10-24; note vs. 20-21, 23).

WARNINGS TO THOSE WHO SAY, "THUS SAITH THE LORD," WHEN GOD HAS NOT SAID IT! (JER 23)

1. Can women move in this prophetic office?
 - a. The '*doma*' gift office of the prophet is not given by God according to sex, gender or soul-life, but according to the Spirit-life (GA 3:28, 26; AC 10:34).
 - b. It is important to understand that divine commissioning, ordination, calling and giftings within a human spirit were given by foreknowledge, fore-

consent and assent at the time of their spirit's creation, before Genesis 1:1, and before descending (JN 3:13) to incarnate a babies body at conception.

- c. Examples of prophetesses [prophets - neither male nor female] of God.
 1. Miriam with a timbrel (EX 15:20); Hulda (2 KI 22:14-20; 2 CHR 34:22-23); Anna (LU 2:36); Phillip's daughters (AC 21:9); Deborah (JDG 4:4-5); Isaiah's wife (ISA 8:3-4).
- d. Examples of false prophetesses [prophets - neither male nor female] of God.
 1. Noadiah (NEH 6:14); daughters of Israel (EZK 13:17, 22-23); Jezebel (RE 2:20).

CAN PROPHETS RETURN TO EARTH AFTER THEIR DEATH?

1. Moses and Elijah did. In New Testament John is a great prophet writing the book of the Revelation. Note also in Revelation 10:11, he must yet prophesy again before many peoples and nations and tongues and kings.
2. Elijah was translated in 844 BC (2 KI 5:11). Three years later he returned and wrote a letter to Jehoram, King of Judah (2 CHR 21:12-15).

THE PLACE OF THE END-TIME PROPHET

1. The coming conflict shall be between the Son of Perdition and his people (2 TH 2:3) and the prophets of the Lord (RO 8:19). The Church (RE 3:15-16) and the ungodly nations of the earth shall know that the sword-word of the Lord shall slay many (HO 6:5; 1 PE 4:17; 2 PE 3:10-14; JL 2:1-11, 17; JE 51:23; EZK 9:1-7; DA 7:21, 25; 8:24; 11:33-35; 12:6c-7; ZEC 13:8-9; IS 6:8-13 kj; MT 10:21-22; 24:9-13; RE 11:2; 6:9-11; 7:9, 13-14; 12:17; 14:12-13; 13:7, 18:24; IS 66:16; JE 25:30-33).
2. In spite of the massacre of the people of God and ungodly among the nations, there will be the end-time revival of the latter glory (HO 6:1-3; HAG 2:9; JL 2:23-32 kj; IS 60:1-22; 61:6-7).

THE PROPHET IS A SAFETY-MEASURE FOR A NATION OR CHURCH

1. "Where there is no vision [prophetic revelation, dreams, vision, angelic visitations] the people perish.... (PR 29:18), vision and prophecy is the same Hebrew word, (1 SA 3:1-4:1a). Samuel was established to be a prophet by God and received the open vision (kj). We need the *open vision* today.
 - a. An open vision is the sort of thing which happened in (AC 12:7; 16:9).
 - b. The Lord does nothing but He first reveals His secrets unto His servants the prophets (AM 3:7-8).

OUR ATTITUDE TOWARD THE PROPHETS OF GOD

1. The ungodly hated the prophets (1 KI 22:7-9; 2 CHR 19:6, 8, 17). They believed not and rejected the prophets (JE 7:25-29).
2. God invoked His penalty on those who rejected the true prophet (JE 5:12-14; 29:18-19).
3. Jesus said that a prophet is not without honour, save in his own country (MK 6:4; LU 4:24; JN 4:44).
4. God's people honoured the prophets.
 - a. *Examples:* Samuel (1 SA 3:19-20; 9:6, 9-10, 12, 19-20). Elijah and Elisha, (2 KI 2:15; 3:11-13; 4:9; 13:14; 2 CHR 20:20).
5. God wants us to "*touch not His anointed and do His prophets no harm*" (1 CHR 16:20-22).
6. The Lord promises us that if we receive the prophet and aid him, we shall share a prophet's reward (MT 10:40-42).
7. We should cherish the word of the true prophet. In the Old Testament there was a great desire to know the will of God. They inquired of the mouth of the Lord, "*Will I win or lose? Will God deliver them into my hand?*"
 - b. King Saul was rejected by the Lord for not seeking the word of the Lord (1 CHR 10:13-14; ZEP 1:6).

PART I

LESSON SEVEN

FALSE PROPHETS

REVIEW: In the study of prophesying, we must also study the scriptures about *false prophets* [though but briefly] who prophesy by evil spirits, and are a great spiritual hazard and danger. It is important that you understand that the gifts and callings were given in the spirit of man at the creation of his spirit, before Genesis 1:1 (**GE 1:1; PR 8:22-31; PS 68:18; JE 1:5; EP 1:4-5**). There are always more false prophets than true (**1 KI 18:18-19 - 450 to 1**). “*For there must (needs) be the false among you that the true may be established*” (**1 CO 11:18-19; 2 CO 11:12-15**). One of the real dangers is that the Church Leaders do not allow them to be received in the assembling of the Saints and thereby made apparent (**1 CO 11:18-19**). By completely keeping them out of the assemblies the Church Leaders and the Saints never develop in *Distinguishing of Spirits* whereby they may discern them, and scripturally, openly, identify and rebuke them (**1 TI 5:17-20; 2 PE 2:1-3, 10, 12-15, 17-22; JUDE 10-13, 16, 19**).

WHY CHURCH LEADERS DO NOT RECEIVE THEM

1. *Many reasons!*
 - a. In their ‘*self*’ they are unperceptively immature, insecure and undeveloped in the gifting of Distinguishing of Spirits (**1 JN 4:1**).
 - b. They are *autocratic* [one person rule] *in Leadership* in the assembling of the Saints, violating [ignorantly sinning] God’s safety principles (**1 CO 14:29; 2 CO 13:1b; PR 24:6**).
 - c. They do not know that Jesus Christ is head of the local church, as well as head of the universal Body of Christ.
 - d. They secretly and self-deceitfully love their autocratic position [glory of the authority] because it is good for their deceived ego.
 - e. They do not understand God’s *Theocratic Divine Order* of gifting and governing in the local church.
 - f. That Jesus as head, the Chief Apostle, Prophet, Evangelist, Pastor and Teacher of the local church, must be the only Lord of the local church, and that He ministers through His many gifted ministries and Saints (**1 CO 12:18, 4-11 kj/nas**).
 - g. That apostles, prophets, evangelists, pastor and teachers stand on equal ground, with no one superior or inferior in Leadership, except Jesus (**EP 4:11-15; COL 1:15-18 kj/nas**). Jesus, being head, ministering to His Body, through

His Body, with the ‘*doma*’ (Greek) gifted ministries and ‘*charisma*’ (Greek) gifted saints (1 CO 12:7, 11 kj, 18b), as it pleases Him!

HOW DO FALSE PROPHETS COME INTO BEING?

1. The most dangerous prophets in the end times will be those who were at one time true prophets, but still preaching the genuine truths of the Kingdom, have become corrupt in the lust for glory [autocratic rule], lust for gold [prosperity of earthly things], lust for the opposite sex (1 JN 2:15-16; JA 4:4-6) and have not repented!
 - a. Perceiving these false ministries and false Saints is not a human intellectual, logical, reasoning ability or skill of the human mind or soul (1 CO 2:14).
2. If there is no authority or power but of God (RO 13:1-8; 1 PE 2:13-16; TIT 3:1-2; MK 12:17) then it follows that every instrument that Satan uses was originally God-given and good, but became perverted and evil and warped as Satan. The usurper succeeded in taking them over.
 - a. *Examples:* Apostle Judas, “*Satan entered his heart...*” Wheat is 99% pure with rat poison in it. (LU 6:12-13, 16; 22:1-21; 1 KI 13:1-29) shows the old prophet in a mixture of false and true. In (NUM ch. 22-24) we see a true prophet become false because of lust for a position of authority and lust for the reward of gold [prosperity].
3. The only safety from any of this falseness is (1 CO 12:10c; 14:29; 2 CO 13:1-2; PR 24:6) in massive or corporate objective discerning, in the exercising of the charismatic gift of *Distinguishing of Spirits* by the 2-3 witness principle.
 - a. *Even in corporate discerning*, those who are exercising it must not have subjective relationships, being soulish friends, lest they become ‘*yes people*’ to a strong spirited, willed and minded individual. They must have the singular mind of Christ (1 CO 2:16; 2 CO 13:1b; 1 CO 14:29) in personal dominion within their own spirits (PR 25:29 kj) without any fear of man or respect of persons, in agape love, (2 TI 2:24-26 kj; GA 6:1) in order to have a biblical 2-3 witness principle manifesting.
 - b. *Where there is only autocratic rule* [one ministry] in counsel, direction, redirection, domestic, social, industrial and church assembly relationships, one can be unperceptively manipulated and falsely guided by the prejudice, bigoted, singular view points of a leader.
4. At the end-time, the close of the Church Age, *the consequences* (JE 51:23; RE 3:15-16) of local, autocratic Church government (1 CO 12:18, 28) [not having the five-fold office ministries set in the Church by God on a co-equal basis of authority, in submission to their Head, Jesus Christ, with the mind of Christ, in corporate governing by them] will be because of the lack of fulfilment of Ephesians 4:11-15.
 - a. Because so many Church Leaders violate the *safety principles* that are clearly presented in the scriptures, they, in spiritual pride, violate God’s

commands of theocratic governing [the co-equal five-fold ministries in the local assembly] (1 CO 14:29; 2 CO 13:1-2; PR 24:6).

1. This is the *primary reason* for so many miscarriages, backslidings, and divisions in personal, social and Church relationships, missing the mark of holiness and righteousness (HE 12:14 kj; 1 PE 5:1-3).

CHAPTERS IN THE OLD TESTAMENT DEVOTED TO THE FALSE PROPHET (JE 5:30-31; 14:13-18; 23:9-40)

1. In chapters 27 and 28, Hananiah died within a year. See also chapters 29; 37:16-21 and Ezekiel chapter 13. Christ prophesied of false prophets in the end-times (MT 24:11, 24-25; MK 13:22). New Testament warnings against false prophets: (MT 7:15-23; 1 JN 4:1-3).

THE TEST AND JUDGMENT OF THE FALSE PROPHET

2. False prophets are to be tested and to die (1 JN 4:1-3; DE 18:20-22); prophets to be banished and silenced (MIC 3:5-7; ZEC 13:2-6); judgment on Old Testament false prophets: (JE 6:10-15; 8:10; 14:12; 23:11-12; HO 4:5). Their followers punished with the same judgment! (JE 14:16; 51:23; EZK 14:10-11)

PART I

LESSON EIGHT

SECRETS TO AID IN PROPHESYING

REVIEW: Lesson one, point seven; seeking to prophesy is not optional - it is imperative. We must desire and covet it (1 CO 14:1, 39). Lesson two, point seven; scriptural instructions and encouragement to prophesy, if God has filled you with the Holy Spirit, in addition to receiving Jesus Christ.

1. *Quench not the Spirit (1 TH 5:19).*
2. *Grieve not the Spirit (EP 4:29-32).*
3. *Despise not the Spirit (1 TH 5:20).*
4. *Neglect not the Spirit (1 TI 4:14).*
5. *Stir up the Spirit (2 TI 1:6).*
6. *Be faithful to the Spirit (1 CO 4:1-2).*

Prophecy should be the most common gift used or exercised by all Saints (1 CO 14:31).

DO NOT ELIMINATE THE SUPERNATURAL OR HUMAN ELEMENTS OF PROPHESYING IN YOUR UNDERSTANDING OF PROPHECY

1. The exercise of the Gift of Prophecy is supernatural, but that does not eliminate the human elements. The fluency and force varies with the individuals. For illustrations of this, compare the varying styles of the Old Testaments prophets and the New Testament writers.

DO NOT THINK OF PROPHECY AS UNATTAINABLE

1. It may be given at the baptism of the Holy Spirit (AC 19:6) and may be participated in even by the unconsecrated, as in the case of King Saul in the Old Testament.

DO NOT COMPLICATE SIMPLE PROPHECY

1. Your attitude should always be *childlike*, never critical or analytical. Become childlike (MT 18:3-4) with a motivation of proper spirit and heart preparation in

being *correctly* prayed up, with understanding and with the Spirit (1 CO 14:15), filled with expectation, anticipation, and obedience.

PROPHECY IS NOT TO BE DESPISED (1 TH 5:20). DO NOT FEAR IT, BE TIMID ABOUT IT, OR ASHAMED OF IT!

1. If Satan can destroy your faith and heart motivation to prophesy, the gift is silenced (RO 12:6).
 - a. Prophecy is ministered by the believer, according to the proportion of faith given, *if* obedience is active within your heart and life (RE 12:3, 6).

PROPHECY IS A FLOW OF THE DIVINE LIFE-WORD IN YOUR HEART FROM GOD

1. The Spirit of Prophecy is the testimony of Jesus, and is always *unifying, edifying, comforting, creative, life giving and faith-imparting* (1 CO 14:3, 5cd; EZK 37:1-14, RO 10:6-8, 17).
 - a. It is imperative and vital that we expose ourselves to the prophetic flow as much as possible. You are what you eat. A divine diet creates a divine manifestation in your life. That is why Paul urges prophecy in the church service in (1 CO 14).

TO DRINK OF THE PROPHETIC WORD WITH FAITH IS TO BECOME A FOUNTAIN OF IT YOURSELF TO OTHERS (JN 7:37-39)

1. The quickest way to begin to prophesy is to sit under, or be exposed to, the living word that is continuously coming prophetically, and where Church Leadership encourages it.

OUR DEVOTION AND DIET MUST BE A HUNGER FOR THE LIVING WORD OF CHRIST - THEN THE ANOINTED UTTERANCE WILL FLOOD THE BODY OF CHRIST WITH TEACHING AND ADMONITION, PSALMS, HYMNS AND SPIRITUAL SONGS

1. Some can not prophesy without music and worship first, but as individuals, and as a Church assembled together, we must earnestly desire to feed on and hear the living word (COL 3:16-17; RO 10:17; EP 5:15-21).

SEEK TO BE PERSONALLY, PROPHETICALLY MINISTERED TO BY IMPARTATION FROM THOSE APPOINTED OF THE LORD TO MINISTER THESE GIFTS TO THE BODY OF CHRIST (RO 1:11; 1 TI 4:14; 2 TI 1:6), STUDY AND MEDITATE ON THE GIFTS AND PROPHETIC WORD BROUGHT OVER YOU

1. Rehearse, recall, meditate, confess aloud the word quickened to you in the services (1 TI 4:14-16).

- a. In (PS 39:3) the psalmist said, “As I mused, the fire burned, then I spoke with my mouth.”

SEEK TO BE PERSONALLY MINISTERED TO BY IMPARTATION FROM THOSE APPOINTED OF THE LORD TO MINISTER THESE GIFTS TO THE BODY OF CHRIST (1 TI 4:14, 2 TI 1:6). MANIFESTATION OF WHAT YOU HAVE (1 PE 4:10-11) CREATES THE SAME THING IN THOSE YOU MINISTER TO

1. Entrust apostolic foundational truths to others to teach the same things (2 TI 1:13; 2:2; RO 1:11).
2. Elijah - Elisha ... double portion (2 KI 2:9-15).
3. Moses and the seventy elders. “*The Spirit on him...*” (NU 11:24-25).
4. Moses was told to “speak” to the rock, but he struck it (NU 20). He violated a type. Beating never produces a divine flow, but speaking will bring the flow from the rocks. That sanctifies the Lord before the people. Pentecostal preaching beat the people and their ‘holiness’ was individually wrought, and they took praise for it. This would also apply to ‘holiness’ preaching. If we ‘prophecy’ to the bones, we will see God produce an army as in Ezekiel 37.

BEGINNERS IN PROPHESYING SHOULD ENTER IN WHEN THE PROPHEPIC ANOINTING RESTS ON THE WHOLE BODY OF SAINTS ASSEMBLED TOGETHER

1. The united faith and general manifesting anointing will aid, sustain and keep you in the flow of the Spirit.
2. You learned to walk with older ones holding you up, teaching you, training you by their experience, and disciplining you to be proficient. Skilled professions, tradesmen, artists, athletes, and so forth, receive instruction from the masters in their field (2 TI 2:2; MT 10:24-25a; LU 6:40).

WAITING ON THE LORD (2 CHR 16:11; PS 16:11; IS 40:31; JE 23:22).

1. Every ministry must know God’s will and His voice. The more you stay in the realm of Spirit, the better and more effective the ministry (GA 5:25, 16; RO 8:14).

SEEK GRACE TO OVERCOME EVERY HINDRANCE

1. *Conclusion:* Review Lesson 2, point 7 - warnings and abuses of the gift.
2. Avoid *cross-currents* - strange words contrary to what the Spirit is speaking.
3. Avoid *using* prophecy to further personal desire.

4. Avoid *extending* prophecy beyond the anointing. This is the most common fault.
5. Avoid *hasty* prophecies - take it easy.
6. Avoid prophesying from an *empty heart*.
7. Avoid prophesying when *discouraged, doubting or bitter*.
8. Avoid prophesying *beyond* your proportion of faith.

PART I

LESSON NINE

PROPHETIC MUSIC

INTRODUCTION

This is a vast field on which we shall touch but briefly in order to encourage music anointed of the Spirit as it relates to prophesying.

THE POWER OF MUSIC

1. Scientists and medical professionals utilise the power of music - to soothe the insane, to relieve nervous tensions and aid patients' recovery by quieting them.
2. Governments use music to recruit soldiers. In tragedies and shipwrecks, and the like, music keeps them from despair. Soldiers march without tiring when they can sing.
3. Satan has used music. Modern music with accentuated rhythm and a primitive beat is a great force in demoralising youth.
4. We sent missionaries to other parts of the world to teach children to sing Christian songs, while some of the ancient and demonic music from those areas is being imported to American youth.

BIBLE EXAMPLES OF SATANIC USE OF MUSIC

1. When Moses returned from the Mount and found the people in sin, note what is said of the music – “*confusion music*” (**EX 32:17-19**).
2. Under the influence of music and satanic dancing, Herod ordered the murder of John the Baptist (**MK 6:22; MT 14:6**).
3. Music in the end-time Babylon is a satanic power God will destroy (**RE 18:22**).
4. Satan tried to take over music early in the history of man (**GE 4:21-22**).
 - a. Descendants of Cain were fathers of musical instruments and instruments of war.

MUSIC IN THE BIBLE - GOD GIVEN MUSIC

1. Moses and the people sang the song of deliverance. Following this, Miriam, a prophetess, took a timbrel in her hand and all the women went out with her with timbrels, dances and song (EX 15).
2. God gave them water in the wilderness and they sang (NU 21:16).
3. Deborah and Barak sang after the glorious victory. Again note that Deborah was a prophetess (JUD 5).
4. When the Ark of the Covenant is returned, David and the people rejoice. The Levites are appointed to sing. Asaph, Jeiel, Benaiah and Jahaziel were all prophets who ministered in music (1 CHR 16).
5. Jehoshaphat, King of Judah, obtained a great victory. As the anointed singers went before the people into battle, God gave the victory (2 CHR 20).
6. The trumpets and shouting before the high walls of Jericho (JOS 6).
7. The temple builders had music, songs and instruments as they laid the foundation of the temple (EZR 3).

INSTRUMENTAL MUSIC MINISTRIES IN THE OLD TESTAMENT [OFTEN PROPHETIC] (1 SA 10:5-6; 2 SA 6:5; 1 KI 3:15; 1 CHR 15:16, 29; 16:4-5, 42; 23:5; 25:1-2, 6-7; 2 CHR 5:12-14; 7:5-6; 29:25-28; 30:21; PS 33:2; 68:25; 81:1-2; 92:1-3; 98:4-6; 150:3-6). COMMANDS TO SING AND PLAY BEFORE THE LORD (PS 68:25; 33:2-3; 81:1-6; 87:7; 92:3; 98:4-6; 105:2; 144:9; 149:3; 150:3-5; IS 30:29). SINGING PROPHETS OF THE OLD TESTAMENT

1. David sang the evil spirit away from Saul (1 SA 16:14-23).
2. Singing stimulated and encouraged the prophet in his ministry (2 KI 3:11-27).
3. Psalms come to us to praise God for His deliverance (EX 15:1-21).
4. There are those who prophesy with harps [music] (1 CHR 25:1-31; note vs. 1-7).
 - a. This prophetic ministry of music was restored in the days of Ezra and Nehemiah (NEH 12:27-30, 45-47; EZR 3:10-11).
 - b. There is a difference between singing the word of the Lord and singing the word of man.

THE NEW TESTAMENT ENCOURAGES US TO BE FILLED WITH THE WORD OF CHRIST AND TO SING TO ONE ANOTHER (EP 5:18-21; COL 3:12-17)

1. The Greek word 'Psalmos' means 'with musical accompaniment.'

2. The Greek word '*Humnos*' means '*a song in praise of God.*'
3. The Greek word '*Oda-pneumati*' means '*song of the Spirit*' [any subject - 'ode'].

WE MUST DISTINGUISH BETWEEN SINGING IN THE SPIRIT FROM NATURAL SONG (1 CO 14:15,26). WHAT KIND OF SINGING DID THE APOSTLES, BEATEN AND IN PRISON, HAVE THE NIGHT GOD OPENED THE PRISON DOORS FOR THEM? (AC 16:19-34)

SUGGESTED STUDY TOPIC

1. *The great music to come!* (PS 87:7; RE 14:2-3; 15:2-3; 5:8)

PART I

LESSON TEN

DIVINE PREACHING FROM PROPHECYING THE WORD

There are various kinds of utterance. You will need to think through the following carefully and prayerfully, until the Holy Spirit of God's wisdom and revelation workings is in operation within the intuitive faculty of your spirit (**JOB 32:8; EP 1:17-18**).

How Do I Do This?

1. You can not learn spirit intelligence! (**1 CO 2:11-13 amp**) It has to be *quickened*, **FIRST**, by the anointing of the Holy Spirit within your human spirit faculty of *intuition* (**JOB 32:8; PR 20:27; 1 JN 2:27, 20 kj/nas; JN 14:26; 16:12-15**). **SECOND**, it is then transmitted outwardly into the heart (**PR 4:23**). **THIRD**, from the heart it is further transmitted outwardly to the conscious mind (**RO 8:5-8 amp**), to be believed with the mind and heart and acted upon with faith (**RO 10:8, 10; JN 15:7; JA 1:22; 2:14, 17, 20, 24**).
 - a. With your mind you learn (**2 TI 3:7**).
 - b. With your spirit you intuitively know (**1 JN 2:20 kj**) [that which is known without the mind's learning faculties] (**1 CO 2:14**).
 1. There is the *necessity* of a *learning* demand of recognising the *intuitive activity* of your spirit, when being quickened by the Holy Spirit (**JN 16:12-13**).
 - c. The simple word of man uttered out of his human wisdom [or ignorance] (**1 CO 1:19-21, 25-30**), originating from within his own non-quickened spirit, by the Holy Spirit within his spirit or from the soul's memories of that which is learned (**1 CO 2:11ab; 2 TI 3:7**).
 - d. The utterance of Satan [admixture from demons] by the mouth of man.
 - e. The utterance of the Holy Spirit anointed living words within the mouth of man (**EX 4:12**).
 - f. He may speak in languages known or languages unknown to him. He may speak in a variety of manifestations such as singing or speaking with the spirit or with understanding (**1 CO 14:14-15; JN 4:23-24**), and so forth, exercising at the same time different charismatic gifts of the Spirit (**1 CO 12:4-11 kj**).

1. The human agent may understand what is said with the *addition* of the anointing from the Holy Spirit initiating the charismatic gifts of prophecy, tongues and interpretation of tongues (1 CO 14:10, 20ac-21, 22de, 31, 27-28). The human agent may speak without understanding what is said, with the *addition* from the anointing of the Holy Spirit's charismatic gift of tongues [an unknown language to the speaker] (AC 2:4-16; 1 CO 14:22abc).

- g. The *anointed utterance of a living word* from Christ through the mouth of the human agent is the highest plane of utterance. In the New Testament this is accompanied or associated with apostolic or prophetic authority (EP 2:20; 1 CO 12:28abc; 1 CO 14:29).

- h. In connection with *anointed utterance*, the question is often raised, should we say... [a] "thus saith the Lord" or "I the Lord say unto you," in the first person, [b] "the Lord is saying unto you," in the second person or [c] "I and the Lord, we and the Lord are saying," in the third person?
 1. Most seasoned, matured ministries, those who have lost their ego through the fire or who have died in their self-life, agree it is better to speak in the second or third person as it does not put all the responsibility upon the Lord, so the one speaking shares in the responsibility and accountability.

2. In the Old Testament, the prophets so wrote. Most of the New Testament utterances are given without the phraseology, "*Thus saith the Lord*" but the truth is that the phraseology should conform to the *plane of utterance*...
 - a. ...*if* it is the living word anointed utterance from Christ Jesus, within man's mouth (EX 4:12), with the doma gifting (EP 4:8), which denotes authority in one or more of the five-fold office ministries (EP 4:11).

 - b. ...*if* Christ Jesus is speaking - He is speaking through the Holy Spirit, within and out from man's mouth with authority (EX 4:12 kj/nas; JN 16:13-15; MT 7:29; MK 1:27).

 - c. ...*if* the Holy Spirit is speaking from Christ Jesus, within man's spirit (COL 1:26-27) in one or more of the nine charismatic giftings, in so doing, denoting, with power (1 CO 12:4-11).

3. If it is the anointed utterance from the Holy Spirit in the charismatic gifting, which denotes power in one or more of the nine Holy Spirit gifts (1 CO 12:7-11), it is acceptable in the first, second or third person. Only in the five-fold office gifting [doh'-mah] (EP 4:8, 11) it is not really necessary.
 - a. Whenever or whoever the human agent is speaking within or out from the five-fold office [doma] gifting, there is always authority and power (LU 9:1).

- b. Whenever or whoever the human agent is speaking within or out from the nine charismatic giftings of the Holy Spirit, apart from the five-fold office ministries, there is only power (AC 1:8).
- 4. It is either the Spirit speaking expressly from *khar'-is-matic* gifting with power or Christ speaking in *doh'-mah* gifting with authority and power (1 TI 4:1; 2 CO 13:3).
 - a. Fundamentalism dwells much on the ministry of Christ from within us, but actually they often deny the ministry of the Holy Spirit within us, yet claim the higher ministry.
 - b. The ministry of Christ within us comes from the ministry of the Spirit from Christ, in *doh'-mah* gifting of authority and power, progressively developing from prayer and fasting, and increasing yielding to the Holy Spirit out from the order of experience (JN 14:15-23; EP 3:14-20).
- 5. There is also the utterance of spirit-beings through the mouth of animals. This is a rarity, and of no concern and consequence to us in this study. Examples include the serpent (GE 3:1-5) and Balaam's ass (NU 22:28-30).
- 6. There are three kinds of utterances given in the New Testament on preaching the word [those listed are the most common].
 - a. Preaching by the *Holy Spirit* (AC 1:8; 2:4; 19:6).
 - b. Preaching by the *word of Christ* (2 CO 13:3; 10:4-6).
 - c. Preaching by the *Holy Spirit's Word of Wisdom, Word of Knowledge, Word of Distinguishing of Spirits, Word of Prophecy, Word of Tongues, Word of Interpretation of Tongues, Word of Faith, Word of Healing, Word of Workings of Miracles* (1 CO 12:4-11).
- 7. In 1 Corinthians chapter 2, Paul is devoted to turning away from preaching through man's wisdom (1 CO 2:4), to preach the word by the "anointed utterance of God's wisdom of Christ, through the Spirit" (2 CO 13:3), or the Holy Spirit from Christ, by the Holy Spirit (1 CO 12:4-11; 14:1-15, 18-32, 37-40).
 - a. The above scriptures should teach us how wrong it is to sermonise by the homiletical ability of the mind (1 CO 2:14 amp), rather than by receiving and giving forth the message of Jesus Christ through the Holy Spirit (or the Holy Spirit from Jesus Christ) (JN 16:13-15; 14:26; 1 JN 2:27, 20 kj), "*in words which the Spirit teacheth.*"
 - b. We see the tremendous power of that higher plane of utterance, which is Christ speaking through the mouth of man (2 CO 13:1-5, 10; AC 4:32-35; 5:1-16; AC 2:17-21; JL 2:23-32). This we have termed the 'Living Word of Christ.'
- 8. This last plane [7b] above, this kind of utterance, is the key to the tremendous accomplishments that will be wrought through prophecy in the last days (RE 11:3-

19; 2:26-27a; 3:21; 19:5-7, 11-16, 19; 17:14; JL 2:1-11, 17; PS 2:1-9; 149:1-9; IS 52:8 kj; 2:2-3 kj; 60:1-22; JE 51:19-24; OBD 21; RE 14:1-5; RO 11:26; JL 2:23-32).

- a. Doesn't all the above sound exciting? Do you know how you will fit into all of this?
 - b. You have only to read what Christ says in His word, in all the prophets, and what it will accomplish, in order to see the life giving, creating, healing, imparting, unifying, sanctifying power of that word (AM 9:13; HAG 2:9).
9. God's seers prophetically speak about the end of the Church Age.
- a. If only we had eyes to see and hearts that really understood God's completed insight and purposes, not one of us would live today like we are living (JN 16:12; 1 CO 8:1b-2; IS 6:8-13 kj; AM 3:7-8; 5:18; AC 13:41; 3:20-23; 1 PE 4:17).
 - b. Jesus Himself prophesied a parable about the born-again, Spirit-baptised Church in (MT 25:5-15; IS 6:8-13 kj), that they "...*all were asleep*," [that means you and I, dear ones, if we have the Spirit], until *the* "...*very day and hour*" that the call went out (vs. 6), "*Behold the Bridegroom cometh!*" This means that we, the whole embodiment of the Spirit-baptised, are still asleep to this day, but in our blindness we do not know it, and the consequences of being asleep, we do not know anything about (RE 3:15-16).
 1. But surely, He can not be talking about us today. Why? Because He loves us and we love Him. Besides we are blood bought, too. *Uh-huh!*
 2. We do not know it, but almost ALL our leaders have been teaching and prophesying only the *smooth things* to us! (HAB 2:1-3; IS 30:8-10) Almost all in the universal Body of Christ do not want to hear what the end of the age seer's have got to say from God! *Why?* It is too frightening and unbelievable! (AC 13:41)

WE SHOULD STRIVE FOR THIS GOAL. WHAT GOAL? (JUDE 3; LU 13:24; PH 3:14; HE 6:1 kj/nas; MT 5:48; RO 8:29-30; HE 2:10-11; COL 2:10a; EP 4:13, 15; 3:15)

1. All utterance should be anointed and inspired of the Lord that we may speak as the 'oracles' of God (1 PE 4:10-11).
2. We see then that the 'prophetic utterance' covers preaching as well as the nine utterance gifts of Prophecy, Tongues, Interpretation of Tongues, Word of Wisdom, Word of Knowledge, Word of Distinguishing of Spirits, Word of Healing, Word of Faith, Word of Workings of Miracles (1 CO 12:4-11 kj/nas).
 - a. Read (1 CO 14:1-34) and note the variety of utterance covered by *prophesying*. No wonder fundamentalists read this chapter and say "*it is preaching*" and the Pentecostals read it and say, "*no, it is prophecy and tongues*" (1 PE 3:15b-16).

- b. Both are right. The prophetic anointing is manifested by prophesying and by prophetic preaching.

WHAT IS THE DIFFERENCE BETWEEN TRUE 'PROPHETIC PREACHING' AND THE COMMON SERMONISING OF THE DAY?

1. It is the difference between the living word of the Lord and the word of man.
 - a. The word of man can not stop one drop of rain, it can not make the crippled walk or stop a disease, or even still a storm. The word of man can not create, re-create or change.
 - b. The word of God, the word of Life, brings forth spiritual life in man. Why should we leave the word of the Spirit for a ministry from man which can never bring us into *supernatural Life of God*?
 1. The incorruptible seed (1 PE 1:23).
 2. Born through the Word of Truth (JA 1:18; JN 14:6; 8:32, 36; 5:39-40).
 3. Regenerated, recreated and completed through the power workings of the Holy Spirit (2 CO 5:17, 21; MT 16:16-17; EP 2:5b-6; 1:17-20; 3:16-19; COL 1:9-19; 2:9-10; MT 5:48).
 4. His word is living and powerful (HE 4:12).
 5. His word upholds the universe (HE 1:3).
 6. His word creates all (HE 11:3; RO 11:36 amp; JN 1:1-3).
 7. His word can not lie (NU 23:19; PS 119:89, 160; IS 40:8; MT 24:35; 1 PE 1:25).

IT IS IMPORTANT THAT IT BE CHRIST OR THE SPIRIT SPEAKING THROUGH US, BECAUSE 'LIKE BEGETS LIKE' (LU 6:40; MT 10:24-25ab)

1. We note that Paul's utterance in the Spirit produced spiritual utterance in those who heard (1 CO 2:1-5, 12-13; 1:4-8).
2. In both the natural and spiritual realms, *like begets like*. Like priest - like people. God causes all things to bring forth after it's own kind. Natural ministry brings forth a natural people in religion (1 CO 2:14 amp). In the New Testament, Christians begotten by miraculous ministry of the living word of God become miraculous living, reproducing Christian (LU 6:40).
3. The word *originating* from man and the word *originating* from God are so different in nature and quality that the effect on the hearer is entirely different (JN 5:19-20, 30 amp; 12:49-50; 8:1-(9)-16, 26, 29; 17:18).

- a. The word of man may instruct the mind, but gives no spiritual perception (**1 CO 2:15 amp**), nor does it create spiritual capacity (**JN 15:4-5**).
4. But faith comes by hearing and hearing by the word of God (**RO 10:17**).
- a. This hearing is not with the natural faculties (**1 CO 2:14 amp**) of the physical mans ears, or the logical, reasoning faculties of the soul's mind (**RO 8:5-8 amp; 2 TI 3:7**), but it is by the hearing with the ears of the human spirit's intuitive faculties, in the inner man (**EP 3:16-19**), being quickened in the heart (**HE 5:14 kj/nas; RO 10:8; PR 4:23 kj**).

IN THE EARLY NEW TESTAMENT CHURCH, THE NEW TESTAMENT MINISTERS RELIED UPON THE SPIRIT OF PROPHECY FOR THEIR PREACHING AND FOR ALL UTTERANCE

1. Paul praying for utterance to be given to him (**EP 6:18-19**).
2. He abounded in everything, in faith and in utterance (**2 CO 8:7**).
3. Paul could preach as well as anyone, but he wanted always to speak by this divine utterance.
 - a. The deplorable condition today is that the massive numbers of sermons are born, or originated, by the word of man's natural faculties (**1 CO 2:14 amp**). Today is like the days of Eli (**1 SA 3:1, 7-21**).

RESULTS OF TRUE PROPHETIC UTTERANCE

As a result of this reliance upon the prophetic utterance, the New Testament ministers are said to have spoken the word of God. Note the difference between preaching *about the word*, and speaking *the word* (**AC 4:31; 6:4, 7; 8:14; 11:1; 13:7, 44; 19:20; 1 CO 2:13; 1 TH 2:13**).

At the end of the Church Age God will restore this prophetic flow into the preaching of the word. We should strive for this anointing of the Spirit in the preaching of the word and go on in God until we shall see again "*Christ speaking in His servant's mouths*" (**LU 13:24**).

PART I

LESSON ELEVEN

‘THE PROPHETIC WORD OF CHRIST’ OR ‘THE LIVING WORD’

This is something more than man’s mouth speaking, but it is the Lord Jesus Christ speaking through the mouth of His servants (EX 4:12). It is miraculous speaking from Jesus - from within the human spirit, the inner man (JN 17:19; 5:30 amp, 19-20; 12:49-50; 8:15-16, 26, 29, 54-58; 14:10).

1. In (RE 1:10-15; 19:6-10) the utterance was Jesus Christ speaking. Yet the mouth was that of a *fellow servant* and one of His brethren (RE 19:10; 22:8-9).
2. The *highest plane* of prophetic utterance is usually found in apostles and prophets (EP 2:20). In the following instances it involved severe chastisement (1 CO 4:18-21; 5:1-7; 2 CO 12:21; 13:2-4; AC 4:27-35; 5:1-13; 13:4-12; 1 TI 1:20).
 - a. As the Church Age closes and the ‘Day of the Lord’ begins [the Tribulation period], the five-fold ministry will give way to the ministry of the Sons of God (RO 8:19, 21-23; 9:25-27; RE 19:7; 12:5; 14:1-4; OBD 21).

SCRIPTURES CONCERNING CHRIST’S WORDS

1. In (JN 6:63) Jesus said that His words are spirit and life. The Son of Man, the Son of God, was infused, permeated, dominated with Spirit-words (JN 5:30 amp). He and His words were indivisible and inseparable from the *Lo’-gos Word*, an *additional being* incarnate within Jesus’ [Angel of the Lord] created spirit (HE 2:17 kj; JN 17:18; 6:57-58, 66-71; 15:7, PH 2:6-7).
 - a. He was a man, and was *in union* with uncreated God, the incarnate Lo’-gos Word (JN 14:10; 17:18; 15:7).
 - b. The term ‘*Jesus*’ refers to His humanity as the Son of Man. The term ‘*Christ*’ refers to His office work as the Son of God. The term ‘*Lo’-gos Word*’ refers to uncreated God, Who was divested, emptied and unclothed of His pre-incarnate Deity attributes (PH 2:6-7 kj/nas), then incarnated the created spirit of Jesus at His conception in Mary’s womb, whose foetus body progressively was gestated into a full physical birth. From that point His physical-life and soul-life were progressively formed (LU 2:40, 52) until the day of His adoption (HE 2:17; 4:15; JN 17:18; RO 8:19, 22-23), at His baptism in water, by His supposed second cousin, John the Baptist.
2. In [a] above, unless you understand the incarnation correctly, you will forever remain blinded to the intent of God the Father, that we, His people, are to reduplicate Jesus’ earthly life in the absolute, in character and ability of works (RO 8:29-30; HE 2:10-11; JN 20:21; HE 10:7; JN 17:18; 1 JN 2:6; 4:17d; JN 14:12).

- a. Also, you need to understand that whatever Jesus said or did, there was nothing originating from Himself (**JN 5:30 amp; 17:18**). He, in His humanity, yielded all His human faculties of soul and body to become the vessel of faith, through the divesting of Deity powers, the incarnate Lo'gos Word. It appeared that it was Jesus doing the speaking and the working, but it was always the uncreated Lo'gos Word doing the originating of everything (**JN 14:10; 17:18**).
 - b. Unless you can see that Jesus was one created being AND the Lo'-gos Word uncreated God, an additional Being incarnate within Him - and that it was the Lo'-gos Word using Jesus humanity to speak out from, you will never walk in the Godhead's requirements for you, as a believer (**1 JN 5:7 kj**).
3. His word will judge all of our attitudes, motives, actions and reactions, in ALL domestic, social, industrial, commercial and Body of Christ relationships, at the last day (**2 CO 5:10; JN 12:47-50**).
 - a. Only those who learn to live in AND abide in spirit - seeing, hearing and knowing in spirit (**1 JN 2:27, 20 kj; JN 15:7, 4-5; 17:18; 5:19-20, 30 amp; 8:15-16, 26, 29; 4:34; 6:38**), are able to hear Christ's rhema words. And that is only if they keep that word. Then they will never die (**JN 5:47-52**).
 4. Christ's word in us means *unlimited* answers to prayer (**JN 15:7**).
 - a. In (**DE 18:15-19**) Old Testament Israel could not bear to hear the word of Christ at Mount Horeb. Now, the word is to be spoken again by a prophetic generation, like unto Moses (**HE 12:25-29; AC 3:20-23**). From these passages it appears that this prophetic generation will appear at the end of the Church Age, will have a living word of Christ in their mouth (**EX 4:12**) and will purge the earth of all the ungodly and lukewarm believers (**RE 3:15-16**) for the full and perfect establishment of the Kingdom.
 5. Christ's word is the Father's word, and if kept, brings a great promise (**JN 14:21, 23-26; 17:8, 14-18**).
 - a. The centurion *knew* what was in Christ's word (**MT 8:8**). This was the faith Jesus commanded we should have. The historical faith of the Jews, written of in the scriptures, He censored (**JN 5:39-40**).
 - b. Is not most *fundamentalism* a form of unbelief? Faith in the living word must replace the biblical fetishism.
 - c. The people said, "*What is this word, for with authority and power He commanded the unclean spirits and they come out?*" (**LU 4:36**).

IN THE NEW TESTAMENT THE REFERENCES ON PREACHING CHRIST USUALLY MEAN MORE THAN PREACHING ABOUT CHRIST!

1. *In Galatians*: Christ was set forth among them crucified, “to reveal His son in me that I might preach Him among the Gentiles.” (GA 1:15-18; 2:20; 3:1)
 - a. Review Lesson Ten.

THREE PLANES OF THE PROPHETIC WORD

1. *The lowest* - Prophecy, the gift of the Holy Spirit! It may be weak in the carnality of the channel.
2. *The next highest* - Preaching the scriptures by the prophetic anointing. Weak in the human interpretations that may creep in.
3. *The highest* - The living word of Christ; authoritative, powerful, creative and imparting.
 - a. This *qualifying anointing* will be initiated by God progressively as the Church Age comes to it’s end (1 PE 4:17; RE 2:7, 11, 17, 26-27, 3:5, 12, 21; 11:2-6; EZK 9:1-7; JE 51:19-23; RE 3:15-16).
4. *In 1 Thessalonians*: They received Paul’s word as the word of God, which it is in truth (1 TH 2:13; GA 4:14).
5. *In 2 Corinthians*: Because we know no man after the flesh (1 CO 2:15 amp), even Christ Jesus, Who is indwelling our spirits, He has given us the ‘co-equal ministry’ of reconciliation that the Father had given Him (2 CO 5:16-19; JN 17:18; 14:12), speaking ‘co-equal Christ, Living Words’ from Him within our inner man.

THE NEW TESTAMENT CONTRASTS THE ‘LIVING WORD’ WITH ‘EMPTY WORDS’ AND ‘CANCEROUS WORDS’ (2 TI 2:14-18; EP 5:1-8, note vs. 6). THE APOSTOLIC MINISTRY WRITES THE LIVING WORD OF CHRIST ON THE BELIEVER’S HEART THAT THE WORLD MIGHT READ IT (2 CO 2:17; 3:2-11; 4:1-12)

1. Here is how you evangelise with an anointing that writes the word on the hearts of those who believe.

WHAT THE WORLD MUST SEE IS CHRIST - THE ‘LIVING WORD!’

1. Once *incarnate* in the earthly flesh of one man, now to be co-equally and identically incarnate, and living earthly flesh, in a many membered body on earth.
2. John calls Him the word of God (JN 1:1-4,14; RE 19:13). John saw it manifested and in turn showed it to others [‘the word’] - (1 JN 1:1-4).

PART I

LESSON TWELVE

THE LIVING WORD - CHRIST- GOD'S MEDIUM BY WHICH HE WORKS THROUGH US!

GOD'S MEDIUM OF CREATION!

1. Worlds, or 'ages for worlds,' past, present and future, were made by the word of God (HE 1: 2; 11:3).
 - a. The English word 'word' in Greek is 'aion' [*ahee-ohn*] or 'age' which means, 'properly an Age, course; a Messianic period, past present or future in perpetuity; denoting a particular period or interval [eons]' (EP 1:21; 3:21).
 - b. In [1] above, this may explain an unexplainable mystery statement of the Spirit made at the close of a seven hour vision [10/7/1970], in which I was taken into the *aions* [eons] to come, when the Spirit said, "The vision is yet for the appointed rounds and the eternal cycles and magnitudes of your God." (JN 16:12; 1 CO 8:1b-2; 2:9-10; RE 2:7, 17; 2 CO 12:1-4; AM 3:7-8; PR 8:22-31 nas)
 1. I am not permitted to share the 'mysteries' mentioned above, nor are they present truth or applicable to this teaching.
2. God said, "Let there be..." and there was (GE 1:1, 3, 6, 9, 11, 14, 20, 24, 26, 31).
 - a. All things were made by Him and without Him was not anything made that was made (1 JN 1:1-3, 14).

GOD'S MEDIUM OF REVIVAL AND RESTORATION (EZK 37:15; 1 PE 1:10).

1. *Note:* Was the prophet of the Old Testament speaking the word of the Lord? [Christ, the anointed one or anointed man] (1 PE 1:11; JN 17:18; 12:49; 8:26; 15:15d)
 - a. Yes, for they wondered about the thing that the Spirit of Christ, that was in them, did testify (1 PE 1:10-12).
2. In [a] above, the term 'word' refers to the 'uncreated, everlasting, without beginning Lo'-gos Word' (JN 1:1-3). The term 'Christ' refers to the *anointing* that makes alive, quickening and powerful, within and out from a man's spirit, heart and mouth (RO 10:8).

GOD'S MEDIUM OF SPIRITUAL CONCEPTION AND BIRTH

1. Born of the incorruptible seed, the word of God which liveth and abideth forever (**1 PE 1:23**).
2. Receive with meekness the engrafted Word [Lo'-gos] of God (**JA 1:21-22**). The word of the Lord, Christ [the anointing], in man is not be passive, *but Spirit quickened* - live and full of creative power (**RO 10:8; HE 4:12**).

GOD'S MEDIUM OF BRINGING GROWTH

1. The unadulterated milk of the word that you may grow. (**DE 8:3; 1 PE 2:2**)

GOD'S MEDIUM FOR CLEANSING

1. "Now ye are clean through the word which I have..." (**JN 15:3; 17:8, 14-18; 8:31-32, 36**)

GOD'S MEDIUM OF IMPARTATION

1. "Receive ye the Holy Spirit." (**JN 20:22; AC 19:2**)

GOD'S MEDIUM OF VICTORY

In bringing dominion over sin, sickness, death, demons and the nations (**JN 20:23; MT 8:8; 9:2-5; JN 6:48-51; 8:51-52, 32, 36; RE 2:26-27**).

PART I

LESSON THIRTEEN

HOW TO HEAR AND RECEIVE PROPHECY

MOST ARE DULL OF HEARING AND MANY HAVE NO EARS TO HEAR AT ALL

1. This a prophetic warning, both to Israel following Jesus' time on earth, and to the Church just prior to the beginning [and during] the three and a half year Great Tribulation period (IS 6:8-13 kj; 30:1 kj, 8-10; JE 6:10-15; 51:23; EZK 9:1-11; DA 7:21, 25; 8:24; 12:6c-7; ZEC 13:8-9; MT 10:21-22; 24:9-13; RE 3:15-16; 11:2; 6:9-11; 7:9, 13-14; 12:17; 14:12-13; 13:7).

THERE IS A DANGER IN HEARING WITHOUT FAITH

1. This hearing is not accomplished via the natural faculties of the physical senses (HE 4:1-3; 11:6, 1; RO 8:5 amp; 10:17, 8; HE 5:14; GA 5:25, 16; JN 5:19-20, 30 amp; 17:18).

THERE IS A DANGER IN HEARING CARELESSLY

1. Even hearing intuitively, but not acting upon what you have heard with faith is sin (HE 2:1-4; JA 1:22; 2:14, 17, 20, 24; MK 4:23-25; EZK 33:30-33).

THERE IS A DANGER IN HEARING WITH AN UNWILLING HEART

1. The heart is desperately wicked and self-deceiving (PR 4:23; JE 17:9-10; HE 4:12; ZEC 7:11-14).

NEITHER DESPISE PROPHECY, NOR GULLIBLY ACCEPT PROPHECY WITHOUT "RIGHTEOUS JUDGING" OR "PROVING" IT (JN 7:24)

1. Neither be a scoffer, questioner, critic, legalist or gullible [over trusting] from soul origins and strengths (1 TH 5:20-21; 1 JN 4:1; 1 CO 2:14 amp, 15; HE 5:14).

EVEN WHEN YOU BELIEVE THE WORD IS FROM THE LORD, IT IS GOOD TO WAIT ON THE LORD FOR FURTHER CONFIRMATION

1. Never receive personal prophecy *privately* from someone else - verbally, secretly, by telephone, letter, and so forth. Insist on two to three seasoned, proven prophets being in attendance, *in addition to having a cassette tape recording going.*

- a. WHY? To enable the one prophesied to, to be able to rehearse (EX 17:14bc) the words spoken, to prove them with precepts, statutes, precedents and principles presented in the scriptures, that glorify God (1 TH 5:20-21), to enable them to *try the spirits* (1 JN 4:1; 2:6; DE 18:20, 22), to exercise ones *spirit senses* (HE 5:14 kj/nas).
 - b. The prophets who are present *should not have friendship relationships with each other on the soul level*, so as to maintain an objectivity in their judging (1 CO 14:29; 2 CO 13:1b; JN 17:18; 7:24; 8:15-16, 26, 29; 5:30 amp).
2. But when that *word* is confirmed by two or three witnesses, know that you will be *held responsible* to move in it (DE 19:15; 2 CO 13:1b; 1 CO 14:29; PR 24:6).
 - a. To be initiated in ‘callings’ and going forth of ministries (AC 13:2-3).
 - b. To confirm gifts, ministries, decisions (RO 1:11; 1 TI 4:14).

IT IS EASY TO FIND SOME EXCUSE WHEN A STRONG WORD COMES

1. Israel was not able to ‘bear or endure’ the words of the Lord (JN 16:12; HE 12:19-21).
2. The land was not able to bear the words of the prophet (AM 7:10).
3. The carnal are not able to bear the meaty word (1 CO 3:1-10).
4. Adam and Eve hid when God spoke (GE 3:8).
5. Even Jesus’ disciples were not able to hear many things (JN 16:12; PR 20:12; MT 15:16-20; LU 24:45; EP 1:17-18).
6. Most people *lose out* in the perpetual, progressive increase of *present truth* because of improper teaching and training, attitudes and motives, commitments and dedications; because they have no *violence* to possess the Kingdom by force (MT 11:12); because *they do not know how* to work out their salvation with fear and trembling (PH 2:12f); because they have never been taught *how* to use, exercise, practice with or train their spirit-senses (HE 5:14).
7. They run from the word, not because of worldliness or carnal sin, but because they refuse to learn the discipline of *dying to self* (LU 9:23; RE 12:11; MT 13:18-52).

PROPHETICALLY, AT THE END OF THE CHURCH AGE SPIRIT-BAPTISED BELIEVERS WILL BE ASLEEP (MT 25:5-12)

1. Born-again believers will be trampled underfoot by the nations for three and a half years (DA 7:21, 25; 8:24; 11:33-36; 12:6c-7; RE 11:2; JE 51:23; EZK 9:1-7; MT 10:21-22; 24:9-13; RE 6:9-11; 7:9, 13-14; 12:17; 14:12-13; 13:7).

- a. Then after [1] above is fulfilled in the earth among the believers, then, and then only, will the Saints inherit the Millennial Kingdom of God (**DA 2:44; 4:34; 6:26-27ab; 7:13-14, 18, 22, 27; PS 37:9bc, 11, 17b-19, 22a, 29, 34ab, 37, 39-40; LU 1:32-33; RE 20:4**).
- b. The present massive teaching to [a] above is diametrically in opposition to these scriptures (**1 TI 4:1**).
- c. When the ‘Son of Perdition’ is revealed, multitudes will fall away from the faith (**2 TH 2:3**).
- d. All who are lukewarm or cold in their hearts will be spewed [vomited] out of His mouth at the end of the Church Age (**1 PE 4:17; RE 3:15-16**).
- e. Isaiah prophesied that believers would not be able to see or hear at the end of the Church Age, and that only one tenth, 600 million out of 6 billion people on the earth, would remain (**IS 6:1-13 kj; RE 12:6, 14-16; ZEC 13:8-9**).
- f. Believers shall turn away their ears from the truth, and shall be turned unto fables (**2 TI 4:4**).

IT IS DANGEROUS TO HEAR AND NOT DO THE WORD!

1. The believer will automatically, without wilful consent, become deceived (**JA 1:22-24; 2 TH 3:10b-12; MT 7:21-26**).

PART I

LESSON FOURTEEN

SPIRITUAL REVELATION AND UNDERSTANDING!

TEACHING BY THE ANOINTING OF THE SPIRIT OF GOD IS WISDOM AND REVELATION WORKINGS

1. We need to teach about revelation and understanding (**EP 1:17-18**). We see so much taught that is not comprehended (**1 CO 2:14 amp**). Only when divine truths are revealed to you by the Spirit can you comprehend them (**JOB 32:8; PR 20:27, 12**).
2. Revelation wisdom is contrasted to man's natural wisdom and understanding (**1 CO 1:18-30b; 2:4-13, 15 amp**). Man's wisdom comes through intellectual reasoning and logic, by the physical senses; sight, touch, smell, hearing and feeling (**RO 8:5-8 amp; 1 CO 2:14 amp**).
 - a. Revelation wisdom comes through bible reading (**1 CO 2:1-3:3**). [Read in Rotherharn's translation if available]

THERE ARE TWO KINDS OF WISDOM: MAN'S LOGICAL, INTELLECTUAL WISDOM AND GOD'S INTUITIVE REVELATION WISDOM (1 CO 2:4-8; JOB 32:8; PR 20:27; EP 1:17-18)

1. *Man's wisdom*: It is important that Christian's do not work from man's wisdom (**1 CO 1:19-22**).
 - a. Jews seek signs and Greeks seek sense-wisdom. Neither will meet any needs supernaturally or miraculously (**JN 2:11, 23; 3:2; 6:2, 26; 7:31; 9:16; 11:47; 12:47; AC 2:22; 4:14, 5:16; 6:8; 8:6, 13; 14:9; 15:12; 19:11; 28:8; MT 4:24; 8:8; 12:15; MK 5:23; LU 9:43; 13:14; 17:15; 22:51; MT 8:16-17**).
2. *Revelation wisdom*: It is all in Christ (**1 CO 1:30-32**). God can reveal Himself to us through our spirits, then proceed outwardly through the spirit's intuitive faculty into the heart (**PR 4:23**), then further outwardly to the conscious mind, so that we are more sure of the spiritual realities than we are of natural realities of the physical and psychic senses.
3. According to the historian Herodotus, Tyre's history began in 2750 BC. It was a fortified city in Joshua's time (**JOS 19:29**) and later became a great maritime commercial centre (**IS 23:8**). Yet (**JE 27:2-7; 47:4; EZK 26:1-21; 28:6-10**) foretold utter destruction for Tyre, naming not less than twenty five separate details, each of which in the following centuries came literally true. Mathematicians have estimated according to the 'Law of Compound Probabilities' that if a prophecy concerning a person, place or event has twenty five details beyond the possibility of human collusion, calculation, coincidence, and comprehension, there is only

one chance in more than 33.5 million of its accidental fulfilment. Yet, Tyre's history at the hands of Nebuchadnezzar, and then more than two centuries later at the hands of Alexander the Great, and centuries after that at the hands of the Crusaders, was the striking fulfilment of each detail of the prophets' forecasts. No other city in the world's history could have fulfilled them. The authenticity and credibility of God's word *leaves no chance for sane denial*.

- a. In Zephaniah 2:7 - This is one of the more than twenty-five details of Bible prophecy concerning the land of Palestine that has already been literally fulfilled. What inconceivable omniscience was behind the writing of the Bible! Twenty-five details also concerning the betrayal, trial, death and burial of our Lord Jesus were fulfilled, within 24 hours! And the fulfilment of the most remarkable prophecies of all time is predicted in the Bible for the rapidly approaching future!

FURTHER CONTRASTS ABOUT THE TWO KINDS OF WISDOM

1. At the fall of the first Adam, spiritual death and soul death immediately took place.
 - a. Adam's created spirit no longer had God's life within it. His soul [mind] lost contact, or ability to communicate with God. His body began to progressively succumb to physical death over, plus or minus, 900 years (**GE 5:1, 5, 8, 11, 14, 17, 20, 27; RO 5:6-21**).
 - b. After the fall of Adam, only man's wisdom reigns supreme, until we are born-again and God's life comes into our Spirits (**JN 3:3, 5; 2 CO 5:17; EP 2:1-9**).
 - c. Cain's descendants turned to arts and science (**GE 4:15-22**). Their hearts were darkened, or cut off, from revelation wisdom (**EP 4:17-19**).
 1. After the fall, the spirit death reigned supreme (**EP 2:1-9**).
 2. Then man relied upon his mind through his physical senses (**RO 8:1-8**).
 3. Only man's wisdom reigns supreme (**1 CO 2:14 amp**), until we are born of God and His life comes back into our spirits.
 - d. Then Enos was born, and men again began to call upon the Lord (**GE 4:25-26**).
 1. From this line came all the pre-Cross prophets.

ACHIEVEMENTS AND LIMITATIONS OF MAN'S WISDOM

1. The five senses have accomplished much in chemistry, mechanics, metallurgy, physics, surgery, mental sciences, and so on. Great experiments and development

of radio, television, adding machines, typewriters, computers, military technology, and so on, have taken place.

2. Where man comes to the end of sense knowledge he starts to guess. Philosophy and false religion are born in hearts that are without the Life of God within their human spirit (**PR 4:23; JN 15:1-5, 16; RO 11:36 amp**).
3. Sense knowledge comes by learning through hard work; revelation comes intuitively by grace through faith, with no expenditure of human energy or origins. Sense knowledge is limited. Too many things that you can not see; lack of love, cause of miracles, negative emotional imbalances, social unrest and conflicts. (**EP 6:12**).

MAN'S WISDOM AND REVELATION WISDOM COMPARED

1. Man's wisdom first comes from the physical senses working inwardly through the souls psychic faculties, like the mind (**RO 8:5-8**).
2. Revelation wisdom comes from the Spirit of God within the human spirit, by His revelation workings, and quickening from the anointing (**1 JN 2:27; EP 1:17-18; 1 CO 2:15 amp; 12:4-8, 10c-11**).
3. Unbelief comes from the origins of thought powers of darkness, evil spirits, imparting their thoughts within the heart (**PR 4:23**), deceptively dominating the soul in varying degrees and ways (**1 CO 2:14 amp; 2 CO 4:3-4; 3:16-18; JN 5:39-40; HE 12:2a, kj**).
- a. Outside sense perception fails when it comes to divine things. Illustrations: (**JN 11:1-6, 10-53; 1:35-51; MT 8:23-34; 9:18-30a, 32-33; 12:10-15**).
4. No man becomes a philosopher until he attempts to know something that the senses can not interpret.

THE SEVEN MAJOR QUESTIONS OF NATURAL WISDOM

1. The origin of creation or of matter.
2. The origin of man.
3. The origin of life.
4. The origin of sin.
5. The origin of motion.
6. The origin of why or what death is.
7. The origin of the government of the universe.

‘MEN OF SOUL’ CAN NOT COMPREHEND REVELATION OF DIVINE KNOWLEDGE (1 CO 2:13-16)

1. Man’s soul knows not the way of the Spirit (1 CO 2:14 amp; ECC 11:5).
2. Man’s soul knows not the thoughts of the Lord (1 CO 2:11; MIC 4:12ab).
3. Men, under the influence and control of the Holy Spirit, can discern all things (1 CO 2:15; RO 8:14).

DEFINE ‘MEN OF SOUL’

1. The unsaved and carnal Christians, who are controlled by evil thought powers of the air and the world of spirit darkness (EP 2:2, 6).

DEFINE ‘MEN OF SPIRIT’

1. Believers who have developed their spirit senses (HE 5:14) and have learned the voice of the Spirit (JN 10:27a; 16:13-15).
2. We must go on in the *Spirit and the Word* that only God gives (JN 6:63; 9:31-32; 5:39-40).
3. We must separate, or divide, the soul from the heart and spirit! (PR 4:23; HE 4:12-13; 5:14; LU 12:1-2; 2 CO 10:5)
 - a. This is not a *skill* of human ingenuity, logic, reason or intellect (1 CO 2:14 amp).
 - b. Only when the dominating activity [the anointing] of the Holy Spirit (1 JN 2:27, 20 kj), within the human spirit reigns, controls or has supremacy over the soul and body, *initiating* the rhema word - a Spirit, creative living word (RO 10:17, 8; JN 15:7), simultaneously with the revelation gift manifestations of the Holy Spirit (1 CO 12:4-8, 10c) - only then the word becomes the *Sword of the Spirit* (JN 6:63; 14:12; 5:19-20, 30 amp; 8:31-32, 36) - only then the divine work of God is accomplished (JA 1:22; 2:14, 17, 20, 24).
4. All the works of the flesh (GA 5:19-21) are evil spirits, thought powers of darkness, having their origins within mans heart (PR 4:23), causing thoughts, emotions, attitudes, motivations, actions and reactions to originate from the princes and powers of the air (EP 2:2-3; 6-12; MT 12:31-37; 1 CO 3:1-3; JA 3:13-18; JUDE 5-8, 10-13, 16-19; 2 PE 2:1-3, 10, 12-15, 17-22).

THE SPIRIT IS TO BE OUR TEACHER (JN 14:26; 16:13-15; 1 JN 2:27, 20 kj)

1. Only when our hearts and minds are *teachable* are we able to bear the word of the Lord (**PR 27:7; 16:16-28**). [See the prophetic teaching manual titled, "Establishing The Unity of the Spirit and of the Faith."]

THE SPIRIT REVEALS FUTURE THINGS TO US (JN 16:13h), ***THE SPIRIT EXALTS CHRIST AND REVEALS HIM*** (JN 16:14-15)

This should be continuous, progressive, perpetual revelation working within the heart and mind of every believer, including the increase in their character attitudes reflecting Jesus Christ, including the ability to perform His works (**1 CO 13:9-13; RO 8:29-30; HE 2:10-11; JN 17:18; 14:12**).

ANOTHER KIND OF SCIENCE IS COMING

The *natural knowledge* of science in the last days is leading to death and destruction (**AM 3:7; IS 66:16; JE 25:33; 51:19-23; EZK 9:1-7; ZEC 13:8; DA 7:21, 25; 8:24; 11:33-36; 12:6c-7; RE 11:2; 13:7; 6:9-11; 7:9, 13-14; 12:17; 14:12-13; 18:24; MT 10:21-22; 24:9-13**).

CONCLUSION

The Holy Spirit revelation works of precise, exact, absolute, infinite leading and miraculous workings, are all the wonderful things to be executed in a remnant (**RO 9:25-27**) after the close of the Church Age, at the beginning of the three and a half year Great Tribulation period (**RO 8:19; JN 14:12; RE 11:3-19, 2:26-27; 3:21; 14:1-5; OBD 21; IS 52:8 kj; JN 17:11, 21-23**).

PART II

PROPHECY IN MOTION

PART II

LESSON FIFTEEN

PROPHETIC MUSIC

INTRODUCTION

This is a vast field in which we shall touch briefly in order to encourage the musically anointed of the Spirit as it relates to prophecy.

THE POWER OF MUSIC

1. Scientists and medical professionals utilise the power of music to soothe the insane, relieve nervous tensions and aid in the patient's recovery by quieting the patient. Governments use music to train soldiers. In tragedies, shipwrecks and so forth, music keeps people from despair. Soldiers march without tiring when they can sing.
2. *Satan has used music:* Modern music, with accentuated rhythm and primitive beat, is a strong force in demoralising our youth. Missionaries are sent to other parts of the world to teach children to sing Christian songs, while some of the ancient and demonic music from those areas is being imported to American youth.
3. *Bible examples of the satanic use of music:*
 - a. Moses returned from the Mount and found the people in sin. Note what is said of the music - *confusion music* (EX 32:17-19).
 - b. Under the influence of music and *satanic dancing*, Herod ordered the murder of John the Baptist (MK 6:22; MT 14:6).
 - c. Music in the end-time Babylon - a *satanic power* that God will destroy (RE 18:22).
 - d. Satan tried to take over music early in the history of man (GE 4:21-22). Descendants of Cain were *fathers of musical instruments and instruments of war*.

MUSIC IN THE BIBLE - GOD GIVEN MUSIC

1. *Exodus 15:* Moses and the people sang the song of deliverance. Following this, Miriam, a prophetess, took a timbrel in her hand and all the women went out with her with timbrels, dances and songs.

2. *Numbers 21:16*: God gave them water in the wilderness and they sang.
3. *Judges 5*: Deborah and Barak sang after the glorious victory. Again note that Deborah was a prophetess.
4. *1 Chronicles 16*: The Ark of the Covenant was returned, and David and the people rejoiced. The Levites were appointed to sing. Asaph, Jeiel, Benaiah, and Jahaziel were all prophets who ministered in music.
5. *2 Chronicles 20*: Jehoshaphat, King of Judah, obtained a great victory. As the anointed singers went before the people into a battle, God gave the victory.
6. *Joshua 6*: There were the trumpets and shouting before the high walls of Jericho.
7. *Ezra 3*: The temple builders had music, songs and instruments as they laid the foundation of the temple. Instrumental music ministries in the Old Testament were often prophetic (1 CHR 23:3-5; 21a 3:15; 2 CHR 7:5-6; 5:12-14, 1 SA 10:5-6; 1 CHR 15:16, 28; 23:5; 2 CHR 29:25-28; 2 SA 6:5; 1 CHR 16:4-5, 42; 25:1-2, 6-7; 2 CHR 30:21; PS 33:2; 68:25; 81:1-2; 92:1-3; 98:4-6, 150:3-6). There were commands to sing and play before the Lord (PS 68:25; 33:2-3; 81:1-6; 87:7; 92:3; 98:4-6; 105:2; 144:9; 149:3; 150:3-5; IS 30:29).

SINGING PROPHETS OF THE OLD TESTAMENT

1. David's music *sent the evil spirit away* from Saul (1 SA 16:14-23).
2. Singing *stimulated and encouraged* the prophet in his ministry (2 KI 3:1-21)
3. Psalms come to us *to praise God* for His deliverance (EX 15:1-21).
4. There are those *who prophesy with harps* [musical instruments] (1 CHR 25:1-31, note vs. 1-7).
 - a. This prophetic ministry of music was restored in the days of Ezra and Nehemiah (NEH 12:27-30, 45-47; EZR 3:10-11).
 - b. There is a *difference* between singing the word of the Lord, and singing the word of man.

THE NEW TESTAMENT ENCOURAGES US TO BE FILLED WITH THE WORD OF CHRIST JESUS AND TO SING TO ONE ANOTHER (EP 5:18-21; COL 3:12-17)

1. The Greek word '*psalmos*' means '*with musical accompaniment.*'
2. The Greek word '*humnos*' means '*a song in praise of God.*'
3. The Greek word '*oda-pneumati*' means '*song of the Spirit*' [any subject, or 'ode].

SUGGESTED STUDY TOPICS

1. We must distinguish singing in the Spirit from natural song! (1 CO 14:15, 26)
2. What kind of song did the apostles, beaten and in prison, have the night God opened the prison doors for them? (AC 16:19-34)
3. The great music to come! (PS 87:7; RE 14:2-3; 15:2-3; 5:8)

PART II

LESSON SIXTEEN

SINGING IN THE SPIRIT

Scripture Readings: EX 15:1-21; IS 16:14-23; 2 KI 3:11-27; 1 CHR 6:31-48; 13; 15; 16; EZR 3:10-11; NEH 12:27-30, 45-47; PS 149; AC 16:19-34; 1 CO 14:15, 26; EP 5:18-21; COL 3:12-17; JA 5:13

WE ARE COMMANDED TO SING AND PRAISE BY THE SPIRIT OF GOD (IS 30:29; PS 68:25; 33:2-3; 81:1-6; 87:7; 92:3; 98:4-6; 105:2; 144:9; 149:3-5, EP 5:18-21; HE 13:15) IN THE OLD TESTAMENT, THE ENGLISH WORD ‘PRAISE’ IS TRANSLATED FROM SEVEN DIFFERENT HEBREW WORDS

1. *‘Haw-lal’ means ‘to be clear in sound; clamorously foolish and shining; to rave and celebrate effectively, causing one to appear absurd in glorious boasting; singing worthy of radiant shining rage’ (1 CHR 16:4; 23:5, 30; 25:3; 29:13; 2 CHR 8:14; 20:19, 21; 23:13; 29-30; 31:2; EZR 3:10-11; NEH 12:24; PS 22:22; 35:18; 56:4, 10; 63:5; 69:30, 34; 74:21; 102:18; 104:35; 105:45; 106:1, 48; 107:32; 109:30; 111:1; 112:1; 113:1, 9; 115:18; 116:19; 117:1; 119:164, 175; 135:1, 3, 21; 145:2; 146:1-2, 10; 147:1, 12, 20; 148:1-5, 7, 13-14; 149:1, 3, 9; 150:1-6; IS 62:9; JE 20:13; JL 2:26).*
2. *‘The-hil-law’ means ‘glorious hymns of laudation; hearty emphatic songs; spontaneous outbursts of honour and glory’ (DE 10:21; 2 CHR 20:22; NEH 9:5; 12:46; PS 9:14; 22:25; 33:1; 34:1; 35:28; 40:3; 49:10; 51:15; 65:1; 66:2, 8; 71:6, 8, 14; 79:13; 100:4; 102:21; 106:2, 12, 47; 109:1; 111:10; 119:171; 145:21; 147:1; 148:14; 149:1; IS 42:8; JE 13:11; 33:9; 48:2; 49:25; 51:41; HAB 3:3; ZEP 3:19-20).*
3. *‘Yaw-daw’ means ‘to hold up open hands denoting power; intense, inarticulate sounds, by the wringing of the hands, while casting up confessions and thanksgivings’ (2 CHR 7:6; 20:21; PS 7:17; 9:1-2; 28:7; 30:9, 12; 33:2; 42:5, 11; 43:4-5; 44:8; 45:17; 49:18; 52:9; 54:6; 57:9; 67:3, 5; 71:22; 76:10; 86:12; 88:10; 89:5; 98:4; 99:3; 107:8, 15, 21, 31; 108:3; 109:30; 111:1; 118:19, 21, 28; 119:7; 138:1-2, 4; 139:14; 142:7; 145:10; IS 12:1, 4; 25:1; 38:18-19; JE 33:11).*
4. *‘Shaw-bakh’ means ‘addressing God in specific loud tones; praising extravagantly, triumphantly, adoringly, flatteringly, servilely; excessive praise that makes all enemies silent and cowering’ (PS 63:3; 117:1; 145:4; 147:12).*
5. *‘Zaw-mar’ means ‘to touch the strings or parts of a musical instrument; playing instruments to make music, accompanied by a voice or voices; to celebrate in song and music’ (PS 21:13).*
6. *‘Baw-rak’ means; ‘to kneel; to bless God as an act of adoration’ (2 CHR 7:3; JDG 5:2; PS 72:15).*
7. *‘Sheb-akh’ means; ‘to adulate; to adore’ (DA 2:23; 4:34, 37; 5:23-28).*

IN THE NEW TESTAMENT, THE ENGLISH WORD 'PRAISE' IS TRANSLATED FROM FIVE GREEK WORDS

1. *'Hoom-neh-o'* means *'to sing, to laud praises and hymns; the singing of Paschal hymns, called by the Jews the Great Hallal'* [see 2a. above] (PS 113-118; 136; MK 14:26; 26:30; AC 16:25; HE 2:12).
2. *'Ah-ee-nos'* means *'a narration; a story told'* (MT 21:16; LU 2:13, 20; 18:43; 19:37; 24:53; AC 2:47; 3:8-9; RO 15:11; RE 19:5).
3. *'Ahee-neh-o'* means [similar to b. above] *'commendable laudation'* (HE 13:15).
4. *'Ep-ahee-nos'* means *'ascribed to God in respect to His Glory and Grace towards us (EP 1:12, 14; PH 1:11); praise will be exactly in accordance with each persons' actions; as the issue of present trials; at the revelation of Jesus Christ (1 PE 1:7) whatsoever is praiseworthy (PH 4:8); of the approbation by Churches of those who labour faithfully in the ministry of the gospel' (2 CO 8:18).*
5. *'Eu-lo-geo'* means; *'I will confess'* (LU 1:64; RO 15:9; PH 4:8).

WE ARE COMMANDED TO DO PRAISE WITH ALL OUR HEART, SOUL, MIND AND STRENGTH (MK 12:30; COL 3:12-17). WHEN WE SING 'IN THE SPIRIT' THERE IS POWER IN THE SERVICES (1 CO 14:15)

1. David *sang* the evil spirit away from Saul. (1 SA 16:14-23).
2. *Singing* stimulated and encouraged the prophet in his ministry (2 KI 3:11-27).
3. As the apostle *sang*, God opened the prison doors (AC 16:19-34).
4. *Singing* was a strong weapon of God to bring victory in battle (2 CHR 20).
5. David appointed singers to sing and worship before the presence of the Lord continually (1 CHR 6:31-48; 13; 15; 16).
 - a. The Tabernacle of David is being restored in these end-time days (AC 15:13-19).
6. *Psalms* come to us to praise God for His deliverance (EX 15:1-21).
7. There are those who prophesy with *harps* (music) (1 CHR 25:1-31, note vs. 1-7).
 - a. This prophetic music was restored in the days of Ezra and Nehemiah (NEH 12:27-30, 45-47; EZR 3:10-11).
 - b. There is a difference between singing the word of the Lord, and singing the word of man.

WHEN WE ARE SINGING 'IN THE SPIRIT' WE ARE MOVING IN THE SPIRIT OF PROPHECY (RE 19:10)

1. Distinguish singing *in the spirit* from natural singing (1 CO 14:15, 26).
2. Also, distinguish 'worship and singing' in the spirit from Psalms, Hymns and spiritual songs (COL 3:12-17).
3. There are those who prophesy with harps (music) (1 CHR 25:1-31, note vs. 1-7).
 - a. This prophetic ministry of music was restored in the days of Ezra and Nehemiah (NEH 12:27-30, 45-47; EZR 3:10-11).
 - b. There is a difference between singing the word of the Lord and the word of man.

REVIEW

1. What do you think the differences between singing in the Spirit and singing out of hymn books?
2. What miraculous things happened when men in the Bible were anointed to sing?
3. Do you think that singing psalms in the Spirit is a manifestation of the Gift of Prophecy?
4. Why is singing in the Spirit important to the services?

PART II

LESSON SEVENTEEN

OUR WORSHIP

Scripture Readings: PS 95; JN 4:19-24; COL 3:15-16; MAL 3:16; 4:2

WE SHOULD SING UNTO THE LORD (PS 95:1), WE SHOULD PRAISE THE LORD AND GIVE HIM THANKSGIVING (PS 95:2-5; COL 3:15-16; HE 13:15), WE SHOULD WORSHIP THE LORD (PS 95:6-7)

1. What is worship? Worship in Hebrew means ‘to bow yourself down in adoring contemplation of God.’ Worship is more than reading the Bible and meditating on it. Worship is more than listening to a sermon. Worship is more than most singing and praying.
 - a. Worship is concerned with ‘love making’ to the Lord (MK 12:30), with adoration, honour, exaltation, laudation and reverence (PS 5:7; 95:6-7; 99:9; 132:7; IS 27:13; 66:23 kj; EZK 46:1-3, 9 [a millennial prophecy]; ZEP 2:11 [a millennial prophecy]; ZEC 14:16-19 [a millennial prophecy]).
 - b. Prayer is concerned with our own needs and the needs of others. Praise is concerned with you blessing the Lord (PS 103:1-2), then our own blessings (PS 103:105; DE 28:2; PR 10:22; EP 1:3; HE 6:13-14; GA 3:9).
2. Here are some scriptural examples of worship (EX 33:10; 34:5-8; JOS 5:13-14; 2 CHR 7:3).
3. What did Jesus teach us about worship? (JN 4:19-24)
 - a. We should worship God only (MT 4:10).
 - b. The Father seeks true worshippers (MT 4:10).
 - c. The book of Revelation speaks 14 times of the worship that will fill all eternity (RE 3:9; 4:10; 9:20; 11:1; 13-8, 12, 15; 14:7, 9, 11; 15:4; 22:8-9).
 - d. The outside physical and geographical place of worship is not important (JN 14:19-20; RO 8:5-8 amp).
 - e. We must worship in Spirit [our inner man] and in truth (JN 4:24; EP 3:16; PR 4:23).
 - f. Only true worship satisfies God (JN 4:23).

1. The worshipper also receives satisfaction (PS 16:11). The worshipper is humbled, in their subjection to the Spirit, and strengthened (1 CO 14:2a, 4a, 5a, 14-15, 26).

WE SHOULD REVERENCE AND FEAR THE LORD (PS 95:8-11; MAL 3:16-4:2)

1. The fear of the Lord is *part of our worship* (PS 2:11; 89:7).
2. The fear of the Lord brings *mercy and compassion* from God (PS 103:11, 13, 17).
3. The fear of the Lord brings *long life* (PR 10:27).
4. The fear of the Lord brings *blessings* (PS 112:1; 115:13).
5. The fear of the Lord brings *your heart's desires* (PS 145:19).
6. The fear of the Lord brings *purity* (PR 16:6).
7. The fear of the Lord brings *satisfaction* (PS 19:23).
8. The fear of the Lord brings *confidence* (PR 14:26).
9. The fear of the Lord *eliminates* other fears (IS 8:12-13).

PART II

LESSON EIGHTEEN

TRUE WORSHIP IN THE SPIRIT

WHAT IS WORSHIP? (JN 4:24)

1. True worship is *the act of the heart and soul* giving love, adoration, glorification, exaltation, laudation, veneration, reverence, idolisation, to the Father, the Son and the Spirit, *with all of your heart, mind, soul and strength* (MK 12:30).
 - a. There are several words in the Hebrew language of the Old Testament that were used to describe worship, which do not refer to the 'true' worship of the Lord God. For example, in the Old Testament, these Hebrew words are used:
 1. 'Segad' meaning 'to bow down; do obeisance' (DA 2:46; 3:5-7, 10-12, 14-15, 18, 28).
 2. 'Abad' meaning 'to do; to serve' (2 KI 10:19, 21-23).
 3. 'Atsab' meaning 'to make an idol' (JE 44:19).
 - b. In each case above, the Hebrew words describe only the *action* of the worshipper.
2. The Old Testament words for worship can not describe worship *fully* in its true spiritual meaning, since worship in the spirit and in truth is introduced and announced by Jesus Christ, as being manifested for the first time (JN 4:23-24).
 - a. There is one very common word in the Hebrew language of the Old Testament which refers to true worship.
 1. 'Shachah' meaning 'to bow ones self down' (GE 22:5; 24:26, 48, 52).
3. In the New Testament Greek language, the words for worship describe reverent contemplation of God, or a revelation of God by the Holy Spirit. The principle word for worship in the New Testament are described as follows:
 - a. 'Pros-koo-neh'-o' meaning 'to bow down, to prostrate; to do reverence in adoration; to kiss the one being worshipped, feet or garment; to fall down as before a supreme being' (MT 2:2, 8; 4:9-10; LU 4:7-8; JN 4:20-24; AC 7:43; 9:27; 24:11; 1 CO 14:25; HE 1:6; RE 3:9; 4:10; 9:20; 11:1, 13:8, 12, 15; 14:7, 9, 11; 15:4; 19:10; 22:8-9).
 - b. 'Seb'-om-ahee' meaning 'to revere, stressing the telling of awe or devotion' (MT 15:9; MK 7:7; AC 16:14; 18:7, 13).

4. There are other Greek worship terms of which we will not concern ourselves since they generally speak of idolatrous or false worship.
5. The Greek historian Herodotus describes the ancient mode of greeting between persons of equal rank. They would kiss each other on the lips. Between persons whose rank or social standing was different, the greeting was manifested by kissing each others cheeks. When one person was much inferior to the other, he would fall on his knees and touch his head to the ground, or prostrate himself, kissing at the same time his hand toward the superior. From this ancient custom we can see that worship is taken from the custom of “*kissing the hand toward*” one who is your Lord and Master.

SCRIPTURAL EXAMPLES OF TRUE WORSHIP

1. When the Israelite slaves heard from God (EX 4:31).
2. When the pillar of fire appeared (EX 33:10).
3. When God was revealed unto Moses (EX 34:5-8).
4. When God was revealed unto Joshua (JOS 5:13-14).
5. When the glory of God filled the temple (2 CHR 7:3).
 - a. Truly, worship is the bowing down in reverent contemplation of the Lord. To worship is not necessarily a public service. Worship should not be confused with preaching, prayer, praise or singing. *Often we have these things without any element of worship being found in them.*

OUR HEAVENLY FATHER’S SEARCH FOR TRUE WORSHIPPERS (JN 4:23). WORSHIP BY THE SPIRIT IS THE ONLY TRUE WORSHIP (JN 4:23; PH 3:3; 1 CO 14:14-15)

1. Without the literal activity of the Holy Spirit, there is no genuine revelation or contemplation of God (JOB 32:8; JN 6:63; EP 1:17-18; 1 CO 2:14; JN 15:5; 16:14).
2. Without the aid of the Holy Spirit, there is no true spiritual manifestation of worship through us (RO 11:36 amp).

LET US WORSHIP IN SPIRIT

1. This necessitates:
 - a. A right spirit.

- b. The subjection and subordination of soulish emotion to reverence and the fear and love of the Lord (**PR 1:7, 9-10; 8:13; 10:27; 14:26-27; 15:16, 33; 16:6b; 19:23; 23:17; MK 12:30**).
- c. Praise and prayer, originated and directed by the Holy Spirit, with reverence and submission from the soul.
- d. Keep bodily activity to a bare minimum before worship so that we do not attempt to rush into His presence from business. This makes true worship difficult.
 - 1. Note in (**1 COR 9:25-27**) that we must bring our body under and into subjection to the incarnate Lord Jesus, and the indwelling Holy Spirit within our human spirit.
- 2. True worship originates with the Father (**JN 4:23-24; RO 11:36 amp**), outwardly into our hearts, then more outwardly into our soul, then more outwardly in execution through our physical bodies, whereby the soul and body becomes the expression of worship (**MK 12:30; HE 13:15**).
- 3. **IN PURE WORSHIP, THE HUMAN SPIRIT DOMINATES THE SOUL AND BODY!**

PART III

***80 OF THE MOST OFTEN ASKED
QUESTIONS ABOUT PROPHECYING***

PART III

80 OF THE MOST OFTEN ASKED QUESTIONS, WITH ANSWERS, ON THINGS YOU SHOULD KNOW ABOUT THE GIFT OF PROPHECY

1. QUESTION

Does the spiritual Gift of Prophecy foretell the future?

ANSWER

There is a difference in the prophet of the Old Testament, who was a seer, and the spirit filled Christian today, who has a spiritual Gift of Prophecy.

- a. In 1 Samuel, the prophet Samuel could look into the future and tell things which would come to pass. But Saul leaves no record of foretelling the future, even though he prophesied when the Holy Spirit came upon him.
- b. The Gift of Prophecy may or may not speak of the past, present or future. It is one of the three gifts of Utterance, bypassing the Gift of Tongues or Interpretation of Tongues.

2. QUESTION

Then what is the Gift of Prophecy that God has given to individuals in the Church?

ANSWER

It is a supernatural Gift of Utterance that is not preceded by a message in the Gift of Tongues. It is a miracle of speech in your own language, which has no origins within the natural mind. It is a foretelling or a flowing forth of divine speech in your mouth (EX 4:12).

3. QUESTION

Is prophecy spoken in the first, second or third person?

ANSWER

It may be in either first, second or third, depending upon the choice of the person doing the speaking. For example:

- a. *Third person:* The Lord says He is gracious.
- b. *Second person:* The Lord is gracious.

c. *First person*: I am gracious.

4. **QUESTION**

Is it best to speak in the first, second or third person?

ANSWER

Most agree that it is better in the second or third person, as it does not put all the responsibility upon the Lord. The gift is infallible, but people are not. The Spirit of God comes upon us.

- a. We use our own vocabulary to speak that message. We even choose the choice of words to deliver that message. God anoints the words as we speak with the Holy Spirit of Prophecy (**RE 19:10def**).
- b. As a minister speaks a message, using his own words, under the anointing, so likewise it works with the spiritual gift of prophecy. Another minister may speak the same message, using different words, meaning the same thing. Two people may prophesy, speaking different words, but delivering the same message in meaning.

5. **QUESTION**

Is the Gift of Prophecy given alike to everyone?

ANSWER

It would be foolish to put the Lord in a straight-jacket, requiring him to work alike with everyone. The Lord is sovereign, and He gives Himself to you in your own peculiar, yielding ways (**1 CO 12:6**).

- a. Some folks see the words written as though on a wall or hanging in the air. This is a rare exception, not the rule.

6. **QUESTION**

Is it possible that the one with the Gift of Prophecy might be mistaken?

ANSWER

The mistake would be with the speaker, not with the gift. Humanity makes mistakes but the Spirit of God can not.

- a. A man may make a mistake in failing to receive or appropriate the anointing of the Spirit, or he may continue on speaking after the anointing has lifted off of him.

7. **QUESTION**

Is prophecy ever of the devil?

ANSWER

A drunkard may lie in a mud hole and murmur and jabber. He may be possessed with a devil, but that is not prophecy. It might possibly be counterfeit but I have never seen it in the Church.

- a. We do not see genuine prophecy manifested until we first chase all evil spirits away through authoritative, decretory praying.
- b. Sometimes, people who do not live right prophesy, and other people call it devil inspired. But it is dangerous to say such a thing. It is cruel and carnal and could border on blasphemy of the Holy Spirit, committing the unpardonable sin (MT 12:32). I have checked and watched people for twenty-five years. In most cases people are sincere. He may not have been living right last week, but God may have forgiven him this morning while you were remembering what he did yesterday. God is more merciful than man, and forgives many times when we do not.

8. **QUESTION**

Is all prophecy real?

ANSWER

Anything which is from God is real. If it is prophecy, it is real. It is not genuine prophecy unless it is from God.

- a. A spoken word is not infallible. The fact that Paul sets judges in the Church shows there may be some things spoken which are not anointed of God (1 CO 14:29).
- b. They judged by the revelation gift of Distinguishing of Spirits the words and the individual prophesying, seeing whether or not what he or she was speaking and was real prophecy, or just mere human words.
- c. In the Old Testament God had a way to judge words spoken through Urim and Thummim (EX 28:30; LV 8:8; NU 27:21; DE 33:8; EZR 2:63; NEH 7:65).
 1. There is no clear explanation of just how this operated. It is believed that some kind of stone was placed upon the shoulders of the High

Priest. Questions would be asked in such a way that only answer of 'yes or no' could be given (MT 5:37: JA 5:12).

2. It is presumed that the right shoulder-stone would supernaturally light up for the answer 'yes' and the left shoulder-stone would light up for the answer 'no.'

d. In the New Testament, God uses the Holy Spirit gifts of Word of Knowledge, Word of Wisdom, and Discerning of Spirits (1 CO 12:8, 10c).

9. **QUESTION**

If prophecy is not real prophecy, is it then of the devil?

ANSWER:

No, many good people who have the Holy Spirit, may speak without the anointing of the Spirit. They are merely speaking out of their own human spirit, independent of the Holy Spirit anointing them within their spirits. Then it becomes a product of their own mind.

10. **QUESTION**

Is it not wrong for people to speak prophecy without the anointing of the Spirit?

ANSWER

It is not exactly right. But we can not say they are sinning by doing so. Some of them are very zealous, reaching out, trying to do something for the Lord by faith.

- a. They may be speaking from an impression or sermon and are inspired to speak out of their emotions and intellect.
- b. It is harmful to discourage them unless prolonged over a long period of time. As they are trying to exercise faith, they will learn the mind of the Spirit and be led by Him. They will learn to wait to recognise the leading of the Holy Spirit

11. **QUESTION**

Will this not hurt the church services?

ANSWER

Sometimes. It may be *cross-current* to the message being spoken, the activities that the Holy Spirit is wanting to perform.

- a. Who can say. Would it be any more wrong for a man preaching or praying without the leading of the Holy Spirit, using his own words?
- b. It is written, “*When we speak, we should speak as His oracles.*” (1 PE 4:11)
- c. It is important that we have the mind of the Lord. It is displeasing to the Father to carry on any part of the service, within our human spirit, unanointed, whether it is preaching, praying, testifying, and so forth.
- d. It is worse in God’s eyes to do so deliberately than from a sincere heart, trying to expand in faith with God’s ability.
- e. It is also bad to *not ever try*. An individual not anointed should never criticise anyone for speaking out of place in prophecy. An individual without the anointing of the Spirit of God can not judge (JN 7:24: 8:15-16, 26, 17:18; 5:30 amp; 1 CO 2:15).

12. **QUESTION**

Will God punish those people who prophesy out of their own spirit?

ANSWER

If they are sincere, and do not know how to yield properly, how to appropriate the anointing, then God will bear with them. So should we. If they are trying their best from a clean heart and pure spirit, soon, they will make the best vessels as days follow on in the Lord.

- a. If your child asked for bread in a wrong way, would you let her starve? You would look at her motives. You would feed her, even if he or she was not exactly correct.
- b. If a Christian is honest, trying to do their best, they will not resent correction. Many, after they are through prophesying, and the anointing lifts, continue on in their own spirit. God will bear with them, teaching them, and they will gradually learn.

13. **QUESTION**

Should a Pastor call people down when they prophesy out of order?

ANSWER

He should not publicly. If the one out of order is sincere, it will not help him. Many times they will count it as persecution.

- a. He then draws carnal peoples sympathy unto him. People choose sides and form little whispering groups, casting doubts and fears into the babies. To call one down who “*is not sincere advertises for him.*”
- b. This is what he is seeking when he is trying to take over a service. Public denouncing instils fear in the timid. They will be afraid of making a mistake or displeasing the Leadership. This fear will cause him not to yield to or be used by the Holy Spirit. Thus the Holy Spirit becomes grieved, besides binding up souls.
- c. In many cases, it will cause outsiders or unbelievers to think it is all fake. Also, believers who do not have the Holy Spirit will become afraid of bogus experiences. He or she will never see the need of being filled with the power of God.

14. **QUESTION**

Then how should a Pastor deal with a person who is not sincere?

ANSWER:

The scriptures lay down rules when a brother is found in a fault (MT 18:15-17).

- a. After all these avenues have been exhausted without obedience, he is considered as a heathen (2 TI 2:22-24 kj; TIT 3:10; 2 PE 2:10; JUDE 8).
- b. If he continues disturbing, and God has put governments in the Church for safety, then the best route to deal with all offenders is through the prayer of faith (1 CO 5:5; 1 TI 1:20), or by corporate council with the scriptures (1 CO 14:29; 2 CO 13:1b; PR 24:6).

15. **QUESTION**

Are preachers sometimes mistaken?

ANSWER

Yes, sometimes they have not taken enough time to pray, to get the anointing of the Spirit upon them.

- a. There are many variables. People themselves may be binding Him up with bad spirits in themselves.
 1. What does that mean? All thoughts have spirit-origins behind them. People with demonic spirits within their souls, can project their energies towards ministers, negating their effectiveness in the assembly where they are ministering.

- b. If he is sincere, the Lord still overlooks and excuses with grace. All of us should pray more than we do.

16. **QUESTION**

What should a person do when he or she is called down unjustly?

ANSWER

This is rare but do not become bitter, resentful or filled with self-pity. Lying, distorting, twisting and exaggerating spirit-thoughts would be a masterful trick of the devil, causing you to become cynical or critical.

- a. *Love* does not take into account a wrong suffered or executed (1 CO 13:4-8a kj/nas).
- b. If you take it *sweetly and patiently*, you will receive your reward. Sometimes the Lord permits things like this for your own benefit, bringing to the surface your own spiritual pride, critical spirit, or unforgiving attitudes. If you remain sweet, *continuing to try*, you will grow spiritually. If you do not overcome the mistake, it will overcome you, eventually destroying you. *Stay sweet*. Give the one who called you down two pounds of steak! By this you will heaping coals of fire on his head. He and others will turn to admire you for your humility and joy, *if the steak is given with right motives*.

17. **QUESTION**

Is it possible for more than one to prophesy at one time?

ANSWER

Had it not been possible, Paul would not have instructed to do it one at a time (1 CO 14:31). The purpose of this instruction is so that they do not cross-fire at each other. Two or more may feel the same anointing, have the same message, and are motivated to speak. But only one should speak at a time, eliminating confusion.

18. **QUESTION**

Is it in order for the pastor to appoint a certain one to prophesy?

ANSWER

In most assemblies, this is not necessary. It is always good for one or more to know that you are depending upon them to yield in order. They then may pray and hold the anointing and yield at the proper moment. It is not advisable for a stranger to come in and dominate everything. He should have the liberty though

if he is humble, submissive and sweet in his spirit to the God appointed authorities that God has set in the assembly.

19. **QUESTION**

Is it alright for more than one person to prophesy in one service?

ANSWER

Yes, as long as it is one at a time, and what you are going to prophesy is not cross-current, but glorifying Jesus Christ. It is also still alright to appoint the ones who are to prophesy, in order to keep the possibility of confusion down.

20. **QUESTION**

If two or three people speak in prophecy at the same instant, would all say the same words?

ANSWER

No! Their vocabulary make-up is different. They explain their thoughts with different phrases. Each may speak in a different person, the first, second or third. They probably would all have the same message, choosing their own words, expressing their own thoughts. One speaker has more words at his command, the other does not. There are diversities of operation. Holy men of God wrote as moved by the Holy Spirit. The same Spirit prompted each of them. Each had their own style and own peculiar vocabulary.

21. **QUESTION**

Why doesn't the Lord give every speaker the same words as they prophesy?

ANSWER

If He did that, some of the speakers would not know the meaning of the words they were speaking, because their vocabulary is limited to different degrees of understanding. Different sections of the country have different expressions and dialects. God lets each speaker speak the language that he can understand. They may use different illustrations, adjectives and adverbs. One may use a 100 words, another may use only 75.

22. **QUESTION**

Should a Pastor let a rank stranger come into the assembly, take over the service and do the prophesying?

ANSWER

God holds the Pastor responsible. If the Pastor has no one to prophesy, and God shows him the stranger is all right in his spirit, then it is alright for him to ask the stranger to prophesy. The Pastor should have *Discerning of Spirits*. If he does, he does not need to depend upon the stranger. He would have more influence to the assembly than the stranger. Hereby he should give the prophecy himself. If the Pastor has someone to prophesy, and has the least doubt about the stranger, then he should appoint the one who has been proven to speak. The Pastor is not obligated to permit any stranger to speak unless proven in submission and having a right spirit.

23. **QUESTION**

Suppose the Pastor makes a mistake, turning down a good person, not making him welcome or giving him an opportunity?

ANSWER

Suppose you do not invite a good person home for dinner. *There is always another day*. We can make mistakes with pure motives and the Lord understands. He always blesses us for trying our best. He rewards us, not because we are successful, but faithful. A person who has never pastored, should not assume that he is qualified to guide the Church.

24. **QUESTION**

Should a Pastor stop me from prophesying in his service when I am in the right, would I be failing God?

ANSWER

You are not sinning by cooperating with the Pastor. Remember, God holds him responsible. If he is wrong in his spirit by rejecting you, God will deal with him. If he is doing his best, God will bless him, and will ultimately teach him the right way. Ninety nine percent of the time they are doing all they know how to do. The Lord does not require you to go into a service and take it over. If you do, you are showing a wrong spirit.

25. **QUESTION**

Would I show a wrong spirit to prophesy against the wishes of the Pastor?

ANSWER

Yes, you would. The pastors are subject to the head of the Church, which is the Lord Jesus. You are commanded to obey those who have rule over you. Any

spirit contrary to the eldership is wrong. Many sincere people think they are above the pastors, but they are the under-shepherds of the shepherd. *If you are critical, there is evidence of religious pride.* Just because we find a small percentage of people misusing the gift of prophesy, is no proof that you should discard all prophecy, and despise it.

26. **QUESTION**

Can you tell of an incident where someone rebelled against the pastors?

ANSWER

The pastors had appointed the leader of the young people to dismiss their service at 7 pm, and come into the main auditorium. At 8 pm they had not come. He was embarrassed. Hating to say or do anything, he sent word and the leader said, "She should obey God rather than man." The Lord was blessing their service. In her obstinate attitude she backslid, taking several young people with her. The church split. Later, when I came for services, she came to me, expecting me to agree with her. I told her, "The pastors are subject to the head, the Lord Jesus (EP 1:22-23). This needs to be a revelation. Just as the Lord Jesus is head of the Universal Body of Christ, so is He Head of the Local Body of Christ. Anything with two heads is deformed." Even if she was right, and the pastors wrong, she still was rebelling against authority. "The Lord would not have held you responsible had it not been His perfect will. The pastors were responsible before God to lead the church the best they knew how. You should have done what you were asked to do. If you can not cooperate with the pastors, *and do not intend to*, then gracefully move somewhere else, and keep serving the Lord. Why tear up a church and cause schisms?" She repented and the assembly increased.

27. **QUESTION**

Should the preacher's message ever be interrupted by a message of prophecy?

ANSWER

In some cases, a person feels the same anointing the preacher has. He or she is in connection or in union with the preacher. If you wait, the minister will probably bring out the same truth. Also, you may not have as much influence as the minister. *If the minister is anointed, why interrupt him?* There are exceptions, but you should be seasoned, highly developed in *Distinguishing of Spirits* in discerning the mind of the Lord.

28. **QUESTION**

What would you advise in a case where the minister is interrupted in every service?

ANSWER

There is no set rule. One must be led by the Holy Spirit. If you are led at home between services, you will know the leading in the Church, and when to prophesy. *Do not be over anxious to display your gift!* The more anointing the minister has, the easier it will be for you to prophesy. You and everyone else can tell if your prophecy adds and complements. If the Leadership ignores you, *hold back!* If it acknowledges you and encourages you, continue - *but continue submissively!*

29. **QUESTION**

In case there are five people present with the gift of prophecy, which of them should give out the message?

ANSWER

In a general service, with the charismatic gift of ‘Speaking in Other Tongues,’ not more than two or three. In a prophesying service, you all may one by one. Do not bring in cross-fire, subject themes that are contradictory. The pastors may have need to change the order. This is seldom the case. In most cases we spend all of our time encouraging the people to prophesy. Most churches do not have enough to regulate. They all hold back, all are too timid to obey the Lord. Should the pastors appoint someone, it should not be a novice. A *non-novice* [sic] spends much time in secret prayer, reading and meditating in the word. His or her life is above reproach.

30. **QUESTION**

How then would a beginner have a chance to prophesy?

ANSWER

They should begin at home, then in prayer meetings, or small group studies, where encouragement can come. You develop confidence and faith as you use the gift (RO 12:6; 2 TH 1:3). Pressure of responsibility increases to the extent of the numbers of people.

31. **QUESTION**

Is there much good accomplished through prophecy?

ANSWER

If not, God would not have set it in the Church. When co-mingled with other gifts, it reveals the hearts of men (1 CO 14:24-25). It comforts many broken hearts and wounded spirits. Many revivals have followed pure prophecy.

32. **QUESTION**

Is some prophecy more effective than other prophecy?

ANSWER

As some preaching is, so is some prophecy. The one who prophesies should spend much time in reading, in seeking God's presence (JN 5:39-40). The more you are in God's presence, the more faith you will have to prophesy, and the more effective it will be.

33. **QUESTION**

Should one stand when he prophesies?

ANSWER

There is no set rule. You may stand if people are sitting to draw attention that the Spirit is on you, and you are looking for consent or opportunity to speak. If you speak forcibly, people generally will be reverent. Remember, the anointing qualifies your faith.

34. **QUESTION**

Should we seek personal guidance through personal prophecy?

ANSWER

If the Holy Spirit is in you, and you recognise Him, then He will lead you, without someone else speaking unto you. Others should only be confirmation, not originators or directors.

35. **QUESTION**

Should someone prophesy over me, telling me where to go and what to do?

ANSWER

Only if the Lord has already spoken to you. You are responsible to God alone. Others may confirm to you what God has spoken, but never the origins of that direction. Prophecy may come that foretells, but the timing must be sovereignly with you and God. Paul and Barnabas received their commission after the Church had fasted and prayed (AC 13:2).

36. **QUESTION**

Is it possible for spiritual gifts to be given by prophecy?

ANSWER

It may be possible, but in the end result God must deal with you directly, how, when and where to use it or it would never do you any good. Even if the prophesy is pure and you believe it, and receive it, *there is a danger of you neglecting it*. We can not set a final rule saying God only does things in certain ways of our limited acceptance. God is sovereign. He may tell you something and give you gifts, yet you may still be too lazy to be obedient.

37. **QUESTION**

What is the usual way for God to give you a gift of prophecy?

ANSWER

Before your beginning upon the earth at your physical birth, it was given in your spirit when it was created (PR 8:22-31; JE 1:5; EP 1:3-5). In most cases, God deals with you in the secret parts of your heart. He may confirm it to you through a foundational ministry of an apostle or prophet (EP 2:20), in the anointed authority of that office gift or they may impart it while exercising the gift of prophecy (RO 1:11; 2 TI 1:6; 1 TI 4:14). If someone prophesied over you and you believed it, but are not aware of it, God will have to deal with you personally about it. The one who prophesied over you may need to come along and show you how to walk in it or use it.

38. **QUESTION**

Are you in danger of receiving the wrong spirit when you prophesy?

ANSWER

If you are prayed up or prayed through, if you are under the blood, under the anointing of the Holy Spirit - the devil can not touch you. Generally prophecy from God does not come until Satan is bound and the presence of God comes

upon you or into the assembly service area where the Saints are gathered. *Trust the Lord!* Rely on Him. Do not be afraid. God does not give bogus experiences. In prophecy, God does not speak to your mind but to your spirit. The anointing comes upon you. *You choose the words to speak.*

39. **QUESTION**

Is there any danger in seeking personal guidance by our own personal prophecy?

ANSWER

All guidance should be preceded by praying through, getting into or in touch with the Spirit, the anointing, within your own spirit. Then comes *intuitive knowing* or giftings of the Word of Knowledge, Word of Wisdom and Distinguishing of Spirits directly from Jesus Christ within your spirit, through the Holy Spirit (JN 16:13-15), into your heart, then outwardly to your conscious mind. If you have the Holy Spirit then why would you need someone else to be your originating guidance? If you do not know perceptively and intuitively the leading or the anointing of the Holy Spirit, you may *admix* from your self-life, personal intellectual interpretation to the revelation knowledge from the revelation gifts, resident and manifesting by the Holy Spirit within your human spirit. *It is not advisable or safe for a believer to prophesy guidance to themselves.* But it is advisable for a believer to get unsolicited confirmation from objective, seasoned, proven, impersonal [not known by you or others] prophets (2 CO 13:1b; 1 CO 14:29). The best way is to know God's voice for yourself (JN 10:27).

40. **QUESTION**

Does prophecy ever condemn or pass judgment?

ANSWER

It is primarily for comfort, edification and exhortation. Warnings may come of judgements and sin may be revealed, but I am of the opinion that it is more proper for this to be done through the office of a prophet who carries authority, rather than through the gift of prophecy which should comfort, encourage, edify and exhort. Prophecy is to exalt Jesus (RE 19:10).

41. **QUESTION**

Is it in order to prophesy out of the assembly of the Saints?

ANSWER

A building is not the assembly! Where two or three are, this is the Church. You can even do it alone when the anointing comes upon you.

42. **QUESTION**

The Bible says for the prophets to speak two or three, also we may all prophesy!

ANSWER

There is a *difference* in prophets and those who have the gift of prophecy. A prophet is a ministerial gift who carries authority. Prophecy is a Holy Spirit gift which carries with it power. A prophet may utilise the gift of prophesy, but all believers, spirit filled, should possess the gift of prophecy. A prophet is over those who have the gift of prophecy. He is to judge whether or not the service is in order. He has authority. He is delegated over other Christians.

43. **QUESTION**

Why does some prophecy produce seemingly little results?

ANSWER

If you have no prayer life, the results will be small, if any at all. Some people reach a climax in prayer, then cool off, resulting in prophesy losing its punch. Others start in the Holy Spirit and end in their own spirit. They feel good AND mean well but they miss God's Spirit.

44. **QUESTION**

Is it wrong for people to end their prophesy in their own spirit?

ANSWER

Not many do this intentionally. *They are learning.* The Lord sees their zeal and their motives. He understands and is patient and filled with grace.

45. **QUESTION**

Why do some people quote scripture during most of their prophecy?

ANSWER

It agrees with the scriptures and is never contrary. One person may read more than the other. One may have a better memory recalling a verse that will express what he is going to say. Remember, the Holy Spirit is the Author of the scriptures as well as prophecy. It is not necessary that prophecy be scripture, but it certainly may be tested by it. Mere scripture quotations are not always prophecy.

46. **QUESTION**

Why is prophecy always the same subject that the preacher has in his message?

ANSWER

If the minister and the one who prophesies both have the mind of the Spirit, then they both have the same message, and are inspired by the same Holy Spirit. If the Spirit is wanting to work his convicting power then both will sense that in their message. If the Spirit is speaking about the coming of the Lord, about judgement about healing, about rejoicing, then both have the same message. It is not cross-current.

47. **QUESTION**

Should prophecy be for old Saints or for young converts?

ANSWER

It certainly should not be limited just to the older Saints. In the last days, sons AND daughters will prophesy. All Spirit filled Christian may prophesy (AC 2:17; 1 CO 14:31, 1). Sometimes a young convert may be more yielded than an educated person who relies upon his own talents. Even a little child can be greatly moved by prophecy. However, an old seasoned saint may be bolder, and have more faith and more scripture digested. He or she might be better to be used to break the ice, for the children to follow in the prophecy theme vein. The old saint might not be as easily discouraged by opposition. *God still knows the best.*

48. **QUESTION**

Should the one who prophesies be educated?

ANSWER

The right kind of Bible education may even add to and enrich his prophecy. But he must not depend upon his education instead of the Spirit of God. God does not put any prize on ignorance. Sometimes an educated man may be lifted up with

pride. The Lord uses the weak to confound the mighty. He reveals things to babes and hides them from the vast and prudent.

49. **QUESTION**

Can prophecy mean that one has been baptised by the Holy Spirit?

ANSWER

Since people prophesied before the Day of Pentecost we can not say that. Neither because they do prophesy can we say that they have been baptised by the Holy Spirit. All gifts except two were manifested before Pentecost.

50. **QUESTION**

Can one prophesy at anytime he is asked to do so?

ANSWER

He can with his own spirit but it will not be supernaturally creative and edifying. A man may make you a gift of an electric iron, but it would do you very little good unless it was plugged into the electric socket and the switch turned on. You can not have a vision or dream at anytime that you want. We do not use the gifts, *they use us*. They are operated by the Holy Spirit, not our own spirit. Spiritual gifts are not operated apart from the Holy Spirit.

51. **QUESTION**

Are not the spirits of the prophets subject to the prophets?

ANSWER

Yes, but that does not mean that the spirit of the Lord is subject to them. The Lord decides what gift to manifest through you and He divides them separately - *when he chooses*.

52. **QUESTION**

Is it right to encourage all the people to prophesy at one time?

ANSWER

If the people are being addressed in prophecy then only one should speak at a time (**1 CO 14:31**). If the prophecy is in the form of praise or worship then several or all may speak at one time (**AC 19:6**).

53. **QUESTION**

Suppose I begin to prophesy in an assembly of people and someone else begins at the same time, what then?

ANSWER

Prefer your brother and be subject unto him.

54. **QUESTION**

Does the gift of prophecy abide in the Church, the Holy Ghost, or in the believer?

ANSWER

All three groups are right. The gifts reside in the Holy Spirit. Your body is the temple of the Holy Spirit and you assembled together two or three are the Church.

55. **QUESTION**

Should prophecy be permitted in the Church where sinners are present?

ANSWER

Some think not. The scriptures place not limits of where or when. Saul prophesied in the open. Eldad and Medad prophesied in the camp (NU 11:26). Paul said sinners would fall down on their face in your midst and confess the Lord (1 CO 14:24-25).

56. **QUESTION**

Should prophecy ever be written?

ANSWER

All the scriptures are prophecy, written. If you have a gift of prophecy then use it, in utterance or written form. But even then, you need to initiate the safety principle of having two-three prophets judge it (1 CO 14:29; 2 CO 13:1b; PR 24:6), most especially if it is a theme subject in directive, re-directive or reproof in context.

57. **QUESTION**

Is it alright for someone to lay hands on me for the gift of prophesy?

ANSWER

There is no set rule. God gives gifts with and without the laying on of hands. He gives sovereignly, by laying on of hands, by the prophetic or impartation. You may stir up the gift by fasting, praying and reading more.

58. **QUESTION**

I have the gift of prophecy, but I am so timid, what shall I do?

ANSWER

You may lack faith or boldness within your spirit. Begin at home, privately, with worship prophecy, then where there are two or three that will encourage you, then in prayer meetings. You will grow in faith and in confidence.

59. **QUESTION**

Could the gift of prophecy be dormant within my life?

ANSWER

That is sometimes the case. Your initiative and motivation is necessary. The man who had two talents used them and God gave him more. The man who did not use the one that he had, lost what he had.

60. **QUESTION**

Is it alright for me to pray for the gift of prophecy?

ANSWER

Solomon asked for wisdom and knowledge, God gave it. The scripture commands us to desire earnestly spiritual gifts (**1 CO 14:1**).

61. **QUESTION**

Is prophecy the greatest of all gifts?

ANSWER

The Bible does not say so. The greatest gift is the particular one that God wants to use at the given moment for a given need, to accomplish his supernatural desire and result.

62. **QUESTION**

Why do some people dislike prophecy?

ANSWER

Because they are either evil or carnal. The natural mind can not understand (1 CO 2:14). It really serves the most to those that are learned in the ways of the spirit.

63. **QUESTION**

Why do some churches discard prophecy?

ANSWER

Because they are carnal. They do not feel the need of their dependence upon the Holy Spirit. Some ministers discard it because undisciplined Saints take over their service. Some because of envy, jealousy, secret insecurity, and so forth.

64. **QUESTION**

What must the Pastor do when someone speaks out of his own spirit?

ANSWER

First, realise that people have good intentions. Follow (1 TH 5:19-21). “*Quench not the Spirit. Despise not prophesying. Prove all things, hold fast to that which is good.*” When you reprove a good person, you create discord. It takes Discerning of Spirits and the Word of Wisdom in most of these cases.

65. **QUESTION**

The Bible tells us that prophecy shall cease. When will that be?

ANSWER

When that which is perfect is come, or in that perfect Millennial Age (1 CO 13:8-10). Spiritual gifts and ministerial gifts were placed in the Church at the same time (1 CO 12:4-11, 28). We will need these gifts of the Spirit and ministries until the end of this Church Age, the end of the Great Tribulation period (DA 12:6c-7).

66. **QUESTION**

Is it possible to have the gift of prophecy and not have love?

ANSWER

You can have all the gifts and not have love. Love is the fruit of the Holy Spirit within the human spirit, which comes out of character and it's corresponding actions.

67. **QUESTION**

Do all Christian have the Gift of Prophecy?

ANSWER:

No, all do not, but all can or should (1 CO 14:31). You may pray for someone else to be healed, and yet not have the Gift of Healing. Just because you prophesy sometimes does not mean that you can claim the gift. It resides wholly within the Holy Spirit's initiative, primarily.

68. **QUESTION**

Can anyone prophesy at will?

ANSWER

Prophecy comes not by the will of man (2 PE 1:21). God divides the gifts as He wills. Holy men of God spoke as they were moved by the Holy Spirit, not their own spirit.

69. **QUESTION**

Can prophesy be addressed to an individual?

ANSWER

God can do what He wants. Prophecy was addressed to Timothy to confirm a gift. But we can presume with confidence that Paul spoke to Timothy about it also.

70. **QUESTION**

If I want to prophesy, how must I begin?

ANSWER:

Receive the Holy Spirit. Speak in tongues *habitually and regularly* in the Spirit [with tongues], and with your understanding [the language you know]. Read, study and meditate much in the scriptures. Worship in spirit and in understanding much (JN 4:23-24; 1 CO 14:14-15). Seek God until you are acquainted with the Holy Spirit and know His leading and anointings.

71. **QUESTION**

Will people always accept prophecy?

ANSWER

If you live Godly and prophesy you will probably suffer persecution. Manifesting any gift of the Holy Spirit draws the despisers.

72. **QUESTION**

Does prophecy bring condemnation on people?

ANSWER

Condemnation comes because you do not walk in the spirit but in the flesh (RO 8:1).

73. **QUESTION**

Does prophecy bring revival individually or to churches?

ANSWER

Ezekiel foretold about flesh and skin coming upon dry bones. Many times, prophecy sparks revival.

74. **QUESTION**

Is it alright for us to pray for prophecy?

ANSWER

God's word will not tell you to seek after something that is not His will (1 CO 14:39).

75. **QUESTION**

If you prophesy, does that prove that you have been living right?

ANSWER

When Saul was chasing David, the Spirit of God came upon him. He had not been living right. The Lord blesses us sometimes, not because we have been living right, but to encourage us to live right. The Lord can forgive a man one moment and manifest His gifts through him the next. Just because you prophesy does not make you are holy.

- a. God never repents of His giftings and callings that He gives someone (**RO 11:29**). The grace of God does not automatically keep you from living unrighteously when one falls from grace (**GA 5:4**).
- b. If and when one falls from grace and he or she does not seek and get repentance, including deliverance from the evil spirit that caused them to fall, and remain in that condition, then their conscience may become so seared that it is impossible to renew them unto repentance (**HE 6:4-6; 10:26-29**).
- c. Now the gifts that were once operated by the Holy Spirit, are now usurped by Satan in the guise of God's Spirit. It takes highly developed Distinguishing of Spirits in some believer to divide the difference of origin-spirits (**PR 4:23 kj**). This is a subject that it would be spiritual insane not to have Biblical understanding on. You can not afford not to be taught in this spiritual wisdom! (**1 CO 2:6-15 amp**)

76. **QUESTION**

Is it right for someone to have authority over those who prophesy?

ANSWER

Yes! They are not judging the gift but BOTH the person and what he says, discerning by the Holy Spirit's gift of Distinguishing of Spirits (**1 CO 12:10c, 15 amp; 14:29; 6:2-5; 1 CHR 25:1-8**). Whether it has it's origins from God, the Holy Spirit, glorifying Jesus Christ (**JN 16:12-15**), or whether it has it's origins from the evil thought powers of the air (**EP 2:2bc**).

77. **QUESTION**

*Will there be people at the judgment seat who have prophesied in Jesus name erroneously? (**2 CO 5:10; MT 7:21-23 nas**).*

ANSWER

That have never known God? No! But there will be those who have prophesied but whose spirits or lives have been neglected in righteous principals, who have become careless AND Godless AND outlaws to purity (MT 7:21-23).

78. **QUESTION**

Does 1 Corinthians, verse 22, mean that prophecy will not help those who do not believe?

ANSWER

No! 1 Corinthians, verse 24, shows prophecy will cause people to be saved. Tongues are a supernatural sign given to arrest the attention of the believers who are incorrectly taught and unbelievers that something out of the ordinary is happening.

79. **QUESTION.**

What kind of sign is prophecy?

ANSWER

First, it is the testimony of Jesus. It is also a sign of God speaking to the correctly taught, believing ones, or the ones who are learned [have developed intuitive awareness in the ways of the Spirit of God] (HE 5:14).

80. **QUESTION**

Finally, when will God move on me to prophesy?

ANSWER

God neither wills nor acts before the initiative of man actively, aggressively cooperates with Him (PH 2:13). God's Spirit comes on us because we have spent time in His presence and He has work to do (IS 40:31; PS 16:11; 46:10). God never uses mans mouth, hands or feet apart from man's motivated initiative and willingness to act, be in motion to work with and [not for] from Him. Man opens his heart and spirit God-ward. God then moves on him. Still man must will to speak or to act in cooperation with Him.

PART IV

GOD'S SPIRIT OF WISDOM AND REVELATION WORKINGS

PART IV

LESSON ONE

UNDERSTANDING! WHO SHALL UNDERSTAND SPIRITUAL THINGS? HOW SHALL WE KNOW THE TRUTH?

Scripture Readings: MT 11:25-26; JN 7:15-18; 8:31-32, 43-47; RO 1; 2 CO 4:3-4; 3:14-18

INTRODUCTION

There are faculties (**HE 5:14/kj/nas**) which are not natural to the human soul (**1 CO 2:14/amp**), by which we know true doctrine when we hear it, being the heart (**PR 4:23**), and the intuition faculty of the spirit, with the Holy Spirit gift manifestation of the anointing of Distinguishing of Spirits within the human spirit (**1 CO, 12:10c; 1 JN 2:27, 20/kj**).

1. The human spirit faculties are divinely efficient with the Holy Spirit's efficiency, being above or perfect, from the faculties of mental power.
 - a. The unregenerate spirit faculties of the human spirit can be satanically and equally efficient, too, when cultivated, trained, exercised, practiced with or possessed with *familiar spirits* (**AC 16:16-18**).
 - b. This is why it is *imperative*, not optional, that we stay filled with the Spirit, in union with the Spirit, and exercise, train, practice with and use our human spirit faculties (**HE 5:14 kj/nas**), in submission to Jesus Christ and the Holy Spirit within our spirits.

HOW DOES FULLER OR PROGRESSIVE REVELATION AND UNDERSTANDING COME TO US?

1. By an often, continuous or perpetual directed focus upon the person of the Lord Jesus, in following on to *experientially* know the Lord (**HO 6:3; EP 4:15; JN 17:18; PH 3:5-8 amp; 2 TI 2:5; 1 CO 9:25; 2 CO 10:3-5; 3:18 LU 9:23-24; PS 46:10; IS 26:3; 10-15; 40:31**).
2. Not merely by mentally reading and studying His word, but being habitually prayed up, filled up with the Spirit (**EP 5:18c; 1 CO 14:2, 4a, 14-15**), then by *correctly* coming to Him, contemplating upon Him (**JN 5:39-40; PS 1:1-3; JOS 1:7-9; JN 8:31-32, 36, 43-47**).

THE CAPACITY TO SEE AND PERCEIVE THE TRUTH IS GOD-GIVEN AND IS RETAINED ONLY AS WE MIX ACTIVE FAITH WITH IT IN OBEDIENCE (**JN 6:63; EP 1:17-19; JA 1:22; 2:14, 17, 20, 24; HE 4:1-2**)

1. It is given to know (MT 13:11-12).
2. Israel was blinded [including Christian] because of rebellion to God's word and will (IS 6:9-12; MT 13:10-17; 2 CO 4:3-4; 3:14-16, 18).
3. Sinning against the truth brings a blinded, deceived heart and a reprobate mind (RO 1:18-32; HE 10:26-29; 2 PE 2:20-22).
 - a. The repetition of sin wholly unrepented of, in any given area, not only hardens the heart, but calluses it's sensitivity to the Holy Spirit's conviction and can so desensitise it so that it is impossible to be renewed unto repentance, and be restored to salvation (HE 6:4-6; 1 JN 5:16).
4. Unbelief puts a veil over the heart (2 CO 3:14-15; RO 11:25-26).
5. Satan blinds the minds of them that believe not (2 CO 4:4). The English word 'lost' [kj] or 'perishing' [nas] in Greek is *Ap-ol'-loo-me*, in the preceding scripture, and is not referring to the unregenerate or ungodly only, but also to the regenerated, born-again Christians, who all are prematurely, physically dying.
6. Sin darkens and aborts understanding in the heart that is given by God's revelation workings with wisdom (EP 1:17-18).

THE MOST PRECIOUS THINGS YOU CAN HAVE FROM GOD IS YOUR SPIRITUAL SIGHT, PERCEPTIVE SEEING, HEARING AND INTUITIVELY KNOWING (JN 5:20, 30 amp; 12:49-50; 8:15-16, 26, 29; 17:18; 7:24)

1. Take heed *how and what* you see and hear (MK 4:23-25).
2. The *pure in heart* shall see God (MT 5:8; PR 4:23).
3. Some, even most - are *ever learning*, but never able to come to faith experienced knowledge of the truth (2 TI 3:7).

OUR SPIRITUAL UNDERSTANDING DEPENDS UPON US HAVING A WILLING AND OBEDIENT HEART, NOT UPON OUR NATURAL SKILLS OF LEARNING, REMEMBERING OR NATURAL WISDOM (1 CO 2:14-15 amp)

1. *If* you are led by His Spirit (RO 8:14; JN 14:26; 16:13-15), and *if* you are willing to do His will, you shall know of the doctrine (JN 7:15-18; LU 9:23; JN 5:30 amp).
2. To him that has His word and acts upon it, shall more be given (JA 1:22; MK 4:23-25; HE 4:1-2; 11:13, 39-40).
3. Embrace adversity, testing and persecution that the Lord permits with great joy (PS 16:11; 4:1 kj; JN 15:17-20; 2 CO 12:10; PH 1:18; 3:17; COL 1:24).

PART IV

LESSON TWO

SPIRITUAL REVELATION AND UNDERSTANDING

Scripture reading: **Read several translations [Rotherham's if available] of 1CO 2:1- 3:3.**

INTRODUCTION

We need to teach about revelation workings and heart understanding (**EP 1:17-18**). We see so much taught that is not comprehended. Only when divine truths are revealed to you by the Spirit can you comprehend them (**1 CO 2:14-15**). Revelation knowledge is contrasted or diametrically opposed to natural wisdom. Man's wisdom comes through logic and reason, through the outside senses. God's wisdom and knowledge comes through intuition and the spirit's inside senses (**RO 8:5-8 amp; HE 5:14**).

1. There are three kinds of wisdom, man's wisdom, God's wisdom and Satan's wisdom (**1 CO 2:4-8, 9-13; LU 4:1-13**).
 - a. It is very interesting to note that the English word 'shewed' [kj], 'showed' [nas], in (**LU 4:5; JN 5:20**), in Greek is *Dike-noo'-o* meaning '*revelation exhibitions and demonstrations in spirit-vision form;*' a spiritual law utilised by both God and Satan to give revelation knowledge, to give and demonstrate spirit-substances, existences and realities to Jesus or any born-again Christian. Here the spirit of satanic delusion is exhibiting, in both thoughts and tangible things, this spirit-law, to show Jesus all the kingdoms of this world in a moment of time (**LU 4:5; JN 5:20**).
2. The subjects mentioned in the above notes [1a.] are the most illuminating, enlightening, growth explosive studies of the subject matter I have written or spoken in 35 years of ministry. The taped messages far exceed the written messages.
 - a. Now you can begin to understand the immensity, the enormous, the colossal potential of the workings of deception, if the *Leaders* and the *people* do not develop correct intimacy in a reality relationship with Jesus in the Spirit, whereby Distinguishing of Spirits become highly developed (**RE 5:14; 1 CO 12:1c; 1 JN 4:1; 2 PE 2:1-6, 15, 17-22; 2 CO 11:13-15; JUDE 7-13, 16-19**).
 - b. *There is no believer that knows the potential for their own deception!* (**MT 24:24**) There is no believer that knows the magnitude of their own ignorance of spiritual things! (**1 CO 8:1b-2; JN 16:12; 1 CO 2:9-11, 13**)
3. All divine wisdom exists in Christ Jesus Himself (**1CO 1:30-31**). God only reveals Himself to us within our spirits (**JOB 32:8**), not to our soul's mental faculties of

logic and reason or intellect. God's revelation workings can give us assurance of spiritual realities more authentically absolute than the realities of our outside senses in the physical body (RO 8:5-8 amp).

FURTHER CONTRASTS ABOUT THE THREE KINDS OF WISDOM

1. After the fall of Adam, the *spirit of eternal damnation and death* was transmitted unto all mankind. From that point man had to rely totally upon his outside senses for wisdom and knowledge (RO 8:5-8 amp).
 - a. From the fall onward, man's wisdom and knowledge was co-mingled with Satan's wisdom and knowledge, especially in all issues that had moral values to them (EP 2:1-2, 13; 5:6, 8; 6:12; COL 3:5-9; RO 13:14-14; 1 CO 6:9-11; 1 PE 4:3).
2. Cain's descendants turned to science and arts. Their hearts were darkened to revelation wisdom from God above (EP 4:17-19).
3. With Enos, men began to call upon the Name of the Lord (GE 4:25-26; 5:24). It is from this physical, genetic bloodline, that the spirit-genetic line of the prophets, Abraham and the predestined Sons of God began (GE 17:1-9; GA 3:7; RO 8:29-30; HE 2:10-11).

ACHIEVEMENTS AND LIMITATIONS OF MAN'S WISDOM

1. The five outside senses of the flesh have accomplished much in chemistry, mechanics, metallurgy, physics, surgery, mental sciences - great developments in radio, telephone, television, computers, and so forth (1 CO 2:5, 7-8).
 - a. Man comes to an end in outside sense knowledge and wisdom (RO 8:5-8 amp).
 - b. Outside sense knowledge comes by outside senses and hard work; revelation comes intuitively by grace and faith, and requires not natural energy to work; outside sense knowledge is limited.
2. Satanic wisdom and knowledge, false religions, extra sensory perception, necromancy, witchcraft and fortune telling all have their origins with man's unregenerate human spirit, heart and soul, being co-mingled, incarnated, possessed with evil spirits (EP 6:12; EZK 22:18; LV 19:31; 20:6; DE 18:9-11; JE 27:9-10).
 - a. Satanic inside sense knowledge is corrupting, perverse, immoral, degrading, debasing, defiling, poisonous, polluted, depraved, debauched, reprobate, lecherous, licentious, lewd, wanton, and so on (RO 1:24-32).
3. The insides senses of a regenerated spirit, that is Holy Spirit filled and ruled, is infinite in it's wisdom and knowledge (EP 4:15; IS 11:1-5; 1 CO 2:15-16 amp).

- a. The regenerated human spirit, when fully developed (**HE 5:14**), perfected and completed (**COL 2:10a; MT 5:48**), is infinite, miraculous in capacity of knowledge, wisdom, understanding and ability, with no expenditure of energy, and is able to know what is couched in the eternal mind of the Godhead - in the very eternal anti-type and ante-type of nature itself.
- b. *Explaining the eternal anti-type of nature.* Let us use an algebraic equation to explain a spiritual representation. In algebra, zero is the medium point. To the right is plus and to the left is minus. Now for the spiritual representation: The medium point of the eternal anti-type and ante-type of nature itself is (**GE 1:1**). The eternal anti-type and ante-type of nature begins at (**GE 1:1**) and goes backwards and forwards into infinity! (**JN 16:12-13; 1 CO 8:1b-2; COL 2:2-3; RO 11:33; IS 11:2**)

MAN'S WISDOM AND REVELATION WISDOM COMPARED (1 CO 2:9-12)

1. Man's wisdom comes from the five outside senses (**RO 8:5-8 amp**).
 - a. Outside perception fails when it comes to divine things of God (**1 CO 2:14 amp**).
 - b. Unbelief comes from an evil spirit having it's domination within the heart and mental and emotional sensory perception of mans soul-life (**PR 4:23; EP 2:2; 2 CO 4:3-4; JN 11:11-26**).
2. God's wisdom comes from the Holy Spirit (**EP 1:17-18; IS 11:2**).
3. No man becomes a philosopher until he attempts to know something that the five outside senses can not interpret (**COL 2:8**).
 - a. Seven major questions of philosophy are:
 1. *The origin of creation or of matter*
 2. *Origin of life.*
 3. *Origin of motion.*
 4. *Origin of the government of the universe.*
 5. *Origin of man.*
 6. *Origin of sin.*
 7. *Origin of why, or what is, death.*
4. Men ruled by the soul can not know or comprehend God's revelation knowledge (**1 CO 2:13-14; EP 1:17-18**).

- a. Natural man knows not the way of the Spirit (ECC 11:5).
 - b. Natural man knows not the thoughts of the Lord (MIC 4:12; IS 55:8-11).
 - c. Men ruled by the Spirit can discern all things (1 CO 2:15 amp).
5. The difference between men of soul and men of spirit:
- a. *Define men of soul:* Men who are both unsaved or saved Christian who are mentally dominated or who act carnally or fleshly (1 CO 3:1-4).
 - b. *Define men of spirit:* Believers in Christ Jesus who have developed their human spirit senses (HE 5:14), who have learned the leading and voice of the Lord (RO 8:14; JN 10:27), and who not only feed upon the written lo'-gos word but also feed upon His person in His presence (PS 16:11; JN 5:39-40, 6:57-58, 48-51; 8:31-32, 36, 51-52; 11:20-26; 15:7).
6. We must learn to separate, distinguish and divide the lo-gos word from the rhema word (JN 1:1-3; 15:7; RO 10:17, 8),
- a. The Lo'gos word is *uncreated God*. The rhema word is *the Logos word made living or alive within the heart of man* to bring into existences His faith substance (EP 1:17-18; HE 12:2a; 11:6, 1).
 - b. It is the living word, rhema word, that brings conviction of sin nature and of sin offences (JN 16:7-11), and is also the sword of the Spirit word that accomplishes (JA 3:13-18; HE 4:12-13).
 - c. We must learn the divine activity, or ability, of just *how* God *divides* the spirit from the heart, soul and body (HE 4:12-13).

THE HOLY SPIRIT IS TO BE OUR TEACHER (JN 14:26; 16:12-14)

1. The Spirit is to bring to your remembrance all things pre-spoken before descending (JN 3:13) and after your new birth (JN 14:26), and reveals future things to come (JN 16:13b).
 - a. There will be progressive revelation throughout eternity from God (JE 33:3; HO 6:3; JN 16:12; 1 CO 9:10, 13; 13:10, 12; RE 2:7, 17; 10:4; 14:1 nas, 6).
 - b. There is another kind of science [spirit-revelation-science] coming (COL 2:2-3; AM 3:7).
2. The Spirit is to exalt Christ Jesus and to reveal Him (JN 16:14-15, 25).
 - a. Prophets will have a great part in the Spirit science of life, which is yet to unfold.

- b. Natural sense knowledge science is the science of death and destruction. It creates more deadly weapons of destruction each successive generation.

CONCLUSION

Holy Spirit revelation workings are the key to all understanding of the wonderful things to come.

PART IV

LESSON THREE

UNDERSTANDING THE NECESSITY OF DIVIDING THE SPIRIT FROM THE HEART AND SOUL (HE 4:12)

For an extensive and thorough study in these lessons, we recommend that you get the study manual titled '*Dividing Spirit, from Heart and Soul and Body*' or '*Dividing the Human Spirit.*' Even more explosive and expanding in one's understanding, is the six tape album of the same subject.

"For the word of God is living and active, and sharper than any two edged sword, and piercing even to the dividing of the soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." (HE 4:12)

DEFINITION OF MAN: SPIRIT, HEART, SOUL AND BODY

1. So then Jehovah God formed man of the dust of the ground and breathed in his nostrils the breath [breath in Hebrew is '*Neshamah,*' also means spirit] of life, and he became a living Soul (GE 2:6 lit).
 - a. First there was his pre-created spirit, known as the *inner man* (PR 8:22, 31c; JE 1:5a; EP 1:4a) prior to (GE 1:1); then there was his body of flesh formed out of the dust of the earth, then God co-mingled, incarnated, inbreathed his spirit within his body of flesh, forming him into a being, now called a living soul.
 1. Man's body was formed from the earth, then his pre-created, pre-existent spirit prior to (GE 1:1) was inbreathed, and he became a living Soul (JOB 28:26-28; JN 3:13; PR 8:22-31).
 2. Let me give you a figurative example to explain a spiritual truth. You take a substance called water, a substance called dye and submerge, commingle, incarnate the two substances together, you come up with a product named ink.
 3. Likewise, God took and formed a physical body into the form of flesh substance. He then breathed in, incarnated, and commingled man's created spirit within that physical flesh. It now has become a living soul.
 - b. *The Heart* - known as the *hidden man* (PR 4:23; 1 PE:3.4a; EP 1:17-18). It is that *spirit organ* within man that is neither soul nor spirit, but it seems to be centred between the soul and spirit, and is the receiver-transmitter of all spirit thought, whether it comes from man's own spirit or God's Spirit

incarnate within his spirit (1 CO 2:11; COL 1:27; 1 CO 6:17), angelic spirits or spirits of just men made perfect (HE 12:23-24; 1:14; RE 19:10, 22:8-9; ZEC 3:7), outside of a persons body, or from the thought powers of darkness from the prince of the powers of the air (EP 2:2c).

- c. *The Soul* - known as the *outer man* (GE 2:7). That outer man that was formed in Adam, and in all mankind, when the created spirit is submerged, commingled, incarnated with the physical body of flesh.
 - d. *The Physical Body of Flesh* - known as the *most outer man* (GE 2:7). In Adam it was not the created part of his whole being, but the mould out of the dust of the earth.
2. “*And the God of peace sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the presence of our Lord Jesus Christ.*” (1 TH 5:23 amp)

IN THE GREEK NEW TESTAMENT THERE ARE THREE WORDS WHICH SHOULD BE UNDERSTOOD IF WE ARE TO UNDERSTAND MAN AND WHAT CHRIST JESUS PURPOSES TO DO IN HIM

1. ‘*Pnewma*’ or spirit, which is the seat of our God consciousness. It is in the created spirit of man that God communicates with us, not in our minds (JOB 32:9; PR 20:27).
 - a. It is no easy task to learn the art, the activity, the ability, to live and walk out our life in the spirit, instead of the soul (GA 5:25, 16; HE 5:14 kj/nas).
2. ‘*Psuche*’ or soul, which is the seat of self-consciousness. In the soul, self dwells; and here is where our intellect, logic, reason, emotions, affections, excitability, volition, will, memories and thoughts centre.
3. ‘*Sarx*’ or physical flesh, which is the seat of sense-consciousness. In the flesh, sense reigns.
 - a. We see above that it is God’s intention that we should see our spirit, soul and body sanctified wholly [spiritualised, immortalised]. The whole of man is to be blameless before the Lord (1 TH 5:23 kj/nas; EP 5:27; MT 5:48).

THE ACTIVITY OF THE HUMAN SOUL IN THE UNREGENERATE PERSON [UNSAVED]

1. “*My Spirit shall not always rule in men, for in their going astray they are flesh.*” (GE 6:3 Septuagint).
 - a. The *unregenerate* person is in a fallen, from eternal life, condition, with his spirit separated from God [dead towards God], and his fleshly nature [carnal], is dominating his soul life. With his spirit dead towards God, he lives in spiritual darkness, under the dominion of Satan and his principalities and

powers of darkness, *dominated* by his soulish and fleshly nature (1 CO 3:3; GA 5:19-21; JA 3:13-18).

- b. When the *unregenerate person* comes to Jesus Christ, being convicted by the Holy Spirit (JN 16:8; 6:44, 65), believes from his heart, confesses with his mouth that he is in need of a Saviour and that he is a sinner, and asks Jesus to forgive him, and come into his heart (PR 4:23), the Holy Spirit immediately, miraculously works a miracle, regenerating his spirit with God's eternal life, and he is then known as being one who is born-again (JN 3:3).
 1. Their historical and present sins are forgiven. The power that was omnipresently released at the Cross, in the shed blood of Jesus Christ, cleanses their soul life from all sin and they are a new creature in Christ Jesus (2 CO 5:17; IS 1:18; PS 103:10-12; EZK 18:21-23).
 2. The account in (GE 2:7) parallels the work of [4b.] above
 3. *Jesus answered and said unto him [Nicodemas], "Truly, truly, I say unto you, unless one is born-again [from above], he can not see the Kingdom of God (JN 3:3). Do not marvel that I said unto you, 'you must be born from above.' The wind blows where it wishes and you hear the sound of it, but do not know where it comes from or where it is going, SO IS everyone that is born of the Spirit!"* [kj/nas/roth]
 - a. Thus it appears that in the Holy Spirit's work of regeneration, God breathes again upon the repentant unregenerate man or woman, and his created, descended spirit (JN 3:13), that became dead upon descending [having eternal damnation within it], is created, recreated, regenerated again, what we call the '*new birth*,' and is made alive again with the eternal Life of God (EP 2:1-10; 2 CO 5:17).

THREE CLASSES OF CHRISTIAN

1. "*But a man of soul [natural, non-spiritual] does not accept or welcome into his heart [see lb. above] the gifts, teachings and revelations of the Spirit of God, for they are folly, meaningless, nonsense unto him and he is incapable of getting to know them, or progressively recognising, understanding and becoming better acquainted with them, because spiritually they are received, perceived, discerned and examined and appreciated; but the man of spiritual [man who lives in his spirit, not his soul], examines, investigates, inquires into, questions, and discerns [judges] all things, yet is or can not himself be examined, put on trial or judged by no one, because no one who dominantly lives from soul can properly, divinely-truthfully appraise or get any insight into him.*" (1 CO 2:14-15 kj/nas/amp/roth)
 - a. The above translations fail to indicate that there are three classes of Christian; [1] the spiritual Christian (1 CO 2:15), [2] the soulish Christian (1 CO 2:14), [3] the fleshly or carnal Christian (1 CO 3:1-3).

2. The spiritual Christian is a believer who predominantly lives in and out from their spirit (GA 5:15-16), being one who is led by the Spirit from within his regenerated, Holy Spirit filled spirit (RO 8:14), and worships the Father, the Son and Spirit within his spirit (JN 4:23-24; 6:63; 1 CO 14:4a, 14-15).
3. The soulish Christian is one who lives in and out of his own soul-life (LU 9:23-24). The characteristics of the soul-life are the ascendancy and controlling interest over the rest of his nature (1 CO 2:14). Since the soul embraces the human intellect, logic, reasoning and memory faculties, including the emotions, volition or will, he or she is led by one or all of these things, rather than by the Spirit of God.
 - a. The dominant soul-heart life is deceitful in all things (JE 17:9-10; PR 16:2), and can counterfeit the things of God in self-deception, as though it is God's Spirit leading them instead of their soul (1 CO 3:18).
4. The fleshly or carnal Christian is dominated by the lower, animal appetites of the unsanctified parts of the body-soul-heart union, from the physical senses (RO 8:5-8 amp), rather than through spirit-heart-soul union, with God's Spirit in control (RO 8:14).

THE ACTIVITY OF THE HUMAN BODY IN THE CARNAL CHRISTIAN OR FLESHLY, CARNAL CHRISTIAN

1. If the soul-heart-flesh union dominates, the result is apparent (GA 5:17, 19-21). If God's Spirit - man's spirit-heart-soul dominates, it is apparent (GA 5:22-25, 16).
 - a. In the above scriptures, the works of the flesh and the fruit of the spirit are in apparent contrast.
2. *Note especially: "And they that are of Christ Jesus have crucified the flesh with the passions and lusts thereof." (GA 5:24)*
 - a. If further study of God's word on this subject is desired, turn to Romans, chapter 6, and *correctly meditate* much upon it. Especially note verses 6, 11 and 13. Surely the *body of sin* is to be done away with, and our soul-life is to come into a progressive renewing, cleansing and sanctifying work by the Spirit, that we might be blameless (RE 12:2; 1 TH 5:23 amp).

THE ACTIVITY OF THE HUMAN SOUL IN THE IMMATURE OR ERRING BELIEVER, WHICH WE WILL CLASSIFY AS THE SOULISH CHRISTIAN

1. *"But a man of soul does not welcome the things of the Spirit of God, for they are foolishness unto him and he can not get to know them, because spiritually they are perceived or examined." (1 CO 2:14 roth).*

2. *“But if you have bitter jealousy and rivalry in your hearts, be not boasting, proving yourselves false against the truth! This wisdom is not from above coming down, but is earthly, born of soul, demonic!” (JA 3:14-15 roth)*
 - a. Soulsh wisdom, or human wisdom, is dangerous and is the origin cause of many demonic divisions. Pure wisdom from God is without the soulsh-demonic origins. *These are they who make complete separation, mere men of soul, but the Spirit is not in possession (JUDE 19).*
 1. Divisions and separations originate in soulsh Leaders!
 - b. It would be good here to consider the emotional aspect of soulsh life. Apostate religions of Rome, of formal and modernistic churches, rely upon impressive buildings, rituals, incense, soulsh music, and so on, counterfeiting the realities of God from spirit origins of darkness, which we identify as religious demons.
 1. Satan works inwardly from the air around us (EP 2:2), beginning in the heart (PR 4:23), then to the outer man to reach the soulsh man, the natural man (1 CO 2:14), who is dominantly gratified only through the body’s five physical senses (RO 8:5-8 amp).
 2. Satan’s demons progressively take over the physical and the soul’s soulsh life, as it yields increasingly to evil demonic spirits, in order for them to feed upon the individuals pain or evil cooperation, and if not delivered, ultimately becomes demonised, which many Christians call demon possession.
 - a. Many Christian do not believe that a believer can be *demonised*. The reason why; they do not know how to divide the human spirit from their heart and soul, nor can they exercise their spirit senses in order to discern truth from error (HE 5:14).
 - b. Other reasons are that they have no habitual intimate relationship with the Lord, in His presence or in His word, or ineffectual prayer (JN 5:39-40; PS 16:11; IS 40:31; 30:15; 26:3).
 3. Satan’s progressive order is then from the air around us (EP 2:2), into the individuals heart (PR 4:23), then to the flesh [the lower animal instincts], of the heart’s motivations and attitudes (PR 16:2 nas), not the physical flesh. If the believer’s unrepentant heart continues to resist the Holy Spirit’s convicting work (JN 16:8), ultimately the heart conscience becomes seared (1 TI 4:1; 2 TI 3:1-5), making it impossible for the Holy Spirit to renew them unto repentance (1 PE 6:4-6; 10:26-29).
 4. God’s progressive order, in the person who believes in the Lord Jesus, is to regenerate the darkened, fallen spirit (JN 3:3), then be filled with the Holy Spirit (JN 20:22d; AC 1:8; 2:1-4; 19:1-6), then, by the soul denying itself gratifications of the flesh (LU 9:23), submitting it inwardly to the indwelling Holy Spirit and Jesus Christ (JN 14:17; 14:26; 16:13),

through habitual, correctly initiated study of the word and daily, habitual, effectual [exercising adequate power or motivation to produce a designed godly effect], prayer [through petitioning] (DA 6:13f; MK 1:35; LU 5:16 nas; 6:12 kj/nas; JN 17:18; 1 JN 2:6), spirit intercession (RO 8:26-27), and practicing His presence in being still or quiet (PS 46:10, 16:11; IS 40:31; 30:15; 26:3; RO 8:29-30; HE 2:10-11; 2 CO 3:18), the soul's mind becomes renewed and sanctified progressively unto perfection (PH 2:12f; MT 11:12b; LU 16:16b; 13:24; JUDE 3; RO 12:2; 1 TH 5:23 amp; MT 5:48).

- a. Churches of the soulish realm also manifest the spectacular both emotionally and demonstratively, in the self-deceptive guise of it being God. Soulsh churches constitute the greater portion of Christianity today. True spiritual churches are rare.
3. Further study of the soul as the seat of personality, in its affections and emotions, [joy, grief, sorrow], can be made by reading (MT 26:38; LU 1:46; 21:19; JN 12:27; 2 PE 2:8, 14).

WE MUST PROGRESSIVELY EXPERIENCE THE CROSS [ADVERSITIES THAT KILL OUT THE SOULS ORIGINS AND DESIRES] (RE 12:11) OF CHRIST WITHIN OUR SOUL-LIFE

1. *“He that has found [reigns] his life [Greek, ‘Psuche’ - soul], shall lose it, and he that loses his life [soul] for My sake shall find it.” (MT 10:39 lit)*
2. *“If anyone comes to Me and hates not his father, and mother, and wife, and children, and brethren and sisters, yea, and his own life [soul] also, he can not be My disciple.” (LU 14:26 lit)*
3. *“Then Jesus said unto His disciples, ‘If any man will come after Me, let him deny himself [soul-life] and take up his Cross [crucifixion of the souls self-gratifications] daily and follow Me. For whosoever will save his soul shall lose it; and whosoever shall lose his soul shall find it. For what does a man profit if he shall gain the whole world, and lose his own soul?’” (MT 16:24-26 lit)*
4. Remember Lot's wife. Whosoever shall seek to save his own soul shall lose it; and whosoever shall lose his life [self, soul-life] shall preserve it (LU 17:32-33 lit; RE 12:11).
 - a. From the above verses we see that we are to lose our soulsh life. The King James translation translates the word 'life' but the word in each instance is the word for soul, 'Psuche.'
5. He that loves his soul [or soulsh life] shall lose it; and he that hates his soul [or soulsh life] in this world shall keep it unto life eternal (JN 12:25).
 - a. The selfish, soulsh life of the believer must give way to experiencing the fulfilling of Romans Chapter 6 (HE 10:7; JN 17:18; 2 PE 1:3-4; 2 CO 1:20).

1. “*He died for all, that they which live should not henceforth live unto [for] themselves, but unto Him who died for them and rose again.*” (2 CO 5:15)

THE ACTIVITY OF THE HUMAN SPIRIT IN THE MATURE BELIEVER OR SPIRITUAL CHRISTIAN (1 CO 2:15)

1. Review (1 TH 5:23 amp). The soulish Christian becomes a spiritual Christian by, firstly, correctly submitting and yielding his soul’s faculties (2 CO 10:3-6) to Jesus Christ and the Holy Spirit incarnate within his human spirit (JN 5:39-40) in intimate worship, both in natural thoughts and uttered words, and spiritual thoughts and uttered words (JN 4:23-24, 1 CO 14:2, 4a, 5a, 14-15).
 - a. Again, he or she must then give themselves to habitual, daily, correctly executed or initiated study of the word (2 TI 2:15), study of presence (PS 16:11; 46:10; IS 40:31; 30:15; 26:3; 2 CO 3:18; PS 17:15), with prayer that gets one out of the soul-life into the spirit-life (GA 5:25, 16).
 1. It is only then that a person’s heart, soul, and body fulfil their proper function and place in the will of God for their life.
 2. It is only when a believer daily, habitually, correctly commences in a unbroken continuity of the *action-facts* above (2 PE 1:3-11; JA 1:22; HE 4:1-2; 11:13, 39-40), that he or she, as a believer, becomes one with the Lord (1 CO 6:17).
2. Note again in (GA 5:18-24), which we studied earlier in this lesson, how the works of the flesh (GA 5:19-21) are manifested in fleshly [carnal], soulish corruption (1 CO 3:3), while the fruit of the spirit (GA 5:22-25) is manifested through the soul, and it becomes an expression of God Himself.
 - a. So we see that the personality [soul] is not to be destroyed or suppressed, but spiritualised, renewed, quickened and made alive (RO 12:2; 8:11) with the *equal life* that is in the believer’s spirit (1 TH 5:23 amp).
3. Again, this is done by *correctly subordinating* the soul’s faculties (RO 6:16) to the human spirit, and the Incarnate Word of God [Jesus], and the indwelling Holy Spirit, to become a divine channel or expression (1 JN 4:17d; 2:6; JN 15:7).
 - a. If we correctly execute all the above, then eventually [within our earthly, living lifetime], we should and can become the fullness of the Godhead bodily (COL 2:9; JN 17:18; 20:21; 1 JN 2:6; 4:17d; MT 5:48; JN 14:18-21, 23; 1 CO 15:24-28).
 - b. Note the scriptures when the soul’s faculties are *dominated or originated* by the *anointing* that comes from the indwelling Holy Spirit (1 JN 2:27, 20 kj).
 1. ‘*Fervent*’ in spirit (RO 12:11).
 2. ‘*Purposing*’ in spirit (AC 19:21).

3. 'Love' in spirit (COL 1:8).
 - c. All the above spirit activities, including the infinite number of Christ Jesus' soul characteristics manifest through the soul-personality of man, whose soul-faculties are *correctly subordinated* to Jesus Christ, to the Holy Spirit, Who are incarnate and indwelling the believer's human spirit...
 1. All the above in [c] manifest through the soul, because it embraces the intellect, will and emotion as the *fruit* of the God anointed human spirit, when the soul is correctly denied, for self-gratification, and correctly yields in obedience, for the Father's gratification.
4. The man of spirit (1 CO 2:15) [one who lives, walks, talks, works, in spirit], is mature, and is able to divide between the spirit of effort and the spirit of truth (HE 5:14), to discern and to perceive all things (1 CO 2:15-16 amp).
 - a. We should study and learn how to divide our human spirit from our human heart and soul, just like He does. Then we would know what is of spirit, and what is of soul, what is of flesh and what is of Satan. Then we would develop sensitivity to our spirit's inner prompting, and it's checks. Then (1 CO 6:17) we would experientially be fulfilled with the substance of the faith of Jesus Christ Himself (HE 12:2a kj/nas; 11:1, 6).
5. Do not let a spirit of sadness, rebellion, stubbornness, bitterness, criticism, murmuring, whining and complaining, with jealousy or discouragement, doubt, unbelief, lust, grumbling, covetousness or ambition have any place in your heart! (MT 12:34-37; JA 3:13-18)
 - a. Do what is necessary to keep a right spirit continuously. Avoid a *heavy spirit*, which is a sign of something wrong in your soul life. *Attend to it at once!* A stained spirit is a sign that you have left His rest (HE 4:11 kj/nas; LU 13:24).
 - b. Regardless of the pressure of circumstances, your spirit should be at rest in the Lord (PH 4:11).

THIS IS THE END OF PROPHETIC UTTERANCE