



THE PROPHETIC BREED MANUAL

The Martyrs

In the year 2020, the early morning of 4th January; I saw in the visions of the Lord: a generation of mighty, vibrant men; who per the speaking of the Lord, in coming seasons are going to pioneer a move of power, in love and the understanding of the ways of God.

Having been honoured by the Lord, in subsequent visions and revelations, I came to an understanding that I have been tasked to raise such a generation of power. This generation of people are ones that walk in stead of the Lord to legislate his counsel in every jurisdiction they find themselves. Such a generation is what I call, “The Prophetic Breed”. This manual is designed to raise and usher men into such realities as I saw in the visions. This shall be the foundation.

~ Sir Elorm

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All scripture quotations in this book are from the King James Version of the Bible, unless otherwise specified.

Keys for other Bible translations used include:

NIV – New International Version

ESV – English Standard Version

AMP – The Amplified Bible

NLT – New Living Translation

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The Prayer of The Martyrs

Amen. Our Lord and King, Your name is exalted in all the realms. Let Your kingdom come, Let Your will be done on earth as it is in Heaven!

All Your enemies will surely become Your footstool, as Your bride makes herself ready! Maranatha!

INTRODUCTION TO SCHOOL OF THE PROPHETS

For far too long, the notion of the prophetic has been relegated to the exclusive domain of specially chosen individuals, and viewed as an institution only for a select few; just like we see in the Tanakh, special people in their generation were called forth and separated to bring the mind of God to a generation —people who were distinguished among the children of God and ultimately became that “one man with a rod”. However, it is the mind of God for believers to come to the consciousness of our allotment in the prophetic, and raise a generation of prophets spread across every territory.

Primarily, being prophetic and gaining access to the prophetic is a reality a person is ushered into by receiving the life of Christ. It is birthed at salvation, and one does not necessarily have to wait for an “impartation” to come to a place of engaging the prophetic nature.

In Acts 2:4, the apostles began to prophesy after being filled with the Holy Spirit when the day of Pentecost had fully come. Therefore, upon receiving the gift of the Holy Ghost to be witnesses, we are empowered to prophesy.

Also, as part of the model prayer Jesus gave in Matthew 6:10, we are instructed to pray, “*Thy will be done in earth, as it is in heaven.*” This is an indication that it is needful for the desires and purposes of God to be implemented on earth. But, how can God’s will be enacted if it is not known?

There is therefore a tendency that by living in such ignorance, one could actively be fighting the will of God. Thus, it is crucial that we be able to adequately discern the mind of the Father in all situations.

Contrary to popular belief the emphasis of the prophetic goes beyond foretelling. It is meant to bring us to a place of being built up into the stature and fullness of Christ. Many struggles in the church today arise from the fact that believers have not recognized their prophetic nature, which is meant to permeate every aspect of their lives.

Thus, there is a need for an understanding of what the prophetic encapsulates, and the urgency that all men become a part of that **School of the Prophets**.

WHAT IS THE PROPHETIC?

The prophetic, within the Christian confines, is the ability to reveal Christ as the wisdom and power of God, and to receive, experientially walk in, communicate, and train men in the sacred oracles of God.

It is an expression and function that is rooted in the appreciation of the Spirit of prophecy, which is the testimony of Jesus made known by the Holy Spirit.

Revelation 19:10 And I fell at his feet to worship him: and he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

In looking at the matter of the prophetic, we could expound on it from the beginnings of man's life on earth in the book of Genesis. The basis of the prophetic is to reveal Christ or bear the witness of Christ. The first intimation of this is in Genesis 3, where the Seed of the woman is spoken of. This sets the tone for the prophetic discourse in scripture. This is actually the first prophecy of scripture which births the first prophet: Abel—foreshadowing Christ who is the ultimate seed of the woman is out of whom the Church came. The church, must of necessity, be a prophetic people.

Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Rev 22:6-9 reveals that the totality of the words sealed in the scriptures are the communication of the Holy God and His prophets to the intent that it is to reveal Christ.

Revelation 22:6-9 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

The emphasis of the prophetic is the revelation of Christ - the uncovering of who and what Christ is as we enter into the depth of experience in him by fellowship; and it is for they that stand as witnesses of Him.

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

The Greek word for “witnesses” here is *martus*, which speaks of a martyr—one who testifies unto death.

It is the mind of God for every believer to come to a place of martyrdom for the kingdom. Martyrdom, much more than dying, is living for God so much so that you can die for him. In Paul's words, it is a life so completely surrendered unto God that it is poured out like a drink offering. In this sense, the prophetic life is a life laid down, shaped by suffering, obedience, and faithfulness.

The prophetic leads us not just to speak God's word, but to live as His message—bearing the cost and receiving a reward from Christ for the sufferings endured in faith. Thus, the Spirit of prophecy produces prophetic people—those who live as full witnesses of Christ, transformed by the outpouring, and having a good standing before their King.

The sole goal for all kings, priests, and prophets was not a crown or oil poured on their heads, but CHRIST. This is the reason why the kings, priests, and prophets had to have the Spirit of prophecy.

Every believer who is walking with the Holy Spirit can discern God's speech in everything—the physical and social environments, in everyday life. The foundational message in everything that has been created and in every occurrence in the world, is the testimony of Jesus.

Psalms 19:1–6 The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Which is as a bridegroom coming out of his chamber, And rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, And his circuit unto the ends of it: And there is nothing hid from the heat thereof

According to the book of Hebrews, the glory of God is seen in the face of Christ.

Hebrews 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, When he had by himself purged our sins, Sat down on the right hand of the Majesty on high;

In other words, the testimony that the heavens or the skies give is Jesus! In the same way, every other thing that God has created—even daily occurrences (whether good or bad)—point to Christ, the Son of God, in one way or the other. The encapsulation of this testimony is found in the Holy Spirit that has been poured out on all believers in Christ. For that reason, we too have this testimony actively living in us. By this same Spirit, we can perceive the testimony which creation declares. Jesus cannot be perceived without the Spirit of prophecy; the Spirit of prophecy is the Spirit of Christ.

1 Peter 1:11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Believers have a dimension of the prophetic that should not be toyed with at all. Every action an oracle of God takes is prophetic. Even a smile from such a person is a prophetic communication. We see in scripture how the LORD instructed the Prophet Hosea to take unto himself a wife who was a harlot. Quite controversial yet communicating God's mind to the people of Israel at that time.

With this understanding, in one's interaction with people who walk in the heights of the prophetic, whatever action they take in relation to you should be a message. For example, if an oracle smiles at you, that smile could be an impartation of joy to your soul. As simple

as this seems, walking in this understanding will result in so many seemingly effortless victories in the life of the believer. Another important scripture to look at is:

1 Corinthians 2:9–16 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; That we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, But which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: For they are foolishness unto him: neither can he know them, Because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

This particular block of scripture is often misunderstood and not read in full context. Rather than the communication that there are things that eyes have not seen or ears have not heard, the emphasis is how that all the deep things of God and of His cosmos are revealed to us even by the Spirit of God. We have access to the deep mysteries of God (the things freely given to us). The spirit of prophecy is that God has revealed all things to us by His Spirit. When you go deeper into God and yourself, everything of the cosmos is right in there.

It should be noted that impartation, most often than not, activates by grace what has already been domiciled within you via the Spirit of God. We have been given all things that pertain to life and godliness. In that life of God, there is the prophetic. His Spirit in us is our license and means to draw from the wells of God, accessing His deep things.

Moving further, in John 3:8, Jesus compares the movement of the Spirit to the wind, which moves freely and cannot be fully understood or controlled by human reasoning. In the same way, spiritual things must be discerned spiritually.

1 Corinthians 2:13–14 tells us that "*the natural man does not receive the things of the Spirit of God, for they are foolishness unto him; nor can he know them, because they are spiritually discerned.*"

If you allow anyone, especially those not spiritually aligned, to determine your course as a believer, it is questionable. This is because only the spiritual can understand spiritual and deep can call unto deep.

Psalms 42:7a Deep calleth unto deep at the noise of thy waterspouts...

As believers, we have access to the prophetic nature of the Spirit; the counsel and heart of God. This divine insight may not always make sense to the ordinary person because God's ways transcend human understanding. This is why we are called to bring forth His counsel, even when it seems to defy our natural logic.

The church becomes deficient when people who should be spiritual are unable to understand or respond to the deep things of God. We, as a prophetic generation, are

meant to seek understanding and operate in this wisdom. Unfortunately, many have been taught a limited or narrow view of Christianity and the prophetic, which has constrained their ability to grasp deeper spiritual truths.

We must remember that we are not called to shallow thinking, but to walk in the depth of the Spirit, bringing God's prophetic counsel to our generation.

THE MARTYRS

THE UNCTION (ANOINTING)

The Hebrew word for unction or anointing is *mashach*, which is a verb that means “to smear, rub with oil, or anoint.” The Greek equivalent is *chrisma*, which carries a similar meaning, “to anoint” or “to smear with oil.” What both words have in common is the idea of an intentional act of applying something, usually oil. At its core, it simply means to rub or smear something on a person or object. Everyday things like applying pomade, lotion, or balm are technically acts of anointing. While these instances may not carry much weight, it is usually the intention and purpose behind them that gives them meaning.

Christ is the Anointed One, thus, all who comprise Christ must have the first hallmark of the anointing. The anointing of the prophet, priest and king in the Tanakh was a typology and a foreshadow of the reality that Christ was to bring; to make us all anointed as a royal priesthood and a nation of priests and kings. That has always been the dream of God right from the beginning even with Israel. In Exodus 19:6, He reveals His intent about Israel. Truly, the entire nation was to be anointed to function in divine service.

Exodus 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

In the Tanakh, the kings and priests were anointed with oil. This was an act of sanctification unto a peculiar purpose. The oil during an anointing is only a symbolism of God’s separation, ordination, and commissioning of a man; which were already established in eternity.

There are two classifications of the anointing. These are: the general anointing and the peculiar anointing.

The general anointing is the common measure of the anointing of the Holy Spirit to the believers. Scripture terms this as ‘the earnest of our inheritance.’ The word “earnest” means a guarantee or down payment—it is a portion of something greater that is to come.

Ephesians 1:13-14 "...you were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption..."

The peculiar anointing is a special or unique empowerment given by God for a specific calling, ministry, or divine assignment. It goes beyond the general anointing and is often associated with spiritual offices, supernatural gifts, or extraordinary tasks.

1 Samuel 16:13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward..."

On the matter of the peculiar anointing and destiny, we can use the instances of Jeremiah 1:5 where he is separated and ordained to be a prophet even from the womb. Paul the Apostle also highlights this same reality in the book of Galatians.

Jeremiah 1:5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Galatians 1:15-16 But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

The anointing is tied to assignment and destiny. We cannot take someone's peculiar anointing but can covet the grace in a man's life. In functioning under the anointing, it does not matter how you may feel; to stand as a witness of God is priority. The anointing can shape us into what we must be. It is our means of sanctification.

The word 'sanctified' comes from the Greek word, *hagiasmos* which is the verb form for holiness. When we say something has been sanctified, it means it has been separated unto a particular purpose. For God to make a thing holy, He must separate it by the anointing. We do not consecrate ourselves to be anointed; we are anointed, that is why we consecrate ourselves.

The anointing within you has the power to teach you through diverse means (often through the words spoken by a man God has sent to you); but here is the key: when he speaks, your spirit will bear witness to the truth. In that moment of connection, there is a stirring in your heart, and that is where the real teaching happens. It is not just about what the man of God says, but about what you truly hear and receive in your spirit. What we hear is dependent on that anointing of the Holy One, and 1 John 2:27 makes us understand that it has already been given to us.

1 John 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

In observing the peculiar anointing which is given based on destiny and peculiar assignments, it is easy to think that there are other people who have a better or greater anointing than you. However, this is because many do not appreciate the context of assignment and destiny and how God judges based on purpose. Generally, no one is more anointed than another; the only difference is that one has taken advantage of the grace that comes with the word of God and therefore, they are able to see certain peculiar heights of manifestations. The reason why people seem to be more anointed is because they have grown in grace which is multiplied according to the increase in the knowledge of God. The grace of God gives us the advantage of exploiting and fully administering the resources that the unction makes available to us. The anointing (of the Holy Ghost) is not multiplied but grace is multiplied.

2 Peter 1:2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

Impartation, when scripturally understood, is the awakening or stirring up of what is already deposited within you on account of rank and heights of grace that one walks in. By virtue of the Holy Spirit in us, eternal waters are domiciled within which need to be stirred and caused to gush forth.

John 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

One of the greatest impartations a man of God can give you is to give you the word of God. There are a lot of young people who are eager to walk in power and manifestation. Unfortunately, their eagerness has driven them not to God but to men. What births manifestation is faith and faith is predicated on the word of God that comes to us. The greatest gift any man of God can give you is the word. Anything you may receive through the laying on of hands can just as powerfully—if not more so—be received through the Word. Whoever determines the bodies of knowledge that you receive ultimately influences your destiny. The knowledge and information that we receive carries a spirit. Spirits are bodies of knowledge that come to people.

The word of God brings us into life. The Greek word for life is *zoē*. *Zoē* does not necessarily talk about the life of God, but it talks about a progressive, better life. What God has given us is eternal life (*aiōnios zoē*), which is the life of the ages. That is the body of knowledge we have received. Eternal life is God's body of knowledge to us. It is the knowledge that carries His very essence to us.

The Unction is indispensable to the believer, who is called into the prophetic dimension. It is through this unction that the prophetic believer receives both the authority and the ability to function in alignment with God's will.

As a prophetic breed, it is important for us to utilize the anointing of the Holy Spirit in us. By this, we are able to operate in the realm of the supernatural. Jesus Himself emphasized the necessity of the anointing of the Holy Spirit for effective ministry.

Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

It is through the unction of the Holy Spirit that we are empowered to prophesy, speak forth divine mysteries, and manifest the will of God on earth.

Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth

This power (Greek: *dunamis*) is not merely for witnessing in word, but in demonstration—prophecy, healing, deliverance, and spiritual authority.

The effectiveness of our prophetic calling is directly connected to how well we recognize, receive, and steward the grace and power that flows through the unction. As prophetic people, we must not allow the unction within us to lie dormant neither the prophetic ability and gifts that come by the unction. We must continually activate and stir up the gift of God within us. This calls for deliberate effort and faithful obedience to the Word of God.

2 Timothy 1:6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

The unction aligns us with the heartbeat of God for effective prophetic ministry. To thrive as the prophetic breed, we must remain yielded to the Spirit, honour the unction, and continually seek fresh oil.

Psalm 92:10 But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil.

THE MARTYRS

WHAT IS PROPHECY?

In Hebrew, the word prophecy is *nevu'ah*, which refers to the message or utterance that comes from a prophet under divine inspiration. The Hebrew verb *naba'* also appears numerous times in Scripture and is translated most often as “to prophesy.”

The root does not mean “to predict” in a mechanical or academic sense. Rather, *naba'* speaks of a person being moved to speak or act under divine inspiration. It connotes a spontaneous bubbling up—an eruption of words not formed by human reasoning, but by divine stirring. Importantly, *naba'* is also closely tied to the experience of being seized or carried by the Spirit. The prophet is not delivering a rehearsed speech but uttering a message that flows from another realm—timeless, weighty, and often burning in the heart. In this sense, to prophesy is to become a vessel through whom God’s voice is heard; becoming God’s mouthpiece.

Naba' in its original context is used in relation to the flow of liquids, which meant a gushing forth or a springing up. When a stream flowed so vehemently at high speed it was said to *naba'*. This paints the image of the gushing forth of the water—the spirit - from within us to our surroundings.

The other root of *nābā'* in ancient Hebrew spelt nun-bet-ayin (instead of nun-bet-aleph) meant to ferment. This now ties to the original meaning of bubbling up: from the Hebraic perspective, when wine or dough was left for some time enzymatic action caused it to ferment. The product of this fermentation was to release energy with alcohol and gas as by products. If the pressure built within the vessel was too much, it could burst open upon intense bubbling. The alcohol produced also made the wine intoxicating.

With this in mind, *nābā'* is the bursting forth of life from within into revelations. This is why people who prophesied seemed to be drunk or under another influence. The word outpouring, which is often used in scripture as “pour out,” is *shâphak*, used metaphorically to refer to the nature of prophetic activity. It means to spill forth or to cast; it is the word used in the context of Joel 2:28 (and its echo in Acts 2)

“I will pour out My Spirit on all flesh...”

However, *nābā'* also meant to pour out in other contexts. When the Spirit is poured out, people begin to prophesy; the outpouring of the Spirit engineers prophecy. Contrary to popular opinion, the intention of an outpouring is not just to effect miracles, but to an end that men would be transformed and come under total submission to God.

In Jewish tradition, especially as seen in texts like the Talmud, prophecy (*nābā'*) was not something strange or disturbing. Rather, it is described as something joyful and spiritual. Meaning, prophecy, in this context, is not limited to spoken words. It is a deep, spiritual experience that can overflow into dance, joy, or even uncontrollable expressions of praise. The idea of “bubbling up” or “gushing forth” also means that prophecy is driven by joy and spiritual ecstasy. **It is not necessarily about clarity but rather overflow.**

The root of this word reflects something natural and spontaneous, like a release of what is stirring within the spirit. Observe David from 2 Samuel 6:14:

2 Samuel 6:14 And David danced before the LORD with all his might; and David was girded with a linen ephod.

This was not a choreographed performance, it was a wild, joyful, Spirit-led celebration; this is prophecy. David's movement, energy, and passion were expressions of what was bubbling inside him. A similar experience happened with Saul.

1 Samuel 10:10–11 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?

When Saul came among the company of prophets, the Spirit of the LORD came upon him, and he began to prophesy. What is fascinating is that he may not necessarily have been calling out names or talking about nations and things to come - not what we will conventionally call the prophetic

People were so surprised by this change that they asked, *"Is Saul also among the prophets?"*

Prophecy, generally, is the communication of the thoughts of a deity. Thus, in almost all cultures that regard some form of deity, there is always that individual or group of people who are set aside to speak for the deity. It is a knowing in man, even in his corrupted state. In other words, in the blueprint of God, He raises prophets to use the instrument of prophecy to communicate His thoughts. The prophet speaks under the influence of the deity; he becomes the vessel by which God expresses His thoughts and intents.

WHO IS THE PROPHET?

The word “Prophet” as used in the Tanakh is the word *nâbîy*. This word describes a bubbling within or a stirring, which means the main way through which a Prophet receives the word is by a stirring and an intuition within him. A prophet, being God's mouthpiece, can traffic the realities of God into a certain realm.

A prophet of God is one who is led by the Spirit of God. A prophet of God knows God and walks with God. He has the ability to tell what is on the mind of God. The ability to know what is on the mind of God, even by the spirit, requires an intimate walk with the spirit of God. This requires intentional effort to be intimate with the Spirit of God because it is the Spirit of God that reveals the mind of God to us.

Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God.

1 Corinthians 2:10-11 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. ¹¹For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

The prophet, because of his walk with the Holy Ghost, is able to know the things of God, even the deep things of God. He is constantly led by the Spirit of God, and that is what accords him the privilege of being ushered into the deep things of God by revelation. God, we know, reveals His secrets to prophets. Prophets receive messages from God. With reference to matters in the jurisdiction of a prophet, God does not do anything without revealing that matter to him.

Amos 3:7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

This is why a prophetic generation is needed—having the present revelatory position of God pertaining to each season. They serve as bridges between God and men. Being the bridge does not just give them the license to communicate what God is saying but also raises them to where they can stand as friends of God.

The distinctive mark of a prophet is being led by the Spirit of God and being able to know what is on the mind of God to communicate to His people. The first hallmark is that the Lord has made Himself known to Him. He has come into a knowledge, a revelation of the Lord. Moses shows us this in Numbers 12:6—dreams and visions being instruments by which God communicates to the prophet.

Numbers 12:6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

We see Jesus, the Christ use the same template in raising the apostles. In Mark 3:14; He ordained the twelve that they should first be with Him. This was how He was going to make Himself known to them which preceded His sending them out.

Mark 3:14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

The effect of this process is seen in Acts 4:13 in the boldness and character of some of the apostles.

Acts 4:13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

As noted before, the intention of the outpouring of the Spirit is transformation, a gushing forth and fermentation of His Spirit within us. Anyone who is a prophet must have sustained a certain capacity for spiritual "drunkenness," which is a deep, overwhelming infilling of the Spirit. That is why there must be a stirring up of the spirit of prophecy, the testimony of Jesus, which brings about transformation. The evidence that someone has truly drunk of the Spirit is that they return again and again, longing for more.

Prophets deliver the oracles of God to the people. What makes prophets essential is that without them, the word of the Lord is rare, scarce and unavailable as seen in the days of Samuel's upbringing.

1 Samuel 3:1 And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision.

The prophet not only foretells but tells forth, that is, to fashion the future. The prophet functions in the creative dimensions of God to forge and fashion possibilities in accordance with the heart of God.

False and Fake Prophets

According to scripture, many false prophets are going to arise in the last days and it is necessary for us to be fortified against the deception of false prophets. Nonetheless, it is dangerous to brand people as false prophets without a mature understanding.

Matthew 24:11 And many false prophets shall rise, and shall deceive many.

A false prophet, simply, is anyone functioning under the influence of a spirit contrary to the Spirit of God. We do not judge men of God as false solely on their actions or the way God operates through them. There are various examples in Scripture where the messengers of God performed strange signs and prophetic directions under the guidance of the Holy Spirit. For instance, in John 9:6-7, Jesus used clay made from His spittle to heal a blind man.

"When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing."

Again, in 2 Kings 5:10, Naaman was instructed by Elisha to go and wash in the Jordan seven times for his healing from leprosy.

“And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.”

Similarly, in 2 Kings 13:18, Elijah instructed the king of Israel to strike the ground with arrows, as a prophetic act of victory, *“And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed.”*

These actions may seem unconventional, but the Holy Spirit can lead a person to act in ways that transcend human understanding. In 1 Peter 1:11, it is revealed that the Spirit of Christ was in the prophets: *“Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.”*

We see therefore that the Spirit of God was at work in these fathers and prophets of old. Their actions were a result of the leading of the Spirit. Jesus Himself was accused of operating by a false spirit when He cast out demons. In Matthew 12:24, the Pharisees said, *“This fellow doth not cast out devils, but by Beelzebub the prince of the devils.”* Jesus responded by warning them about blasphemy against the Holy Spirit in Matthew 12:31-32, *“Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.”*

This shows that attributing the work of the Holy Spirit to a false spirit is a grievous error that will result in eternal consequences. To accuse a man functioning by the Spirit of God to be false, is to attack and insult the Spirit of God with which the man is functioning. Although Jesus speaks of blasphemy against the Holy Spirit as being unforgivable, this points to the gravity of the sin rather than a lack of mercy altogether. The seriousness of the accusation is highlighted, but it does not mean God’s ultimate will is to withhold forgiveness where there is genuine repentance.

You do not brand a prophet as false just by the nature of their activities. A false prophet is identified primarily by the spirit a man is operating by, not just by their actions. The spirit behind their operations is what defines their legitimacy. Thus, a false prophet is one who is functioning as a prophet, but whose operations are not by the Spirit of God.

In Jeremiah 23:13, we see how prophets of Samaria, though originally considered prophets of God, began to function by Baal:

“And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.”

These prophets were no longer operating by the Spirit of God but by a contrary spirit, which led them and the people astray.

The damage caused by a false prophet to the believer is devastating because the spirit they function by can invade and affect the lives of those who heed their words. A false prophet has the tendency to lead you away from God by the spirit he is operating with.

He is able to make your streams impure if you have not matured in the things of God. The spiritual influence they carry is destructive, as it can lead to spiritual bondage and error. In view of this, the plumb line for measuring prophecy should not merely be the accuracy of the word but also the spirit from which it proceeds.

Jeremiah 2:8 says, *“The priests said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit.”* This shows that even if a prophecy appears accurate, a contrary spirit behind it will definitely lead to destruction. Therefore, the essence of judging prophecy and prophets lies in discerning the spirit behind the actions.

It is important to note that although some prophets may commence their ministry by prophesying by the leading of the Spirit of God, they may eventually end up prophesying by false spirits if they have not adequately trained themselves and are not content with the committal of the prophetic that they are currently functioning in. As a prophetic generation, we must make sure our streams are not contaminated.

Rather than manifestations of the prophetic, every true and mature prophet’s emphasis is what he is becoming.

Prophets can be classified into three categories, namely true prophets, false prophets and foolish prophets. The subject of true and false has been extensively discussed yet a kind of prophet has barely been explained, being the foolish prophet. These are men who have actually earned the title fake prophet as they are not inspired by any spirit but speak from their own imagination and ideas. They have seen nothing, neither are they inspired by any spirit yet they conjure prophecies from prior knowledge and fake displays. Their ministry is more theatrical, hiring actors, investigating before prophesying to portray a conception of accuracy.

Ezekiel 13:2-3 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD; Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!

These men are not necessarily prophesying by an evil spirit but are not even regarded in the realm of the spirit. They are foolishly acting according to the desires of the people as they mostly prey on the itching ears of the masses to lead them astray.

2 Timothy 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

Their primary goal is to deceive people, often for personal gain or exploitation. Unlike false prophets, who are working by a spirit not of God, a fake prophet deliberately manipulates people for selfish purposes.

The operation of the fake prophet is characterized by the use of “word from knowledge” rather than the genuine “word of knowledge” which comes from the Holy Spirit. The word of knowledge, as described in 1 Corinthians 12:8, is a supernatural gift given by the Spirit:

“For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit.”

The fake prophet uses information they have acquired through natural means, usually through the internet, pretending that it has been supernaturally revealed to them. This deception is intended to mislead people into believing they possess spiritual authority or insight, thereby gaining their trust and exploiting them for personal benefit. These fake prophets may appear outwardly righteous, but their intentions are self-serving. Their goal is often financial gain, status, or influence, and they manipulate others to achieve these ends.

At the end of it all, both the false and fake prophet have a goal of manipulating, exploiting and extorting people by their deception. In 2 Peter 2:1-3, Peter speaks of false teachers and prophets who exploit others through deception. These individuals are described as using “feigned words” to deceive, turning people into “merchandise” for their own gain. The teachings of these fake prophets are designed to manipulate emotions or exploit people’s faith for material or selfish purposes.

A PROPHETIC GENERATION

Every significant person, especially one the Lord deals with, is birthed and sustained from prophecy. They find their living by walking in accordance to the prophecy that has gone ahead of them. In Genesis 3, prophecy goes forth, bearing ripples of the Church of Christ. We see Israel being born from many prophecies, all finding root in Genesis 3. Their establishment was set in stone when Jacob by prophecy forged the paths they walked in (Genesis 49). Out of this prophecy came Christ and the Church, the seed which crushed the head of the Serpent. In the visions of Micah, the end time Church is one who will walk in prophecy. There is a prophetic generation that is purposefully raised to do business in the last days.

Acts 2:17-18 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

Prophecy is important to the kingdom of God in the last days and these last days are now. Paul gives indicators of the last days and they align to what is happening now. (2 Timothy 3:1-5)

A prophetic generation is a breed of people that is in tune with the prophetic. God desires that all His people are a prophetic breed of people. Hence, their very lives, actions, and their reasons thereof, are prophetic. They are also described as people who are inclined towards the mind of God. The prophetic is for all and not just bound to a particular lineage, personal status, or even moral standing. A reflection of this can be seen in the time of Moses.

Numbers 11:24-29 And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written but went not out unto the tabernacle: and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!

Moses' statement in verse 29 projects the idea of God for a prophetic breed and the fact that every single person who is of God must be prophetic. As a believer, you must be able to discern the heart of God and know the ordinances of God in your generation. God truly desires a prophetic generation and all His people to be a part of that company.

Scripture also points to something interesting in 1 Peter 4:11:

If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

As we have already established, the prophetic nature is intrinsic to every believer because the ability to speak the "oracles of God" implies that God's voice can flow through anyone who is yielded to His Spirit. Even if a person is not in the formal office of a prophet, they carry a prophetic essence by virtue of being a believer. Speaking the oracles of God means speaking with divine insight, wisdom, and direction, which is at the core of prophecy. In this way, every believer has the potential to be prophetic, not necessarily by holding the title of a prophet, but by being sensitive to the speakings of God.

John 10:27 My sheep hear my voice, and I know them, and they follow me.

The truth is that everyone hears the voice of God every single day. It may be through the avenue of men, situations, or even audibly in the ear. There is, however, a difference between hearing the voice of God and discerning the voice of God. Discerning the voice of God is something every believer must be taught to do. Samuel had to be taught to adequately discern the voice of God from Eli.

1 Samuel 3:1-10 And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; And ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep; That the Lord called Samuel: and he answered, Here am I. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the Lord called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou didst call me. And he answered, I called not, my son; lie down again. Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him. And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou didst call me. And Eli perceived that the Lord had called the child. Therefore, Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Lord; for thy servant heareth. So Samuel went and lay down in his place. And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

Similarly, believers need to come to that place where they are brought to consciousness and discernment of the speakings of God. Discerning the voice of God is not just an occasional experience; it is meant to be a part of our daily walk with Him. In every involvement, whether big or small, we are called to hear and follow His voice. This is what makes our relationship with God real and alive. The prophetic is not limited to specific moments; it is a lifestyle that allows us to constantly be in tune with God's heart and direction for our lives.

God is seeking for a generation of prophets—people who are so coordinated with His voice and can walk confidently in His will. It is only when we are able to hear and discern His voice that He can truly lead us beside still waters and guide us in paths of

righteousness, as described in Psalm 23. This is because hearing God's voice is foundational to being led by Him.

THE SONS (SCHOOL) OF THE PROPHETS

The wisdom of God is evident throughout every creation and the divine order He has set for the universe. The indication that a being has life is that it reproduces after its kind as God made it. This also applies to the Prophets, such that every prophet must produce men of his kind. God's rest after creation means that whatever mechanism needed for reproduction has been domiciled in that being already. In the same way Adam produced after his kind, the second man, produced after His Kind. As the Lord raised men unto Himself, the Prophet who was raised by Him must raise others after his kind. Scripture mentions Jesus giving men as gifts, one of whom is the Prophet, that they will raise men into the stature of Christ. This means every prophet has the mandate of cultivating prophets like himself.

Ephesians 4:11-13 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

Searching through the Tanakh, we observe multiple mentions of the schools of the prophets. Israel had as much as six schools of the prophets; Ramah, Bethel, Gilgal, Jericho, Carmel and Samaria. Like Elijah and Samuel who taught men the ways of God and of prophecy, young prophets must be taught by seasoned ones that they may not walk into error.

1 Samuel speaks concerning the coronation and anointing of the man Saul, later becoming King of Israel. According to the prophecy Samuel had given to him, he was going to meet a company of prophets. This is an indication that in those times, the prophets moved in companies and in bands and so even the prophets Elijah and Elisha were not alone but also had their company.

1 Samuel 10:5-11 After that thou shalt come to the hill of God, where is the garrison of the Philistines; and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee. And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do. And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime

saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?

Another important scripture to look at is in the book of 2 Kings 6:24-33 and 7:1-20, which describes a time of severe famine in Samaria, which was under siege by the Arameans. King Jehoram of Israel became frustrated and blamed the prophet Elisha for the situation. He sent a messenger to kill Elisha but before the messenger arrived, Elisha was sitting with other elders and predicted the messenger's arrival. These elders that sat around him were his company of prophets.

A prophet moves not just with prophets but prophetic people. The school of the prophets then could also be in reference to the prophet and his sons—creating a prophetic hub. God desires that even in this time prophetic hubs are built to train men in His ways and in His light.

The sons of the prophets are they who are of the stock of the prophets and trained by the prophets. In looking at scripture, these ones were not necessarily biological sons of prophets but ones who have come to be a part of the company of the prophet and have built their lives around him.

2 Kings 6:1-3 And the sons of the prophets said unto Elisha, behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, be content, I pray thee and go with thy servants. And he answered, I will go.

The phrase “*sons of the prophets*” here is what is defined as the school of the prophets. From this line of scripture, there is an indication that these men were gathered around one who was training them and lived with him (the prophet). The school of the prophets therefore refers to a group of people who have chosen to be built and trained by a prophet, even as their lives are being brought up around him.

Also, it can be noted that the place where they were living had become too small. This meant that in the time of Elisha, the school of the prophets had expanded so much that whatever was containing them in the time of Elijah could not contain them anymore and that is one thing that God desires. It is His desire that the school of the prophets and even the place where the prophets dwell will be enlarged.

The concept of the school of the prophets originated from the Prophet Samuel. He pioneered the school of the prophets. The first mention of the school appears in 1 Samuel 10:5, where Samuel tells Saul about a group of prophets. Additionally, in 1 Samuel 19:18-24, Saul encounters a band of prophets at Naioth in Ramah.

Why God Delights In Expanding The School Of The Prophets

In the book of 1 Samuel 10:6, scripture makes an indication that where there is an expansion of the school of the prophets, our world will be turned around. This is because if just a small school at the time of Samuel could turn one man's life around, it could only be imagined how, if there were an expansion in every vicinity and nation, the world would be turned around.

The Spirit of the LORD coming upon Saul enabled him to prophesy. He could not be differentiated from the prophets so much so that they asked if he was among them. If you build your living around the prophets, you consequently become like them. The disciples of Jesus, including Peter, became schooled in prophecy by building their lives around Him. Through their intimate relationship with Jesus, they were equipped to receive and operate in the prophetic. Peter's transformation is a prime example. When the day of Pentecost had fully come (Acts 2:1-4), Peter, filled with the Holy Spirit, arose with confidence and declared the oracles of God (Acts 2:14-40). Having spent years with Jesus, Peter's capacity had been trained. The Spirit's activation unleashed what was already deposited in him so much so that he could function in the full capacity of Christ. As Acts 5:15-16 records, Peter was functioning so much in this capacity that his shadow could heal people:

“They brought the sick into the streets and laid them on beds and pallets, that at least the shadow of Peter passing by might fall on some of them.”

It is a delightful advantage for believers to be around the man of God. It trains and builds people in the prophetic. There is a need to not only be around him but stay (not necessarily to reside) with him for him to activate the life in you and usher you into that disposition that he has attained in Christ. When you build your life around the prophet, make sure that every detail of your life is also built around him. This is not idolatry or human worship, it is the kingdom pattern of getting imparted with the spirit and the very soul of a man. The disciples followed Jesus and never looked back to their old lives; they built their lives around Him and did things the way Jesus did.

In the Garden of Gethsemane, Judas had to use a kiss to identify Jesus which suggests that the soldiers might not have been able to tell Him apart from the other disciples. This is evident in *Matthew 26:48-49*, where Judas prearranges a signal to identify Jesus:

“Now the betrayer had given them a sign, saying, ‘The one I will kiss is the man; seize him.’ And he came up to Jesus at once and said, ‘Greetings, Rabbi!’ And he kissed him.”

Similarly, *John 18:3-5* adds further clarity. When the soldiers arrived, they asked for Jesus of Nazareth: and Jesus responded by identifying Himself:

“Jesus, knowing all that was going to happen to him, went out and asked them, ‘Who is it you want?’ ‘Jesus of Nazareth,’ they replied. ‘I am he,’ Jesus said.”

This exchange is very important because it showed how much Jesus could not be easily identified from His disciples as their lives were built around Him. It may sometimes be tough and tiring to stay and build your life around the prophet, but it surely yields good fruits.

THE PROPHETIC OFFICE

The prophetic office is the disposition of one who is eternally ordained by God to stand in the place of training men in the prophetic and bringing the special counsel of God.

Jeremiah 1:5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ORDAINED thee a prophet unto the nations.

The Hebrew word for “ordained” as used in the scripture is *nâthan* (which means to give) and spelt *nun-tav-nun* [*Sofit*]. This word is a palindrome (it is read the same forwards or backwards). It expresses a form of eternal balance of giving.

When something is given, something goes back to the giver as well. Thus, in the ordination of the prophetic office, as YeHoVaH has given, the fruits of the holder of the office ultimately goes back to Him. Looking at the Parable of the Talents, the Master gave His servants talents for which He demanded accountability. After seeing how they effectively handled the task given to them, a reward was then given for their labour with the talents. From this, we understand that one's ordination into the office of the Prophet is not necessarily a reward but simply a tool to work with. After one's faithful and diligent work, a reward is given. Sadly, people wrongly use gifts and ordinations to only multiply unto themselves riches and to lord over the flock instead of using it for the work for which it was intended. The prophetic office is unto a certain work—training others in the prophetic and bringing the special counsel of God to a people. To train people, there would have to be a leader and a follower; in this context, the Prophet and his sons.

The Prophet, having gained stature in the prophetic, can now boldly say, “Follow me and I will make you.” Ultimately, the goal of following the Prophet is for the sons to grow into their own roles, functioning fully as prophets themselves. They are not just meant to be followers; they are encouraged to surpass their leader and take on even greater responsibilities from God. As he nurtures their growth, they stand firmly on his supportive shoulders, using him as a solid foundation to build upon, even in the teachings of Christ.

The office of the Prophet also seeks to communicate the special counsel of God to a people. Counsel has to do with giving advice on a matter. One who occupies this office must give the counsel of God without fear of opposition. The story is known of the Prophet Micaiah in the book of 1 Kings, who stayed true to his seemingly hard truth, which was the mind of God for King Jehoshaphat concerning him going to war. He spoke the truth, the mind of God, in the face of overwhelming opposition from the King and four hundred other prophets. This should be the stance of one who operates in the office of the Prophet.

Scripture highlights that the reason for the offices is to furnish us, perfecting the saints. Thus, the office of the prophetic is also meant to raise the body of Christ, prophetically, unto perfection.

Ephesians 4:11-13 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity

of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Also, the function of the prophetic office is not just to train men but to live out as prophecies. Thus, prophets operating in this office are also living embodiments of the message they carry. The prophet becomes a sign, symbol, and living parable through whom God reveals His intentions, emotions, and covenantal dealings with His people.

In the scriptures, prophets like Hosea, Jeremiah, and Isaiah exemplify that a prophet's function goes beyond mere instruction to living out the very message of God. Hosea was commanded by God to marry Gomer, a prostitute, as a living symbol of Israel's spiritual adultery; their children bore prophetic names—Jezreel, *Lo-Ruhamah* ("No Mercy"), and *LoAmmi* ("Not My People")—each reflecting God's judgment and eventual hope for Israel. Jeremiah, known as the "weeping prophet," was also forbidden to marry or have children, symbolizing the desolation awaiting Judah. He wore a yoke on his neck to dramatize the coming Babylonian captivity, and he endured rejection, imprisonment, and personal anguish as a reflection of God's own sorrow.

Isaiah, likewise, did not just speak prophecy; he lived it: his sons were named *Shear-Jashub* ("a remnant shall return") and *Maher-Shalal-Hash-Baz* ("quick to the plunder, swift to the spoil"), serving as signs to the nation. He also walked naked and barefoot for three years, symbolizing Egypt and Cush's future humiliation and captivity.

Each of these prophets did not simply declare God's word; they embodied it, making their lives prophetic acts and turning their personal experiences into living revelations of God's heart, judgment, and redemption.

There are a few gifts that are associated with the prophetic office. These gifts are necessary for the execution of the office. They include the word of knowledge, the word of wisdom, the gift of prophecy, and the discerning of spirits, with their ministry being backed by signs and wonders.

The offices are not an end in themselves but a means to an end, which is maturity. The offices, in the various folds, were commissioned to build believers. However, each office has a unique committal given to it within that building. A person can stand in an office and will not have the holistic maturity that a believer must have. It is only those who have progressed through the process of holistic spiritual growth, becoming mature sons, who can adequately beget others in the faith. As Paul demonstrated in

1 Corinthians 4:15, For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus, I have begotten you through the gospel.

His fatherhood was not just based on his office as an apostle but also on his maturity and ability to raise others in the faith. Thus, while offices are important for order and function in the body of Christ, maturity by holistic training in all the committals of the offices is priority.

The Friends of God

A friend, according to the Merriam-Webster English Dictionary, is one attached to another by affection or esteem. The mention of attachment indicates that for a

friendship, there is a connection and inclination between both parties towards each other. Since every good friendship is a mutualistic relationship, both parties remain connected and inclined towards each other. According to the definition, the mode of attachment is by affection or by esteem. Affection connotes a feeling of liking and caring for someone or something (that is, tender attachment or fondness), while esteem is the regard in which one is held. This definition shows friendship to be an intimate level of relationship between individuals who prefer the other they value. It is for this reason that friendship with God is an important aspect of functioning in the prophetic office.

In the scriptures, some individuals were explicitly mentioned as God's friends, indicating the pedestal they were on before God. These same people functioned at heights of the prophetic, not common to the ordinary person who merely had some prophetic gifts. Abraham, Moses, and the prophet Zechariah were such biblical personalities who stood as prophetic people from the place of their friendship with God in the council of God. Zechariah, for instance, stood in the courts of heaven. Friendship with God surpasses the prophetic office and operates on an even higher level than the prophetic office.

1. Abraham, the Friend of God

James 2:23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

Isaiah 41:8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

2 Chronicles 20:7 Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

In the three scriptures above, Abraham is described as the friend of God. Examining his relationship with God reveals that Abraham was in covenant with God. His relationship with God was so intimate that even in the judgment of Sodom and Gomorrah, God thought it inappropriate to proceed with executing his righteous judgments without first informing Abraham.

Genesis 18:16-22 And the men rose up from thence and looked toward Sodom: and Abraham went with them to bring them on the way. And the LORD said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him. And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence and went toward Sodom: but Abraham stood yet before the LORD.

Notice God's mind concerning Abraham in the 17th to 19th verses of the scriptures above. God regarded Abraham as a great nation that would become a custodian of the ways of God—divine truths that were only revealed to those who were intimate with YeHoVaH. The correlation between friendship and the prophetic is not so clear until we move a few chapters forward into the account of Abraham's life in the book of Genesis, in the 20th chapter. There, God describes Abraham as a prophet, the first mention of the word in the Tanakh.

Genesis 20:7 Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.

1. **Moses, the Friend of God**

Moses, the second personality we will learn from in understanding friendship with God. Moses is the man God used to bring His people (Israel) out of bondage in Egypt. Before this act of deliverance, God used Moses' forty years in the wilderness to prepare him (Moses) for the task He had in store for him. In all his life, particularly after he fled from Egypt, Moses had walked so intimately with God that God related to him differently from all other prophets of his day. In fact, it is written of Moses that he knew the ways of God.

Psalms 103:7 He made known his ways unto Moses, His acts unto the children of Israel.

Moses knew the manner of the operations of God, which is why he could make effectual intercessions for the people of Israel so that they would not be completely wiped off the face of the earth and would not die in the wilderness. Another interesting fact we notice about Moses is that he stood in the counsel of God. The counsel (*sôd*) of God refers to God's conclave of established entities who comprise “His inner circle.” These entities who stand in the *sôd* of God have access to God's secrets and can pass judgment with Him. This is not just counsel but a secret council.

Jeremiah 23:18 For which of them has knowledge of the secret of the Lord, and has seen him, and given ear to his word? which of them has taken note of his word and given attention to it?

God's testimony about Moses was unlike most other prophets mentioned in the scriptures. Moses communicated with God just as a person would with his friend. This clearly showed how distinct Moses was in terms of his relationship with God and his resultant operation as a prophet.

Numbers 12:6-8 And he said, Now give ear to my words: if there is a prophet among you I will give him knowledge of myself in a vision and will let my words come to him in a dream. 7 My servant Moses is not so; he is true to me in all my house: 8 With him I will have talk mouth to mouth, openly and not in dark sayings; and with his eyes he will see the form of the Lord: why then had you no fear of saying evil against my servant Moses?

Exodus 33:11 And the Lord had talk with Moses face to face, as a man may have talk with his friend. And when Moses came back to the tents, his servant, the young man Joshua, the son of Nun, did not come away from the Tent.

The friendship Moses had with God is what allowed Moses to have such intimate interactions with the Lord.

2. Zechariah, the friend of God

Zechariah, son of Berekiah and grandson of Iddo the priest, was more known for being a prophet, but he was a friend of God. Friends share a notably intimate relationship, one which involves openness to each other, in speech, perspective, opinion, and action. We see throughout the book of Zechariah therefore, that God shares His plans with Zechariah, also giving him (Zechariah) the opportunity to express his thoughts and opinion. Let us consider an encounter in Zechariah 3 and 4 where Zechariah is a witness to a court proceeding in the Heavens, in a case concerning Joshua (Yeshua) the priest, and Satan.

*Zechariah 3 And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, let them set a fair mitre upon his head. So, they set a fair mitre upon his head and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, **I will bring forth my servant the Branch. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.** In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree.*

*Zechariah 4:1-3 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep. And said unto me, What seest thou? **And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof.** And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.*

It is evident from this strand of scripture that Zechariah is a man of authority, one who

is well known in the courts of Heaven. One might even say he sits in the Lord's council (*sôd*). He has been given the right to pass his opinion on matters of eternal relevance. Additionally, we see that the mystery of the salvation of creation through Christ was revealed to him after his return from the encounter.

'I will bring forth my servant the Branch. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.'

Christ is the Branch, and by Him, the iniquity of all the land, even the earth was removed.

'And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof.'

This part of Zechariah's encounter is a foreshadowing of Christ and the seven churches in the book of Revelation. The candlestick of Gold alludes to Christ, the seven lamps are the seven churches and the seven pipes, the seven angels of the seven churches.

We realise from the lessons of the biblical personalities that one of the greatest heights of the prophetic is only found in friendship with God. Therefore, as a prophetic generation, we ought to prioritise sustaining an intimate relationship with God so that we can always have access to the divine counsel (*sôd*) of God. It is by being friends of God that we truly walk as the prophetic breed the Lord desires us to be.

Each of these wonderful men, shared in God's salvation story, by their own experiences, they shared in his pain, joy and victory; Abraham readily gave out his only son Isaac to be sacrificed as a symbolism of Christ, Moses led Israel out of captivity, baptising them in the Red Sea, and Zechariah witnessed the cleansing of Joshua (Yeshua) and foreshadows Christ's first-person Gospel in the book of Revelation. If a friend is one who shares an intimate relationship of openness, sacrifice and shared experiences, then Abraham, Moses and Zechariah are friends of God.

THE GIFT OF PROPHECY

The gift of prophecy is the spiritual empowerment given by the Holy Spirit that enables the bearer of the gift to accurately predict future events. It is one of the gifts mentioned in 1 Corinthians 12

1 Corinthians 12:7-11 But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The gift of prophecy grants a person the ability to foretell or to forth-tell the future. Foretelling the future means declaring or indicating in advance an event that was already going to happen. Foretelling usually has to do with the inspired declaration of divine will and purpose. An example of this is the prophet Samuel telling Saul about what would befall him (Saul) as Saul departed from him to his father's house.

1 Samuel 9:27 And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may shew thee the word of God.

1 Samuel 10:1-9 Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance? When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son? Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: and they will salute thee, and give thee two loaves of bread; which thou shalt receive of their hands. After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: and the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee. And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do. And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

Rightly put, foretelling is the act of predicting future events or outcomes by divine revelation. Here, the prophecy proclaims what will happen in future, which can include warnings, promises or revelations about God's plans. Examples of this includes Isaiah's prophecy about the birth of Messiah in Isaiah 9:6-7; Daniel's vision about the coming

world events and kingdoms in Daniel 2:31-45; Agabus' speaking about the global famine in Acts 11:28, as well as Jesus in Matthew 24:2 talking about the destruction of the temple in Jerusalem which happens in AD70. This foretelling also encompasses divine speakings into the future that manifest or materialise that which are not yet in existence. The prophetic secret code to this dimension of foretelling is Revelation 4:11

Revelation 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

All things are and were created. They may not have been created in the natural realm at the time of speaking of the prophet but existed in God and consequently are fashioned in the natural realm by the speaking of the prophet.

Forth-telling, on the other hand, means to speak future events into existence. In forth-telling, the prophet creates the reality he declares. In other words, the predictions that are made in forth-telling are engineered by the proclamations of the prophet. In the dimension of forth-telling, the prophet is declaring a message from the Lord in the present instance to reveal God's current character and will thereby calling on men to divine action. It deals with what God is saying in the now about a particular matter, eliciting a response or an action from men! A cornerstone verse for this is 1 Corinthians 14:3—prophecy is for exhortation, edification and comfort.

1 Corinthians 14:3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

Forth-telling explains the present from God's perspective and it strengthens God's people to overcome present afflictions and move into His purpose. Acts 15:30-32 brings this out.

Acts 15:30-32 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: Which when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them.

In former times in Israel, men sought the mind of God on matters by going to see a seer or a prophet. The communication that the seer or prophet brought them as the mind of God is forth-telling.

1 Samuel 9:9 (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.)

Another dimension of forth-telling is to produce divine verdict on a person, nation or an event. The instance of Nathan the prophet going to King David when the issues around Bathsheba happened, communicated the mind of God about David's sin. Again, the operation of forth-telling is seen when John the Baptist came to announce God's mind to the nation in Matthew 3.

Matthew 3:1-2 In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand.

An instance of prophetic forth-telling is in Israel calling his sons together to tell them what would befall them and, by extension, their generation.

Genesis 49:1-28 And Jacob called unto his sons, and said, gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; And hearken unto Israel your father. Reuben, thou art my firstborn, my might, and the beginning of my strength, The excellency of dignity, and the excellency of power: Unstable as water, thou shalt not excel; Because thou wentest up to thy father's bed; Then defiledst thou it: he went up to my couch. Simeon and Levi are brethren; Instruments of cruelty are in their habitations. O my soul, come not thou into their secret; Unto their assembly, mine honour, be not thou united: For in their anger they slew a man, And in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; And their wrath, for it was cruel: I will divide them in Jacob, And scatter them in Israel. Judah, thou art he whom thy brethren shall praise: Thy hand shall be in the neck of thine enemies; Thy father's children shall bow down before thee. Judah is a lion's whelp: From the prey, my son, thou art gone up: He stooped down, he couched as a lion, And as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh come; And unto him shall the gathering of the people be. Binding his foal unto the vine, And his ass's colt unto the choice vine; He washed his garments in wine, And his clothes in the blood of grapes: His eyes shall be red with wine, And his teeth white with milk. Zebulun shall dwell at the haven of the sea; And he shall be for an haven of ships; And his border shall be unto Zidon. Issachar is a strong ass Couching down between two burdens: And he saw that rest was good, And the land that it was pleasant; And bowed his shoulder to bear, And became a servant unto tribute. Dan shall judge his people, As one of the tribes of Israel. Dan shall be a serpent by the way, An adder in the path, That biteth the horse heels, So that his rider shall fall backward. I have waited for thy salvation, O LORD. Gad, a troop shall overcome him: But he shall overcome at the last. Out of Asher his bread shall be fat, And he shall yield royal dainties. Naphtali is a hind let loose: He giveth goodly words. Joseph is a fruitful bough, Even a fruitful bough by a well; Whose branches run over the wall: The archers have sorely grieved him, And shot at him, and hated him: But his bow abode in strength, And the arms of his hands were made strong By the hands of the mighty God of Jacob; (From thence is the shepherd, the stone of Israel:) Even by the God of thy father, who shall help thee; And by the Almighty, who shall bless thee With blessings of heaven above, Blessings of the deep that lieth under, Blessings of the breasts, and of the womb: The blessings of thy father Have prevailed above the blessings of my progenitors Unto the utmost bound of the everlasting hills: They shall be on the head of Joseph, And on the crown of the head of him that was separate from his brethren. Benjamin shall raven as a wolf: In the morning he shall devour the prey, And at night he shall divide the spoil. All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

It is understood that Jacob fashioned the future of his sons by forth-telling and not foretelling because the blessing of the fathers is a function of the soul (Genesis 27:25).

As such, forth-telling crafts, by God's Spirit, new realities a person has been able to accommodate in his soul.

Genesis 27:25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank.

The difference between prophetic foretelling and forth-telling is in the fact that foretelling reveals events going to happen according to the will and purpose of God, while forth-telling creates the realities spoken of that will ultimately come to pass, even by the power of God. Foretelling and forth-telling are both vital aspects of the gift of prophecy that need to be developed and used in the confines of love and understanding by the influence of the Holy Spirit.

Often misinterpreted, the gift of prophecy is different from the gift of word of knowledge. The gift of word of knowledge confers on the bearer of the gift the ability to tell the things that are or have already been, and generally, realities that should be unknown to him. With the gift of word of knowledge, a person can tap into the omniscience of God in declaring things unknown. The gift of word of prophecy, however, deals with the declaration of future events, rather than things that already are or have already been.

That a person is functioning by the gift of prophecy does not necessarily mean he stands in the office of a prophet. There are distinct gifts that are associated with the gift of prophecy: word of wisdom, word of knowledge, discerning of spirits, and interpretation of tongues. Spiritual gifts are essential for anyone functioning in the office of the prophet. Nonetheless, as sons of God who are being trained to adequately handle the Father's business, we go beyond the operation of offices to ensuring we are being built unto maturity in Christ as we increase in our capacity to express the multidimensionality of the eternal life of God.

It is essential to note that although spiritual gifts are vital for executing the work of God, they are not a measure of spiritual maturity. For instance, the Corinthian church was heavily endowed with spiritual gifts, so much so that they used to flaunt the display of power yet the Apostle Paul still addressed them as immature Christians.

1 Corinthians 3:1-3 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

THE EMPHASIS ON PERFECTED SONSHIP

Sonship, as defined by Merriam-Webster, is “the relationship of a son to a father.” At its core, sonship is about relationship, identity, and representation. It is not merely a legal or social concept—it is the heart of God’s eternal intention for man to bring us into intimate, functional, and representational relationship with Himself as our Father.

In Scripture, sonship begins not with man’s effort, but with God’s initiative. It is God’s will to make sons out of those who believe in Jesus Christ by fellowship and submission. John 1:12 says, *“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” This relationship is not earned; it is received by faith—but it grows by submission, communion, and spiritual maturity.*

The word sons in John 1:12 is *teknon* in Greek, which is the general word for sons. *Teknon* highlights identity: those who are born of God, legitimate offspring by spiritual birth, yet still immature in understanding and function. Every believer begins here: born of God, bearing His name and nature, yet needing growth and instruction.

Whereas fatherhood is based on the principle of life and its transmission, sonship is based on the principle of expression. The son exists to give expression to the life of the father and all that is within him. In Hebrew culture, sonship, particularly the firstborn son, holds a place of high priority. So dear is this to the heart of God that He slew Onan for deliberately failing to have a son for his deceased brother.

Genesis 38:9-10 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother. And the thing which he did displeased the LORD: wherefore he slew him also.

The firstborn inherited the birthright and the blessing from the father. It is by these that he gives full expression to all that the father is. We see Jesus characterize this explicitly in the book of Hebrews.

Hebrews 1:3-4 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

In the old days, the birthright was the double portion. According to 1 Chronicles 5:1-2; the birthright which was the double portion went to Joseph as the beloved son of the father. The blessing of the priesthood and the kingship was split between Levi and Judah. Though originally the birthright and the blessing were to be dispatched to the natural firstborn, because there was no divine regulation to it, the patriarchs dispatched it on the basis of love and filial commitment.

1 Chronicles 5:1-2 Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)

In the raising of a prophetic company, until the heart of the followers are knit to the heart of the leader God has set over them, they will benefit little and their raising will be short-circuited. Love is the foundation of true sonship. A son must endeavour to endear himself to the heart of the father by love and loving-service. In true prophetic nurturing, there is no room for transactional relationships; it is not about money, fame, influence or accolades- it is a mindset and a 'heartset' built on love. Isaac loved Esau; their relationship was not only built on the natural order of birth or parentage but on love.

Genesis 25:28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

Further, the word shows us the service of love of Esau to his father— he gave his father the delight of his heart; venison. In Genesis 27:1-7, this service of love is made as the same pre-conditionality to the acquisition of the blessing. In the days of Jacob, we see him dispatch the birthright to Joseph not on the basis of birth placement by the natural order but on love. Joseph, by love, obtained the birthright ahead of his ten elder brothers.

Genesis 37:3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

Interestingly, in 1 Chronicles 28:4 David tells us the secret by which he ascended the throne; he obtained the blessing of the kingship for the tribe of Judah by virtue of love. Of all the men of Judah, David was the one most loved by God hence he became king.

1 Chronicles 28:4 Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel:

The story gets even more interesting when Solomon accessed and ascended the throne of his father David solely on the premise of love as seen in 2 Samuel 12:24.

2 Samuel 12:24 And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the Lord loved him.

David made it known that he indeed had many sons that were all worthy of kingship but it is Solomon who was God's choice. This was based on love.

1 Chronicles 28:5 And of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel.

A sonship relationship is based on love. A relationship based on eye service and men-pleasing tendencies will only result in wrecked destinies.

Sonship is also oneness. In John 17:22, Jesus prayed, “*And the glory which thou gavest me I have given them; that they may be one, even as we are one.*” This oneness is not surface-level unity, but a deep internal alignment—where the Father's heart, mind, and nature are alive and active in the son.

We being born of God is not just legal adoption but being made partakers of His very life and nature. 2 Peter 1:4 calls us “partakers of the divine nature,” which means this relationship is not symbolic—it is organic and transformational. God's Spirit in us testifies that we belong to Him, and He to us. This relationship goes beyond mere

belonging. It carries responsibility. A true son not only lives in the house of the Father, but also carries His burden, walks in His ways, and represents His will. Jesus, though not the Father Himself, walked in such union with the Father that He could say, *“He that hath seen me hath seen the Father”* (John 14:9). He revealed what it meant to live as a Son—submitted, obedient, and full of the Father’s glory.

Furthermore, sonship involves a journey of growth and conformity to Christ. Romans 8:29 affirms this, saying God’s plan is *“that he might be the firstborn among many brethren.”* Christ is not ashamed to call us brothers (Hebrews 2:11), but our calling is not just to be near Him—it is to be made like Him.

Ultimately, sonship is about inheritance, authority, and partnership. It is God bringing man into a relationship where he can be trusted with divine matters. It is the Father sharing His heart, His house, and His authority with those who have received His Spirit and submitted to His training.

Sonship is the living, ongoing relationship between the believer and God as a Father—a relationship marked by intimacy, identity, transformation, obedience, and authority. It is the highest honour given to man: not merely to serve God, but to become like Him, carry His heart, and reveal His nature to the world. Therefore, the emphasis of sonship is to raise men who:

- Manage the estate of the Father
- Manifest the rule and dominion of God over creation

The Greco-Roman context is the backdrop under which majority of epistle were written and which God employed the prevailing norms and culture to show His dream for the prophetic people that shall be raised via sonship. Here, once more, the inheritance obtained by the son was not merely according to the natural order of birth or placement. A father had to observe his sons, then make a choice of a promising son to have him purposely raised to access the inheritance. This process of raising is known as ADOPTION; from the Greek word **UIHOTHEIA**. The word *uihotheia* has two roots; *uihos* - son and *tithemi* - to set, place, establish, make.

Paul the Apostle being a Roman citizen and adept to the norm of the day, employed this to communicate the true premise of sonship in Galatians 4:1-5. Here, a regimen was established by the father and then tutors and governors were assigned to implement it rigorously to the end that the child will be raised into a proper son worthy of the father's inheritance. It is a system of intentional and structured learning to bring the son into maturity.

Galatians 4:1-5 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons.

The same thought underlines the discourse on the fivefold ministry offices seen in Ephesians 4:11-14. The men who stand in the fivefold ministry offices are set there as

tutors and governors for our raising into matured sons. Truly one mark of a prophet is the prophetic company he is raising unto maturity in Christ.

In the Greco-Roman culture, adoption was often about passing on inheritance and securing lineage. In the Hebrew Culture, a male child is different from a son; therefore, the adopted child (with certain qualities) would go through meticulous training and education by the father. In the same way, God in wanting to commit certain kingdom inheritances and preserve kingdom culture, would train faithful men to be able to become mature sons. Although everyone legally becomes a son upon entering Christ, one must grow into sonship.

Romans 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption(uihothesia), whereby we cry, Abba, Father.

The Holy Scriptures outline the progressions in the Christian life of faith. The Apostle John, in his first epistle, identifies three distinct stages of spiritual growth: little children (babes), young men, and fathers (the mature). These stages highlight a believer's journey from spiritual infancy to full maturity in Christ.

1 John 2:12–14 I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

John's inspired writing forms the basis for understanding these three stages of growth, which we explore in more depth below:

1. Teknion /The Little Child (The Babe)

The babe or little child in Christ refers to one who is unskilled in the word of God, unable to discern right from wrong, and is mostly concerned about foundational matters in Christianity. This stage is known as *teknion* in Greek, used especially to communicate beloved intimacy, care, and nurture. It conveys the picture of spiritual infants or toddlers—those who are dearly loved by the Father and the Lord Jesus, yet are still in the early, dependent stages of growth.

At this stage, believers are born of God and are part of His family, but they require ongoing care, protection, and instruction. They are not yet ready to carry spiritual responsibility or representational authority but are learning to walk with God, identify truth, and resist sin. The Apostle John uses this term frequently in his epistles, speaking from a place of fatherly concern and love.

1 John 2:1 My little children (teknion), these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

Here, John lovingly warns them against sin but reassures them of their access to mercy through Christ—the Advocate. This demonstrates that these "little children" are in the stage of learning righteousness and grace.

John 13:33 Little children (teknion), yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

Jesus uses this endearing term in His final moments before the cross, acknowledging their emotional and spiritual fragility. They could not yet follow Him into His suffering or assignment, because their growth had not yet reached that capacity.

This stage of *teknion* reflects believers who are in the early stages of faith—sincere, loved, and full of potential, but in need of nurture, spiritual milk (1 Peter 2:2), and consistent oversight. They must be taught, guided, and protected, because they are not yet equipped to handle weightier matters of the Kingdom. Babes have the life of Christ yet have themselves (not Christ) as the centre of their life.

They are not to be rejected or disqualified rather, they are dearly embraced, and it is from this state of beloved dependence that God begins to shape their identity and character. This stage is not to be despised, because every son must pass through it. It is a season of spiritual formation, where intimacy with the Father is deepened, and the foundations of obedience and discernment are laid.

As highlighted in Romans 8:5, the babe minds the things of the flesh, as a result, the works of the flesh are evident in the life of the babe in Christ. The carnal believer is a babe.

Romans 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

Galatians 5:19-21 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

1 Corinthians 3:1-3 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

2. Huios

Beyond the stage of a babe (*teknion*), maturity brings you into the state of *huios*. This is the mark of full-grown sons—mature, disciplined, and submitted to the Spirit of God. They carry the legal and functional authority to represent the Father.

Romans 8:14 For as many as are led by the Spirit of God, they are the sons (huios) of God.

Galatians 4:7 Wherefore thou art no more a servant, but a son (huios); and if a son, then an heir of God through Christ.

As He is, so has He made us in Himself, that we may stand in His authority and represent Him. Jesus is not the Father, but He stood in the authority of the Father to represent Him.

John 14:9 "...he that hath seen me hath seen the Father..."

John 17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

Jesus gives us the privilege of sonship so that we can stand as representatives of both Him and the Father because only sons can truly represent their Father. This divine relationship and nature is given to us because we are part of God's family.

We must grow in the knowledge of the Son of God. Our position as co-heirs with Christ includes a journey in *huiiothesia*—the adoption unto mature sonship—marked by liberty from sin, corruption, and mortality. The Holy Spirit, given to us as the earnest of our inheritance, guides and sustains us through this journey, working within us until our adoption is complete in the redemption of our bodies (Romans 8:23). In that glorious moment, we will embody the fullness of sonship, bringing even creation into its liberty under God's dominion.

This is the dimension of sonship for which creation eagerly awaits—the unveiling of mature sons who embody God's nature, will, and power. They bring heaven's order to the earth. As it is written:

1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Within the scope of *huios*, one can be a young man and eventually mature into a father.

3. Young Men

The Apostle John writes concerning young men:

1 John 2:13–14 I write unto you, young men, because ye have overcome the wicked one. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

This double emphasis is very important. The phrase "because ye are strong" directly points to their distinguishing attribute, spiritual strength. This strength is not physical but is rooted in two key realities:

- The abiding presence of the Word of God in their hearts.
- Their consistent victory over the enemy, the wicked one.

Young men in the faith are no longer sustained by the milk of the Word alone (the elementary teachings of Christ), but they have begun to feed on meat—doing the will of the Father. This is a crucial transition, as spiritual strength is only gained by digesting spiritual food.

Young men are in a transitional category, those who, though not yet fathers, have matured beyond spiritual infancy. They now handle meat, and begin exercising discernment, particularly in spiritual warfare and doctrinal truth.

Christ speaks of this meat, which is not only to do the Father's will but to finish His work. Young men have their emphasis on fulfilling ministry. As the word abides in the young men, they are inclined towards doing the will of their father.

John 4:34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

John gives us a profound key to understanding the strength of young men: *"the word of God abideth in you."* This means the word is not merely known intellectually or heard occasionally; it dwells in them richly and has become the lens through which they see and engage the world.

Colossians 3:16a "Let the word of Christ dwell in you richly in all wisdom..."

Their daily walk is governed by the Word. This abiding word becomes a sword in their hands for warfare, a lamp to their feet for direction, and a mirror for transformation. Another defining mark of young men is victory over the wicked one. This victory is not hypothetical or future, it is present and continual. They have learned to wield the sword of the Spirit effectively and to overcome temptation through the Word.

1 John 2:14 I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

This overcoming is echoed in Jesus' own wilderness victory, where He overcame the devil through "It is written..." (Matthew 4:1–11). Young men have followed in this example: they do not simply read the Word—they apply it under pressure and emerge victorious.

Young men, unlike babes, are marked by a growing love for doctrinal purity and a hatred for compromise. Paul exhorts Timothy, a young man in the faith:

2 Timothy 2:22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

Young men are often marked by zeal and spiritual fervency, but this must be grounded in sound doctrine. Paul further admonishes:

Titus 2:1–2 But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

This phase requires accountability and consistent teaching so that their zeal does not outpace their understanding.

Young men, as warriors in the Kingdom, engage in spiritual warfare with increasing clarity. They have recognized the schemes of the enemy and have become familiar with their spiritual armour.

Ephesians 6:10–11 Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

Their strength comes not from themselves, but from the Spirit and the truth of God's Word. They no longer walk carnally, as babes do, but in the Spirit. Young men are

ambassadors of reconciliation. Maturity equips the believer to carry the weight of God's ministry.

“And hath given to us the ministry of reconciliation...” 2 Corinthians 5:18

Young men carry this ministry, reconciling creation to its Creator, living not for themselves but for the purposes of the Kingdom.

4. Fathers (The Mature)

The Apostle John writes concerning the fathers:

1 John 2:13–14 I write unto you, fathers, because ye have known him that is from the beginning. I have written unto you, fathers, because ye have known him that is from the beginning.

Unlike the young men, whose strength comes from the indwelling Word of God and their overcoming of the wicked one, the defining characteristic of the fathers is intimate knowledge of God Himself —Him that is from the beginning. This is not merely academic knowledge or doctrinal literacy, but a deep, experiential acquaintance with the eternal God through seasons of walking with Him.

Who are the Fathers?

The “fathers” are the spiritually mature, those who have journeyed from the stage of spiritual infancy, through the strength and battle-tested nature of young men, into the deep wells of communion with God. They are no longer growing by revelation alone; they now live by it. The Word is not only hidden in their hearts, it has become their way of life (Psalm 119:11; Galatians 2:20).

They are like Moses, who did not just know the acts of God (as Israel did) but knew His ways (Psalm 103:7). They are friends of God (John 15:15)—a title not casually granted but earned through faithfulness, submission, and proximity.

Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God.

The mature person lives a Spirit-led life. Every decision is weighed by divine instruction. They no longer wrestle with basic carnal battles; they walk in the Spirit, discerning and aligning their lives with God's eternal purposes. Like Jesus, they do only what they see the Father doing (John 5:19).

Characteristics of the Fathers

5. They know God intimately: The repeated phrase “*you have known Him that is from the beginning*” emphasizes that maturity is marked not by power or knowledge alone, but by relationship. This reflects the heart cry of Paul in *Philippians 3:10: That I may know him, and the power of his resurrection...*

6. They walk in the wisdom of God: Maturity in Christ is the manifestation of the manifold wisdom of God through His people:

Ephesians 3:10 To the intent that now unto the principalities and powers in heavenly

places might be known by the church the manifold wisdom of God

Fathers do not merely speak wisdom; they embody it. They are stewards of mysteries revealed over time in secret communion with God (1 Corinthians 4:1).

7. They are sources of spiritual nourishment: Just as natural fathers provide food for their children, spiritual fathers feed the Church with truth that sustains and matures. They rightly divide the Word of truth (2 Timothy 2:15), giving meat in due season
Hebrews 5:14 “But strong meat belongeth to them that are of full age...”

8. They provide direction and counsel: Mature believers have walked paths that others are just beginning. Like Jacob in Genesis 49:1, they speak to generations after them, declaring what shall come. Their prophetic insight becomes a compass for the younger:
Genesis 49:1 Gather yourselves together, that I may tell you that which shall befall you in the last days.”

9. They raise sons and entrust the work of ministry: The apostolic heart of a father is evident in Paul’s relationship with Timothy and Titus. They do not just teach—they reproduce themselves in sons.
1 Thessalonians 2:11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children.”

1 Timothy 1:3 (paraphrased) “Stay there in Ephesus so that you may command certain people not to teach false doctrines any longer...”

The height of the prophetic is not merely visions and utterances—it is friendship with God. The father is one who lives in real-time communion with the Lord. Their mouths become conduits of divine counsel. They speak, and generations listen. The future of God’s people is often found at the lips of the fathers.

Until a believer reaches this stage, they have not yet entered true spiritual maturity. Paul said, *“Follow me as I follow Christ”* (1 Corinthians 11:1), not because he was flawless, but because he had been formed through Christ’s life within him. This is the stature of a father—one worthy of imitation.

God’s Tools for Building the Church in Uihotesia

Scripture is centered on the work of divinity in accomplishing the divine dream within the council of God, and this work is seen in two folds: God’s creation and God’s building. God rested from creation on the seventh day according to Genesis, yet we see Him actively working to build man into what he was designed to be. At the end of creation, we see a garden, but at the end of building, we see the Lord’s city, the New Jerusalem. A critical look will reveal that God uses the same elements in both folds of the work. We see the tree of life, river, gold, pearl(bdellium), precious stones, and the presentation of a wife. In the garden, the hedge to be kept by the man, was permeable and could be breached by the

enemy. However, the New Jerusalem is securely walled such that nothing defiling can enter it.

Revelation 21:27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

This progression between the garden and the city is succinctly communicated in the parables of Jesus in Matthew 13. The first four parables speak about plants and how they relate to the kingdom, pointing to the Garden of God. He speaks about the Sower, Wheat and Tares, Mustard Seed, and Meal and Leaven. However, He progresses to speak about Treasure, the Pearl, New and Old Treasure. The treasure and the pearl are items for building the city. Our interest in this present age is how God builds His building, the ultimate city, the New Jerusalem,

God does not build without tools. Just as a man builds a house with instruments suited to His vision, God uses divine agencies to fulfil the good pleasure of His will—our predestination unto the adoption by Jesus Christ to Himself (Ephesians 1:5). Yet, while there are many vessels and messengers, the process of building is governed and sustained by two ultimate means: the Word of God and the Spirit of God. All other agencies work by these two. Whether through leaders, angelic messengers, or any sent one, it is the Word and the Spirit that do the actual work of transformation.

The building up of the church is done by prophecy, which works by the Word and the Spirit. Scripture clearly affirms that prophecy plays a vital role in building up the Church. This concept is foundational to understanding the prophetic ministry and aligns seamlessly with the vision of cultivating a prophetic breed—a community of believers shaped by Christ and empowered to edify His Body. 1 Corinthians 14:3 states:

“But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.”

This verse underscores that the purpose of prophecy is to build up (edify), encourage (exhort), and comfort the church. Prophetic words are meant to strengthen believers, guiding them closer to Christ and fostering spiritual maturity. The concept of the prophetic breed envisions every believer as a prophetic vessel, moulded into the image of Christ and actively participating in the edification of the Church. By embracing the prophetic, believers contribute to the Church's growth, unity, and resilience. Prophetic ministry becomes a means through which the Body of Christ is built up, each member playing a role in nurturing and strengthening one another. Christ is the pattern and foundation for the building of the believer and the church as a corporate body. To be able to appreciate how the Word and the Spirit builds the church, we need to understand Christ as the ultimate agency by which the church is built.

1. Christ – The Foundation And Pattern

The first and highest agency for building the Church is Christ Himself. Everything begins and ends with Him. He is the Pattern Son, the charter of all humanity, and the very foundation upon which God builds His house. The building of the church is founded on

the revelation of Christ. The very fabric which makes up the church, its operations, purpose, and destiny is on the premise of who and what Christ is.

Matthew 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Christ as the chief cornerstone of the church means any other bedrock on which a people are built and nurtured opposes the end-goal God has in mind for the establishment of the church. Apostolic Christianity has this as its emphasis and every apostle sent by the Lord Jesus laid no other foundation than that of Christ.

1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

Ephesians 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

Christ is not just the foundation but the blueprint, the material, the builder, and the vision. Without Christ, there is no true revelation of the Father. Christ is the prototype we ought to model after. The church is a divine institution set up as a body to grow into her head. Every example and doctrine of Christ is what the church runs by to mirror and transform into the image of Christ.

Romans 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Confessing Christ is not the finish line but the starting point of a lifelong growth process. We grow into Him, maturing into His fullness, which is the goal of all true doctrine and spiritual development—it is by increasing in conformity to Him.

Colossians 2:6–7 says, “As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith...”

To understand God, one must embrace the doctrine of Christ. He is the revelation of God’s nature and person. John 17:3 says,

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

Christ is the measuring line—to grow into Christ is to grow into God. The more we behold Him, the more we become like Him (2 Corinthians 3:18). The doctrine of Christ brings us to the doctrine of God. This is not just about believing in Jesus, but about walking in the light of who He is, as 1 John 1:6–7 says:

1 John 1:6–7 “If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

We grow by submission, obedience, and transformation—until we measure up to the “*stature of the fulness of Christ*” (Ephesians 4:13).

The primary tools with which God builds His Church into the likeness of Christ:

The Word of God and The Spirit of God: The Church that God is raising in this hour is not built on charisma, crowds, or systems—it is built by the Word of God and the Spirit of God. These are the twin instruments of divine construction in the School of Christ. The

Word provides the blueprint; the Spirit provides the power. Both are necessary. One without the other produces either lifeless form or uncontrolled zeal. But together, they form Christ in the hearts of His people and establish His Body in the earth.

2. The Word: The Divine Blueprint

The Word of God is not just a message; it is a Person—Christ revealed. It is the divine architecture for the believer's life and the Church's formation. Paul declared in Acts 20:32,

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”

Paul entrusted the Ephesian elders not to strategies or styles, but to the Word. This “word of His grace” is both the gospel and the total counsel of God revealed through Scripture. It has the supernatural ability to build the believer and secure their inheritance in Christ. True edification comes not through performance, but through revelation.

The Word:

1. Reveals God's nature and expectations (Hebrews 4:12)
2. Reforms our minds (Romans 12:2)
3. Washes our soul (Ephesians 5:26)
4. Imparts divine nature (2 Peter 1:4)
5. Is the mirror by which we behold and are changed into the image of Christ (2 Corinthians 3:18)

However, the Word is not merely academic, it must be spiritually approached. Without the Spirit, the Word remains the letter that kills (2 Corinthians 3:6). But with the Spirit, it becomes life-giving and transformative.

3. The Spirit: The Power to Build

The Holy Spirit is not only the breath of God but the Spirit of prophecy (Revelation 19:10). He is the One who animates the Word, makes Christ known, and imparts divine life. He is the Master Teacher in the school of the Spirit. As Jesus said:

John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth...

The Spirit guides, teaches, convicts, comforts, empowers, and transforms. He makes the Word real, not just heard. He leads us into fellowship, not just knowledge. He enables us to live the life we are called to live.

It is by the Spirit that:

- We behold Christ and are changed into His image (2 Corinthians 3:18)
- We are taught and guided into truth (John 16:13)
- We cry “Abba, Father” and walk in intimacy (Romans 8:16; Galatians 4:6)

- We live in the shared life of divine communion (1 Corinthians 1:9; 1 John 1:3)

The Spirit is the active agent in our communion with God. *“The Spirit itself beareth witness with our spirit, that we are the children of God.” (Romans 8:16)*

This fellowship is transformational. Through the Spirit, we are aligned with God's will and empowered to walk it out. Prophetic fellowship births prophetic living.

Prophecy is not merely foretelling—it is God speaking and building by His Spirit through His Word. Scripture itself is prophetic. Peter calls it a *“more sure word of prophecy” (2 Peter 1:19)*. And the Holy Ghost is the Spirit of prophecy who brings the testimony of Jesus into present reality.

To be a prophetic breed is to be:

1. Built by the Word
2. Led by the Spirit
3. Conformed to Christ
4. Empowered to reveal Him

Spiritual truths cannot be grasped carnally (1 Corinthians 2:13). They are spiritually discerned and prophetically imparted. This is why a preacher may give a sermon yet never feed the people. A singer may stir emotions but never glorify Christ. A church may be full of activity but barren of life. The prophetic Church is built by the Word of God, breathed upon by the Spirit of God.

Without the Word, there is no blueprint. Without the Spirit, there is no power to build. God does not build His Church with emotionalism or sensationalism—He builds with truth and power.

Colossians 2:6-7 As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught...

The prophetic Church is not rooted in trends but in truth. Not driven by charisma but built by the cross. It is to live by every Word that proceeds from the mouth of God (Matthew 4:4) and walks in step with the breath of the Spirit.

This is the prophetic breed: a people built by the Word, led by the Spirit, and conformed to Christ—God's living temple in the earth.

4. The Gift of Men

As much as God, even Christ is the one building His church, certainly by the word and the Spirit, the hands on deck and on site are men. The method of God for any project He has on earth has been through the partnership and the medium of man, and the project church is no exception. Just as the Father gave the gift of His Son and His Spirit to the world, Ephesians 4:8 also tells us the Son gave gifts unto men in like manner.

Ephesians 4:8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

The gifts given unto men are actually gifts of men and Apostle Paul brings us to much light on this matter in the same Ephesians chapter 4. In the dispensing of these gifts, He segregated them into offices, popularly termed the fivefold ministry.

Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

In general, the apostles are those who are committed to a peculiar witness to raise a clan of people; the prophets communicate God's speakings and turn the people to His Torah and ways; the evangelists reach out and bring people into the fold; the teachers ground the people in God's law and experience; and the pastors effectively oversee the sheep of His pasture. Their work is all towards a singular end—that the saints are perfected. The word perfecting in the Greek is the word *kartatismos* which means to repair and restore something to its original state or function to make it complete for a particular purpose. To wit, the men Christ gave unto His body are to repair and furnish the saints to be ready for use. The use or purpose here simply refers to the beautiful bride the groom wants to come for—blameless and without wrinkles.

Interestingly, the root word was used as a medical term used for setting bones which communicates in a deeper light the alignment of the body to fit and grow into the head which is Christ.

With this being said, every man who has been commissioned as an officer in the body though may have a peculiar assignment, generally must make sure everything he is doing is towards the end that he is contributing to the penultimate assembly of the church in the unity of the faith even in the knowledge of the son of God such that those committed to him rise to maturity and can express Christ.

Ephesians 4:12-13 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

One of the signs that the building is being effective is that believers are planted in the doctrine of Christ in all truth and are not wavering in their knowledge of the Christ. So many times, Paul had to rebuke many of the churches he shepherded because of doctrines that had crept in, which they held unto after he had shown them the truth. This was only a sign of their immaturity.

Ephesians 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby, they lie in wait to deceive;

The tool of men, rightly dividing the word of truth, are to speak the truth in love, ensuring that the body of Christ appreciates what is the hope of our calling, even unto one faith. The fivefold is the supply of the joints of the body.

Ephesians 4:15-16 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Apostle Paul underscores the partnership men have with God in this building project. His style of writing employed a lot of imagery to communicate the reality of what he understood to his audience and time and time again he made known to us that the church and people in it are a temple, a house, building that God is raising for Himself and the apostles are but only partners with God in His venture.

1 Corinthians 3:9-10 For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

Apostles and prophets are very pivotal in the church today by virtue of the breed of people the Lord seeks to raise. These men usually have special blueprint committed to them upon their commissioning by the Lord Jesus.

Scripture speaks of the people, in context, the Gentiles, who have been brought into the fellow citizenship of the household of God and are built upon the foundation of apostles and prophets—Jesus being the chief cornerstone. In other words, the apostolic and prophetic are key elements in any church equipment.

The foundational pattern of Christ in apostles and prophets should be worth emulating unto perfection

Ephesians 2:20-22 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit.

Spiritual Gifts: The Profiting of the Church

God, in His wisdom and eternal purpose, has equipped the Church with spiritual gifts—supernatural endowments by the Holy Spirit—for the profiting of the Body (1 Corinthians 12:7). These gifts are not signs of personal maturity or status, but tools for service, edification, and the manifestation of Christ's life through His people. In this prophetic age of the Church, these gifts must be seen not as ends in themselves, but as instruments by which God profits His people - a prophetic company who express His will, His nature, and His power on the earth.

The Spirit gives gifts for profit, not for showoff. The term profit in the discourse of the church and the Spirit speaks of advancement, growth, and edification—the building up of the Church into the measure of the stature of Christ.

1 Corinthians 12:7 But the manifestation of the Spirit is given to every man to profit withal. As a prophetic breed, we must view every gift through a prophetic lens. Prophecy is not limited to forthtelling or foretelling events; it is the testimony of Jesus (Revelation 19:10), the very nature of all true ministry. Whether the gift is prophecy, healing, wisdom, or tongues, it exists to reveal Christ and build up His Body.

1 Corinthians 14:1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

Paul makes it clear: prophecy is central because it builds up the Church—it is to the profiting of the Church (1 Corinthians 14:3-4). Every gift, rightly exercised, is prophetic in this sense—it brings heaven’s mind into earthly expression.

Spiritual gifts are not earned or chosen; they are distributed by the Holy Spirit as He sees fit for the good of the whole body.

1 Corinthians 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

This ensures that no man can boast in his gift. It also means that unity and humility are essential to their operation. Gifts are diverse, but the source is one—and that source is the Spirit.

Examples of Spiritual Gifts in Operation:

The early Church walked in power because gifts were functioning not merely as spectacles, but as tools of service, healing, and direction.

- Healing and Miracles:

In Acts 3:6–8, Peter and John heal the lame man at the temple gate, demonstrating the gift of healing at work through faith. [*“Such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.”*]

- **Mass Healing through Peter’s Shadow** (Acts 5:15–16): The gift of healing operated so strongly that even Peter’s shadow brought recovery. Yet, Peter himself never claimed ownership of this power—it was a manifestation of the Spirit for the Church’s benefit.

- Prophecy in the Early Church:

In Acts 13:1-3, prophets and teachers ministered to the Lord and received direction from the Holy Ghost. This shows the Church being governed prophetically.

“As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul...”

The Corinthian church was lavishly endowed with spiritual gifts, more than any other church recorded in the gospels and writings of the apostles. Paul affirmed that they were not lacking in any spiritual gift, saying:

1 Corinthians 1:7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.

Yet, despite this abundance, Paul rebuked them for their carnality and immaturity:

1 Corinthians 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

This contrast is both striking and instructive. It proves that spiritual gifts are not indicators of spiritual maturity. Rather, they are divine tools meant to edify the Church and lead her toward maturity. The gifts testify to the presence and power of Christ among His people:

1 Corinthians 1:6a Even as the testimony of Christ was confirmed in you: so that ye come behind in no gift...

In Corinth, the testimony of Christ was undeniably present, evidenced by the operation of numerous gifts. Yet the believers struggled with division, pride, and immorality, reminding us that giftedness is not the same as godliness. Spiritual gifts must operate within the context of love, humility, and submission to Christ if they are to fulfil their true prophetic purpose in the Church.

Paul referred to the Corinthian church as "babes." Why? Because they pursued gifts without character. Therefore, the true prophetic order is not just gifts in operation, but gifts flowing from love and submitted hearts.

1 Corinthians 13:1 "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass..."

Gifts flourish in love. Prophetic maturity is not just in uttering mysteries, but in carrying God's heart. True prophetic ministry builds, encourages, and aligns the people with Christ.

1 Corinthians 14:3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

Paul does not discourage desire for gifts, in fact, he commands it (1 Corinthians 14:1) but he aligns our desire with a deeper goal: becoming like Christ, the Son. The mature prophetic breed is not gift-centred but Christ-centred—growing into Him in all things (Ephesians 4:15). But to get there, we must honour the gifts as part of God's building strategy. Therefore, spiritual gifts are temporary remedies for the church's challenges.

THE SIGNIFICANCE OF THE PROPHETIC AND THE PROPHETIC GENERATION

To speak of the significance of a prophetic generation is to acknowledge the divine weight, relevance, and purpose they carry in the unfolding of God's will on earth. They are not an accessory to the move of God, but a vital part of His strategy—those who both reveal and respond to His intentions in every age. This significance is not rooted merely in what they say, but in who they are: a people marked by spiritual perception, governed by the Spirit, and consecrated for divine assignments.

Below are some significances of a prophetic generation:

1. Restoring The Fear of the Lord

By the prophetic, the fear of the Lord is also spread abroad, both to the Israelites and the Gentile nations.

1 Samuel 4:1-8 And the word of Samuel came to all Israel. Now Israel went out against the Philistines to battle, and pitched beside Ebenezer: and the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand men. And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to day before the Philistines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies. So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp. And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing heretofore. Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

By the word of Samuel, who spoke as a prophet of God, victory was won by the Israelites. The result of this victory was a celebration that did not only bring glory and reverence to God but also sparked fear in the Philistines who ended up hearing the cheers of the Israelites.

2. God's Means of Judgement

Jeremiah 1:10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

This is God's message to the prophet Jeremiah, giving him the power to pass judgement over all the earth by word of mouth.

Acts 2:30-31 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

1 Samuel 17:41-52 And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands. And it came to pass, when the Philistine arose, and came, and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the valley, and to the gates of Ekron. And the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

David, on the other hand being a prophet, was giving the mandate to pass the Lord's judgement through war and conquest, with his victory over Goliath and the Philistines being the most well-known example. The prophets communicate to the people in the stead and authority of God and so the judgement of God when passed at their lips carries as much power as it would coming straight from the mouth of God.

3. Edification

The prophetic is for edification (building).

1 Corinthians 14:3-5 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. 4He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. 5I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interprets, that the church may receive edifying.

The Greek word translated as edification is *oikodomē*. *Oikodomē* is from the root words *oikos* and *dōma*. *Oikos* talks about a dwelling place (such as a house) and *dōma* comes from the word *demō* which means to build an edifice. *Oikodomē* is usually used in the context of architecture, and it denotes a step-by-step building of a house from the ground, up to the housetop. But its usage in the scripture connotes a “building up” of believers unto perfection. The prophetic is meant to bring edification, thus building in every facet of the life of the believer. In fact, even the progressive rebuilding of the walls of Jerusalem had to have been done on the ticket of prophecy.

Ezra 6:14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

Much more than the building of the believers is the building of the church with the raw material which is the believers themselves. The Apostle Peter makes it clear that the believers themselves are the very material Christ is using to build a spiritual house and also a priesthood system. In other words, when the prophetic is fruitful, we see an effectual building and growth of the organic structure of the church.

1 Peter 2:5-7 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

4. Exhortation

To exhort is to advise, encourage, basically anything that gears a person to good success. Exhortation is not limited to advice and encouragement; it includes rebuke as well. The intention of rebukes, chastening, and all other forms of exhortations is to the end that we will be pointed toward God. The prophetic comes so that men will repent, turn to God, and do good.

Unfortunately, people do not heed to sound prophetic words and instead term “prophecies of doom,” whose consequences are avoidable if only men would heed the words of prophecy. In all the instances we see phrases such as or along the lines, or “*I exhort you (brethren)*” in the Pauline letters, for example, they are instances of prophecy. At such moments, the writer was functioning in the Spirit of prophecy to give an exhortation.

1 Thessalonians 5:3,14 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

1 Timothy 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

One key thing we need to consider in the discourse of prophecy is the word of wisdom.

Word of wisdom is so essential in the Body of Christ; it is what grants the counsel of God to a people. The endpoint of the prophetic is to exhort people, not to put people in fear. God does not come to disgrace people; he comes to exhort in all righteousness — that is what the prophetic is for. The prophet must also be mindful of this and prophesy in wisdom for the sake of the exhortation and edification of the hearers.

5. Consolation

The prophetic is for consolation and comfort. Anytime you enter a prophetic gathering, you should be comforted. Anytime a prophetic word comes, you should find comfort. Anytime a prophet and a prophetic generation rise, it should bring comfort to the people. A prophetic generation brings comfort to those who have been suffering.

5. A Case Study On Elijah

Elijah was a great prophet known for his continual provision for God's people through prayer and prophetic instructions. His instructions to the people of God seemed strange at times but were ultimately for the benefit of the people he instructed, as are prophetic instructions today.

Prophetic instructions are invitations to partner with men of God to accomplish what God wills. Prophets do not give instructions so that men can become “helpers” of the work, but partners. The faithful helper of a man of God is GOD, the providence. Every opportunity given to anyone to become an alias in the work of God is much more for the benefit of the person than it is for the benefit of God and the man of God. That is because God's provision does not need man's actual help. God can raise ravens (as selfish as they are) to partner with a man of God. There is an example of God's provision for the prophet Elijah outside the partnership of people in 1 Kings 17:1-6.

1 Kings 17:1-6. And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of the LORD came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So, he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

6. Elijah and the Widow in Zarephath.

1 Kings 17:8-16 And the word of the LORD came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray

thee, a morsel of bread in thine hand. And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

God instructed Elijah to go to Zarephath for the sustenance of the poor widow during times of need, not for the Prophet Elijah himself. Indeed, God did not need the widow's help to provide for Elijah. How do we know this?

We know this because the Bible gives instances where God provides for the Prophet without the help of people.

7. Elijah was being fed by ravens before God instructed him to go to Zarephath. His sustenance was dependent on God directly, but the widow needed the Prophet so that she might engage God's sustaining power for herself and her child.
8. In 1 Kings 19:4-8, God provided two meals for Elijah when he was depressed and had fled into the wilderness. These meals sustained the Prophet on his 40-day journey without needing extra provisions from God.

1 Kings 19:4-8 But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O LORD, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise and eat, because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God

The partnership between the widow and the prophet Elijah reveals that men of God are not helped by men. They are the helpers of men. It is wisdom to sustain this understanding when dealing with instructions from men of God because their instructions come not to burden but to provide, to comfort, to sustain. Prophecy, the prophetic, and the prophet are our testimony of exemption. They are for the deliverance of the people of God.

The Apostle John says this about the instructions of God in 1 John 5:3: *"For this is the love of God, that we keep his commandments: and his commandments are not grievous."*

6. Warning

The prophetic ministry is often God's early warning system. Prophets are sent to warn people of impending danger—whether spiritual, moral, or physical—and to point them back to the path of righteousness.

Amos 3:7 “Surely the Lord God does nothing unless He reveals His secret to His servants the prophets.”

This shows that before God acts, whether in judgment or deliverance, He first reveals His plan through the prophetic. Another example was when God sent Jonah to Nineveh to warn them of destruction. The warning brought national repentance and spared the city.

Jonah 1:1-2 Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

7. Direction, Redirection, and Alignment

Prophets bring clarity when people or leaders are confused or have deviated from God's will. The prophetic voice helps realign lives with God's divine blueprint.

Isaiah 30:21 “Your ears shall hear a word behind you, saying, ‘This is the way, walk in it.’”

This verse speaks to the guiding nature of the prophetic; it confirms direction and corrects missteps.

We see another example of how the prophetic brings direction, redirection, and alignment when Saul was searching for lost donkeys, Samuel gave him divine direction and anointed him king, redirecting his life into divine purpose (1 Samuel 9–10).

8. Restoration, Preservation and Prosperity

The prophetic carries God's heart for healing and revival. It revives dry, dead places in individuals, families, or nations and speaks life and hope into what seems lost.

Ezekiel 37:4-10 “Prophecy to these bones... they lived, and stood upon their feet, an exceedingly great army.”

This illustrates how prophetic words can bring supernatural restoration and resurrection of purpose. Through Ezekiel's prophetic declaration, the scattered and hopeless house of Israel was restored in vision and promise.

Prosperity is also tied to the prophesying. Ezra 6:14 tells us the work of prophecy is to build us. In any building, the foundation must be laid before the other building blocks. That is exactly what prophecies do: provide clarity of vision and destiny, establishing a firm base from which you can build step by step until you finally arrive at that glorious destination. We should not depend solely on the laying on of hands while failing to know Jesus. We must let the word become the joy and rejoicing of our hearts. The Lord desires that we develop a culture of seeking Him through the Scriptures.

Ezra 6:14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

Prophets have a key importance in their functionality as helpers of men, which is to provide continuity. Continuity in the light that men are saved from incoming chaos and preserved by the provision of the moment. The scripture talks about this preservation power of prophets in Hosea.

Hosea 12:13 By a prophet the Lord brought Israel out of Egypt, And by a prophet he was preserved.

In the case of the widow in Zarephath, she and her son experienced continuity twice in their interactions with the Prophet Elijah:

1. Their lives were preserved by the prophet's provision of food.

1 Kings 17:12 And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die

1 Kings 17:15–16 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

2. Her dead son was raised back to life.

1 Kings 17:17-23 And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.

1. Continuity: The Shunamite Woman

1 Kings 4:9-10 And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

The Shunamite woman understood and honoured the preserving grace of prophets. She understood that with the prophet comes a solution from God. As a result of her keen discernment of the prophet's grace, she encountered the provision of God in different

ways. This is not a call to worship men but to give Godly reverence to God's prophets. It is with sagaciousness that we see and therefore latch onto the provision of God through His prophets. This guarantees continuous victory in life. The prophet rewarded the Shunammite woman's honour. She was given a son.

2 Kings 4:12–20 And he said to Gehazi, his servant, Call this Shunammite. And when he had called her, she stood before him. And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldst thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people. And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. And he said, Call her. And when he had called her, she stood in the door. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life. And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died.

After the son had died, the prophet honoured her reverence by raising him back to life. This is the preservation power of the prophetic in the Shunammite woman's life due to her understanding of the preserving power of God through his prophets. As a prophetic generation, we are expected to be as sagacious as this Shunammite woman. We need to be able to discern the move of God through his prophets and become partners in the work of God. It is in doing so that we are exempted and preserved. The prophetic move of God should never miss a generation.

2 Kings 4:32–37 And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

2. Agabus' Prophecy of the Famine

In history, Agabus, the prophet, prophesied about a famine that was going to affect the Roman world of his day. This prophecy eventually came to pass during the reign of Emperor Claudius as recorded by several different historians, including Josephus, the Anglo-Saxon Chronicle, and Tacitus. The famine began at about 44 CE and had a great impact on the Roman Empire and the first-century church. As a result of the famine, the church in Antioch began to gather money to send to the Christians living in Judea, and they sent the money by the hands of Barnabas and Saul (Paul). This monetary gift was a fitting response because, in the ancient Roman Empire, there was usually still

food available for purchase during a famine, but at dramatically elevated prices. With adequate funds, the Christians in Judea would still have been able to buy food. This readiness of the church to prepare for and to remember others in a time of famine came because of Agabus' prophecy

Acts 11:27-28 And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

God is still working deliverance through a prophetic generation. This is all the more reason such a generation must rise because they communicate God's heart of consolation to the people.

9. Preparing The Way of The Lord

Prophets prepare the spiritual atmosphere for divine visitation. They stir repentance, faith, and readiness for God's move.

"The voice of one crying in the wilderness: 'Prepare the way of the Lord.'" Isaiah 40:3, quoted in Matthew 3:3 John called Israel to repentance, aligning hearts to receive the Messiah.

The assignment of John was to turn heart of the fathers to their sons. (*Luke 1:17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.*) The prophetic has a reconciliatory duty and the reason for that is when there is an appearance of the Lord, the people are set to receive a blessing rather than a curse.

UNDERSTANDING THE MORE SURE WORD OF PROPHECY

The Apostle Peter spoke of something profound — a more sure word of prophecy. Before saying this, Peter had already been urging the believers to pursue their faith with diligence, assuring them that their trust in Christ was not built on clever stories. He had walked with Jesus. He saw the miracles, heard the teachings, and witnessed the glory with his own eyes.

But even with that first-hand experience, not everyone believed him.

So Peter pointed to something even more solid than his own testimony—the Scriptures, the Tanakh. What made these writings “more sure” was not just their age or tradition, but that they were the most certainly believed things because they were tested and proven. In the same manner, the prophets who communicated these things were approved—men who spoke as they were moved. Pointing back to the scriptures was also a standard for them to discern false teachers.

It is important to note that the Tanakh is not just a book but a record of real encounters between God and people. And today, God still meets with people. Genuine encounters are valid. But even so, the Tanakh remains the measuring standard. Every experience, every doctrine, every vision must align with it. It is our blueprint for discerning truth, the steady light we follow in dark times.

2 Peter 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

As witnesses of the gospel and the ministers of the Lord Jesus Christ, we must have evidence of whatever we proclaim. Every accurate witness must have an experience too tangible to deny or disprove. There is the need for encounters with the spirituals as a believer to bring a first-hand knowledge of what we have heard. Whatever we hear as believers, or see, we must go beyond that level of perception to handling it by encounters.

1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

Encounters with the spirituals must be under the confines of the Holy Ghost—the spirit of reality. It is important to desire and expect encounters, nonetheless, it should be coupled with strong fellowship with the Holy Ghost in light.

Scripture was written as prophecy to us and brings us to a place of hope and comfort. The Word of God encompasses the entire counsel of God, which has not all been revealed to us, but the Tanakh offers us a clearer understanding of this counsel, which is why it is considered the “more sure word of prophecy”. It was written to reveal the entire counsel of God to us, meaning that ‘new’ prophecies or revelations we have should align with the teachings of the Tanakh. As our understanding deepens, we have a more sure word of prophecy by which we test what we know. If a doctrine from a man of God does not have its root in the Tanakh and has not been tested and approved over time by the believers, it is of no use to us.

Romans 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

God inspired scripture, and its writings are prophecies given to us through the workings of the Holy Spirit. The Holy Spirit animates the scriptures, making them alive as prophecies to us. According to 2 Timothy 3, the purpose of Scripture includes edification, exhortation, and comfort.

2 Timothy 3:15-17 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

We come into the reality of Christianity by the agency of the Holy Spirit. As you allow the Word to dwell rightly in your heart, the Holy Ghost ushers you into the experience of what you have heard. Reading the scriptures without the invigoration of the Spirit is unhealthy because it is the Spirit of God that brings life to the scripture. When you have interacted with that life, you can dispense it to others as well! When the scripture becomes life to you, take it and prophesy!

John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

The more sure word of prophecy is a means to an end and not the end in itself. Jesus speaking to the scribes says they search scriptures thinking they will live whereas the scriptures speak of him (*John 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.*) The more sure word of prophecy is for the place of gloom. The place of gloom is the state of obscurity, lack of understanding in the word, and doubting in the prophetic experiences. Until the day dawns—the time of illumination marked by the rising of the phosphorus within our hearts, which is the light of Christ, crystallizes within us by the working of the Holy Ghost bringing us into the full experience of truth.

THE MAKING OF THE PROPHET

The prophetic will always be about two primary parties—the spirit and the vessel. As sure as we are that the Lord is holy and unchanging, the consideration of true prophecy is then laid on the vessel. For any man to prophesy as the Lord wills, they would have needed to go through strict processes that forge them into the very mouthpieces of God. The holiness of God will demand that His mouthpieces are unique and set apart. If God will do nothing unless in a jurisdiction He has revealed the secrets unto the prophets, these secrets must be handed over to those who fear Him such that they will not deal unfaithfully.

Psalm 25:14 The secret of the LORD is with them that fear him; and he will shew them his covenant.

As the fear of God brings men into secrets, the secrets of the Lord must bring men to reverential awe. If the Lord will give His precious secrets unto a man, he must be trustworthy. The process of making a man holy and trustworthy as a prophet is popularly known as the wilderness season. The wilderness season precedes every prophetic people as the affections of such holy people must be shifted above, unto the Lord. The Lord took the Prophetic people of Israel through forty years of preparation and making before He committed the promised land unto them.

Deuteronomy 8:2-3 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

The wilderness season is a time of being taught and made such that when you enter the promise, you will remember the ways of your God. We know that before the Lord will exalt any man, He must have humbled them. Every exaltation must be predicated on the humility the person was walking in. The test of the wilderness will bring you to the point where the lines are made clear, and your heart must choose between the commandments of God and other paths. It will bring you to the place of knowing that if a man will live, it will be by the word that proceeded out of the mouth of YeHoVaH. This quote of scripture is easily noticeable as the retort of Jesus to the temptation of the devil. Jesus, the Prophet, was driven into the wilderness to be tempted by the devil, that His heart would be proven and He would be made into the Holy mouthpiece of God.

Matthew 4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

The Spirit of God quite ironically led him into temptation in order for him to be humbled and tested. The wilderness must bring the Prophet to the point of total dependence on the instructions of God. He may move within you, but you must heed His instruction above all else.

Balaam was moved within to go and prophesy for Balak; he was a man of disobedience because he did not uphold the commands of God. Your spirit must be subject to you as a

prophet even in Christ, such that the instructions of the Lord will take precedence in every action. It would take true humility, brought by the wilderness to look unto God in every situation. Moses, having gathered understanding in leadership, justice, and his assignment to the people, went in untampered zeal to bring salvation. However, the Lord made sure that he spent the same number of years learning in the wilderness to be humbled. This experience transformed Moses from a proud man to a meek man even to being referred to as the meekest man to ever live.

Numbers 12:3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

He would not have come into meekness if he had not been prepared by God through the wilderness which afforded him the advantage of being exalted as God over Pharaoh and the people. The doctrine of humility is evident in men who have been in the wilderness. A man, having spent his whole life in the wilderness, speaks about the Lord and refers to Him as one whose sandals he cannot tie. This same man makes a profound statement to his decreasing such that Christ increases.

John 3:30 He must increase, but I must decrease.

John understood his assignment as the one who goes before the Lord and hence would work in all his might to make sure Christ would increase in his decrease. As John was strong in the Spirit, his perspective was to decrease, to fade into the background for the Christ to stand tall. Every true prophet will have this as the appreciation of the ministry he has been called to, where accolades and fame are the last of his worries and all he thinks about is the exaltation of Christ. In our context, the route to humility is service. We find great prophets who were exalted not because of a literal wilderness but because they were tested, proven and brought to humility through service. Examples of such prophets are Elisha, Samuel and Joshua. These men gave their lives to service and this was the wilderness the Lord used for their testing. In this wilderness, Samuel was trained to hear the voice of God. The season is to teach you to know the voice of the God you serve in intimacy. It is to bring you into the revelation of Himself. The expression of intimacy is realized in separation.

Hosea 2:14 Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her.

YeHoVaH had betrothed Israel and this is the promise given unto her, that He will bring her into the wilderness, where He will speak comfortably with her. The word translated as comfortably is *lêb*, which speaks about the heart and generally the inner man. The wilderness is the season in which by intimacy, you are trained to recognise the signature of God in your inner man. God was literally saying He will speak to Israel heart to heart. If one will walk in the strength of prophecy, he must delight in the wilderness. Like Samuel, you must sleep by the Ark of the Testimony and like Moses, you must love to ascend the mountain of the Lord where you can have face-to-face interactions. The Lord will make Himself known to men who are not distracted by everything happening.

Jeremiah 29:13 And ye shall seek me, and find me, when ye shall search for me with all your heart.

Every commodity of value is forged in the refinery of secrecy. One of the disciplines the prophet has to learn is the way of the secret life. When the understanding of the relation between glory and secrecy is appreciated, the pulpit may even seem as a distraction for some. Building as a prophet requires moments of seclusion and separation from the noise outside to focus on the life within. Spending time in meditations and fellowship with the Spirit (to become) should be a priority rather than speedily coming to teach what you have found. After the prophet Zedekiah had fallen victim to the lying spirit sent from the Lord, he got angry at Micaiah, who prophesied a contrary but true oracle, subtly attacking by asking, “When did the Spirit of the Lord depart from me to speak to you (Micaiah)?” The response Micaiah gave to Zedekiah underscored the emphasis of secrecy in the face of prophetic clarity.

1 Kings 22:25 And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.

As much as it is necessary to be social (because we are communal beings), prophetic people must prioritize their ministrations unto the Lord over any other thing. Jesus called the twelve apostles to stay and walk with Him before He sent them out. That is the pattern for every vessel of God—stay with Jesus. Staying with Jesus does not also mean being idle and postponing every task He lays on you in the name of waiting—it is simply doing what He tells you as and when He does.

Mark 3:14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

The Lord wants His prophets to know Him; to be friends. He draws them to Himself through the wilderness. Rejoice when you are speaking less and seeing more. Rejoice when you are hearing more and your discernment is becoming sharper. Rejoice even more when Christ is being formed in you. The wilderness can be likened to the night-time when you are to gather what the Lord is saying. There will come a day of your showing forth and you must speak as you have heard.

Matthew 10:27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

Every prophet must delight in the wilderness season as many trials will work in you something great. It may not be pleasant in the moment yet it will work the peaceable fruit of righteousness in you. There are quite a number of ways the Lord will test the heart of a man and drown all contrary sounds; these lead to one goal which is finding praise, glory and honour.

1 Peter 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

Allow the fires of the wilderness prove your heart and faith which is more precious than gold.

Lessons from the wilderness experience

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|--------------------|--------------------|
| 1. The fear of God | 2. Righteousness |
| 3. Humility | 4. Intimacy |
| 5. Holiness | 6. Trustworthiness |
| 7. Service | 8. Submission |

- | | |
|-----------------------|------------------------|
| 9. Discernment | 10. Obedience |
| 11. Consecration | 12. Rooted convictions |
| 13. Dependence on God | 14. Revelation of God |
| 15. Discipline | |

PRIESTHOOD AND THE PROPHETIC

The Hebrew word for priesthood is *kehunah*. It is derived from the root *kohen*, which means "priest" or "to serve as a priest." The word *kehunah* refers to the office or role of the priesthood, specifically in the context of service in the temple and religious duties. From the scriptures, the concept of priesthood is generally seen as a system appointed by God to enable humanity to conduct God, to channel His will, manifest His presence, and establish the Kingdom of Heaven on earth. Thus, in the priesthood, the priest stands as a representative of God to the people and as a representative of the people before God.

It is also observed in scripture that the priesthood, more than being a single fixed system, carried different expressions and orders.

In ancient Israel, the priesthood was closely tied to the descendants of Aaron. The LORD established a priesthood through Aaron and his sons, setting them apart to perform the sacred functions in the Tabernacle and the Temple. This priestly line was hereditary, passed down through Aaron's descendants, with the High Priest, *Kohen Gadol*, serving as the chief mediator and leader of the priestly order.

Exodus 28:1-4 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make holy garments for Aaron thy brother for glory and for beauty. And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office. And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

The established system of priesthood in Israel was the Levitical priesthood, coming from the tribe of Levi, specifically from the lineage of Aaron. Under this system, priests and kings were distinct: only Levites could serve as priests, and only those from David's line could **legitimately** serve as kings (according to the covenant of God with David). Nonetheless, we see a peculiar order of priesthood which is the Melchizedek priesthood—after the power of an endless life rather than the blood and genes of Levi (case study Hebrews).

Unlike the Levitical priesthood, which was based on ancestry and limited to priestly duties, that is, a priest could not be a king; the priesthood after the order of Melchizedek represents a higher calling where priesthood, kingship, and the prophetic stand as one. Melchizedek, both king of Salem and priest of God Most High, points to Jesus from the passage of scripture above. In Christ, we see the fullness of God's intent; a priest, king, and prophet in one.

As believers, by the gift of eternal life we have received in Christ, God, we now partake in His kingship and priesthood with Christ being the preeminent amongst us and High Priest after the order of Melchizedek. This lineage of priesthood is eternal and is founded on the righteousness of God through Christ.

In our present reality, the manifestation of our priesthood and kingship is strongly tied to the prophetic. The full expression of the prophetic office is tied to kingship and priesthood. However, for this discourse, we will only focus on the relationship between the priesthood and the prophetic.

Every believer is called to both priestly - prophetic functions. According to the scriptures, the community of believers in Christ is a royal priesthood; a company of kings and priests.

1 Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Revelation 1:6 and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

The interplay between the prophetic and priesthood is not necessarily a new covenant arrangement. It is the system God has always had his people express.

Exodus 19:6 and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

For the people of Israel, God's intention has always been for all members of the covenant nation to be a kingdom of priests. They were supposed to be a nation that would stand in as God's representatives to the nations around. Israel was entrusted with the precious laws of God, a set of divine rules that were to brand them as a distinct nation, keeping and observing the ordinances of God. The laws are not only to maintain justice in Israel's society. It was the foundation of their identity. Moses expressed his desire for all the people of Israel to be prophets in Numbers 11:29:

Moses said to him, "Are you jealous for me? I wish that all the Lord's people were prophets, that the Lord would put his Spirit on them!"

In the prophecy of Joel, we also see the will of God for all people to walk in the prophetic:

Joel 2:28-29 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit.

The prophecy declares that "all flesh" will receive the outpouring of the Spirit. An initial fulfilment of this prophecy was the outpouring of the Holy Spirit when the day of Pentecost had fully come (recorded in Acts 2). From Peter's exhortation, it is clear that the Pentecost event is not the complete fulfilment of Joel's prophecy:

Acts 2:14-17 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and

hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams:

The phrase the apostle Peter used, "this is that," is a Hebraism, which connotes that an event is in the similitude of the true. In other words, the Pentecost experience that occurred in the first century common era is only a shadow of the reality of the outpouring that the prophet Joel spoke about.

The progression in the fulfilment of God's desire in establishing a kingdom of people who are priests and prophets—seen in scripture—tells that it is all the more relevant to us in our day to embrace our purpose as a prophetic generation of priestly people. We need to understand what it means to dispense our roles as priests and prophets to be able to practically accomplish God's will for our lives.

Characteristics of Priesthood

In scripture, priesthood had certain key details it was being characterized with and these are what would be demanded of every prophetic person. These are, namely: keeping consecration, offering sacrifices, maintaining God's standards of purity and holiness, teaching and training, as well as making supplications and intercessions.

16. Consecration, Purity and Holiness

Consecration is a core feature of priesthood because it speaks to being set apart wholly unto a purpose, which is God. In Exodus 28:41, the LORD commands Moses to "*anoint them and ordain them and consecrate them, so they may serve me as priests,*" showing that consecration is a prerequisite for priestly service. A consecrated life is a life marked by complete surrender and devotion to God.

Hebrews 12:14 Without holiness no one will see the Lord,

Consecration is key to our fellowship with God. In the priesthood, it is foundational because the priest stands in sacred spaces and handles holy things. Anyone called to function prophetically must embrace the discipline of consecration.

Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

It is in that place of being set apart that our sensitivity to God's voice is sharpened and our lives become fit for His use. Consecration protects the purity of the priestly and prophetic flow. It keeps the vessel clean so the oil can keep flowing.

Consecrations can either be personal or communal. The intention of all consecration is that love (which is the bond of perfection) is built in us.

Purity and holiness are foundational principles when it comes to the priesthood. Hebrews 7:26 describes Christ, our great High Priest after the order of Melchizedek, as "*holy, harmless, undefiled, separate from sinners, and made higher than the heavens.*" This description not only highlights Christ's perfect nature but also sets the standard for anyone

called into priestly service. To be a priest is to walk upright and undefiled before the Lord—set apart as a sacred vessel for His holy purposes. Daniel was a great example of separation.

Daniel 1:8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

The priesthood is inherently sacred, and those who serve in it are called to live lives that reflect the purity and holiness of the One they serve. The Greek word *pur* (fire) connects symbolically to the concept of purity, representing the purging or refining process that prepares a person to stand in holy service. This purification is not optional—it is necessary, for God is raising a people who can walk in the authority of judges, which is essential in prophetic operations.

The word holy (Hebrew: *qadosh*) means “set apart” or “consecrated.” Holiness involves being separated from common use and devoted entirely to God. Without this consecration, no one can rightly represent God in the priesthood or speak His mind prophetically.

In the same way, purity and holiness are prerequisites for effectively functioning in the prophetic. The prophetic demands a consecrated life—one that has been refined by fire and wholly yielded to God. Just as a priest cannot offer sacrifices without being cleansed, a prophet cannot accurately speak the counsel of God without being purified in heart and set apart in life.

17. Sacrifice

Priesthood is rendered ineffective without sacrifice. The very foundation of priesthood is sacrifice, it is how covenants are sealed and how spiritual authority is released. Hebrews 9:22 says, “*Without the shedding of blood there is no forgiveness,*” showing us that sacrifice is the entry point into any covenantal function.

The ministry of priesthood is rooted in continual sacrifice, and it is through sacrifice that the priestly function remains alive and effective. Every sacrifice inconveniences us, but it is in that inconvenience that the depth of our commitment and our heart of covenant is proven.

Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Ultimately, priesthood is not only about offering sacrifices but becoming a living sacrifice. Paul in scripture also spoke about how he had poured himself out as a drink offering unto the Lord.

18. Teaching and Training

Priesthood is an avenue through which the knowledge of God is dispensed and the experience of it attained. Teaching and training are integral parts of priesthood as revealed in scripture. The priest was never merely a minister of sacrifices or rituals; he

was also a custodian of divine knowledge and a teacher of God's ways to the people. In Leviticus 10:10–11, *God commanded Aaron and his sons to distinguish between the holy and unholy, and the clean and unclean, and to teach the children of Israel all the statutes given through Moses.* This instruction shows that teaching was not optional for the priest. It was a responsibility as part of his office. The priesthood involved shaping a people who would understand how to walk with God in purity and obedience.

In Malachi 2:7, the scripture says, *“For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.”* This verse reveals that the priest was seen as a mouthpiece of God, one whose words carried divine instruction. The people were to seek truth and understanding from the priest. His role was to preserve the knowledge of God and to faithfully dispense it to the community. This required a life of study, discipline, and spiritual sensitivity.

We also see this pattern in the life of Ezra. Ezra was both a priest and a scribe, and the Bible says that he had prepared his heart to seek the law of the Lord, to do it, and to teach it in Israel. His priesthood was marked by personal devotion to the Word, a commitment to obedience, and a responsibility to instruct others. This shows us that the teaching ministry flows out of a life that is first aligned with the truth. The priest is not only one who knows the law but one who lives it and then teaches it.

In Ezekiel 44:23, the priests are charged with teaching the people the difference between what is holy and what is profane and helping them discern between the clean and the unclean.

This speaks directly to the role of training. The priest does not only pass on information; he forms discernment in the people. He imparts the ability to distinguish what is of God from what is not. This is the kind of training that builds spiritual maturity and prepares a people who can carry the presence of God responsibly.

Even in the Gospels, we see that teaching was central to the priestly ministry of Jesus. Though He is our Great High Priest, we also see Him consistently teaching in synagogues and in the streets. He was addressed as “Rabbi,” which means Teacher. In John 13:13, Jesus acknowledges this when He says, *“Ye call me Master and Lord: and ye say well; for so I am.”* His ministry as a priest included forming His disciples in the truth of the Kingdom. He taught them the ways of the Father and instructed them to go and do likewise.

From these examples, it becomes clear that teaching and training are not additional features of priesthood. They are at the heart of it. Every priest was called to preserve, embody, and pass on the knowledge of God. This is also vital for those who walk in the prophetic. A prophetic voice must be trained in truth, grounded in scripture, and formed in the presence of God. The priesthood provides this foundation. It prepares the heart, refines understanding, and builds the spiritual stature required for prophetic function.

Teaching and training cannot be complete without studying. Every priest must make it a priority to keep and learn the knowledge of God.

19. Supplication and Intercession

According to Merriam-Webster, the verb supplicate means “to make a humble entreaty; especially: to pray to God.” It also means: to ask for earnestly and humbly. The first mention of supplication in Scripture is found in Exodus 32:11, when Moses besought (implored) the Lord on behalf of Israel after their idolatry:

Exodus 32:11 “And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people...?”

The Hebrew phrase for besought is (*châlâh pâînym*), which conveys a sense of deep emotional pleading. *Châlâh* means to be weak, afflicted, or grieved. *Pâînym* means face or presence. Together, they describe one who earnestly pleads before the face of God, often from a place of deep burden, humility, or grief.

Supplication is the priestly language of the heart. It is the priest’s earnest, humble appeal before God, made with deep reverence and intensity—whether for personal mercy, direction, or on behalf of others. It is the cry of a heart aligned with the altar, born of consecration and intimacy.

In the life of a priest or prophet, supplication is not merely an act of prayer but a posture of complete dependence and surrender before God. It demonstrates spiritual maturity, brokenness, and deep alignment with God’s purposes.

Supplication can be both:

1. **Personal** (e.g., Hannah, David, Jesus in Gethsemane),
2. **For others** (e.g., Moses, Paul).

Hebrews 5:7 — Referring to Jesus

“Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;”

Jesus, our High Priest, offered supplication for Himself in Gethsemane.

Ephesians 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

Supplication is also directed on behalf of others, a priestly function all believers are called to walk in. In the Tanakh, supplication was often performed by the priest on behalf of others. The priest’s prayers and intercessions were necessary in seeking God’s favour, forgiveness, and guidance. Just as priests are called into the ministry of supplication, prophets are called into intercession

Concerning the prophetic ministry, the role of prayer and intercession cannot be overstated. It is often from the place of prayer and intercession that God’s will is made known. Even instances of prophetic forth-telling need to be done from a certain spiritual height, which can be attained by prayer.

1 Timothy 2:1-2 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

The word for intercession is *enteuxis* from the root word *entugchanō*. *Enteuxis* speaks of meeting to converse over another course. So, from this definition, we can see that an intercessor usually legislates over issues that are not always directly related to him. It is a duty that demands great heights of selflessness.

God is a Righteous-Judge. Though He is the Merciful One, His judgment must still come to those who transgress against His Law. God, in His pursuit to destroy Sodom and Gomorrah, revealed it to Abraham. That art of intercession done by Abraham expressed his prophetic nature. God revealed what was on His mind concerning Sodom and Gomorrah. One cannot intercede lest they be prophetic.

Every believer and Prophet of God, according to the dimensions and heights of the prophetic, must be an intercessor. The word "intercession" is *pāga*, which means chancing upon. You cannot effectively make intercessions until you chance upon a body of knowledge by the Spirit. The proof that you are a prophet is that you intercede. The word of God must also be with you.

Jeremiah 27:18a But if they be prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts,

From the examples of Daniel and Elijah we learn how these intercessors displayed intense prophetic acts.

Daniel

From the life of Daniel, it is evident that intercessions can birth forth prophetic encounters. Daniel's continual prayers for his people were not only relevant for the preservation of the people of Israel in exile, but they also provided the platform for him to receive messianic prophecies that Jesus would later come to speak on in the first century.

Daniel 9:1-3 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

Elijah

Elijah is the Old Testament figure who is understood to be the embodiment of the prophetic ministry. With all the miraculous acts he displayed, scripture says that Elijah was "a man subject to like passions." Elijah also had human weaknesses, just like every other man. Nonetheless, he prayed and caused a famine as a prophetic act of judgment. It was his prayer that also brought the rains back, replenishing the earth. From Elijah, it is evident that we can execute the justice of God as prophetic people in the place of prayer, bringing correction and vitality to the land we find ourselves in.

James 5:17-18 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three

years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

From these two prophetic figures (Daniel and Elijah), we realise that priestly intercessions are a core component of the prophetic. It is by prayer and intercessions that the prophet maintains intimacy with God. As we spend time in God's presence, we can speak with God's voice to effect change in our world.

Priesthood as the Foundation of Prophetic Ministry

In discussing the close relationship between the priesthood and the prophetic, it is paramount to understand that the foundation of a prophetic person is the priesthood. This is because before one can speak for God, they must first learn to stand before Him. Priesthood trains the heart in intimacy, consecration, and sacrifice. It forms the inner life required to carry the weight of God's voice. A true prophetic spirit is birthed from the place of first ministering to God before men. This is why God is raising a prophetic generation that will function as kings, priests, and prophets—those who know how to dwell in His presence, declare His heart, and walk in authority. The emphasis is not just about having a message, but about becoming a vessel formed, purged and positioned to release to execute the will of God and speak his oracles.

The priestly ministry precedes the prophetic ministry. The priestly ministry is primarily towards God, while the prophetic ministry is to the people. In following the biblical example, it is essential to get this balance right to function effectively as a prophet.

In the book of Acts, we learn about the teachers and the prophets who ministered before God in fastings and prayers.

Acts 13:1-2 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

Although these people were teachers and prophets, they ensured their ministry was first to the Lord before it was to the people. They did not break their consecration of worship and fasting, ensuring that they were in perpetual alignment with God.

From Ezekiel 44:15-16, 23, we also realise the connection between priestly ministry and revealing God's truth.

Ezekiel 44:15-16, 23 But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD: they shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge. And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.

These priests who ministered before God had the responsibility of teaching the people the truth of God's law. They were to teach the people the way of holiness by their

actions and by their words. These priests were to ensure that they showed forth the distinctive characteristics of the Holy One of Israel, judging in matters of controversy according to the ordinances of God.

The priesthood is vital for maintaining an alignment with the Spirit of God to be able to minister the life and will of God to people. Without a priestly foundation, a prophetic ministry is inherently in error and will not be able to carry the complete witness of God to the people God has a word for.

Biblical Models of Priestly-Prophetic Ministry

As previously established, it has always been God's desire to have a generation of prophets and priests. From the patterns seen in scripture, we see a consistent priestly-prophetic ministry exhibited by the people God called in the scriptures. For example, according to the scriptures, Samuel served in both temple and prophetic roles, Ezekiel was a priest who became a prophet, Jeremiah came from a priestly background and was a prophet by divine ordination, and even Zechariah, the father of John the Baptist, had a prophetic encounter and made prophetic declarations. Other biblical figures embodied both dimensions of the prophetic and priesthood, further illustrating the inseparable line between the two.

Samuel

- Priestly service

1 Samuel 2:18 But Samuel ministered before the LORD, being a child, girded with a linen ephod.

- Prophetic calling

1 Samuel 3:19-20 And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the LORD.

Ezekiel

- i. Identified as priest

Ezekiel 1:3 the word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

- ii. Commissioned as a prophet

Ezekiel 2:3-5 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.

Jeremiah

- iii. From a priestly family

Jeremiah 1:1 The words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin:

- iv. Called as a prophet

Jeremiah 1:4-10 Then the word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

Zechariah (John the Baptist's father)

- v. Prophetic encounter tied to priestly service

Luke 1:5,8-13 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

And it came to pass, that while he executed the priest's office before God in the order of his course, According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. [And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

Christ the Ultimate Model of a Priestly Prophet

The prime example for imitation and emulation by believers is Jesus Christ. Having explored various examples of how certain people of old functioned in the priesthood and the prophetic, it is expedient to appreciate the example the Lord Jesus left for us, as He is the pattern for believers to follow. From the scriptures, we see Jesus as our high priest and also as a prophet.

3. Jesus - our High Priest

Hebrews 4:14-16 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points

tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Jesus is the great high priest who mediates between man and God. He is the reason we, as believers in Christ, have access to the Father. By Jesus' suffering, death, resurrection, and ascension, He functioned as our high priest, and the sacrifice for the atonement of the sins of all humankind. It is because of His example that we can learn how to live as priests after the priestly order Jesus embodied: the order of Melchizedek.

1 Peter 2:21-22 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth:

Hebrews 5:5-10 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, To day have I begotten thee. As he saith also in another place, Thou art a priest for ever After the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; called of God an high priest after the order of Melchisedec.

1. Jesus - The Prophet

The holy prophets of old spoke of the messianic king who would be a priest and a prophet. Moses spoke about a prophet who was to come in his likeness

Deuteronomy 18:15, 18 The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

This prophecy was fulfilled in the advent of Jesus. The apostle Peter, by divine inspiration, declared that the prophet all Israel had been waiting for is the same Jesus whom the Pharisees of the time plotted and had killed (Acts 3:22-23)

Acts 3:22-23 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.

Unlike Moses, it is in Christ Jesus that we have access to the true rest of God. It is in Him that we have been baptised and are now members of the royal priesthood of God. Jesus is the prophet in whom the law (torah) is fulfilled.

Other scriptures from the gospel account verify the prophetic identity of the Lord Jesus.

Luke 4:24 And he said, Verily I say unto you, No prophet is accepted in his own country.

John 4:19 The woman saith unto him, Sir, I perceive that thou art a prophet.

Luke 24:19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

John 6:14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

As both priest and prophet, Jesus offered himself as the sacrifice for the atonement of the sins of all humankind. He was the priest who offered the sacrifice (his own blood) before God on the altar.

By the example Jesus has shown, we learn to be obedient to the Father, walk in humility, while upholding the righteous standards of God. In the same way, Jesus did not cease to do the work of God, we learn to persevere to the end. Just as Jesus taught his disciples the unadulterated word of God by the Spirit, the priestly-prophet needs to feed the flock of God with God's word by God's Spirit! Finally, for all believers who are in Christ, we ought to play our roles in the ministry of reconciliation by preaching the gospel to the entirety of creation, extending God's invitation to rest to all people. This is the true dispensation of the prophetic in priesthood.

THE TONGUE AND ITS TROPHIES

One of the highest indicators of spiritual maturity is the mastery of the tongue. The fruit of a man's lips reveals the condition of his heart, and the measure of his growth. In the realm of spiritual development, words are not empty, they are weighty, and they wield influence both in the heavens and in the earth. It is not possible to truly walk in prophetic stature or priestly dominion while neglecting the government of the mouth. For the prophetic generation, this discipline is not optional; it is foundational.

The tongue is the weapon of the prophet, the instrument of a priest, and the signature of a king. Words are the infrastructure of divine movement; they carry the weight of eternity when spoken from a yielded vessel. The authority of the believer begins with the authority over their own speech. Any man who has harnessed the tongue, has harnessed life.

James 3:2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

The Greek word for bridle is *chalinagōgeō*, meaning "to lead by a bridle, to restrain, to control." Just as a bridle directs a horse, the tongue directs the life. And just as a loose bridle leads to a wild animal, a loose tongue leads to a life out of control. Also, the man whose tongue is unbridled is not just immature; he is self-deceived. His religion is rendered worthless which means empty, profitless, without force, result or success. So long as the tongue is left untrained, all other efforts in the faith are void of spiritual impact.

James 1:26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

The prophetic life demands a trained mouth. The culture of prophetic people is discipline, and the first evidence of that discipline is the government of speech. Knowing what to say, when to say it, how to say it and when to be silent. The right use of the tongue builds lives, cultures, and atmospheres and its perversion brings destruction. Many are suffering not because of curses or inherited problems, but because their tongues are in rebellion to the wisdom of the Word. It is a spiritual contradiction to confess Christ as Lord while allowing the tongue to operate outside His Lordship.

Many go into prophetic services so that they may receive a prophecy or a prophetic word for themselves. They run from place to place, from meeting to meeting, hoping that a word from the Lord through another man will fix what has gone wrong in their lives. But what many do not realize is that intrinsic to the nature of the new creature, intrinsic to the nature of every believer, is the ability to shape and fashion their own lives by the Word of God spoken through their mouth. This is not reserved for a special class of people. It does not take a unique anointing. It does not take a prophetic mantle or a title. It only takes being born again. The power to frame the world is not exclusive to prophets—it is the inheritance of the sons of God.

Hebrews 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear

The word *framed* is from the Greek *katartizō* meaning “to put in order, to arrange, to equip, to adjust.” The ages were arranged by the Word and that same word dwells in the believer. When the new creature speaks in alignment with the Word of God, he is not simply uttering sounds - he is fashioning realities. This truth cannot be escaped. Many present circumstances in the lives of believers are not the result of generational curses. They are not the result of what any man or woman has done to them. They are self-fashioned realities, produced through careless, fearful, or rebellious speech.

Matthew 12:37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned

Proverbs 18:21 Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof

The Hebrew word for *power* there is *yâd*, which literally means “*hand*,” a symbol of strength, control, and direction. The tongue is a hand that shapes life or brings death. What a man repeatedly declares builds the architecture of his experience. The environment responds not only to actions but to confessions. When the tongue is not submitted to the government of the Spirit, it becomes a tool of destruction, even in the hands of a believer. Until people come to this understanding, they will continue to damage their own lives, and they will keep running from one place to another so that someone may prophesy to them. They will live in cycles of frustration, looking outward for a change that was meant to begin in their own mouths. This is not the culture of the prophetic breed neither is it the lifestyle of the mature.

One of the greatest things a prophet can teach a son is to understand that the culture of the prophetic is not first in signs—it is in speech. It is an alignment of the speakings of

the tongue with the mind of God. This is why 1 Peter 3:10 lays down a foundational law of a prosperous life. It says:

“For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.”

This is not poetic advice—it is divine instruction. To love life and to see good days is not left to chance. It is determined by the mastery of the tongue. The word ‘refrain’ in the context means to cease, to stop, to restrain. This is not simply avoiding profanity or deception; it is halting the tongue from engaging in any kind of verbal treachery against one’s destiny, against others, or against the counsel of God. The tongue is not passive, neither is it neutral; it is a doer. The words spoken are not mere sounds but spiritual acts accomplished. This means the tongue itself is capable of doing evil. It does not merely describe evil - it can perform it. Scripture rightly says:

“Let not the tongue go and commit evil... and let his lips that they speak no guile.”

The word *guile* means deceit, craft and subtle manipulation. Which infers that the tongue is not to be an instrument of camouflage or manipulation, it is to be an instrument of truth, justice, and righteousness. The culture of the prophetic breed is not just in hearing right—it is in speaking right. A powerful principle for reigning in life is this: even when there is doubt in your heart, do not allow that doubt to find expression on your tongue. Your heart may be flooded with fear. Your mind may be clouded with conflicting thoughts. You may not feel confident yet your tongue must not follow suit. Even when it seems like you failed, do not declare with your tongue failure but choose to say what God would say and has said about you; this is how you reign. This is how a man rules over the contradictions around him—he lifts up the rod of speech. He lifts up his voice in agreement with the truth of God. Your circumstances do not define your reality - your tongue does.

Scripture reveals how our confession is necessary for the priesthood and apostleship of Christ in our lives.

Hebrews 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

The instruction is clear: we are to consider - to fix our eyes upon, to observe closely - the Apostle and High Priest of our *profession*. Some versions say *confession*, and that word in the Greek is *homologia*, which means agreement, alignment, saying the same thing. It speaks of one who has come into unity with a declared verdict. So when we say that Christ is the Apostle and High Priest of our confession; firstly, we are agreeing with the logos - the Word, the mind, the verdict of God; and secondly, we are practising our confessions. This is what scripture means by our profession: a vocation and a lifestyle. It is something a person continues in, grows in, and becomes established in. The thing a man consistently confesses and professes becomes the life he lives.

The book of Job teaches us how to speak when circumstances arise. Job 22:29 says, *“When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person.”* Even when all around you screams failure and defeat, your confession

must remain steadfast. You must say, *There is a lifting up*. not because the environment says so, but because God has declared it. You are to speak based on His perspective, not your experience. That is how you align your reality with God's verdict.

THE MARTYRS

THE MINISTRY OF ANGELS IN THE PROPHETIC

Under the umbrella of the prophetic, one of the major channels of operation you cannot do without is the ministry of angels. Angels are the arm of God ready to do His bidding at any given point in time. Whether it be judgement, war, warning, vengeance, impartation, revelation or any other mission of God, they are the powers ready to take on those assignments to the latter. The psalmist emphatically stated this in one of his psalms:

Psalm 103:20 Praise the Lord, you angels, you mighty ones who carry out his plans, listening for each of his commands.

Looking at the term angel - “*aggelos*” or “*malakh*” as rendered in the Greek and Hebrew respectively - it simply refers to a messenger or an envoy. With this in mind, it will be easy to appreciate the fact that men are also angels of God given that they are also envoys of God.

For the sake of this subject, we will focus more on the role of celestial angels in partnership with the believer. The writer of Hebrews upon drawing a contrast between the angels and the Son, made a striking assertion in the verse 14 of Hebrews 1:

Hebrews 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

To wit, one of the primary works of angels in these times is to serve and assist the heirs of salvation unto good works. As such, anyone who appreciates this reality and comes to this consciousness can easily walk into the experience of these angelic ministrations.

The variable of consciousness cannot be overemphasized because many have downtrodden the movements of angelic beings around them at sundry times in ignorance. Being a believer brings you into the reality and culture of Mount Zion and one profound experience that accompanies your position there is the presence of innumerable angels around you.

Hebrews 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

Angelic Ministrations

Our discussion of God and our faith cannot be void of the mention of Angels. With this insight into who an angel is, we can speak on the Angel of the Lord as the messenger whose master is the LORD. Scripture gives us a definition of the Angel of the LORD, and: an angel who bears His name

Exodus 23:20-21 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

We see here that the Angel has a master who sent him to the children of Israel and the name of the master is in Him. The Hebrew word translated as name is *shem*. The name discusses character, functionality and authority, which are all encapsulated in the identity of a being. The Lord was communicating that His very character was in this

Angel hence, he will not spare transgressions. The Angel of the LORD is one whose character and person is one with YeHoVaH. He thinks and moves according to the movements of YeHoVaH within him. He does nothing of his own will nor of his own authority. He speaks as though YeHoVaH speaks and an encounter with him is an encounter with YeHoVaH. In Genesis 18, we see an interesting story that requires a search into the Hebrew language. For the English Bible, the name YeHoVaH is translated as “LORD” and *Adonai* as “Lord”. At the beginning of the chapter, YeHoVaH goes to Abraham, and lets him know about the destruction of Sodom and Gomorrah. However, as the conversation progresses, we find clarity that Abraham is conversing with an angel of YeHoVaH—as YeHoVaH

Genesis 18:26-27 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:

Here, we see God able to converse in real time with Abraham through the Angel who bears His name. It should not shock us then, when Jesus says that whoever sees Him has seen the Father. Jesus does not only bear the very name of God; it is His inheritance by right.

Philippians 2:9-10 Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

John 14:9-10 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

The name that Jesus is given is not “Jesus” rather, the name (authority) of His father YeHoVaH as an inheritance. The name is in Him, and the name does the works. Christ is the express image of the invisible God. He is referred to as the Angel of the Covenant. He is the one who is the mediator of the covenant between YeHoVaH and those He is sent to.

Malachi 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

YeHoVaH of Hosts speaks of the coming of an *Adonai* (Lord, Master) who is the angel of the covenant. In the Elohim system, the authority of God is exercised wherever His angel is sent. The Psalmist expresses this relationship perfectly in Psalm 110 “*The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool,*” which we appreciate as a messianic prophecy concerning Jesus.

In scripture, Jacob wrestles with an angel, yet it is said he wrestled with God; Jacob knew that once he wrestled one who bore the name of God, he had wrestled God. We see that Joshua encounters a particular *Adonai* and worships Him, yet this *Adonai* did not rebuke this worship because He bore the Name. Whatever worship was accorded

unto him did not have its focus on him but unto YeHoVaH. Take note that worship here simply meant to prostrate.

Joshua 5:13-14 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

The discussion of the Angel of the LORD is broad but it is to be noted that, though Jesus is the Angel of the LORD (as referenced in the book of Malachi), the other mentions of the Angel of the LORD in scripture do not refer to Him. There is a myriad of assignments YeHoVaH seeks to accomplish through His angels hence, putting His name in them. The peculiarity of Jesus being the angel of the LORD as against other angels is that the name is an inheritance—it is His name.

Hebrews 1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

The Role of Angels

According to God's design for the operation and functionality of believers, almost every equipping is manned by the angelic. Our partnership with angels is necessary since they play a major role of ministering for, to and with us. Below are some of their functionalities:

- ***Angels bring you skill and understanding in matters:*** Angels are custodians of knowledge and light, and they can bring you to the realization of these truths. We always speak highly of Daniel as a man of great wisdom and light, forgetting that he was someone who had a lot of angelic assistance. In Daniel 9, an angel came to him to bring him understanding (knowledge) and skill after he had fasted. Skill in that context did not only refer to ability but also prosperity, prudence, and intelligence in high matters.

Daniel 9:22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding

Angelic beings are also the channel by which the Lord can show you things to come. Many times, the Lord can bring you to foreknowledge of spiritual things by the avenue of his angels. Naturally, a man is only aware of what is around him presently and that which has already happened. The moment he begins to have insight of future events, there is a higher intelligence involved, and it is highly possible through the agency of angelic beings. In the Revelation of Jesus, we witness the encounter of John the Revelator seeing so many times that will take place majorly by tutelage of celestial beings

Revelation 4:1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

Based on the angel(s) a person has been given access to by the father, they can function in any of these operations:

1. **Insight:** This is the capacity to gain deep and accurate understanding of someone or something. Like Daniel, angels can come to you to bring perspective on matters. In such encounters, it is possible to be the only one who sees the situation from another angle and even have solutions to it.
2. **Hindsight:** Hindsight is understanding of situation or event after it has happened. Angels can grant understanding to a man to in past events to the most peculiar details even though he may not have been present at the time. This hindsight can grant clarity into current and future circumstances.
3. **Foresight:** This is the ability to predict what will happen in the future. It usually also covers what will be needed in the future. Mostly, the Lord releases angels to men to unfold future events to his people. This communication may come through a dream, trance or mar'ah

- **Angels strengthen men:** In Psalm 103, angels are referred to as they that are mighty in strength. Most often than not, unusual strength that comes upon a man in the face of weakness is a sign of angelic ministration. Jesus experienced this in the garden when He was weak. At times, the weakness may not necessarily be bodily tiredness but weakness in not being able to obey and carry out the duties of God and the ministration of angels grant us that enablement to carry them out.

Luke 22:43 And there appeared an angel unto him from heaven, strengthening him.

- **Angels are for direction and guidance:** There is an angel that walks with every single believer. The primary duty of this being is to instruct and influence you on the right decisions in all your ways so you do not err. At times, one of the signs that your angel is signalling you is through frequent stumbling against the ground as you walk and you must inquire why.

Psalm 91:11-12 For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.

The angel(s) that walk with you can also give you knowledge of other beings that are present around you most often than not. It is incumbent you maintain consistent acknowledgment of that being to ensure these.

- **Angels are sent to minister for the saints:** There is the possibility of the assignment of a man being so laborious that in partnership with the angelic, the Lord can employ an angel to carry tasks on your behalf that are humanly not possible. Aside that, it is possible for an angel to carry out a task on your behalf assuming your form. This experience is not strange as the early church were conversant with it

Acts 12:15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

These are realities that many have experienced in their walk with God. Depending on

the angels we actively have access to by the Father we function in realities such as power ministration, deliverance and healing, signs and wonders, passing judgement (of God).

Hebrews 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Accommodating and Walking with Angels

Every personality has protocols around accommodating and sustaining their presence. These principles ensure that there is a warm environment for them to move and operate. This applies to angels that are on assignment with and for the saints as well. In the scriptures, there were a few prophetic structures that were consistent with men who walked with angels.

- **Sustain a culture of prayer:** For any man who walks and operates in the angelic, you must have a constant habit of engaging in prayer. Angels are assigned and moved in the place of prayer. Most times when men encountered angels they were engaging in prayer or servicing the altars of God.

2. *The angel Gabriel comes to Daniel while he was speaking in prayer.*

Daniel 9:20-23 And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

3. *Jesus receives angelic ministration while in prayer*

Luke 22:41-43 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him.

4. *Cornelius received angelic visitation as a result of his prayers and almsgiving*

Acts 10:3-4 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5. *An angel is dispatched on account of the church's prayer to release Peter.*

Acts 12:5,7 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

1. Maintain a consciousness of the angelic: The average believer who hears noise at night in their home begins to pray against demons never anticipating the presence of an angel. It is important to know that all believers dwell and function from mount Zion and Zion

is a place of innumerable angels. In your daily engagements, be aware that you are surrounded by angels. Jacob at a point in his journey knew he had entered a camp of angels.

Hebrews 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

Genesis 32:2 And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.

2. **Honouring spiritual authority and dignitaries:** It is important to appreciate that angels are part of the Elohim (God) system and one of the hallmarks of the Elohim system is authority and honour. The moment you speak against a being with a ranking higher than yours (whether man or celestial), you repel angelic presence and activity in your life. At times, your wilful ignorance of the presence of an angel around you can make him an adversary to you. In a dispute, Archangel Michael did not bring a railing accusation against the adversary but rebuked Him in the Lord. Likewise, we as believers should maintain a culture of honour and acknowledgement of authority and dignitaries.

Jude 8-9 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

3. **Be hospitable:** Most of the men who hosted angels attracted them by virtue of their hospitality. Angels of God cannot walk with wicked people. This is very peculiar when they come to you in the form of men. As a matter of fact, you will not be able to identify them if you are not welcoming. Profound instances in scripture are those of Abraham and Manoah, who prepared meal offerings in honour of the angels of the Lord. Consistent kindness positions you in a place to easily encounter angels.

Hebrews 13:2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Judges 13:15-16 And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord.

4. **Be a person of love and compassion:** Most of the healing miracles that are performed by men are by virtue of the compassion that is worked in them. Angels can then be released unto you to work these miracles in your ministry just because of the compassion that you bear for the people. It is by this same compassion through almsgiving that Cornelius received angelic ministration unto his salvation.

5. **Observe to know the peculiar angels you function with and their times and environment of heightened functionality; and consciously interact with them:** The timings and protocols around spirit operations are important. It is necessary to find out what activates the beings around you and the time portals through which they operate in order to be fully advantaged. In Israel for instance, they knew when the angel came to stir the waters and consequently, how to position themselves for that encounter.

John 5:4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

6. **Strict adherence to instructions and consecration demands by the spirit:** Spirit beings are beings of protocol which demand obedience to their instructions. In the day when the Lord sent an angel to the camp of Israel, the angel did not say he is for them or against them; he only showed where his instructions came from. Consequently, the response of Joshua to the instruction was to determine whether the angel will be for them or against them.

Joshua 5:13-15 And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

7. **Build your knowledge base on the angelic:** Walking with angels will require that you know how they operate, who they are and what they do in your life. Accommodating and sustaining the presence of angels in your life demands studies on the covenants that are keeping them around you as well as the acts and deeds that repel and make them step away from you. Many in their ignorance come into the judgement of angels or repel them hence the need to learn more by scripture and in spiritual encounters in the angelic. The encounter between Zechariah and Gabriel is a perfection depiction of such men. He questioned the angel and was made dumb.

Luke 1:19-20 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

THE MARTYRS

SUGKURIA

Traversing the plane of synchronicities

The goal of this particular discourse is to bring to appreciation the statement:

“Nothing by Chance; All Things by Deity”

As much as many do not like to hear it, there is a possessor of the universe. Some, in their course to acknowledge supremacy and sovereignty in neutrality, refer to Him as the grand architect of the universe. As a matter of fact, just like every artisan, He has His signature in and on all things. God is the source of all things and encompasses all. As such, there is no existence outside Him simply put, His hand is in all things. When you begin to appreciate the sovereignty of the Lord you are able to reckon all things to be under His supremacy. Scripture says that He created all things for His pleasure - a grand script of the ages carefully being acted before Him.

Revelation 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

In the sovereignty of His will the Lord programs things as He pleases. The “bottleneck” of humanity is that we function in the confines of space and time, and so our perception of reality is in fragments—we see in parts. Consequently, we interpret certain happenings within our limited scope of knowledge with terms such as randomness, probability, chance, coincidence, and so on.

In actuality, the theory of chance (considering the operations of God) is not what we have thought it to be. In Luke 10:31, the popular parable of the Good Samaritan, we see the word chance being used there and as a matter of fact the only typical use of the word in the Gospels and by the Master Himself.

Luke 10:31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

The word ‘chance’ in Greek is the word *sugkuria* which on face value can mean accident or chance. However, the etymology of the word will bring accurate light to the reader. *Sugkuria* stems from two root words *sun* and *kureo*. *Sun* is a preposition that denotes union with another - ‘associated with’ or ‘by instrumentality’. *Kureo*, which means ‘to happen,’ is from *kurios* which means ‘supremacy’ or by implication, ‘controller’. Putting both words together, *sugkuria*, what we call chance, is actually what occurs by supreme arrangement of deity to achieve eternal purpose.

This is simply to say all activity is tampered with and pulled by the strings of deity—whether it be of God, another entity or any person standing in some form of authority. This is what Prophet Daniel made known to the King in Daniel 4

Daniel 4:17 This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

On this plane, what seems to be chance or coincidence is now appreciated to be of divine influence. There is nothing outside deity even the smallest or most insignificant

outcomes are not by chance. This is what the proverbial preacher communicated to us in proverbs.

Proverbs 16:33 The lot is cast into the lap; but the whole disposing thereof is of the Lord.

This is what the Israelites and early church knew when they resorted to casting lots to make inquiries on matters, even in the selection of leaders.

You might have been speaking of someone when they suddenly stepped in or thought of someone right before they called. You might have also been coming across a similar sequence of numbers repeatedly without conscious awareness. At another instance, you might be thinking about a particular issue and then few minutes later overhear a stranger speak about the answer you needed to another party. Having come into this understanding, we can now discern the movements and instructions of God right before our eyes. On several occasions, God's communications to us may come through riddles or dark sayings. Any man led by the Spirit is a man who can easily decode and take advantage of such prophetic timings in his life.

In the *Tanakh*, we often see this modus of prophecy by symbolic happenstances. After King Saul had spared the best sheep and oxen of Amalek, contrary to the word of the Lord, it repented the Lord to have anointed Saul and therefore took the throne from him. After Samuel had delivered this message to Saul, Saul held unto the skirt of Samuel, and it tore apart. That may have seemed to be very random or a mistake however, Samuel turned to Saul again and spoke the word of the Lord by what had just happened saying the Lord had torn the kingdom away from him and given to another.

1 Samuel 15:27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.

God can speak through any occurrence that may even seem like a mistake or to be without cause. As one led by the Spirit, your choice of dressing, colours you put on, people you meet and so on, are very much ordained. All you need to do is to be sensitive to the voice of the Lord around that occurrence. The life of the believer is very prophetic and is in itself a divine message to others. On several occasions where Jesus "happened" to be in town, someone received a miracle because seeing Christ could be nothing short of a divine encounter. The case of blind Bartimaeus, the man at the pool and even Zacchaeus. When you are privileged to meet a man of God in a personal encounter perceive it as a shift in a season of your life for your help has come.

The importance of this to us as a prophetic people is that in our day-to-day activities, there is the need to take note of everything that goes on and then make inquiries of the Lord. As a son of God, your posture should not just be wallowing in sorrow or guilt or fear concerning situations that do not go as you would have had them. Rather, ask the Lord what lesson He wanted you to learn and why it had to happen the way it did.

Practically, you went for a job interview and did not get the job though you prayed fervently, sowed a seed and you met all the qualifications. Instead of being sorrowful and disappointed in God, choose to rather submit your heart to Him and ask why you did not

get it. At times, we forget that God does not only open doors but can shut them and no man can open them.

Revelation 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

In that scenario, God's sovereignty even in mercy will override your 'faith.' In shutting that door to you, He was setting you up for something bigger and better in His will for you. That little 'setback' should not be a reason for you to live in worry to the point of questioning God's love for you.

Nobody wants to experience bad and ugly moments howbeit; they are ingrained in the cycle of life. Repeatedly, we have heard the story of Job and how He lost all just in the test of God. How you respond indicates your judgement of God. Rather than cursing God, choose to settle in His faithfulness knowing He has a perfect plan. In inquisitions, if He seems to be quiet, know that He's still holy in the hard things.

His own son, whom scripture says He learned obedience through the things He suffered, at a point cried out of a sense of abandonment. It did not change the fact that it pleased the Lord to crush Him for the sake of the joy ahead.

Isaiah 53:10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

So, whether in betrayal or loyalty, rejection or acceptance, delay or timeliness, abandonment or support, pain or ease, sorrow or joy or disgrace or praise, forever hold the heart and understanding of trusting in God. **If you truly know your God, then you should trust in Him.**

Joseph's Rise by Sugkuria

At an epoch in the life of Joseph, he was able to make a bold statement attesting to the divine hand of God weaving through the journey of destiny in his life, saying, the evil his brothers thought against him, God meant it for good.

Genesis 50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

Tracing back the story of this man, it all began from day he decided to share his dream with his family.

1. Joseph dreams concerning his destiny.

At age 17, he had a dream of his whole family bowing down to him signifying elevation above his household which incited envy in his brethren which manifested evil thoughts later in them. (Genesis 37:11,18)

2. His brothers throw him into a pit

The dream that incited envy among his brethren pushed them to killing him when Reuben suggested that they throw him into a pit instead (Genesis 37:22, Genesis 37:24)

3. *Joseph is sold to merchantmen who further sell him to Potiphar*

Merchantmen moving into the land of Joseph's manifestation purchase him from his brothers (Genesis 37:28, Genesis 37:36). All throughout his service in Egypt and even in the prison, the Lord never departed from him and all that he did prospered. (Genesis 39:2, Genesis 39:5)

4. *Joseph is falsely accused and thrown into prison*

As if his first ordeal was not enough, he is falsely accused by Potiphar's wife after she pestered him daily to lie with him, and he is thrown into prison without any just cause. (Genesis 39:20-23)

5. *He interprets the dream of the butler who mentions him to Pharaoh two years later* (Genesis 41:9-14)

6. *Joseph interprets Pharaoh's dreams and is made Prime Minister over Egypt* (Genesis 41:14-57)

7. *His family journeys to Egypt and bows to him fulfilling the dream he had.* (Genesis 42:6, Genesis 43:26, Genesis 44:14).

This is a classic display of sugkuria in the life of a man. His ordeal from the age of 17 till he is made prime minister at 30 till they finally bow to him somewhere around 39 years. For 22 years, God was never absent - but always setting things in place for manifestation

Saul's Divine Ordination by Sugkuria

Similar to Jacob's story, Saul was also anointed and crowned king through a sequence of happenstances in his life set up by the loss of his father's donkeys

1. *Saul is sent on a search for his father's donkeys (1 Samuel 9:1-5)*

Saul, a young man from the tribe of Benjamin is sent by his father to find some lost donkeys. He searches with a servant across several regions for days, yet he finds nothing.

2. *The servant suggests they go and meet a man of God (1 Samuel 9:6-14)*

1 Samuel 9:16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me.

3. *Samuel Meets Saul (1 Samuel 9:15-27)*

When Saul arrives, Samuel is expecting him. He tells Saul not to worry about the donkeys – they have been found - and then shocks him by honouring him at a feast and revealing his destiny as Israel's first king.

4. *Saul is anointed as king in Samuel's house (1 Samuel 10:1)*

5. *He is then declared king publicly before the nation (1 Samuel 10:17-24)*
6. *Later, Saul is chosen by lot in front of the tribes and publicly declared king. Though he hides at first, God makes it clear—He has chosen Saul.*

There are a few things *sugkuria* makes a man appreciate;

1. **Time** - look at the timelines of things happenings and how they seem to fall in place.
Calculate and see if there are specific repetitions in time patterns when something happens. Find out why it happened at that particular point in the day.
2. **Activity** - pay attention to what is happening
3. **Methodology** - find out why the sequence of events was in this pattern and not any other.
4. **Location** - why did what happened have to happen at that specific place
5. **Naming system of heaven** - names of people are prophetic. Why did this particular person with this name meet you at a place named as such?
6. **Observing numbers with their prophetic reference**
7. **Form and Fashion:** numbers, colours, patterns etc

Basic Gematria

The study of numbers and how they relate to the divine has echoed throughout the ages of human existence in a bid to find meaning in what might be termed mere coincidences. For a sceptic, these occurrences are ascribed to chance, but for the one who believes in the divine, these communications cannot be trivialised. In the traditional Christian sphere, fear of darkness or evil has crippled the witness the Lord wanted to bring unto a generation such that they eschew all numerology. The intent of the Lord is not that we throw away a whole branch of study but that we engage by His Spirit, using it as a conduit to come into His wisdom. For a prophet, numbers cannot be taken out of the ways by which the Spirit brings them into revelation. There is a God who numbers the stars, and in order to bring a man into a certain revelation, He tells him to number the stars.

Genesis 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

This numbering in Hebrew is *safar*, which is deeply related to scribal work and storytelling. Abraham by numerology, was able to tell the story of life by the Spirit of God. He saw the story of the city whose builder is not man and his belief brought him into righteousness. Abraham was able to walk in the wisdom he did because of the knowledge he had come into by numbering. This tells us that numerology is deeply

tied to the coming into a wisdom. David prays that the Lord will teach him to number his days to the end that they will gain a heart of wisdom.

Psalm 90:12 So teach us to number our days, that we may apply our hearts unto wisdom.

The word number here is *mânâh* which also speaks about a telling or an appointment. By the numbering of days, they can come into a knowing that causes them to apply their hearts to wisdom. *Mânâh* is the foundation for the word *menîy* which discusses fate (destiny). This brings to light the fact that destiny is based on numbers and appointments. To deal in numbers is to understand and perfectly position ourselves in destiny's appointments. This means every man who throws away numerology throws away a chance at walking the wisdom for destiny. It will take great God's great wisdom of numerology to walk in the light God has ordained for His sons.

Revelation 13:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

The discussion of wisdom cannot be void of numerology in all its aspects. By the counting of the number of this man, we come to know who he is, and then we can apply our hearts to wisdom. Understanding is a precursor to counting the number and understanding will flow from the word and the Spirit. To judge these things, you will need to be spiritual. These are mere coincidences to the natural man but for we who are spiritual, understanding the sovereignty of God, these are sacred communications unto us. By the unction of the Holy Spirit we have received, we can know all things, receiving the full witness of God progressively.

1 John 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

What the anointing teaches us will only be truth, keeping us perpetually abiding in Him. This should cast out all fear and doubt when it comes to scriptural numerology. The Lord by wisdom founded the earth and He did this mathematically. This system exists because there are very precise mathematical dimensions that hold it together. If gravity was a point higher than it is, the earth would collapse on itself. Such precision is achieved by a Mathematical God and hence numerology cannot be taken out of our discussions of Him as it reveals His mind.

Job 38:4-5 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

The Lord determined the measurements of the Earth in wisdom and has given unto us His same mathematical spirit. He will reveal the truth and mind of God in numbers. One beautiful example of this is seen in Daniel, where an inscription is written on the wall to the doom of Belshazzar.

Daniel 5:25-28 And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy

kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians.

The prophecy here was numerological; If Daniel did not have understanding in numerology by the spirit of God, he would not have been able to interpret it. *Mene* is better translated as *mina*, which was a currency worth fifty shekels, but it is from the verb “to number”. Daniel had light but it took wisdom to interpret it as the numbering of the Kingdom. *Tekel* is better translated as a *shekel*, from the root word “to weigh”. The word *peres*, means to divide or split up. But its root word *pâras* is the same word for Persia and this is why the dominant kingdom in the Medo-Persian alliance was Persia. Daniel was able to understand the prophecy concerning the kingdom by numerology. Numbers are not just mathematical concepts, but are the foundation of the spiritual code of the cosmos. They are mostly marked by symbols used to represent quantity and value. The world was created in seven days, a specific number (appointment) ordained by the Sovereign One, each day representing a divine action.

In the Hebrew script, there are no special symbols for numbers. Rather, each of the alephbets have a corresponding value. There is a system in numerology called Gematria where the values of these alephbets are computed and meanings are drawn from it. The language, as inspired by the esoteric nature of God’s chosen, is able to convey contextually sound meanings that is hidden from the surface comprehension. Gematria helps us find vital connections between concepts as they converge to the same number. The number as it is attached to an alephbet is automatically attached to the pictograph and hence, given pictographic knowledge on numbers.

Biblical Interpretation of Numbers

The Number One

For all counting systems, one is the starting point, and God is the beginning of all things. All things were created by Him and through Him. The occurrence of One should bring you to the point of thinking about God. Looking at the Hebrew one, Aleph, we see it speaking about God, authority and headship. One is strong yet like the Ox delights in service. Jesus refers to Himself as the Aleph, the Alpha. Jesus is connotating that He is One.

Revelation 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

Jesus is One and it brings us to the famous quote of scripture speaking about YeHoVaH being One. It translated to YeHoVaH Elohim is One YeHoVaH. The word translated as One is *echâd* which means One, only, first but most importantly, it means united.

Deuteronomy 6:4 Hear, O Israel: The LORD our God is one LORD:

This is a declaration that YeHoVaH alone is their God yet it is speaking about the fact that there is union in YeHoVaH. We know about the Father, the Word and the Spirit being united as one God. In the Elohim system, we find this union echoing throughout, such that, in all cadres of glory and authority, YeHoVaH is still One. Jesus stands in

this unity and proclaims He and His Father are One, praying for this unity to be between Him and the disciples.

John 17:21-22 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one:

As the Father is in Jesus and Jesus in Him, Jesus prays that we may be One by Him being in us and us in Him. This unity is essential if we will walk as Sons of God upon this earth. We are not of this world because we are One in God and this unity is a testament that Jesus is One with God. We must foster unity in Love at all times. In all things, every believer is One with the other. Paul understanding this speaks about One body, One Spirit, One hope, one faith, one baptism, One God.

Ephesians 4:3-6 Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.

This is the *echad* of YeHoVaH, that He is one God and Father of all, above all, through all and in all. If we are of the One God, we must be diligent to keep the unity of the Spirit of God. Our hearts must be united in worship unto the united God and in one accord wait on His manifestation and assignments. The Lord brings to remembrance Himself, Authority, strength and unity by revealing One to the prophetic breed.

The Number Two

In the creation process, we see the second day determined as the day of distinction. The second day is the day light is called out and set distinct from darkness. God calls light good. The number two connotes enlightenment and the establishment of truth. For truth to be established, it must be done in distinction and the Lord delights in it. The priests have been ordained to teach the difference between light and darkness, holy and profane, clean and unclean.

Ezekiel 44:23 And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.

Discernment is tightly related to the number two as it distinguishes between two options. They who are of the Spirit will do things of the Spirit and the teaching of this has been handed over to the priests. The priests are also tasked to judge in a dispute, but righteous judgment is established at the mouth of two witnesses. If truth will be established the number two must come in play.

John 8:17 It is also written in your law, that the testimony of two men is true.

Jesus attests to the significance of two in the establishment of truth where He says He bears witness of Himself and His Father is the second witness. God confirms His Word to Abraham by two immutable things where it is impossible for Him to lie. At the death of Jesus, two witnesses, the water and blood established the truth of His

sacrifice. This even transcends to the promise we have on this earth that if two agree on a matter, it is established in the Heavens.

Matthew 18:19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

Agreement is required for establishment. The number two is so important to our faith that the establishment of Jesus had to be witnessed by the Law and the Prophets—Moses and Elijah. Before the establishment of the Kingdom of God and His Christ, two witnesses must come. Separation of light from darkness is important for truth to be established and shared abroad. Division, both godly and ungodly, distinction and discernment as well as the establishment of truth is shrouded in the number two.

The Number Three

In our faith, three is a very significant number that is seen throughout scripture. Our God is foundationally perceived to be triune in nature, so is man and three echoes in manner other facets. Man has spirit, soul and body, with the temple having outer court, inner court, and holy of Holies. Three is seen in the actions of God and godly men, calling back to His nature and wholeness. Jonah in the typology of Jesus was in the belly of Sheol for three days and like Christ, rose on the third day. Peter denies Jesus three times and is asked to affirm his love three times. It is no mere coincidence that Jesus prays in Gethsemane for three hours before His capture and He dies at the third hour. Three languages bore witness to who He was on the cross.

Matthew 12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

John 21:15-17 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

John 19:18-20 Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin.

Our salvation is tied to the triune God and it is this nature that we are sent out as disciples. We are to baptise the nations in the name of the Father, the Son and the Holy Spirit.

Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

The number three should bring to mind completeness and Godhood.

The Number Four

The number four speaks about the natural order in which things are set to keep right balance. On the fourth day, God set the Heavens and ordained their relationship with the Earth, creating the Sun, moon and stars. Hence, four speaks of the universality of things and the relationship they hold with one another. We see that there are four directions on the earth; north, south, east and west. Scripture speaks universally of the four corners of the earth, and the four seasons. The Earth is mostly sectioned into four to show the speech of completeness on a universal basis. The altars of YeHoVaH have four horns, hinting that He is the God of the universe and all prayers and sacrifices come from every part of creation. In the visions of the Spirit, the Heavens are revealed to have an abundance of the element four. The four living creatures, the four cherubim, and the four wheels. This tells us that for the establishment of God's universal rule, the element "four" covers Him, are His wheels and minister unto Him.

Revelation 4:8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Ezekiel 1:5-6,10 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

We see that all creation is represented on these living creatures, with an ox, an eagle, a lion and man being the figureheads of the divisions of creation. This connotes that His ministers embody universality in worshipping Him.

The Number Five

The number five speaks about the grace of God that is manifest to all creation. He creates and furnishes the fish and bird on the fifth day, an expression of His great grace as He takes care of them. Jesus in recognising such asks why man frets seeing the grace that has been extended to the birds such that they are fed. Man is worth more than a sparrow and hence, grace is multiplied unto us.

Matthew 6:26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

The grace of God is abundant and has been revealed since the beginning of time. Grace is the extended hand of love and fellowship God gives unto His creation. Grace is what is able to bring us into the salvation of God.

Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

In the same way our sustenance and life is a gift of God given by His grace, our salvation is by virtue of His love towards creation. Like the birds of the air, we do not earn or work for anything and hence our boast is in His grace alone. Some people view grace solely as the “salvation tool” but it is actively working in our lives at all times especially for the believer. All creation, including unbelievers are reaping the unending grace the Lord has shown but for we who are born of Him, it He gives more grace.

James 4:6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

Anyone who is truly born of God learns humility and is able to fully receive the extents of the grace of God. Humility will bring you to the point of recognising and acknowledging your weakness such that you will depend on Him alone. For everyone who is able to acknowledge this, the grace of God is made sufficient unto them.

2 Corinthians 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

By the knowing of the Lord, you are changed to more humility which implies that God gives you more grace. The knowledge of our God and His Son brings us to the point of multiplication in grace.

2 Peter 1:2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

The grace of God is made available to anyone who truly seeks the Lord Jesus.

The Number Six

This is the number of man, created on the sixth day with every other land animal. Looking at the creation pattern, we see that labour relates to six and rest to seven. Israel was commanded to labour and till for six years and rest on the seventh year. It is at the coming into the revelation of Jesus that man is able to enter into rest. Our entrance into the rest of God will bring man into the cessation of His own works to do the works of God.

Hebrews 4:10-11 For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

The man who has not entered this Sabbath is living below the purpose for which God created Him. We see that in the height of human rebellion; it is the completeness of this number that represents the man without God. Six hundred and sixty-six – three sixes that emphasise the height with which this man’s rebellion will reach.

Revelation 13:16-18 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

The number connotes weakness and labour of man, showing forth our need to receive the life of Jesus by believing. Six should bring you into the consciousness of labouring to enter Seven.

The Number Seven

Seven speaks about perfection, completion and rest. It is the most used number in all scripture as it is a sign of God's satisfaction or contentment in a matter. In seven days, creation was completed, and He called it Good. He sanctified the seventh and made it holy unto all generations. The priests were consecrated for seven days, as atonement is made by the sprinkling of blood seven times.

Leviticus 16:14 And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

There are seven ordained feasts of God, seven churches, seven spirits of God, seven stars, seven seals and seven lamps. God completes His purpose in His rest, in seven. The Holy Spirit is manifested in the Seven Spirits of God.

Revelation 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Seven is a holy number that points to the Holiness of God.

The Number Eight

Eight is the number of new beginnings, the start of a new sequence. Eight people were saved on Noah's ark as the Lord wanted to have a new beginning with humanity. An infant is circumcised on the eighth day, a renewal of the covenant with YeHoVaH and the putting off the body of Sin. The naming and the identity a child comes into is established on the eighth day. For we who believe, this identity is established in Jesus Christ, the Eight, the new beginning.

2 Corinthians 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

All things become new in Christ as He is the expression of the new beginning, the better beginning. Our born-again experience is enshrined in the number eight. Jesus refers to Himself as the Beginning and the End, which means at the end of every cycle, He is the new beginning.

Revelation 1:8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

We who have come into this knowledge cannot take it lightly. Computing the value of the name of Jesus in both Hebrew and Greek, the scriptural alphanumeric languages, we get interesting results. Starting with Hebrew, Yeshua is spelt *yod, shin, vav, ayin* with values 10, 300, 6 and 70 respectively. Summing this up, we get 386, which reduces to 17 and then 8. According to Gematria, Yeshua condenses to eight. Looking at the Greek, Iesous is *iota, eta, sigma, omicron, upsilon, sigma* with values 10, 8, 200,

70, 400, 200. This sums to 888, which is the completion of new beginnings. This starkly contrasts the number of the man of sin which is 666. Christ is the embodiment of new beginnings and this understanding was prevalent in the early church with 888 being a dominant marking amongst Christians.

The Number Nine

The number nine is the last of the single digits and it is referred to as the seal of the sum. The seal of our redemption was realised at the ninth hour as Jesus gave up the ghost. By the death on the ninth hour, Jesus was able to bring complete redemption to mankind.

Mark 15:34,37 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? [37] And Jesus cried with a loud voice, and gave up the ghost.

This act at the night hour brought us into the life of the Spirit where we could experience His complete expressions in the nine manifestations of the fruit of the Spirit. There are also nine manifestations of the Spirit, gifts given to men.

Galatians 5:22-23 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.

1 Corinthians 12:7-11 But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

In the Spirit of God, we are sealed and He manifests in us.

The Number Ten

Ten speaks about testing, restoration and judgment. The judgments of God were given in the ten commandments that by grace, we may enter into life. These ten commandments are the expression of God's very character after He had restored the people of Israel. Every test you will face depends on how well you hold onto the commandments of God. Jesus held it so dear to Him that the Devil could not tempt Him to sin against His God. The ten plagues were a show of His power and judgment unto the gods and people of Egypt. Even in His ten judgments, He showed grace always giving the opportunity for repentance after each. Daniel opted to be tested for ten days to ensure that He will not grow lean on the vegetables as he avoided the meat of the King's Table.

Daniel 1:12-14 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days.

The testing continues to echo in the last days as the Lord says that tribulation will come for ten days yet faithfulness unto death will merit a crown of Life.

Revelation 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

The Number Eleven

Eleven speaks of a time of transition from the testing ground in order to enter the true governance of God in twelve. We see this transition gap after Judas dies and Matthias had to be elected by the inspiration of God to bring into complete governance. Their expression as the pillars of church would have been hindered had they not found the twelfth person.

Acts 1:26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

The Israelites could have used eleven days to enter into the promise but because of unbelief, they wandered for 40 years. Eleven would have been the way to transition but God preferred a people who were ready for Governance and hence took longer than the transition should have.

Deuteronomy 1:2 There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.

The Number Twelve

The number twelve represents the governance of God in and amongst His people. He established Israel on twelve tribes and established the Apostleship on twelve main disciples. This expression of twelve will not cease in this age but will transcend into that which is to come. John saw twelve tribes, twelve angels, twelve foundations with twelve precious stones as well as twelve gates.

Revelation 21:10,12,14,21 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

Governance and twelve go together as we see in Solomon's palace, having twelve lions.

1 Kings 10:20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

These lions represent the rule and authority he had.

The Number Thirteen

Thirteen is symbolic of rebellion against God and lawlessness. Nimrod, who embodied the rebellion of Babylon, was the thirteenth from Ham. Haman set in his heart that all Jews will be killed on the thirteenth day of the first month.

Esther 3:12-13 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the king's lieutenants, and to the governors that were over every province, and to the rulers of every people of every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and sealed with the king's ring. And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

Lawlessness must be rebuked in the House of faith. We must stand with God at all times and execute his judgments.

Repetitive Numbers

The Lord is intentional about his commands and deeds and if a word or action is repeated, it cannot be overlooked. The dream of Pharaoh came in two forms to lay emphasis on the urgency of the matter. He will speak twice to declare a word established, a fixed decree. Joseph experienced the same double emphasis with his dreams.

There is a triple emphasis laid on Holy things. The Host of Heavens cry out Holy, Holy, Holy, a perfection of Holiness accorded unto YeHoVaH of Hosts.

Isaiah 6:3 And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.

In 1 Samuel 3: 4, 6 and 8, Samuel heard the Lord call him three times when He wanted to speak with him.

As spiritual people, we must discern the spiritual to know the emphasis of God at all times. We must search for understanding with an open mind, constrained in the love and communion of God. The language of communication deity employs most often involves numbers because they are everywhere. In the bid to catch your attention, this sequence of numbers can keep repeating itself to you particularly on devices you frequently use e.g. 1:01, 12:12, 3:33. So you might keep looking at the clock at 11:11 or you just see 4s everywhere.

Repetitive sequences of numbers are much more time portals and significations of angelic interferences around people—most often from their guardian angel. See it as an angel waving you to draw your attention to pass a message. Every experience as such should bring you to the consciousness of the activity of angelic beings and guardians angels—angels that keep charge over you—around you. The best thing to do in that moment is to position yourself to inquire why you are seeing that number. For instance, if you keep on seeing the repetition of the number 1 in sequences like 1:01 or 11:11, there

is the high possibility that the communication coming to you is in relation to unity, authority or government. This may possibly be centred around something you have been praying about or you should be praying about.

The Hebrew Pictograph

The Modern Hebrew alphabet (or the alephbet, as it is properly known), as we have it today, is not what it was many centuries ago. It developed into what we have today from various adaptations spanning centuries long. The ancient Hebrews wrote, communicated and documented things by pictures.

Before Hebrew was written in its modern “block” script, it was written in an ancient script often referred to as Paleo-Hebrew or proto-Sinaitic. Each letter was not just a sound - it was a picture with symbolic meaning. In other words, every alephbet was a drawing that resembled a concrete object that had meaning in the everyday life of the ancient Semitic nomads.

For example, the first letter of the Hebrew alphabet is *aleph* meaning “ox;” and represented by the image of an ox-head, the second letter is *bet* meaning “house,” represented by the floor plan of a nomadic tent and the sixteenth letter is *ayin* meaning “eye” represented by the drawing of an eye. These letters in the form of pictures conveyed deeper meanings into words as each word would be formed or penned down by connecting two or more of these letters. The complete set of these ancient Hebrew letters is currently known today as the Hebrew pictograph.

Initially, the pictograph consisted of 23 letters but along the line one fell out of use resulting in the 22 we have today which have evolved into the modern Hebrew alephbet. The ancient pictograph is represented below in the first column of the table:

Ancient Hebrew							Modern Hebrew		
Early	Middle	Late	Name	Picture	Meaning	Sound	Letter	Name	Sound
			El	Ox head	Strong, Power, Leader	ah, eh		Aleph	silent
			Bet	Tent floorplan	Family, House, In	b, bh(v)		Beyt	b, bh(v)
			Gam	Foot	Gather, Walk	g		Gimal	g
			Dal	Door	Move, Hang, Entrance	d		Dalet	d
			Hey	Man with arms raised	Look, Reveal, Breath	h, ah		Hey	h
			Waw	Tent peg	Add, Secure, Hook	w, o, u		Vav	v
			Zan	Mattock	Food, Cut, Nourish	z		Zayin	z
			Hhet	Tent wall	Wall, Outside, Divide, Half	hh		Chet	hh
			Tet	Basket	Surround, Contain, Mud	t		Tet	t
			Yad	Arm and closed hand	Hand, Work, Throw, Worship	y, ee		Yud	y
			Kaph	Open palm	Bend, Open, Allow, Tame	k, kh		Kaph	k, kh
			Lam	Shepherd Staff	Teach, Yoke, Authority, Bind	l		Lamed	l
			Mem	Water	Water, Chaos, Mighty, Blood	m		Mem	m
			Nun	Seed	Seed, Continue, Heir, Son	n		Nun	n
			Sin	Thorn	Grab, Hate, Protect	s		Samech	s
			Ahn	Eye	See, Watch, Know, Shade	ng		Ayin	silent
			Pey	Mouth	Open, Blow, Scatter, Edge	p, ph(f)		Pey	p, ph(f)
			Tsad	Trail	Trail, Journey, Chase, Hunt	ts		Tsade	ts
			Quph	Sun on the horizon	Condense, Circle, Time	q		Quph	q
			Resh	Head of a man	Head, First, Top, Beginning	r		Resh	r
			Shin	Two front teeth	Sharp, Press, Eat, Two	sh		Shin/Sin	sh, s
			Taw	Crossed sticks	Mark, Sign, Signal, Monument	t		Tav	t
			Ghah	Rope	Twist, Dark, Wicked	gh			

By using the pictograph, we can have deeper insight into the original meanings of many Hebrew words as the ancient Semitic people would have understood and used them. For example, the Hebrew word *El*, which means deity would be written *aleph* – *lamed* (refer to the table above for symbols) [from right to left] in the Ancient Hebrew script. The first letter *aleph* is an ox head that signifies strength, and the second letter is a shepherd's staff that signifies authority. So, the two letters together signify "strong authority." This helps us appreciate the meaning of deity on a deeper level.

In another example, the Hebrew word for "father" is *ab*, made up of two letters: *Aleph* which means strength or leadership, and *Bet*, which looks like a floor plan of a tent and represents the home. Together, these symbols show that a father is the strength of the

home. In ancient Hebrew culture, this described the father's role as the leader, protector, and provider for the family.

Another interesting example is the Hebrew word *palal* for “pray.” In the ancient script, this would be written *pey – lamed – lamed*. *Pei* is pictorially a mouth, meaning to speak or utter and *lamed* is a shepherd’s staff which means to teach or instruct. A possible meaning is “speak to the shepherd for guidance.”

The interpretation of the pictographs may not always be straightforward, but sometimes they can give additional meaning to Hebrew words when used as an aid to pry deeper for more information concerning those words.

To break a word down;

4. Identify the individual letters
5. Find their corresponding pictorial representations and meanings
6. Combine the independent pictographic communications with reference to the ordinal meaning of the actual word

There is another technique that can be used in pictographic decryptions. In a few cases, rather than singling out each letter individually and putting together their individual meanings, you can compound certain letters that form already existing words in the Hebrew language and attach them to the remaining letters. For instance, *Adam* which is *Aleph-Dalet-Mem* can be broken down individually as *aleph* (God), *Dalet* (Door), *mem* (creation or life). In that case, it tells us man is the doorway between God and creation.

It can also be interpreted as *Aleph* (God) and *Dalet + Mem = Dam* (the Hebrew word for blood). This brings another light to man as God-blood; the possessor of the seed of God.

The word for ground in Hebrew is *adamah* from which *Adam* was made. *Adam* is also related to *Adamah* which is a combination of *Adam* and *Hey*, hence the meaning, “*Adam* revealed.” The ground is *Adam* revealed.

For further illustration, *menachem*, the word for Comforter can be broken down as *mem-nun-chet—mem*. *Mem* means waters or chaos (refer to the diagram). Instead of picking *nun* and *chet* as single letters, we can combine them. *Nun-chet* is the word *nuach*; the Hebrew for Noah which means rest. From *menachem*, there is rest (*nuach*) between waters or chaos (the two *mems*). This is what the Holy Ghost does when He comforts us. The chaos may not necessarily subsidize but we find rest in the midst of it just like Jesus slept in the midst of the storm.

The word “manna” (not a Hebrew word) came from the Hebrew word “*man*.” This in the Hebrew script is spelt *mem-nun*. The first symbol represents water and the second symbol pictures a seed sprout. A possible meaning for these pictographs is “seed left by the dew.”

Furthermore, YHVH—יהוה (*Yod, Hey, Vav, Hey*), the sacred name of God, also known as the Tetragrammaton, paints a beautiful picture of the gospel of Christ even before He incarnated.

Yod means a hand, work or deed. *Hey* means revelation, breath or behold. *Vav* means a nail, hook or secure. Putting the various meanings together, “Behold the hand (*Yod*), behold the nail (*Vav*);” foreshadowing the Messiah. A hidden prophecy of the crucified

Saviour: The hand pierced, revealed in glory. YHVH shows us God as eternal, present, self-existent, yet already embedding the Gospel in His very name just by the pictographic decryption.

As established, every Hebrew letter has a numerical value therefore it can be used to interpret and decode dates and years, and to mark correlations between words in the Holy Script and general life operations; to find and appreciate hidden meanings and realities. *(refer to diagram below)*

In Hebrew, each word has a value attached to it, and calculations (addition) can be done with these values to gain deeper insight. If the sum of the values of a word corresponds to the value of another word, there is a likelihood of layered prophetic insight. These methods serve as a guiding light to an obscure truth, but must not be used as the foundation of any doctrine whatsoever. Everything Gematria will show you must already be outlined in the scriptures, basically providing support for that hidden truth. A clearer understanding will be available through vivid examples.

Elohim, spelt *aleph* (1), *lamed* (30), *hey* (5), *yod* (10), and *mem* (40), adds up to 86. The word for nature, *hateva* (*hey*, *tav*, *bet*, *ayin*), also adds up to 86. This correlation evokes the expression of God in all nature. We see multiple beings attributed the name Elohim – humans, angels, idols, judges, or magistrates – such that all these reveal the Most High God. Elohim is plural, the manifested God in all creation.

Romans 1:19-20 Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

Anyone who has interacted with nature has interacted with Elohim to a degree, all pointing to the Most High God. Another instance where numerology affirms a biblical truth is the first chapter of Matthew. He intentionally mentioned three sets of 14 generations, from Abraham to David, David to Exile, and Exile to Jesus. Repetitive numbers cannot be ignored, especially not a repetition in threes. It is interesting to note that the value of the name David is 14 (*dalet*, *vav*, *dalet*). This communicates the establishment of Jesus on the throne of David as revealed by the angel to Mary. Three speaks about the holy perfection of the rule, such that there will be no end. Jesus affirms this truth of not just being the Son of David but being perfected in this repetition when he debated the Lordship of the Messiah over David with the Pharisees.

Luke 20:41-44 And he said unto them, How say they that Christ is David's son? And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool. David therefore calleth him Lord, how is he then his son?

There is no instance where Jesus opposed being called Son of David but there had to be an understanding of the perfection of David He walks in.

Gematria goes beyond comparing values sometimes to making bold connections in related concepts. The word translated as a wealthy person is *Ashir*, spelt *ayin* (70), *shin* (300), *yod* (10), *resh* (200), has the value of 580. In contrast, the word for a poor person is *ani*, spelt *ayin* (70), *nun* (50), *yod* (10), adding up to 130. The difference between a

wealthy person and a poor one is 450, which incidentally is the value of *tein* (*tav*, *nun*), the Hebrew word for “to give”. The Lord commands to give that the difference between the poor and rich will be bridged.

Deuteronomy 15:7-8 If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

Giving to the sufficiency of the poor is the bridge the Lord expects from any wealthy person, that everyone will live in comfort as one. Looking at two opposing concepts like a wicked one and a righteous person, this meaningful gap is revealed. The wicked is called *rasha*, spelt *resh* (200), *shin* (300), *ayin* (70), and it adds to 570. The word for a righteous man is *tzaddik*, spelt *tsade* (90), *dalet* (4), *yod* (10), *kaf* (100), adding up to 204. The difference is 366, which is also the value of *sheenav*, meaning his teeth. This makes sense if you look at Jewish Passover tradition, where the story of Exodus is told from the *Haggadah*. In this text, four sons are discussed; one wise, another wicked, the other simple and lastly, the son who does not know how to ask. As the text goes forward, the Father is told to blunt the teeth of the wicked, mocking child. The lesson learnt here is that most rebellious children are not intrinsically wicked but have a pure soul beneath. This pure soul is revealed once the father de-fangs the child. The teeth of the wicked must be blunted.

Job 4:9-10 By the blast of God they perish, and by the breath of his nostrils are they consumed. The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken.

God’s righteous judgment breaks the teeth that life may be worked in a person. De-fanging the evil ones will bring out their inner righteous soul. Paul met Jesus, was convicted (de-fanged) and his inner righteous soul was revealed.

Letter	Name	English	Meaning	Number
א	aleph	'	ox	1
ב	beth	b, v	house	2
ג	gimel	g, gh	camel	3
ד	daleth	d, dh	door	4
ה	heh	h	window	5
ו	vav	w or v	nail	6
ז	zayin	z	sword	7
ח	cheth	ch	fence	8
ט	teth	t	serpent	9
י	yod	y	hand	10
כ, ך	kaph	k, kh	palm or fist	20, 500
ל	lamed	l	ox goad	30
מ, ם	mem	m	water	40, 600
נ, ן	nun	n	fish	50, 700
ס	samekh	s	prop	60
ע	ayin	'	eye	70
פ, ף	peh	p, ph	mouth	80, 800
צ, ץ	tzaddi	ts or tz	fishhook	90, 900
ק	qof	q	back of head	100
ר	resh	r	head	200
ש	shin	s, sh	tooth	300
ת	tau	t, th	tau cross, mark	400

For further illustration, by the Hebrew calendar, we are in the year 5785. The first 5 describes the current millennium and the 7, the century we are in. The value of the 8 describes the decade, 80 is the value of the letter *pey* which is the mouth. 5 is the value of *hey*; which communicates revelation and grace. This year with reference to the decade requires the use of our mouth's confession to break into the revelation of grace. It is a spiritual position we must assume due to the spiritual vibration of the year.

The Mystic Secret of Psalm 119 - Sugkuria

Psalms 119 is a peculiar psalm in the Tanakh. This psalm is not just the longest psalm but it is also an acrostic. Acrostic: An acrostic is a literary device where the first letter (or sometimes syllable or word) of each line, verse, or paragraph forms a word, phrase, or pattern when read vertically. The psalm is written such that every stanza of eight lines begins with the same letter. For instance, verses 1-8 all have the letter aleph starting each sentence. Due to this, some translations place the Hebrew letter that begins each stanza at its beginning.

This makes Psalm 119 a great material in the prophetic decoding of times from the Hebrew perspective. Once you are able to determine the alphanumeric value of the year we are in, that stanza of the psalm resonates deeply with the energy of the year. By the astronomically and agriculturally corrected calendar, we are in the year 6025. In decoding the year we are in by psalm, we need to find the numerical value of the year and its representation in Hebrew. As already established, the last number 5, is the number of this year which is hey in Hebrew. *Hey* is the 5th stanza which is from verses 33-40.

The whole stanza speaks of keeping the law of the Lord and turning away from vain and worthless things and seeking to be quickened by the Lord in righteousness. This must be a year where the believer must strive to keep the law of God in all purity and grace. We must strive to speak keep speaking the law of the Lord till our heart and soul grasps it and hates every garment of sin.

Psalm 119:33-40 Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Stablish thy word unto thy servant, who is devoted to thy fear. Turn away my reproach which I fear: for thy judgments are good. Behold, I have longed after thy precepts: quicken me in thy righteousness.

THE PROPHETIC - TOKENS AND DIRECTIONS

The realm of the prophetic is a very vast one comprising several mediums and operations. In revealing the manifold wisdom of God, we find different operations yet the same God through all.

1 Corinthians 12:6 And there are diversities of operations, but it is the same God which worketh all in all.

The word operation in the Greek is the word *energēma* which means a working, effect or something that is wrought. So, we can read what Paul was saying in other words as, “there are diversities in the way God works or chooses to effect His power in and through men.”

One of these workings is through the channel of prophetic tokens and directions. A token is simply a physical representation of something much more of a spiritual or immaterial reality. Understand that a part of the prophetic is the use of similitudes or tokens. Tokens are material or natural items that take on supernatural ability and form by the command of prophets under divine leading or instruction. We see this well spelt out in Hosea 12:10.

Hosea 12:10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

Similitude is from the word "damah" in Hebrew which means devices or symbols. Take note that in Romans 1:20; we are told that by means of visible things the evidence of Godhead and eternal power is made known. Tokens are especially needful in the power dimension of the prophetic ministry.

Romans 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

For instance, to work certain miracles, rather than the conventional laying on of hands, the Lord can instruct you to do certain things with certain elements or even at times just to go and sow a seed on an altar. Another common token that the church uses is the token of bread and wine as the body and blood of Jesus respectively.

The emphasis of the use of tokens is not that the elements used contain power in themselves but it is much more in the obedience to the instruction that came from the Lord.

From 1 Corinthians, Apostle Paul made us understand that through all the operations, it is God that works all in all. Therefore, the reason why tokens are used in working a miracle is not because it is power but by the instruction of God either by revelation or from the scriptures.

A profound instance in scripture is the issue of Naaman and Elisha. Naaman went to see the prophet of God to be cleansed of leprosy and expected that the man of God would just lay his hand over the dead area and pray but he instead gave him a simple instruction. Scripture does not say anything peculiar about the Jordan river. As a matter of fact, Naaman knew ‘better’ rivers. Nonetheless, his healing was in the obedience to the simple instruction that came from the man of God

2 Kings 5:10-14 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

In certain instances, tokens help to build the faith of the man to receive whatever they are looking for. Due to the circumstances of some people, their faith may have dwindled and so they are filled with so much unbelief. The tangibility of tokens can appreciate their faith and position them into the assurance of the reception of a miracle no matter how hopeless it may seem.

Prophetic tokens are also sometimes marks of a covenant or promise with God. The Lord can instruct you to use certain symbols such as oil or certain ornaments as a sign of your covenant with Him. These stand to mirror spiritual realities and anyone who sees it should be able to discern and remember the Lord's word. The Lord Himself spoke of this in His covenant realities with Jerusalem listing the various tokens He ministered unto her.

Ezekiel 16:8 Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with brodered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

The potency of the token or direction is in the instruction that comes. It is important to always heed to what the Lord is saying do. The use of tokens should not be manipulative but directive. The same Lord who instructed that a brass serpent be made to set the course for the healing of the Israelites from the snake bites, later asked that it should be destroyed after their dependence shifted to it. Dwelling on past methods may not always yield results and can lead to idolatry. Always have emphasis on the present revelation disposition of God on a matter,

2 Kings 18:4 He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

Biblical Evidence of Prophetic Tokens and Directions

The scriptures are replete with many instances of operations to wrought healings and miracles. A few of them are outlined:

1. Elisha instructed the king Joash to shoot arrows eastward as a token of the Lord's arrow of deliverance. Interestingly, the king stopped shooting after three strikes and the prophet was vexed because the propensity of Israel's deliverance was directly tied to diligence in executing the instruction.

2 Kings 13:15-19 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows. And he said to the king of Israel, Put thine hand upon the bow. And he put his hand upon it: and Elisha put his hands upon the king's hands. And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the LORD'S deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed them. And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.

2. At another date, prophet Elisha was in the city of Jericho and the water of the city was polluted which caused barrenness of the land. When they brought the complaint before the man of God, he only requested for a new bowl with salt in it and cast the salt into the spring and the water was made whole.

2 Kings 2:19-21 And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, I have healed these waters; there shall not be from thence any more death or barren land.

3. Another operation by tokens that defied natural law was the recovery the floating axe head. While building, the axe head of one of Elijah's sons fell into the deep part of a river. Naturally, iron cannot float on water however after the prophet threw a stick into the water, the axe head surfaced. It was not recorded that he said a prayer, he just followed a direction.

2 Kings 6:5-7 But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. Therefore said he, Take it up to thee. And he put out his hand, and took it.

4. Elijah parted the Jordan by striking his mantle against the river.

2 Kings 2:8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

The Lord Jesus, who we knew cast out spirits by His mere presence and healed the sick by His word, at a point opened the eyes of a blind man by anointing his eyes with mud

from clay and His spittle. The interesting thing about this direction is that it was on the sabbath day and by the interpretation of certain Pharisees, they were not supposed to knead clay or dough yet the instruction of God mattered above all.

John 9:6-7 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

From the book of Acts, we can begin to appreciate handkerchiefs, aprons and mantles as forms of tokens. The believer by the Spirit of God resident in him, can exercise the power of the Holy Ghost so much so that it permeates his soul and body. At that point, anything that comes into contact with his body can conduct that raw power like static electricity. This was how God wrought miracles by the hand of Paul such that he did not have to go and lay hands on the person and shout “be healed” but handkerchiefs and aprons he came into contact with transferred the power of God to those sick and bedevilled and instantly brought them healing and deliverance. This is likened to how in today’s church a man of God can wave his suit or a shawl or anything he has touched and it can transfer power to another for healing.

Acts 19:11-12 And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

There are instructions that the Lord gives to us by the Spirit and on other occasions by the channel of his angels. This was evident in the lives of Samson and John the Baptist, whom the angels of the Lord brought instructions to their parents on how they were to live and the abominations they were to abstain from as a consecration unto God. (Luke 1:11-15, Judges 13:3-7)

BY THE BOOKS...

In an age overflowing with knowledge even by the determination of God, we cannot afford to be a generation that is spiritually gifted but intellectually inept. It is very unfortunate that the average believer, as compared to unbelievers, can be termed as “unlearned”, mostly because we have a skewed understanding of the purpose of the church and God’s means of bringing all things to subjection in Christ. We find the men in darkness in some “advantage” over the children of light because they have come into understanding and perfected skill in their operations through diligence which they exercise in all matters. We rule by knowledge, this principle is not only a kingdom principle but a universal one! In the book of Daniel, it is prophesied by the speakings of an angel that matters which were sealed in his (Daniel) time will be made known in the end, because many will RUN TO AND FRO and KNOWLEDGE shall increase!

Daniel 12:4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

A prophetic generation must be a thinking, learning, and knowledgeable generation; taking advantage of every resource made available to us. If we are to interpret the times, influence culture, and adequately steward God’s voice, then we must be deeply rooted in the word, grounded in truth, and diligent in study of all matters.

A typical example to emulate is the man, Daniel. Scripture speaks of how he understood by the books.

Daniel 9:2a “And I, Daniel, understood by the books...”

This goes on to communicate that as a prophetic person, it is incumbent on us to study. This study is first to show ourselves approved unto God (*2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*) and it also helps us understand the workings of things around us. Every believer must put in painstaking effort to grow in knowledge - and particularly the knowledge of God. One must also remember that studying is first for an approval before God and not man; it brings us an endorsement and praise of the Father! Embrace the principle of lifelong learning or subscribing to a culture of adding on to virtue, knowledge.

There is much insight which prophetic people will always want to receive through spiritual encounters, dreams and all other channels - We would not disregard that Daniel, also experienced such things but in such a relevant season with delicate matters, Daniel did not receive a vision; he understood by reading. He would never have come to adequate light and function accurately as a prophet if he did not give attention to books, the history of Judah, and the prophecies already penned down! But much more, he was well versed in diverse forms of knowledge, even by the Spirit. The testimony of Daniel in the Babylonian kingdom was distinct! Look at these verses which show you how Daniel as a prophet was built holistically:

Daniel 1:4 Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

Daniel 5:11-12 There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

Daniel was no mere prophet, he was very learned; not only in the law of Moses, but in the diverse arts of Babylon. He was significant in Babylon because the Lord used his skill as promotion! Daniel served under four distinct kings! And he was always preferred!

As stated earlier, studying, reading and inquiries is very important for a prophetic generation. There is the need for a prophetic generation to be knowledgeable in many subjects: history, religion, culture and tradition, language, money, politics, science, astronomy, biology, physiology, archaeology, astrology (contrary to popular belief scripture has in no point spoken against astrology; a scriptural apologetic defence is yet to be delivered in this matter) etc. The subject of study itself stems from God. The book of John reveals this:

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

The Greek word for "WORD" is *logos*. Words like biology, theology, psychology, all trace their roots to *logos*. In the beginning, there was *Logos*; wisdom, structure, truth. It is not a secular or academic construct. It originates in the nature of God Himself. To study is to engage with the order, intelligence, and patterns God has embedded in creation and Scripture.

Subjects of study are not the end; they are the means to an end. Many people need answers to their many questions, especially questions of how the various subjects point to God and how God can be found in these subjects. Hence, there is the need for the prophetic generation to show them God in all things. A need for people who understand by the books, people who love the Word, who dig deep, who question, reflect, and grow to answer their very questions.

History is Prophecy

The operations of God in time are cyclical in pattern through the seasons of life. That is to say, 'what has been' and 'what is to come' are very much related. The word 'history' from its Greek roots means a learned or wise man. Meaning, wise men do not neglect the events that have occurred up to the present time they find themselves in. Ecclesiastes makes us understand that there is nothing new under the sun and what will be is what has already been.

Ecclesiastes 1:9 The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

Knowledge of history greatly gives advantage to the wise on how to position themselves for the future. For instance, in a family where certain happenings are consistent, with at least three or more members, it is only wise that you study the intricacies around them.

The age range, effects and certain other details. It is only wisdom in positioning yourself in the right response. The culmination of every decision is programmed from the now. If nothing changes, you are staring at history repeating itself in prophecy.

As a matter of fact, one major reason why many believers are bereft of accurate understanding in eschatological events is because of our failure to observe history and that which has already been. Often when Jesus spoke on the end of days, he referenced that which had already been. For example, He made mention of the sign of the abomination that maketh desolate spoken by Daniel the prophet. Inasmuch as that prophecy referred to the slaughtering of the pig by Antiochus Epiphanies IV before common era and the events surrounding it, it pointed to a greater end-time desecration which Jesus communicated to us. Further implying that Antiochus was only a type of a figure to come whom Paul refers to as the man of sin. The story of Antiochus is found in the book of Maccabees.

Matthew 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand):

At another instance, Jesus likened His coming to the days of Noah. This only further confirms the proclamation of the preacher that there is nothing truly new; need only be that we go into the books and records of old to study to decode prophecy.

Matthew 24:37 But as the days of Noah were, so shall also the coming of the Son of man be.

Until believers choose to take advantage of that which has been by learning, we will always be disadvantaged in understanding God's prophetic operation on a general and personal level.

UNDERSTANDING AND APPRECIATING PROPHETIC FUNCTIONALITY

As much as walking in the prophetic, and as a prophetic generation is not much of a complex reality, there are technicalities to understand and appreciate to be able to guide and guard a person in his prophetic operation. Many learn these by experience—mostly the trial and error phenomenon; but it is expedient to understand the basic outflow of the prophetic in both a practical and doctrinally accurate manner. This will help to appreciate and progressively build yourself in the prophetic journey and its diverse experiences.

Prophetic Reception Streams

There are three main streams that must be considered in relation to the prophetic reception streams.

1. The Visual stream (seers)
2. The Vocal stream
3. Stirring and intuitions

1. The Visual Stream (Seers)

1 Samuel 9:9 (Before time in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.)

The terms ‘seer’ and ‘prophet’ are both generically known as Prophets. In the Tanakh, there was a line of divide where the seers had the stream of their prophetic reception as visual. We are looking at dividing the seers and prophets by functionality.

1 Chronicles 29:25,29 And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the LORD. Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer.

From the scriptures, we see a clear distinction that Gad was the seer, and Nathan was the Prophet, however, generically they were both Prophets.

1. The Vocal Stream

In some cases, before the prophetic becomes vocal, there is a stirring or an intuition that the Prophet receives, which finds expression by a voice. However, the Scriptures of Old records instances where God communicated with the Prophets through direct spoken words. We see Moses receive the sure word of prophecy by the voice of God when He revealed himself;

Exodus 3:13-15 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.

Elijah also received the word of God audibly.

1 Kings 19:15-17 And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

Stirrings and Intuitions

In previous discussions, it is noted that the Hebrew word for Prophet is *nâbîy*, which describes a stirring. Essentially, a main way through which the prophet receives the word, is by a stirring and an intuition within him. The intuitions and stirrings that come to us and find expression in us have a voice, which is the inner witness. The inner witness is the Spirit, even the dwelling Spirit of God, which leads us through stirrings and intuitions. This means the prophet may not receive or properly receive the word in its essence, except by the Spirit. The Spirit of God comes to redefine the prophetic within us.

1 Corinthians 2:10-12 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

It is imperative for every believer to be rooted in the word of God, as it is a key to receive the word of God by a stirring of the Spirit. Let us take a look at the pool of Bethesda which was stirred up to give healing in the Book of John 5, as an analogy. The pool is a typology of the potential energies of the spirit of life. The stirring of the pool activates all the properties of that life.

Intuitions and stirrings go hand in hand. Intuitions are promptings in a peculiar direction whereas stirrings are invigorations that come according to those intuitions within. By constant engagement of the Spirit in fellowship, coupled with the word, the potential within is churned unto mighty works.

Prophetic Dispensation Streams

These streams find expression under the main streams of prophetic reception.

1. Musical (Vocal) Stream: Music is a vocal stream of expression. Musicians receive inspiration and deliver through music. They express prophecies for generations through

songs. An example is in Judges 5, where Deborah sang songs of victory, and the songs she sang spoke of things that expand the ages.

Judges 5:3 Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel...

Miriam also sang a prophetic song after the Israelites crossed the Red Sea.

Exodus 15:20-21 And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

Note: Everyone who sings in the Temple of the Lord and sings the songs of Zion, must be a Prophet. As a prophetic generation, the songs we sing must reflect and echo that of the Heavenlies.

I. Oratory (Vocal) Stream: The orators receive the word of God through either the vocal or visual stream and deliver it according to their skill in oratory. They can be spoken word artists or public speakers. They express the prophetic word by channelling it from within and effectively distributing it by mouth. Thus, orators become the word and express the word from their becoming. One skilled and notable orator is the Prophet Jeremiah whose words were imprinted in the book of Jeremiah.

Jeremiah 1:4-9 Then the word of the LORD came unto me, saying Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child. But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

II. Action (Simulation) Stream: Actors receive the prophetic by the visual or vocal stream and play a role as a means of expression. They display their prophetic stream by means of living out or conveying the word through performances. Anyone, who having received the prophetic word, lives out that word daily, is an actor. A classical actor in scripture is Hosea who upon receiving the word, played the role of God and His wife (Israel) by marrying a prostitute.

Hosea 3:1-5 Then said the LORD unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of wine. So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley: And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of

Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

III. Scribal Stream: The scribal stream has its dispensation through writing. The prophetic reception of scribes can be through the visual or vocal stream. They express the prophetic through books, poems, riddles, and other scribal works. A clear example in the Bible is Ezra, who, as a Prophet and scribe, wrote the commandments of the Lord and his statutes to Israel.

Ezra 7:11-12 Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel. Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.

IV. Artistic Stream: The artistic normally have the visual stream, and they can mirror whatever they see in the Heavenlies or in the heart of God and put it down as a visual representation. They offer themselves for the Lord to use the canvas of their minds to communicate His burdens and traffic things from the realm of the spirit to the physical realm. They draw and create things that give spirit expression. In scripture, we see Bezaleel and Aholiab, craftsmen(artists) called by the Lord to make works for the Tabernacle.

Exodus 31:1-6 And the LORD spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship To devise cunning works, to work in gold, and in silver, and in brass, And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;

How to Rightly Deliver A Prophetic Word

The Lord desires that His people know what is on His heart in specific seasons. Therefore, the ministry of the prophetic is paramount. The oracles of God are communicated to His people through a vessel—be it a prophet or a chosen vessel. As such, the delivery of a prophetic word is just as crucial as the word itself.

The method of delivery of the prophetic word is equally important as the word itself. Delivering a prophetic word is a kind of wisdom that involves a lot of factors. Mishandling either aspect can affect how the message is received and possibly hinder its impact.

1. Love And Honour In Delivering Prophetic Words

Human tendencies make it is easy to become puffed up or arrogant when we receive a prophetic word from God. Ungodly pride can cause us to look down on those to whom we are sent to minister a prophetic word. When God reveals something about another person, especially their struggles, it is not a license to shame, belittle, or condemn. To do so is to abuse the prophetic gift.

Prophetic revelation must always be delivered in the spirit of love and honour. Its purpose is not to embarrass or expose but to edify, restore, and point people back to God.

Jesus modelled this perfectly in His encounter with the woman at the well. Though He prophetically revealed her past and present life, He did so without condemnation. Rather than feeling ashamed, she left that conversation feeling seen, known, and deeply loved by God. She did not run in shame—she became an evangelist. That is the true fruit of prophetic ministry done in love.

The goal of prophecy is never to tear down the soul but to awaken it to God's love.

John 4:17-18 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

John 4:29 Come, see a man, which told me all things that ever I did: is not this the Christ?

2. Honouring Authority in Delivering Prophetic Words

Authority structures are to be recognized as significant in the Kingdom of God, hence their relevance here on earth. All authority, whether spiritual or physical, is to be understood as ultimately established by God. Therefore, any dishonour shown to authority is, in essence, to be regarded as dishonour toward God Himself.

Romans 13:1b ...there is no power but of God: the powers that be are ordained of God.

This foundational truth is to be regarded as making it expedient that, in delivering a prophetic word, consideration be given to the authority structures involved, regardless of whether the person is spiritually or physically “ahead” or “behind.” Honour is to be used as a guiding principle, especially when addressing those who hold positions of spiritual or governmental leadership.

The story of Samuel and Eli is to be viewed as serving as an archetype. When young Samuel received a prophetic message concerning Eli, his spiritual father and priest, the right attitude for addressing authority was modelled in three key ways:

3. Honour: Eli was to be approached by Samuel with reverence and respect, even though the word was one of judgment. Dishonouring tones, prideful delivery, or careless speech when speaking to those in authority are to be avoided.

4. Boldness and Obedience: Although fear of revealing the vision was present in Samuel, withholding the message was not done. The Lord, not man, is to be regarded as the one to please (Galatians 1:10). Honour is not to be equated with fear or compromise—it is to be understood as obedience with humility.

5. Deliver the Full Message: Nothing was to be hidden from Eli, as Samuel “hid nothing from him.” Unless the Spirit specifically instructs otherwise, faithful delivery of

the entirety of the message entrusted is to be ensured.

1 Samuel 3:18 “Then Samuel told him every whit, and hid nothing from him. And he said, It is the Lord: let him do what seemeth him good.

The importance of honouring earthly authority, particularly governmental leaders, is often underestimated. However, the lives of Daniel and Joseph are to be viewed as presenting a different standard. Service under pagan kings was carried out by both, yet honour was shown to those rulers with dignity, divine revelations were delivered boldly, and allegiance to God was never compromised.

Respect was not based on the rulers’ worldview or righteousness—it was rooted in a higher understanding that promotion comes neither from the east, nor from the west, but from the Lord (Psalm 75:6-7).

Galatians 1:10 Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

6. Discerning the Maturity of the Audience

One must be able to discern the spiritual maturity of those to whom the prophetic word is being delivered. Spiritual maturity is not determined by biological age or years in the faith but by the measure of love and light domiciled within a person. Prophetic words are bodies of divine knowledge. When such knowledge is received without adequate maturity, it can lead to corruption of the soul, confusion, fear and even offense. In some cases, what was meant to edify can cause people to stumble.

In the life of Peter, Jesus revealed the prophetic word concerning His crucifixion and Peter, out of immaturity and lack of understanding, tried to resist Him; Peter lacked the maturity to process the prophetic revelation and ended up opposing the very will of God.

Matthew 16:22–23 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

Likewise, when Jesus spoke to the multitude about the necessity of eating His flesh and drinking His blood—a prophetic revelation of the new covenant—they were offended and turned away: The truth was too weighty for their level of maturity.

John 6:60, 66 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?... From that time many of his disciples went back, and walked no more with him.

Therefore, a prophetic vessel must not only discern what God is saying but also how to present it according to the maturity of the audience. The message must be broken down, ground, and digested into milk without compromising its essence.

1 Corinthians 3:2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

7. The Discernment of Prophetic Disclosure

In the Kingdom of God, there are mysteries. There is what is freely given to all and what is not. As such, not every detail of a prophetic vision is meant to be disclosed. Some elements are secret meant to be kept, or only partially revealed.

A prophetic vessel must discern what should be spoken and what must be concealed. Some revelations, if prematurely or improperly disclosed, can harm, confuse, or even corrupt the hearer. As stewards of divine mysteries, prophets must be sensitive to what exactly God wants to be disclosed. Paul had access to divine realities but knew not all could or should be shared.

1 Corinthians 12:4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."

Daniel 12:9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end."

John 16:12 I have yet many things to say unto you, but ye cannot bear them now.

8. Understanding who the stakeholders are in a prophetic word

In the delivery of prophetic words, it is essential that consideration be given to the stakeholders—the individuals whom the word ultimately concerns. Since prophetic messages often come in symbolic and cryptic forms, it is expedient that clarity be sought—not only concerning the message itself but also in identifying those for whom the word is intended.

Prophetic visions are not always presented in a straightforward manner. As demonstrated in the cases of Pharaoh and Nebuchadnezzar, the revelations received from the Lord were mysterious and veiled in symbolism. These messages were conveyed through the unique lenses of the eyes of their understanding. Interpretation and discernment were therefore required—through prophets such as Joseph or Daniel—not only to unlock the meaning but also to rightly discern the recipients and implications of the prophetic revelation.

This principle is further illustrated through the vision given to Apostle Peter. In the vision of clean and unclean animals (Acts 10), the message was not related to dietary laws but rather to people—specifically, the inclusion of the Gentiles into the body of Christ. Spiritual understanding had to be sought in order to rightly perceive both the subject and the significance of the vision.

Acts 10:19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

Thus, adequate discernment of a prophetic word demands that not only the message itself be interpreted, but also that the intended recipients be identified. It must also be noted that every prophetic word is first addressed to the one who receives it. The impact is first personal before it extends to the broader audience. This pattern is also seen in the narratives of Pharaoh and Nebuchadnezzar. Although their visions pertained to kingdoms and destinies, the revelations were first directed to them.

Genesis 41:15 And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

Daniel 2:28 But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.

9. **Clarity and Simplicity in the Delivery of Prophetic Words**

In the delivery of prophetic words, clarity and directness are essential. The purpose of prophecy is not flamboyance, but it is communication. Theatrics and flamboyance may appeal to emotion, but they often obscure the message. A prophetic word that is not understood is as good as unheard. God desires

His message is received, comprehended, and acted upon. Scripture shows that prophetic messages were often delivered in simple, direct language that resonated with the people: *Habakkuk 2:2 And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.*

Even in the prophetic books where visions are complex, like those of Zechariah or Daniel, the prophets sought interpretation to bring clarity to what they saw:

Daniel 7:16 I came near unto one of them that stood by, and asked him the truth of all this. So, he told me, and made me know the interpretation of the things.

This shows the importance of not just relaying what was seen, but also seeking divine interpretation to ensure accurate, meaningful delivery.

Additionally, prophetic words should not induce fear or condemnation. While correction may be part of a message, the Spirit of prophecy aligns with the nature of Christ—it comes to build, comfort, and guide:

1 Corinthians 14:3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

10. **Timing**

In Scripture, the concept of divine timing is evident. The Hebrew word *moedim* refers to God's appointed times, while the Greek word *kairos* signifies a divinely orchestrated moment—a season of opportunity.

God's calendar is not the same as that of man. He operates through specific seasons and times for the manifestation of His will. Therefore, in delivering a prophetic word, the vessel must be sensitive in discerning when God desires the message to be released. Delivering a prophetic word prematurely can lead to unnecessary persecution, confusion, or even the sabotage of that word.

Under the umbrella of timing, it is necessary to inquire concerning the timeline of the prophecy. It is one thing to see and it is another thing to know when the vision will take place and communicate it as such. If the Lord was silent on time, there is no need to attach a timeframe to it.

Visions

Visions refer to the ability to foresee, imagine, or project something that has not yet happened. They are often understood as a mental picture of the future, whether inspired by divine insight, creativity, or strategic planning. For instance, in many churches, they have a vision; a divinely inspired blueprint or direction that guides our purpose and activities. We are not just attending services; we are running with the vision, actively working to fulfil what God has revealed to the house.

The Merriam-Webster Dictionary defines a vision as “the act or power of imagination” or “a thought, concept, or object formed by the imagination.” A vision can also be described as an internal or external gazing, or as an oracle. The general Hebrew word for “visions” is *châzôn*, which conveys the idea of an oracle or sight. Take note that an oracle is a burden or a word received from God. The individual to whom this oracle or message has been revealed must, in essence, become the message.

Consider 1 Peter 4:11:

“If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.”

This illustrates that an oracle is directly connected to the message, it is not merely a word, but a divine communication to be lived out and proclaimed.

Also, in 1 Samuel 3:1: *“And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision.”*

This indicates a time when prophetic insight and divine messages were rare.

A prophetic generation is one with whom God can have prophetic interactions; a people who hear His voice and therefore live their lives in alignment with the oracles of God.

Types of Visions

1. Horama/ Chezev

The Greek word *Horama* is *Chezev* in Hebrew, which means vision—specifically, visions of the mind. It deals mainly with the soulical experience. Soulical experiences are the things that happen within the recesses of our soul—within our emotions, mind, and will. We have experiences in these places.

Horama speaks about the mind and the eyes. Sight and vision are not from the eyes but from the mind; hence, a vision is formed in the mind. The eyes, however, only send light waves to the mind. Theologically, these visions are called inner visions or closed visions.

In horama, there is an open vision and a closed vision.

The closed vision is an internal gazing, while the open vision is an external gazing. It does not affect the environment—it all happens on the plate of your mind. That is to say, you are seeing something happening, yet it does not affect your environment.

Also, *horama* speaks about the eyes of the mind. This is a soulical experience that occurs within the recesses of our souls—minds, emotions, and will. Primarily, it is a soulical experience and is called vision.

Daniel 7:1 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream and told the sum of the matters.

In the verse above, the “vision” there is *chêzev* (*horama* in greek).

The vision Daniel recounted in Daniel 7 was a vision of his head. It was a soulcal experience. These were thoughts and ideas running through his mind.

Another example is seen in the life of Peter, whose experience is also described as Horama.

Acts 10:9–16 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven.”

Peter fell into a trance and saw a vision of a great sheet descending from heaven, filled with all kinds of animals. Through this horama, God communicated a powerful message about inclusion and the cleansing of what was previously considered unclean.

The Horama vision not only happened to Peter but also to Cornelius.

Acts 10:3–6 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.”

Paul is also described as having had a horama, in which he saw Ananias coming to him.

Acts 9:12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

Everyone has had the *horama* vision—even unbelievers. These could be ideas, concepts, or plans we think of. For instance, Abena thought about opening a retail jewellery shop at Lapaz. She considered the funds she would need and remembered that she had GH¢6,000 in her bank account. She thought of calling her brother, Sam, to add an extra GH¢4,000. In two weeks, Abena had built her retail jewellery shop. All the thoughts and plans she had in mind were visions of the mind (*horama* or *chezev*) before they became a reality.

Our mind is a tool that was fashioned by God, specifically for us to traffic His thoughts and intents into our world. The mind is a very great tool which, when purged and detoxified, becomes a great advantage to us regarding our usefulness to God.

Daniel 4:13 I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven

It is clear that dreams are also horama—visions. They often happen in the sleep state near the waking state. Visions of the head (dreams) also happen in the mind. These are all visions of the mind, which are primarily soulical. The Spirit picks and communicates it to your soul through images.

A dream is not only that which occurs during sleep but also the result of building and structuring the mind to project into the future, thereby creating a certain reality.

Acts 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams

From the scripture above, the Greek transliteration for “dream” is *enupnion*, which means “a vision in a dream.” So, the old men dreaming dreams—fashioning the mind to project a certain reality—had visions of the mind. Hence, visions of the mind are seen in dreams, whether during sleep or through mental structuring.

As believers, we are connected to the collective consciousness of Christ in that we have the mind of Christ. Therefore, the visions of God are supposed to be the visions of our minds, and vice versa. Hence, visions are seen in alignment with the purposes and plans of God unto His glory.

However, our visions can be corrupted. That is what the mainstream does in our modern world. As believers give access to mainstream and worldly materials in their minds, they make room for the corruption of their visions. This blinds them from receiving relevant visions from the Lord since their minds have been fractured by worldly influence.

- **Night Visions**

Night visions, visions of the night, or visions upon the bed can also be described as visions of the mind.

Daniel 7:1-2 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.”

Job 33:15 “In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;”

When one sleeps, their mind is as active as when they are awake. So, when sleep falls upon a person, they receive the visions of the night. As seen in the scriptures above, the Prophet Daniel had a dream and a vision of his head. A vision of the head deals with people’s thoughts—their thinking. Their visions can be seen in thoughts running through their minds. Therefore, once a person dreams or thinks, they are having visions.

- **The Evil Spirit Of Deep Sleep / Stupor Vs Deep Sleep From The Lord**

There is a distinction between the deep sleep that comes from the Lord and the evil spirit of deep sleep.

Deep sleep from the Lord is purposeful; it comes upon a man to usher him into a divinely orchestrated dream state.

For example, in Genesis 2:21

“And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;”

God caused a deep sleep to fall upon Adam before forming Eve, and in Genesis 15:12

“And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.”

Abram fell into a deep sleep during a divine encounter.

In contrast, the evil spirit of deep sleep is satanic in nature. It dulls spiritual sensitivity and awareness. This kind of stupor or slumber can hinder a person from receiving divine messages or cause them to forget their dreams. So, while both involve a state of deep sleep, one is divine and empowering, while the other is oppressive and obstructive.

Also, sleep waves are a mechanism that cause men to sleep during periods of productivity. An example is when some believers get hit by sleep waves when they try to study the word. These agents are put in place to prevent believers from receiving visions from the Lord. When deep sleep falls on a man he dreams night dreams. This is why cultivating spiritual consciousness is vital. Tangibility is a product of consciousness. This means that what you give attention to becomes your reality. In fact, faith is on account of using the regenerated mind even the mind of Christ and by so doing, the believer perceives reality by their consciousness.

Thoughts are energies and the energies of one's thoughts affect their environment. The quality of one's perception is based on the knowledge they have. So, having the knowledge and word of God will birth the right visions. Consciousness determines the quality of reality. Believers must be circumspect on what they feed on and deliberately allow the word of God define their reality.

- **Presumptuous Thoughts**

Deuteronomy 18:20-22 “But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, how shall we know the word which the LORD hath not spoken? When a prophet speaketh in the name of the LORD, if the thing follows not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.”

Presumptuous thoughts are thoughts formed within the mind of an individual.

Individuals form and put together thoughts concerning events or people. The proof of a

presumptuous thought is that it does not come to pass since it is not from God but, the individual.

The thought from God realized by an individual opens to them once they focus on it (*horama*; a vision of the mind). Perception is built by knowledge and training. To progress in discernment, there is the need to train your perception.

Our mind is a tool that was fashioned by God, specifically for us to be able to traffic his thoughts and intents into our world. The mind is a very great tool which when purged and detoxified will be of great advantage to us with respect to how useful we will be to God.

2 Timothy 2:21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

How Do We Detoxify?

We have been introduced to certain “truths” all our lives. From school, home, books, media, even in church and most of them are unfortunately rubbish. Some truths have mostly been portrayed as bad. An instance being how some Christians believe that meditation or levitation is bad, but the actual fact is that there is nothing that exists without God. Certain expressions the kingdoms in darkness seem to have are actually the corrupted versions of realities found in God. Anything that we see them do, we must know that we can do it at its utmost perfection.

There is a need to detoxify. We detoxify by controlling our soul gates through re-educating ourselves. Feeding ourselves with as much light and the Truth of God's Word so that every other thing begins to fall off.

2. Optasia / Mar'ah

“Mar'ah” is the Hebrew word whose Greek is “*Optasia*.” This vision talks about the measure or confluence of the physical realm and the realm of the spirit. In mar'ah, there is a tangibility of the realm of the Spirit so much that it invades the physical. The appearances are mainly found to be of a physical expression. An example of a mar'ah is in Daniel 10:4-9

Daniel 10:4-9 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore, I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.”

Daniel was the one who had the vision, but the people around him felt a great impact of the vision. This was because the realm of the spirit had become one with the realm of the physical (An invasion of the realm of the physical by the realm of the spirit).

- ***Gâdôl Mar'ah***

In verse eight, Daniel called his vision A great vision (*gâdôl mar'ah*) due to its intensity. Most of the visions Ezekiel had was also *mar'ah* visions. Ezekiel 1 and Ezekiel 8

Ezekiel 1:1 Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God."

Ezekiel 8:1-18 "And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh jealousy. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain. Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.[6] He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations. And he brought me to the door of the court; and when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So, I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The LORD seeth us not; the LORD hath forsaken the earth. He said also unto me, turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the LORD's house which was toward the north; and behold, there sat women weeping for Tammuz. Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between the porch and the altar, were about five and twenty

men, with their backs toward the temple of the LORD, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence and have returned to provoke me to anger: and, lo, they put the branch to their nose. Therefore, will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them."

The angels (spirits) took Ezekiel up by a lock of his hair and carried him to Jerusalem in between Heaven and Earth. This is a *Mar'ah* vision.

John the Baptist's father Zechariah came out and he could not speak after his vision with the angel because it was a *mar'ah* (*optasia*) vision.

Luke 1:5-13 "There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John."

Luke 1:18-22 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless."

In Acts 22:6-9, the vision was for Paul but the people around him experienced It. Even though they did not hear the voice, they experienced the light. Paul Lost his sight because the experience was not soulical. It was so physical so much that his physical eyes got burnt with glory.

Acts 22:6-9 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutes And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

DIVIDING HORAMA AND THE MAR'AH

For someone who has not yet understood the horama, the *mar'ah* may seem more tangible and “spiritual”. However, an adequate understanding of the *horama* will make you appreciate both equally.

Even though the *mar'ah* is often termed as open visions, not all open visions are *mar'ah*. There are some open visions that are projected from the place of your mind. It becomes a *mar'ah* when its effects begin to alter the natural make-up of the body in the environment.

The one who has the *mar'ah* is not more spiritual than the one who has the *horama*. Due to the noise around and in our minds, you have to train yourself to function effectively in the *horama*. God wants us to live by faith. Whether in a mental imagery or an intense mystical experience, see and hear God in both. To illustrate, the emphasis of a thought running through your mind to give all you have in your account as a seed and an angel walking into your room to bring that instruction is the same – you need a little more exercising of faith in the former.

The Concept Of Trances

The word trance is derived from the Greek word *ekstasis*, where *ek* means ‘out of’ and *stasis* means ‘standing’ or ‘state.’ It refers to a state of standing out from oneself or a displacement of the mind, a state in which one perceives a reality contrary to their natural reality.

Although many believe otherwise, numerous people have experienced trances, and they are not as complex as have been made to seem. One can experience a trance as they give particular focus to something. In fact, trances are natural experiences, even for individuals who do not have the life of God working in them.

Once focus is given to particular realms, they can have an impact on individuals. All that is required is to give attention to those realms and after the displacement of the mind, one can function by the realities of those realms.

The word *ekstasis* also means a state of amazement, astonishment, or bewilderment. In that moment, the person is displaced into the *ekstasis* of God and caught in divine amazement or bewilderment.

Trances can occur for either a long period or a short period.

In Acts 10:9-16, On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake

unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven.

It is observed here that Peter was taken out of his normal state of mind (*ekstasis*). Later in verses 17 to 19, the word vision, is referred to by the Greek word *horama*. This informs that Peter, while in a trance, received a *horama*. Therefore, in a trance, one can receive a *mar'ah* or *horama*.

Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, And called, and asked whether Simon, which was surnamed Peter, were lodged there. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

Again in, Acts 22:17, it is realized that Paul fell into a trance; *ekstasis* where he received a vision from Jesus.

And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

Also, in Mark 5:42 and Luke 5:26, the words “astonished” and “amazed” in these verses respectively correspond to the Greek word *ekstasis*. Hence, trances are not only limited to the more popular idea of, “displacement of the mind” but also includes a state of intense astonishment.

Mark 5:42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

Luke 5:26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today.

God desires that we experience the *ekstasis* of the Spirit and of Him, being translated into realms of His by the bewildering of our minds. Trances, therefore, are tools to traffic the thoughts and intents of God to His people. As believers, we have the advantage of the Spirit of God dwelling within us, and so we must fix our minds on Him. This is to the end that, our trances will be to the realms of and in God and not elsewhere.

The Rapture Experience

The word rapture is derived from the Latin word, *raptura* which means, a seizing, a carrying off or a snatching away. In 1 Thessalonians 4:17, “*then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord*”, The phrase “caught up” is translated from the Greek word, *harpazō* which corresponds to the Latin as *rapiemur*, from which the English word rapture is derived. In Christian eschatology, rapture refers to the catching away or kidnapping of believers to meet Christ often described as a sudden supernatural transportation from earth to heaven.

However, as we grow in our consciousness and awareness of sonship, we operate from the realm of God and transcend many dimensions. This profound possibility then

becomes licensed unto us. In the Book of Revelation, we observe that John was in the Spirit and ascended to higher realms in the Spirit. As he encountered these heights, he began to experience the visions of God and the experiences of God. At the centre of this encounter, in the heavenly places, he was saturated in the glory of God. As he beheld the throne room, his senses were heightened, and he heard all that exists in God's creation. Revelation 5:11-13 says,

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

This prophetic insight reveals that John tapped into the omniscience of God, not merely because he was seeing things but because he was dwelling in the heavenlies, becoming saturated and raptured. The rapture experience, therefore, is not just an eschatological event but an ongoing reality. It is an experience of raptures, where we are continuously caught up in higher dimensions of spiritual experience. This is not just about being caught up in location but rather being caught up in nature. The Spirit of God exerts His influence on us, causing us to manifest Christ, to experience the ecstasies of God, and to enter realms of exaltation where deeper knowledge of God transforms our very nature.

As 2 Corinthians 3:18 puts it, *“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”* This transformation is a form of rapture—a change in nature. The reason people are caught up to higher realms is due to the alteration of their nature. The Bible teaches that different bodies have different glories. 1 Corinthians 15:40-41 explains, *“There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.”* Thus, our proximity to Christ is dependent on our veracity and quality of the nature of our body. Even in the raptures, there is what we call the “best rapture,” referring to attaining the very body of the Lord Jesus Christ in its full glory. It is sons that experience the raptures of God so, only sons walk in this. John’s experience was not just hearing with his natural ears; he heard the voice of every creature—“Creature” here is from the Greek word *ktisma* or *ktisis*, referring to all formations, everything created. He could hear the voice of time, the voice of the eternal realms, and everything created. Revelation 5:13 says, *“And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”*

In the heavenly realms, everything has life. Even on earth, from the perspective of God, we begin to see the life in all things. This dimension of the prophetic is where the sons of God function. Sons are those who have experienced God. We do not need to wait for

the appearance of Jesus to experience raptures. The raptures have already begun, and we are awaiting the best rapture, which will be the full revelation of Christ in us. Paul hints at this in 2 Corinthians 12:2-4, saying, *"I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."* Some raptures happen in the body, others outside of the body. This "catching up" is what the Bible refers to as *harpazo*, and it is a reality for friends of God, the sons of God. We traverse these dimensions of God when faced with our own "island of Patmos." The term "Patmos" means "my killing," signifying that certain dimension of the prophetic are only activated after death to the flesh and the world. Psalm 25:14 tells us, "The secret of the Lord is with them that fear him; and he will shew them his covenant."

When John speaks of being "in the Spirit on the Lord's Day" in Revelations 1:10, it is not merely having the Spirit but being fully regulated by the Lord Himself. The sun, the Son of God, becomes the lens through which we see reality. Ephesians 2:6 tells us, "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Jesus has ascended far above all heavens (Ephesians 4:10) and so have we in Him. This reality points to the depths of the prophetic and the ongoing rapture experiences we are called to walk in as sons of God.

Daydreams and Fantasies

Daydreams, also known as fantasies, are trances that happen within the day. These are phenomena to traffic the thoughts and intents of God but for many people, the devil uses them to exploit or defraud them. Ecstasy (ecstatic experiences) is to function or perceive a reality contrary to your natural reality. For example, being absent-minded in class - you were suspended from your present reality into gloom. When we begin to realise how simple these things are, it would be easier for the expressions of God to function through us. People who have had greater trance experiences simply focused on the reality they found themselves in and harnessed it. e.g. levitation, flying, etc. Our displacement must be into the ecstasies - glorious manifestations and realms of God. By virtue of the Spirit of God in us, we are more likely to have better and more brilliant trances.

On the other side of the coin, fantasy originates from the Ancient Greek word "*phantasia*," which means imagination. According to the Merriam-Webster Dictionary, fantasize means "to indulge in reverie or create imaginative, often fantastic views or ideas", whilst daydreaming means "the act of fantasizing or imagining while awake, often with a pleasant or wishful focus." Fantasies involve creative and imaginative scenarios emanating from deep-seated desires, wishes, or longings that may or may not be achievable in real life. It can occur in daydreams, dreams, or intentional visualization, and may reflect personal goals, fears, or unresolved issues. We see from earlier discussions that daydreams are similar to fantasies. However, daydreams tend to be more spontaneous, whilst fantasies occur by the active conscious or unconscious imagination of individuals to explore possibilities beyond their current reality. Many engage in fantasies as a way to escape reality, project their future or fulfil unmet desires.

The prophetic generation must learn to deliberately fantasize on the things of God and the heavenlies as a means of training and appreciating the spiritual realities in Christ.

Philippians 4:8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Colossians 3:2 Set your affection on things above, not on things on the earth.

The consequences of whatever we fantasize on, whether consciously or unconsciously, is held on our account. As such, it is important for the prophetic generation to be trained and retrained until fully recalibrated; where all our thoughts are God-thoughts, and all our fantasies are God-fantasies. Fantasies that would keep us zealous for the Lord and His mandate, not those that filth our minds to prevent us from fulfilling eternal purposes.

God has no problem with man thinking, and that's why He created us with the mind. A man can come to the point where his natural thought is the will of God; that man has his mind perpetually renewed by the word of God and has the mind of Christ. Your thoughts must be in accordance with the will of God. You will know the will of God by being renewed by the word of God.

Romans 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Point of Focus – Sexual Fantasies

Sexual fantasies involve sexually related activities. If someone imagines being in a sexual intercourse with another, that person has had a sexual fantasy. Sexual interactions begin in the soul. Many people misconceive that it is just physical, but that is not the case. You do not engage someone physically if you have not already engaged them in your heart. In the psyche, you can have sexual relations with so many people without it being physical. If you desire a woman or man with your eyes, you have already done it.

Matthew 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

Matthew 5:28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

These fantasies are not just imaginations, they are realities. They can cause an energy to be built and this can trap people who come around you. Sexual fantasies bring harm to the object of the fantasies. When you fantasize about others, you are defiling yourself and defiling them. If you willingly fantasize about someone, you are scheming against the person, and in turn, affecting the person with lust. Not only does it drain physically, spiritually and mentally, but most people who engage in such fantasies also lose the ability to remember their dreams—one of the streams of prophetic reception.

Although we are susceptible to having sexual fantasies, we should keep in mind that we are sons after the prophetic order. We must therefore gird our loins and keep our hearts in check through consistent prayer and quiet time, constant communion with the Holy Spirit, and association with the brethren.

How to Accurately Position Ourselves to Keep Having Visions

1. Being filled with the Holy Ghost

Anytime we are filled with the Holy Ghost, we give ourselves the opportunity of the displacement of our mind to a different realm or a different reality. Until you give focus to a realm you are being beckoned to, you cannot walk into it.

Ephesians 5:18-19 And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing, and making melody in your heart to the Lord; And be not drunk with wine, wherein is excess; but be filled with the Spirit.

2. Fellowship in the word and with the saints

As believers, our fellowship is with the Father and His Son Jesus Christ. Thus, whenever we fellowship with the brethren, it is a fellowship and communion with the Father and Christ. This implies that when you dishonour your fellowship with the brethren, you have dishonoured the Father and the Son. Fellowship is more than just the gathering of men. It is about walking in the light of God, His word, character, and all expressions of His light. When you live a sinful and ungodly life, it hinders you from truly fellowshiping with God and the brethren.

1 John 1:3-7 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin

3. Obedience

Jeremiah 18:1-3 The word which came to Jeremiah from the LORD, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels.

From this scripture, we understand that God speaks to us in the place of our obedience.

4. Consistent meditation and godly fantasy

As explained previously, as we give ourselves to meditating on the Word of God and we keep fantasizing on godly things, we are exposed to more visions of the heavenlies.

Dreams

Joel 2:28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

'Old men' in the context of Joel 2 has a double reference to both they who are of old age, and people who are spiritually matured.' (1 John 2).

Dreams in this context does not only refer to sleep-based encounters, but it also alludes to the setting forth of a vision by desire.

Act 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

Apostle Peter's reference to Joel 2:28

To dream in Greek is *enupniazomai*, meaning to perceive. This leads us to understand that dreams are a collection of perceptions tapped from multiple sources, which are projected from a person's subconscious mind into his conscious mind during sleep. By inference, dreams from God are supernatural messages received from Him during sleep. Visual imagery is most common with dreams, but they (dreams) can sometimes involve all the senses. We will go on to discuss the dreams that occur during sleep.

Stages Of Sleep

Sleep is a natural, reversible state of reduced consciousness and responsiveness, characterised by altered brain activity, muscle relaxation, and suspended sensory activity. It is essential for physical and mental health, playing a critical role in processes like memory consolidation, immune function, emotional regulation, and cellular repair.

There are two main stages of sleep; the Non-Rapid Eye Movement (NREM) stage which occurs in three phases, and the Rapid Eye Movement stage, which only occurs in one phase per full sleep cycle. A full sleep cycle lasts between 90-120 minutes and repeats 4-6 times per night on average.

11. NREM Sleep

As aforementioned, this stage occurs in three phases, light sleep (N1), onset of true sleep (N2) and deep/slow-wave sleep (N3).

1. Light sleep (N1)

This is the lightest stage of sleep and begins when more than 50% of the alpha waves are replaced with low-amplitude mixed-frequency (LAMF) activity. Muscle tone is present in the skeletal muscle, and breathing occurs regularly. This stage lasts around 1 to 5 minutes, comprising 5% of total sleep time. This is the transition between wakefulness and sleep and is characterised by slow eye movements, and reduced muscle activity. Sleepers are very easily awakened in this stage and are usually unaware of the fact that they are asleep.

2. Onset of True Sleep (N2)

NREM 2 is also considered a light sleep stage, occurring before the sleeper transitions into deep sleep. Heartbeat, breathing rate, and muscle activity all continue to decrease. Additionally, body temperature drops, and eye movements cease. This is the longest of the four sleep stages, representing about 50% of total sleep time. The first NREM 2 stage lasts about 25 minutes or so, but its duration increases with subsequent sleep cycles. During NREM 2, the brain may display brief bursts of activity known as sleep spindles, usually lasting no longer than three seconds. Spindles are thought to help the body ignore external stimuli and allow progress into deeper sleep. The NREM 2 stage is also when K complexes occur. K-complexes are singular delta wave bursts that last about a second. As you fully transition into deeper sleep, your brain activity consists entirely of delta waves.

3. Deep/ Slow-Wave Sleep (N3)

NREM 3 marks the beginning of deep sleep. During this stage, heartbeat and breathing rate fall to their lowest levels of the sleep cycle. Muscles also become completely relaxed. Deep sleep is longer during the first half of the night. Brain activity in this stage consists of delta waves with a slow frequency. For this reason, the NREM 3 stage is often referred to as slow-wave sleep.

People in the NREM 3 stage cannot be easily awakened, and may sleep through very loud noises, as loud as 100 decibels. Waking up during this stage can cause a condition known as sleep inertia, which is defined by mental foggy and difficulty concentrating. You may experience sleep inertia impairments for up to an hour after waking. Additionally, this stage of sleep is characterised by physical recovery and memory consolidation. Memory consolidation refers to the conversion of temporary memories into more long-lasting equivalents.

Note: The brain is not able to create fresh encounters. This means that anything or anyone that the dreamer sees while asleep is something he or she has already seen, encountered properly pondered over.

4. REM Sleep

REM sleep represents a dramatic departure from the three preceding stages. Although your body is completely at rest, electroencephalogram (EEG) readings indicate brain activity is similar to that of an awake person. Heart rate and blood pressure also increase, and your eyes also move erratically from side to side behind your eyelids.

REM sleep is when most of your dreams occur. Your body and limbs undergo a temporary paralysis during this stage – research suggests this restricts you from physically acting out on your dreams, lucid dreamers however, are unrestricted and have some level of control over their actions within the dream. The REM stage is associated with memory consolidation and creative problem-solving. The first REM stage occurs about 90 minutes after you fall asleep and lasts 10 minutes. The duration of this stage increases during the night, eventually lasting up to an hour.

Dreams are pictorial representations of certain words being impressed on your soul. These representations are done through the lens of the mind's eye. Dreaming mostly occurs in the Rapid Eye Movement (REM) stage of sleep. Dreams during REM sleep are

usually more vivid as compared to those which occur during the non-REM stage. This means that diets that restrict deep sleep deprive us of the ability to dream since they prevent us from ever reaching the point of REM sleep.

Some dreams occur because of our daily activities and others are messages from the supernatural realm. There are two major types of dreams which are:

1. Lucid dreams: These are dreams in which the dreamer is aware he is dreaming and may even control it. Lucid dreamers have a level of control over their actions and consciousness within the dream. They are able to react willingly to events within the dream, deciding what happens and how. The wisdom and understanding heart the Lord gave unto Solomon was through a lucid dream. In the dream, the Lord appeared unto Solomon and asked him to ask for anything he desired. The point that makes us know it was a lucid dream was when Solomon was able to give an answer as he desired in the dream and interacted with the Lord thereafter.

1 Kings 3:5 In Gibeon, the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

1 Kings 3:9-10 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing.

1 Kings 3:15 And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

2. Vivid dreams: These are dreams in which the content of the dream is very clear or realistic. Vivid dreamers are usually able to recollect the content of the dream upon waking, and these dreams feel real. Some characteristics of vivid dreams include increased levels of sensory perception and clarity. This means that the dreamer wakes up with incredibly detailed images, feelings or emotions that are intense enough to make them believe that the dream was a real-life occurrence.

The Technology Of Dreams

When you have a dream, you must first be able to discern whether it is from your spirit, soul, or the Holy Spirit. In distinguishing between a dream from God and one from your spirit, remember that dreams from God often leave a very significant mark behind. These signs come in the form of a troubling or disturbance in the spirit of the recipient of the dream, or sometimes, even physical signs of an encounter with the divine, God.

Genesis 41:8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

5. Externally Influenced Dreams.

Ecclesiastes 5:3 For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words.

Focusing on the first sentence, we can infer that some dreams come from the soul. The multitude of business represents a person's interactions and partaking throughout a period, usually a day. By understanding, we know that our soul is the collection of our will, mind, and emotions. This means that the soul controls the multitude of business. Dreams from the soul can come from sensitivity to various things around us, as well as soul contact. Additionally, the soul stores our experiences, meaning that all that we involve ourselves in would be presented in the soul and projected through dreams (in most cases). Such dreams show what a person's soul is made up of, a person's mood, demeanour, and choice of activity all influence the encounters they have and how they perceive them. The things that we meditate on, worry or are anxious about have a huge influence on what our dreams will be centred around. Additionally, what we do, what we listen to and how we relate to our surroundings, leak into what we see in dreams.

Externally influenced dreams are projections of one or more of the following.

- *Biological activity:* Although dreams from their source contain specific details, the dreamer's hormonal state and biological environment have the ability to influence the elements and occurrences within the dream to reflect these hormonal states. Adolescent boys during puberty experience wet dreams occasionally because the process of puberty stimulates increased production of testosterone which stimulates the changes in adolescent males. This leads to the occasional production of semen as a by-product, which can only happen when the mind stimulates sexual arousal, in most cases, during sleep. Such dreams are purely due to biological changes given that the adolescent male has no relation with pornography or any other form of sexual perversion.

Chemical changes in your body due to food and alcohol consumption have the capacity to affect what your soul perceives, and this is seen in such things as hallucinations which could be caused by food. A notable example of such hallucinations occurred in the 17th Century (1692-1693) during the time of the Salem witch trials. It was later discovered that the hallucinations were partly due to the consumption of ergot-contaminated grain.

This does not mean in any way that all dreams are influenced by food. Due to the regeneration of his Spirit and the transformation the believer undergoes by the Word, he has the capacity to decode meaning from the communications of God to him through the dream. But the accuracy of this interpretation must be verified by the Spirit and food gets in the way of this on a few occasions. Food has the ability to dampen your receptivity and your remembrance of the dream.

- *Social activity:* In Daniel 2, Nebuchadnezzar had a dream he could not make meaning of. Daniel, with the help of the Spirit of God provided meaning to this dream by relating the various parts of the statue in the dream to specific societies and nations. His understanding and interpretation of the dream therefore was influenced by his knowledge of what these societies possessed and how they relate to the fulfilment of the prophecy in the dream. Social activities, the interactions you have in your social life, affect your dreams. For

example, going out to have fun with someone, probably playing the game of hide and seek, can cause you to dream and find yourself hiding.

- *Philosophical/religious biases:* In Acts 10, Peter, in a trance was given all manner of beasts to kill and eat, but he, in a bid to uphold his religious biases, called what God gave him unclean. Peter, although fully trusting God, still had his biases show up in his ecstatic interaction with God. God, however, eventually uses these biases to redirect Peter on how to relate with Gentiles, like Cornelius.

6. Internally Influenced Dreams.

The spirit of a person can tune into frequencies within his surroundings. These frequencies are more prominently perceived in believers (people who live by the leadings of the Spirit of God), since their spirits are alive.

In contrast to what believers experience, people of the world have similar encounters, however, they are at the risk of perversion by the spiritual negative.

During sleep, the spirit of a person is still active, and can still perceive spiritual changes in frequency within the surrounding.

Note: Not all wet dreams are demonic. The spirit of a person is responsible for his general wellbeing. It therefore projects certain images to cause the person to get rid of excess hormones or fluids, in this case, semen. Note that this is in the case of a person who does not watch any pornographic media, hence has no soulful connection to sexual activities that would be projected by the soul where such encounters or memories are stored.

1. Dreams from general activeness of the inner man:
2. Divine sources: Directly from God (through the Holy Spirit) or through angels.

Job 33:14-15 For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed.

Men receive messages from God in a state of deep sleep. Angels are permitted to relate to us in dreams.

Hebrews 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

3. Devilish sources: Dreams from the adversary and his allies

Deuteronomy 13:1-3 If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.

This scripture is a caution to alert us to the fact that people will have dreams, fuelled by the adversary in a bid to draw away God's people. Some of these prophets and dreamers go through very distasteful procedures and encounters with demons (messengers of the adversary) to the end that they dream dreams and see visions. They use these visions and dreams to exploit naïve and ignorant people into financing the works of the devil, going after carnality rather than intimacy with God.

Classification Of Dreams

- Parabolic or Allegorical Dreams

These are dreams that are riddle-like in nature, therefore demanding an interpretation.

Examples can be found in Genesis 37:5-10, Genesis 47:1-10 and Daniel 2:1-5.

- Plain or Actual Dreams

Dreams of this nature are very direct and require very little or no interpretation. Plain dreams are extremely accurate even in relation to the physical traits or descriptions seen in the dream. Examples can be found in Matthew 1:19-25 and Matthew 2:13-15.

Note: *While many dreams are messages, not all dreams have significant meanings.*

Responding Properly to the Dream Technology

Our responses to dreams would determine whether we receive more dreams from God. This is because He expects that with the information He has given us; we work appropriately to achieve the results He envisioned before sending that message.

Matthew 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Dream journaling is a great way to respond appropriately to dreams. This is because what we write down becomes a memory that is associated with the dream. This gives us a direct reference to the dream as and when we need it. We can go back as many times as necessary to ensure that we are interpreting and implementing exactly what it says.

Note: Be as specific as you can remember, writing down dates and time, descriptions (emotions before and after) and venues to provide as much information about the dream as possible.

In responding to dreams, we must apply the necessary wisdom. Pray and ask God for interpretation and guidance first. Follow all instructions in the dream. In interpreting dreams, add the necessary counsel to lead the dreamer into the realities of the dream, or to help them avoid the dangers revealed within it.

Daniel 4:27 Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor, if it may be a lengthening of thy tranquillity.

One must intentionally expect a dream. In view of this expectation, the dreamer must prepare to receive the message, praying and meditating beforehand to set his heart and mind right in hopes that he would be able to tune in to the frequencies required to receive the said dream.

To cultivate a strong dream life and improve dream retention, take a few minutes upon waking to reflect on and meditate on the dream you just had every morning. Do not be in a rush to get off the bed.

Repeated dreams convey a sense of urgency even according to God's plan such that He seeks to draw immediate attention to the message contained in the dream, causing its recipient to act with haste in establishing His will received in the message. Do not take repeated dreams lightly but give full and immediate attention to them.

Genesis 41:32 And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

Sharing Dreams And Visions

Know who to share dreams and visions with. This is because there is a great possibility that the person to whom you reveal this vision, would be envious of you. Also, demons and other members of the spiritual negative operate based on what they hear from sons of God, since they cannot hear from Him themselves. This gives them the needed information to tailor obstacles and temptations suited towards halting the expression of the vision.

When Do We Share Dreams?

7. We can share dreams when we need insight and interpretation into them. This must be done after the dreamer has waited on God concerning it, praying, and meditating on the content of the dream.
8. When the dream or message is directed to someone besides you or to a larger group of people (most likely the church)
Note: This message should not breed ungodly fear. When administering such updates, employ the wisdom of God.
9. We can share dreams and visions with intercessory groups to increase the amount of prayer backing the vision.

Who Do You Share Dreams With?

1. Share with the mature and skilled in the things of the spirit. Ensure that this person is yielded to the leadings of the Spirit of God (with fruits as the pointer).
2. The person or group of people to whom the dream was directed. Do so in accordance with the instructions of the dreams with no alterations. This is to help the people in

question to do what is needed to either bring that dream to pass or prevent the dangers associated with it.

Note: In handling dreams, we are meant to be as cautious as possible since a dream that is from God is a message that gives us insight into what He intends to do in whatever time reference the dream reveals. We are therefore stewards of these dreams and are expected by Him to guard it and run with all that He has given us, ensuring that what needs to happen happens and what needs to be avoided is avoided appropriately and in real time.

There are some experiences that are opened up to you by virtue of the people you find yourself amongst.

1 Samuel 10:5-11 After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee. And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do. And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?

1 Samuel 10:12 And one of the same place answered and said, But who is their father? Therefore, it became a proverb, Is Saul also among the prophets?

There is an adage in Israel that says, “Is Saul among the prophets?” due to the prophetic experience Saul had when he was amongst the company of the prophets. The people who knew Saul did not believe their eyes because they saw another Saul. The Spirit of God which caused the prophets to prophesy fell upon Saul when he came into their company. This shows that the people and the environment you keep have a higher potential of influencing you, even to become as they are. Saul was thought to be among the prophets when he prophesied. When you are among a company of the sons of God, God redefines your realities and exposes you to that which is in His heart.

Dream Interpretation

The interpretation of dreams belongs to God.

Genesis 40:8 And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

Genesis 41:1-7 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And behold, there came up out of the river seven well favoured kine and fat fleshed; and they fed in a meadow. And behold, seven other kine came up after them out of the river, ill-favoured and lean fleshed; and stood by the other kine upon the brink of the river. And the ill-favoured and lean fleshed kine did eat up the seven well favoured and fat kine. So, Pharaoh awoke. And he slept and dreamed the second time: and behold, seven ears of corn came up upon one stalk, rank and good. And behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and behold, it was a dream.

When you receive such a parabolic speaking from God the bottom line is to know what the true interpretation is from God. From the delivery of parables as seen in the life of Jesus, we see that God considers even the context a people live in to communicate a message to them. This is why it becomes essential for us to consult the Greek and Hebrew lexicon and culture in our study of scripture since this was the context God related with the people in at the time.

In a like manner, you could decode the meaning behind metaphoric messages to you by considering your context and searching out meaning in Scripture. So, while someone in an ancient culture may have seen chariots, you would see say a car.

Daniel 2:40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.

PERCEPTION AND DISCERNMENT

Perception and discernment are important tools believers are equipped with by the Spirit of God as we dwell in a dark world. A lot of what we think we know must be tested and it is the Spirit of Truth that will reveal what reality is. Every believer must understand what perception and discernment is and know how to implement it as weapons of our warfare. We are children of light; we cannot walk as blind ones who do not know the truth. It is necessary to see from reality and not the illusion we live in. Even though we are in this world, we are not of it and hence must operate by the Light of the Kingdom we have citizenship in.

Our growth in perception and discernment is generally strengthened as we mature in the faith by fellowship in the word and with the Spirit.

As much as perception and discernment are distinct, they are related in their operation and functionality such that beyond the various words used for each, there is one individual word that ties both operations; *aisthēsis* found in once in the scriptures in Philippians.

Philippians 1:9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment;

The word judgement as used in the Greek translates as *aisthēsis*. *Aisthēsis*, in concise terms is perception which is discernment. To wit, it is not only physical sensations but the ability to also discern ideas and truths.

To appreciate this word a bit more practically, you can look at the word aesthetics which is a derivative of *aisthēsis*. Aesthetics simply speaks of the philosophy of art and beauty particularly how we perceive and judge it, which varies from one individual to another.

Aisthēsis bridges the spasm between perception and judgement and mingles both.

Perception

Perception is the way in which things around us are regarded, understood and interpreted. The gateway of perception is through the faculty of our senses (whether natural or spiritual). In our daily living, whatever streams of information and communication that come to us will differ in perception when it comes to individuals. There are levels and technicalities when it comes to the operation of perception.

Levels Of Perception (Greek Definitions Of Perception)

- *Blepō*:

Acts 28:26 saying, 'Go unto this people and say, "Hearing, ye shall hear and shall not understand; and seeing, ye shall see and not perceive."

The word 'see' used in the above scripture is *blepō*. It means to see by the natural organ of sight. *Blepō* is the kind of perception that deals with the peripheral of sight. On this level of perception, it is possible to see yet it is not a consciousness within.

- **Eīdō** - be aware, behold, consider, perceive.

It is an awareness or consciousness of something you are seeing bringing you to a place of understanding and mental accentuation. This level of perception is a step higher than natural sight.

*Acts 11:5-6 I was in the city of Joppa praying: and in a trance I **saw** a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: Upon the which when I had fastened mine eyes, I considered, and **saw** fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.*

- **Katalambanō** - laying hold of. It speaks of a recognition that brings us to an agreement.

*Acts 4:13 Now when they saw the boldness of Peter and John, and **perceived** that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.*

*Acts 10:34 Then Peter opened his mouth, and said, of a truth I **perceive** that God is no respecter of persons:*

By growth, you attain that thing and agree on it. It is much more than an awareness but an agreement. You must come to a place where much more than just knowing something, you come to an agreement with it by virtue of growth and experience. There is a difference between knowledge in the mind and one in the heart. It is only in the heart you can come to an agreement with something. The heart has the mind, will, and emotions so when you agree on a thing, all these three come to an alignment. In all the recesses of your heart, you come to a place where you agree on a thing.

- **Ginōskō** - To know with a certain certainty and proof or to know, in a beginning sense, that is, to come to know, to gain or receive a knowledge of something.

*Luke 8:46 And Jesus said, somebody hath touched me: for I **perceive** that virtue is gone out of me.*

*Matthew 12:7 But if ye had **known** what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.*

*John 8:32 And ye shall **know** the truth, and the truth shall make you free.*

*Luke 12:47 And that servant, which **knew** his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.*

*Acts 1:7 And he said unto them, It is not for you to **know** the times or the seasons, which the Father hath put in his own power.*

- **Epiginōskō**: knowing by a mark, a higher form of knowing

*Acts 4:13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they **took knowledge** of them, that they had been with Jesus.*

Other Perceptions

- **Horáō** (root word for horama) - to see with the mind, to perceive, know. It is important to note that visions are rooted on perception.

Acts 8:23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Horáō is to say beholding in the thoughts. In the context of the scripture above, Simon Peter realized that the man being spoken about (Simon the sorcerer) was trying to buy an anointing to prove a point, not for the purposes of the kingdom. His heart was not right in the sight of

God so based on these, it came to the thought of Peter that he was in the “gall of bitterness.” Focusing on the *horáō* takes you to the place of the horama, a vision.

Acts 28:26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

- **Theōréō** – theory. To make a hypothesis based on an observation whether physical or spiritual.

A theory is more comprehensive and wide-ranging, while a law is more specific and narrower in scope. A theory is proven in a more controlled environment. In matters of the spirit, theories can be much relevant than laws since they have the capacity to be proven false or true, and either results could have dire implications. Unlike a law which you have certainty in its implication, toying with a theory can be dangerous. Before a law becomes a law, it is first a theory and it becomes a law because it is proven to be consistent in all situations.

Acts 27:10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

Acts 17:22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

John 4:19 The woman saith unto him, Sir, I perceive that thou art a prophet.

John 12:19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

When there is a theory working against a law you know, then it means by some means that theory is supposed to evolve into a higher law.

In Acts 27:10, Paul's theory was proven right. In that environment, by observations of things in the spirit, he could perceive that something could go wrong despite everything seeming alright.

Perception is important because it brings us to a place of conviction and certainty. Conviction is not a feeling but rather, it is an assurance that is based on a person's revelation about a subject

Perception By Faith

There are various ways by which people perceive things around them. Some are optimistic, some are pessimistic, others are idealistic and so on. Nonetheless, there is a way in which we should perceive things around us and this is through the lenses of faith.

It is possible and expected that the experiences of our lives and the dealings we have been through can alter our perception and change how we observe the things that encompass us. However, a typical study of the Hall of Faith mentioned in Hebrews chapter 11 will teach us that when the active word of faith is at work in you your eyes are set on things above. Scripture goes on to state that these people did not receive the promise although they received a good report yet they rejoiced in what is to come and loved not their lives unto death

Hebrews 11:39 And these all, having obtained a good report through faith, received not the promise:

Any man who does not view things through the lenses of God's word to them is inclining towards drawing back, possibly onto destruction because it is faith worked by love that sustains a man. The realist will tell you that "let's look at the situation on ground and be real" because he believes that whatever is in front of him is his reality. In contrast, when you look at the father of faith Abraham, you see a different kind of perception. For a man whose body was beyond the age of reproduction, yet believed in the God who spoke to him concerning the multitude of his descendants, which actually materialized, he must have seen something that those around him did not see. This must be the disposition of every believer. It is why apostle Paul in the book of Corinthians made the statement that we walk by faith and not by sight.

2 Corinthians 5:7 For we walk by faith, not by sight:

It is important to note that the foundation of our faith is the faithfulness of God. Accordingly, if God is not going to change anytime soon, then it is prudent that you count everything that happens in your life as a progressive build-up to the ultimate fulfilment of what He has spoken concerning you. In the good, the bad, the ugly see it as the finger of God, drawing beautifully on the canvas of your life—every experience matters.

Faith in the word of God concerning you will teach you to know that yea all things work together for your good because you are called according to His purpose and you love Him so even if at the point in time, you feel the enemy is having a field day in your life, just see it as a tool of God working something somewhere in your life.

Many times, Jesus, knowing who he was and what He carried, anytime someone died and He was around, He told the people not to cry because the person had only slept. In the place where they saw an end, Christ saw an avenue to showcase the power of God, so that the faith of men will be lifted and placed in God and not in the dexterity of doctors.

Find security in the word of God. In Matthew 6, Jesus enlightens us on the glory and beauty of the flowers, birds and the grass; how they do not work but are kept. He instructed men to give no thought to tomorrow because tomorrow shall think of itself.

Matthew 6:34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

The day the seal of this knowledge breaks within you, even if your house burns down and you lose all things like Job did, you will count it all joy because the suffering you are suffering in that moment will not be compared to the beauty that the Lord has planned for you. Your worry is only service to mammon and judging God unfaithful.

There are others who have cynisistic and skeptimistic perceptions of life, and these people do not trust the motives of people around them and doubt the outcome of things, respectively. Never find yourself in that class. The one who doubts cannot receive anything from God.

James 1:6-7 But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord;

So in your view of life, be persuaded, be rest assured, and be steadfast in the fact that God will not allow His word concerning you to fall to the ground. See all things as God moving ends to see you kept. Your perception through the lens of God's word should be your conviction. Conviction is a strong persuasion and belief one has based on the logic he functions by. If you are indeed convicted about the word of God concerning you, live in that certainty at all times.

Spiritual Organs for Perception and Discernment

Spiritual organs are the faculties given by God for perceiving the spiritual realm. It is the Lord who made them as a tool for receiving and interpreting heavenly visions. The same way our bodies have organs for picking up physical signals, there are organs of similitude in the spirit to perceive and make distinctions after the spirit.

The foundation of this spiritual system of perception and discernment is the organ of the heart. Just like how the physical heart is responsible for circulating the life of the body, the spiritual heart is the seat of most spiritual operations. Particularly under this new covenant, the heart of man is the unit of working the new life. Scripture makes us understand that it is out of the heart that the springs of life flow.

The heart is basically the embodiment of the intentions, inclinations and knowing of a man. Everything a man does is informed by the state of his heart and hence must be kept with all diligence. Every possible thought or expression in a man is solely dependent on who he is at heart and this is why Jesus teaches that it is out of the abundance of the heart the mouth speaks. What has been stored and cultivated in your heart matters.

Proverbs 4:23 Keep thy heart with all diligence; for out of it are the issues of life.

The heart is a major tool for discernment. It involves strong persuasions or sentiments (joy, uneasiness, pricking, heaviness etc.) about an issue that can become pointers for discernment.

Within the inner man, there is what we call the *reins*. The reins refer to the emotional seat of man. It is from the reins we get the “gut feelings.” The heart of God can be communicated unto men through the reins in the face of inquiry.

Proverbs 23:16 Yea, my reins shall rejoice, when thy lips speak right things.

Psalms 73:21 Thus my heart was grieved, and I was pricked in my reins.

The heart and the reins can have different positions on a matter. For example, you may know in your heart the way to go in a matter appreciating the knowledge of God, but the reins may resist it mostly if not colonized by the spirit and is functioning by primary animalistic character of man. The heart works with knowing, and the reins work with feelings.

The Heart And The Five Senses (Isaac and Jacob)

There is a relation between the heart and the five senses. The story of Isaac and Jacob in Genesis 27 provides a picture of how the heart interacts with the five senses and how relying solely on the senses without discernment of the heart can lead to deception and wrong judgement. Isaac, in his old age, had dimmed eyes and could no longer see clearly. When it was time to bless Esau, Jacob, under Rebekah’s instruction, disguised himself to receive the blessing.

Genesis 27:20-26 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son.

He heard Jacob’s voice and said, “This voice is Jacob’s voice,” yet he was deceived by touch, saying, “but the hands are the hands of Esau.” He smelled the garments Jacob wore and tasted the meal Jacob brought, both aligning with Esau’s identity. Because his sight was weak, he was forced to rely more on his other senses. Yet despite using hearing, touch, smell, and taste, he still doubted in his heart, asking, “*Art thou my very son Esau?*” (*Genesis 27:24*). In the end, Isaac judged after the natural senses rather than the inner witness of his heart, and he was deceived.

For the believer, especially for the prophetic generation, the heart must be the seat of discernment. It must be guided by the fear of God and communion with His Spirit. The five senses must be submitted to the Spirit, not relied upon as ultimate guides. The heart becomes the compass that interprets what the senses perceive. The lesson from Isaac’s experience is clear: when the heart is ignored, even all five senses combined can still be wrong. But when the heart is tuned to God, it can discern truth even when the senses are deceiving.

Also, with your natural senses, you can sharpen the heart in its discernment such that you can start functioning with the natural organs for spiritual reasons. One can start using the five senses to perceive spiritual things. For example, one can be smelling the presence of demons as an outworking of the discernment of that spirit made within the heart.

There are signals in the natural senses that the heart must be exercised to discern. In the same vein, your heart can discern certain occurrences which can be realized in the natural senses. Experiencing goosebumps around angelic presence, burning sensations around the body, smelling fragrances and tasting elements which are not physically present – are all possible when the heart has been trained to discern what the five senses experience.

The Hearing Ear and The Seeing Eye

These faculties are very crucial for a prophetic person because it is through these that the Lord reveals His visions to us. Though there are the natural organs, the believer must perceive beyond them. Whereas the heart is the major organ for discernment and perception, the seeing eye and the hearing ear are peripherals.

Proverbs 20:12 The hearing ear and the seeing eye, the Lord has made them both.

The seeing eye speaks of the ability to receive visions, dreams, and divine insight. We find an interesting example in the story of Elisha and his servant.

2 Kings 6:13-17 And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

The emphasis here is the fact that though there were chariots of fire and horses surrounding the prophet and his servant, the servant could not perceive (by the seeing eye) them until his eyes were opened. A similar account occurs in the book of Ezekiel. Ezekiel perceived the heavenly visions through the seeing eye the Lord made.

Spiritual eyes are much more than our conventional understanding of an eye-organ. It refers to spiritual eyes of functionality. Similarly, the hearing ear is the ability to hear God's voice, whispers, instructions, and declarations. As a prophetic believer, claiming to have a hearing ear is not in the voices and sounds you can hear but much more the ability to walk in the ways and instructions of God in sincere obedience.

Samuel, as a boy, heard God calling but could not perceive it was God and thought it was Eli. It was until Eli prompted him to know it was God, he did not recognise. (1 Samuel 3)

The prophetic being must be able to discern when God is speaking easily and that is why there is the need to train the hearing ear. Constantly, we see through the gospels and the

epistles the phrase, "*he who has an ear, let him hear...*" and wonder why this phrase is repeated frequently. It serves as a profound reminder that true hearing goes beyond the hearing with the physical ears. It exhorts us to listen with the hearing ear, that is, a higher level of understanding and perception.

There is also "the hearing as the learned." The hearing as the learned refers to the capacity of being able to understand and obey as one who has come into wisdom and knowledge concerning a matter. The emphasis of hearing is not only to hear but much more to obey.

Isaiah 50:4 The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

That you are seeing or hearing does not mean you are "seeing" or "hearing". Sight and hearing in reference to spiritual men are much more than what we are seeing or hearing in the natural. Jesus made a statement about this in the book of Matthew.

Matthew 13:13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

The hearing ear and seeing eye is given by the benevolence of YeHoVaH. Seeing what God wants you to see or hearing what He wants you to hear is by divine orchestration. He gives us the ability to see (just as Elisha prayed that the Lord opens the eye of his servant). However, we train the seeing eye and the hearing ear The Lord gives us.

There should be the alignment of the eye, ear, and heart to function effectively.

Acts 28:26-27 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

We see with the eye, hear with the ears, and understand with the heart. Understanding here implies more than intellect; it refers to inner comprehension. It is with the heart we discern. There is the possibility to dampen our discernment and this happens when our heart is hardened, we have ears that are dull of hearing and eyes that are closed. There are factors that cause us to have our heart to be hardened. That is a form of spiritual blindness. When we do not exercise or train the senses to discern as the Lord has given us.

Hebrews 5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil

It can also be as a result of a lack of fear of God. When a person loses reverence for God, His holiness, authority, and righteousness, their heart becomes lifted with pride. A proud heart too cannot be taught by God and will not allow to be instructed by God. A proud heart departs from the wisdom of God. The fear of God is where wisdom begins (*Proverbs 9:10*), and without it, the foundation for spiritual insight and discernment is dampened. Spiritual blindness does not begin with the eyes, but with a heart that no longer trembles at

God's Word. The person becomes unsensitive, not because God is silent, but because they have stopped listening to His voice. The fear of the Lord keeps the heart tender, the eyes clear, and the ear sharp. To walk in the fear of God is to remain aligned with His heart and alert to His voice. It is a safeguard against spiritual blindness and the solution to a hardened heart.

The Prophetic Eye

The Seven Spirits - Eyes of Functionality

The seven spirits of God is the sevenfold diversification of the Spirit of Christ which dwells in every man who has had the revelation of the Christ; in its unity we can appreciate the entirety of what the Spirit of Christ is and the necessary inheritances of the spirit a man can come into per the present age. As much as it is all domiciled in the seed of eternal life, by the Holy Spirit which we have received, these are realities that we must take advantage of by Grace and by appreciating our identity as believers, asking of the Lord and claiming it experientially as co-heirs with Christ. This reality is littered throughout scripture and much emphasized in the Revelation of Jesus delivered in visions of God to John (the beloved). These seven spirits of God are before the throne of God in His presence:

Revelation 1:4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; In the progressions of John's encounter, these seven spirits manifest as seven burning lamps before the throne of God further underlining their emphasis as spirits of light in God.

Revelation 4:5 And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

The Lord Jesus revealed Himself to the church in Sardis as the one who has the seven spirits of God and then proceeded to unveil deep truths concerning the church.

Revelation 3:1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

The introduction Jesus made to the church of Himself tallies with the prophecy of Isaiah concerning the Messiah defining the seven spirits of God resting upon Him as a witness of His divinity.

Isaiah 11:2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

One of the prophetic representations of spirits is the eye. In prophetic discourses, spirits are eyes of peculiar functionality. This was why John saw the Lamb with seven eyes and was able to interpret that they are the seven spirits of God.

Revelation 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Joshua also received a witness of John's vision of Christ - the Lamb with the 7 eyes which are the seven spirits in the book of Zechariah.

Zechariah 3:8-9 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

The stone in that context is Christ whom the Lord said shall have seven eyes which are the spirits of God enabling full expression and function as God.

In our context as new testament folk, we are lively stones which are being built up into a spiritual house. By virtue of the Holy Ghost resident in us, we also have to harness the eyes of the manifold functionality in God. It is incumbent on the prophetic to press into the functionality of these spirits - eyes of functionality as these are the foundation of **THE PROPHETIC EYE** and determine how deep one can press into the prophetic; it is one thing to have the eyes, and another to have them enlightened (activated). The apostle Paul puts it this way:

Ephesians 1:15-18 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

In his heartfelt prayer for the saints in Ephesus he supplicates pertaining to the giving of the Spirit of Wisdom (though the saints definitely had the Holy Ghost) and that there will be an uncovering of the knowledge of God towards them. He further speaks on **the enlightening of the "eyes of understanding," which is the enlightenment of the inner-mind**; a result of the granting of the spirit of wisdom which puts to advantage the uncovering of the knowledge of God. The seven spirits of God are the means to progressive enlightenment of the believer and has diverse results in the life of the believer. Within the context of the scripture above we observe that this enlightenment brings a man to know (*eido*- be aware). This means that accurate perception is based on adequate enlightenment which comes by the Spirits of God. The prophetic breed by pressing into the depths of this manifold reality which Jesus functioned in and by will be able to apprehend rightly the manifold expressions of the Spirit of Christ in us.

- The Spirit of the Lord

The spirit of the Lord (*Ruach Ha-Yehovah*) can be said to be the spirit of God which alters a man's nature and pushes him beyond his human limits into carrying out the purposes of God. The spirit of the Lord can be likened to the signet a king places on the hand of his

prime minister; it can usher him into any place and position the king has power over. The spirit of the Lord comes upon a man and stirs him to execute the Lord's missions. In so doing, the other spirits can manifest as when they are required under the influence of the spirit of the Lord.

The Spirit of the Lord came upon Gideon and he blew a trumpet and gathered God's people and put in strategies by the Lord's instruction for war.

Judges 6:34 But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.

In the life of Samson, the Spirit of the Lord manifested most of than not as might and strength. It is possible for the spirit of the Lord upon the believer to awaken another dimension of the spirit much more than another by virtue of his assignment.

Judges 14:6 And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

The Lord is king and any man who will rule over His people needs His spirit to function. The Spirit of the Lord is a spirit for lords and rulers. It quickens a character and grace for boldness to lead the people God gives you. From the day David was anointed, the Spirit of the Lord rested upon him from thence.

Samuel 16:13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

The Lord Jesus in His mission on earth also had the Spirit of the Lord upon Him. The portion of the Torah He read in Luke 4:18 was actually a prophecy by the Prophet Isaiah concerning the Messiah. He did not just mention the resting of the Spirit of the Lord but why He had rested on Him as well.

Isaiah 61:1-3 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

From the case of Jesus, it is evident that one of the major purposes of the Spirit of the Lord is to exercise rulership and liberation. Every charge mention in Isaiah 61 is summarized in the writings of Paul saying where ever the spirit of the Lord is there is liberty - freedom and emancipation from bondage.

Corinthians 3:17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

6. The Spirit of Wisdom

This branch of the sevenfold spirit of God is the foundation of all life. Wisdom, *chokmâh* in Hebrew, means skill or wit. By the Hebrew pictograph, wisdom can be defined as secrets received from the flow of revelation. Wisdom is ability that is given for craft—God-craft. Beyond skill, it is divine breath from the Lord for outstanding results.

Throughout scripture, wisdom is most often than not tied to building and prolific results. The mark of the spirit of wisdom is peculiarity in craft and workmanship with extraordinary results as a testament to it. As a matter of fact, the earth we live on is a product of the wisdom component of the spirit of God. If God founded by wisdom then it is necessary for any man who seeks to stand out to seek wisdom

Proverbs 3:19 The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.

The Lord is very peculiar about the elements used when it comes to His so He gives specific instructions concerning them. Even with the sewing of the priestly garments He imparted specific people to be able to craft them as He would have them and it was by the Spirit of wisdom.

Exodus 28:3 And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

The Lord gave Moses the pattern of the tabernacle to the littlest. In conjunction, He filled Bezaleel and Aholiab with the spirit of wisdom - the skill to devise every cunning work making them stand out among other workmen

Exodus 31:2-6 See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, To devise cunning works, to work in gold, and in silver, and in brass, And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee;

- The Spirit of Understanding

The Spirit of understanding is the spirit of God that establishes and secures whatever has been built by wisdom. The Hebrew gives another meaning of understanding as intelligence. Intelligence, in a generic sense, deals with the ability to apply knowledge and skills to overcome testing and trying situations. You can build by wisdom but without understanding, your house may not last.

The book of proverbs emphatically states that understanding will keep you. In that context, from the way of the evil man and the strange woman. Nonetheless, understanding is what establishes you.

Proverbs 2:11 Discretion shall preserve thee, understanding shall keep thee:

Understanding is the way of life for every man. When the Lord seeks to grant a man life, He imparts him with the spirit of understanding to be prudent in all matters that seem trying

Proverbs 24:3 Through wisdom is an house builded; and by understanding it is established:

Proverbs 16:22 Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly.

The prayer apostle Paul made on behalf of the Ephesians is very profound; the enlightenment and quickening of the eyes of a man's understanding (the spirit of understanding), ushers him into experiential knowledge of the divine.

Ephesians 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

- **The Spirit of Counsel**

The Hebrew word for counsel (*ēṣāh*) means encompassing advice, purpose, plan, wisdom, and careful deliberation. When counselling is viewed as a manifestation of the Spirit of the Lord in a man's life, it describes how God's Spirit guides, advises, and shapes the heart and decisions of a man in accordance with His will and divine purposes.

The relevance of the Spirit of counsel is to lead the believer towards glory. Every guidance and advice given by the Spirit is aimed at the believer's glorification. Throughout the journey in God, the gift of the Spirit's counsel equips the believer to endure and remain steadfast.

Psalms 73:24 Thou shalt guide me with thy counsel, and afterward receive me to glory.

Whether a man seeks counsel from the Spirit of the Lord, fellow believers, or spiritual mentor or stands as a counsellor to another, the assurance is that such guidance leads to safety and security. Guidance that aligns with scripture and brings peace to the heart is to be trusted fully, even amid difficult circumstances.

As Proverbs 11:14 states; *"Where there is no guidance, a people falls, but in an abundance of counselors there is safety."*

God never acts apart from counsel. The eternal nature of His plans rest upon His wise counsel. Before making decisions—whether about career, relationships, or finances—it is wise to seek counsel through the Spirit's wisdom.

Proverbs 20:18 Plans are established by counsel; by wise guidance wage war.

Psalms 33:11 The counsel of the LORD stands forever, the plans of His heart to all generations." This facet of the spirit of God can be highly at work in a man's life such that his counsel can be likened to a divination from a spirit. A counsellor who walked in this light was Ahithophel. Though his end was not a good one, the quality and efficacy of his counsel always yielded great result. The Bible expressly states that it was as if one had heard directly from God when Ahithophel spoke.

2 Samuel 16:23 And the counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom.

This is exceedingly possible in the prophetic breed today. In point of fact, Apostle Peter admonishes that if any man speaks let him speak as the oracle of God even by sponsorship of the spirit of counsel in us.

1 Peter 4:11 If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

• **The Spirit of the Fear of the Lord**

The Fear of the Lord is far more than an emotional fright; it is sacred awe and deep reverence that draws the believer close to God. This fear is a posture imparted by the Spirit. The spirit of the fear of the Lord teaches a man the disposition that causes him to walk carefully before God, honouring His presence and living in awareness of His holiness.

The ultimate purpose of the fear of the Lord is to lead the heart unto repentance towards God and turning away from sin. This reality is echoed in the Jewish tradition of the Ten Days of Awe. During these days, inspired by holy fear, the Jewish people intentionally turn their hearts toward God, seeking forgiveness, making amends, and renewing their covenant with the Divine.

Proverbs 16:6 By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil.

Exodus 20:20 And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not

The fear of the Lord is the seedbed for manifestation of the spirit of wisdom and knowledge in the believer's life. Reverence leads to consecration, which opens the way to access and walk in the wisdom of God. If wisdom is sought, it must be pursued by maintaining a lifestyle of reverence toward the Lord.

Proverbs 1:7 The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction.

The fear of the Lord ushers us into intimacy with Him. There is no man who wields secrets of the Lord and enjoys His friendship and covenant blessings without fear of the Lord. Any man who has a spirit of the fear of the Lord has reverence deeply reflected in his whole being, including honouring his bodies as the temple of God and honouring His word and His people in godly devotion and fear. This is the pattern of the kind of man the Lord walks with in covenant.

Psalms 25:14 The secret of the LORD is with them that fear him; and he will shew them his covenant.

The spirit of the fear of the Lord alters a man's desires and passions in a way that drives him into purity and morality. This spirit is the plumb-line for morality for a man. Whereas

the fear of man is a snare, the fear of the Lord is a propeller unto good works and great rewards. Joseph, in a time where there was no written law particularly, chose not to have his master's wife because He could not do that evil against God in that he feared Him.

2 Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Genesis 39:9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

The Lord takes note of those who fear Him. The words of these men are recorded in heaven as a memorial of remembrance before the face of God. The heart of the man that fears the Lord moves His heart—he stands as an ornament of God.

Malachi 3:16-17 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

The spirit of the fear of the Lord unleashes the power of God among His people to execute judgement. The day a community fears the Lord and turns from sin, the Lord works wonders and signs among them knowing they love Him sincerely. This reality is evident in Acts 5:11-12, where, after the judgment on Ananias and Sapphira, signs were regular among the people.

“Great fear came upon the whole church and upon all who heard of these things and many signs and wonders were regularly done among the people by the hands of the apostles.”

- The Spirit of Knowledge

The Hebrew word for knowledge, *da'at*, translates as awareness, discernment, perception, and intimate knowing—especially of God and His ways. This spirit empowers the believer with the ability to discern. The spirit of knowledge plays a profound role in making righteous judgment. In the garden in Eden, there are two trees mentioned: the tree of Life and the Tree of the knowledge of good and evil. When Adam and Eve partook of the tree of the knowledge of good and evil, they acquired moral awareness—but one which is subjected to death instead of life. As a result, humanity began to judge from the realm of good and evil rather than from the place of life.

God's desire, however, is for man to partake of the tree of life so that all of man's decisions and judgments would flow from the realm of life itself. Therefore, the tree of life was to provide knowledge that would enable man to judge righteously. This is what the manifestation of the spirit of knowledge does; it ushers us into a place of righteous judgment.

We see this echoed in Solomon's life. When Solomon was given the opportunity to ask for anything, he requested wisdom and knowledge—neither riches nor power—because he understood that to lead and judge God's people rightly, he needed knowledge and wisdom.

2 Chronicles 1:10 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?

God, because of His perfect knowledge, weighs actions from a place of life. The believer, through the Spirit of knowledge, is invited into this divine ability to make righteous judgment upon communion with truth.

The spirit of knowledge is not limited to discernment—it is also deeply rooted in creativity and craftsmanship. In Exodus, God filled skilled artisans with the Spirit of God to empower them to build the tabernacle. This filling included wisdom, understanding, and knowledge. As children of God, we carry His divine DNA. The spirit of knowledge activates the creative capacity within us—whether it be in artistry, innovation, engineering, teaching, or ministry. To suppress this creative drive is to quench the manifestation of the Spirit of knowledge. Ideas, inventions, passions to build and explore are all leadings of the Spirit urging us to manifest His kingdom on earth.

Exodus 31:3 And I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship.

The spirit of knowledge grants believers the grace to walk in prudence—knowing how to behave, and how to tame their tongue. Not everything needs to be said. The manifestation of the Spirit of knowledge in a believer places convictions and burdens within them - prompting silence when words are unnecessary.

Proverbs 17:27 He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit.

Proverbs 14:18 The prudent are crowned with knowledge.

The spirit of knowledge arms the believer with inner power. The grass-root of powerlessness is ignorance, which stems from inadequate manifestation of the spirit of knowledge. Ignorance is a bondage. Scripture tells us the god of this world blinds the minds of unbelievers, causing them to dwell in darkness. But the Spirit of knowledge is light—shining in the heart and opening the eyes to divine riches in Christ. This enables us to awaken to our identity in Christ, empowering us for every good work.

Proverbs 24:5 A wise man is strong; yea, a man of knowledge increaseth strength.

Ephesians 1:17–18 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. ”

To receive the spirit of knowledge is to be awakened. It is to be made aware of the mysteries of God, the treasures stored for us in Christ for every believer. Through it, we judge with insight, create with boldness, walk in prudence, speak with grace, and live in power.

• The Spirit of Might

The spirit of might is the endowment of strength or valour on a man. It is an ability to function in unprecedented levels of bravery in mind and in action, working mighty deeds of the Lord.

In the context of Isaiah 11, the Hebrew word translated as might is *geburah*, which means force, strength, might, or valour. *Geburah* is derived from the word *gibbor* which characterised a person as mighty, strong and/or powerful. In turn, *gibbor* comes from the root word *geber*, a verb meaning to prevail, have strength, be strong, be powerful, be mighty or be great.

The Greek understanding of might is somewhat similar to the Hebrew. One word translated as might is *dunamis*. *Dunamis* means strength, power, and ability. It denotes inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth. The apostle Paul prayed for the Ephesian church to receive might. The might in their inner man was not by any other thing save the spirit of God

Ephesians 3:16-17 that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

From the Hebrew and Greek, it is clear that the Spirit of might is an ability within the Spirit of God that makes a person intrinsically strong and able to exert power to achieve divine results. It is this working of power that produces victory.

There are several instances in the scriptures people displayed the force of the Lord. The prophet Micah spoke of himself as being full of power and might to accurately deliver the oracles of God, contrary to those of the false prophets of his time. This power can work boldness in a timid man to oppose the strongest of armies.

Micah 3:8 But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

As a judge over Israel, the man Samson also walked in the might of the Lord. In His case, the spirit of God worked so much physical might in and through Him throughout his life.

Judges 15:14 And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the LORD came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.

Samson was blessed by the Lord to operate in divine strength. From the record of his life, Samson was able to overcome the strength of lions, defeat many men by himself, and could not be bound indefinitely because of the working of the Spirit of the Lord in might in him.

For Gideon, God declared his (Gideon's) identity through an angel, describing him as a mighty man of valour. Gideon was the judge whom God worked to bring deliverance to Israel from the Midianites.

Judges 6:12 And the angel of the LORD appeared unto him, and said unto him, The LORD is with thee, thou mighty man of valour.

Gideon's life also shows that fear dampens the expression of might. God was deliberate about bringing Gideon to the consciousness of the victory that came by the Spirit, which,

in itself, is a function of might.

The Many - Spirited God

A good understanding in the concept of God establishes that God is spirit as Jesus made mention of in the book of John.

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

The major personality that comes to mind when God is mentioned is the Holy Spirit however, God is a many-spirited being. Hebrews 12 lays the foundation in appreciating God as the Father of spirits. That is, whatever is spirit, is sourced from God.

Hebrews 12:9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

The Hebrew parlance brings an appreciable perspective to this understanding of God; God is a system of spirits. The word majorly used for God in Hebrew is *Elohim* which is a plural word interpreted as magistrates or judges. God is not just one spirit but a system of spirits.

Be that as it may, not all spirits are of God. Some spirits have natures and identities that are not consistent with that of God. In 1 John 4, Apostle John admonished believers to try—test, prove—every spirit to see if they are indeed of God.

1 John 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

The litmus test to determine which spirit is of God is to probe and find out if that spirit acknowledges the incarnation of Jesus the Christ. Any other assertion is a testament of a contrary spirit.

1 John 4:2-3 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

Training the Hearing Ear and the Seeing Eye

- *Training through fellowship in the Word and in prayer:* The more we commune with the Lord through prayer and the Word, he sharpens our senses of perception.
- *Being around a company of Prophetic people:* Just like the servant of Elisha had his eyes opened through the prayers of the prophet Elisha. The more we spend time with the brethren and have conversations about godly things, we train our senses to perceive.
- *Purity of heart;* As prophetic people, we have to keep our hearts pure as we do so, we will easily see.

Matthew 5:8 Blessed are the pure in heart: for they shall see God

- *Be under a teaching priest or a prophet/learn from the aged:* Samuel could not perceive the Lord speaking to him until Eli told him what to say. As prophetic beings, we must be willing to listen to the counsel of those who have walked with God.
- *Stillness and Silence;* Cultivating a life and disposition of stillness is one sure way to perceive the speakings of God. God does not always show Himself in the spectacular as Moses thought he would but in a still small voice, He speaks as well and to be able to perceive, we must learn to be silent before Him to listen. Our generation is marked with people always talking and never listening. They go to commune with the Lord and are always speaking in tongues. There should be times, we must go to the Lord to just listen to what He has to say and is saying.
- *Meditation:* Meditation cannot be over emphasized when we want to be a prophetic people who listen to what God is saying. God often speaks through His Word. Knowing and meditating on scripture sharpens your discernment. (*Meditation has been dealt with in The Martyrs Foundational Manual Volume I. Find link on Contact page*)
- *Obedience and taking action:* Obeying the instructions God give you sharpens our perception. It is important to note that, our next instruction is in our obedience to the current one. Obedience to his word, men, voice. When you obey God's voice, He speaks more. Disobedience dulls your ear.
- *Deliberately feeding your consciousness with matters of the spirituals;* the boundaries of your knowledge is the boundary of your experience. To advance the levels of your perception and discernment consistently feed on spiritual. However, this should be in the confines of light and under a tutor or an instructor.
- *Journaling:* Writing what you see and hear helps track patterns and discern God's voice.
- *Do not be afraid to make mistakes:* God is much mindful about your heart of sincerity and conviction in His voice to you, than you accurately operating in gifts. If you prophesy, inaccurately only go back to the Lord in thanksgiving and keep building! We know in part and prophesy in part as seen in the book of 1 John. There is no shame in building by practice – do not be discouraged; keep obeying the voice of the Lord until you can clearly and accurately discern his voice and deliver his oracle.

Things To Take Note of in Interpretation

Case Study: Ezekiel 1

To illustrate these markers, we take a deep dive into a very well-documented dream in Ezekiel 1. Note: Each marker corresponds to the part of scripture they relate to.

Time, Date and Location (verse 1-2): Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,

Mood and Ambiance of atmosphere (verse 3-5): The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him. And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also, out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

Elements and number of elements (verse 6-12): And every one had four faces, and every one had four wings. 'And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.

Appearance and Colour (verse 13-16): As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

And the living creatures ran and returned as the appearance of a flash of lightning. Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

Mood (verse 24): And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

Additionally, take note of the following:

1. Check the characteristics of the object you see in the dream and what role it is playing in the dream God gives you. Characteristics could include the colour, the size, the number, intensity and so on. These things are significant in our interpretation of dreams.
2. Another important thing to consider is who the content of the dream is to or in relation to.
3. Develop the habit of asking the Lord questions during your encounters.
4. One way you can find meaning to your dreams is through an inner knowing worked for you by the Spirit. So, you just wake up from a dream and know the meaning of a dream without explanation.

5. Despite all these things, it is very necessary to judge the accuracy of all interpretations. True interpretations will bring a witness in your heart and cast out doubts. Speak to the Holy Ghost concerning interpretations and wait for the assurance He will give you concerning it.
6. Every interpretation you make must at the end of the day be consistent with God. The Holy Spirit will not give you an interpretation that contradicts God's Word to you.
7. Cultural/Religious bias: What is the significance of the details in the dream with reference to your culture and religious beliefs
8. Pay attention to repetition of dreams because it may be the Lord showing you what is to happen.

Seals in Visions

One of the very significant realities of spirituality is appreciating sealed knowledge. Dealing with God teaches you that there are ascents of knowledge which are not always easily opened to any man. Closing the chapter on visions, it is important to note that visions (dreams inclusive) of God can be sealed. To seal something is to close or fasten it with a stamp to prevent tampering, access or leakage. At times, dreams and visions of God are sealed; denying the receiver access to understanding or expression of the revelation behind it.

A vision may be sealed unto you because the appointed time of its revelation is not fully come. The counsel of God, though complete, is progressive. Per His wisdom, that body of knowledge is for a set time to come. Reading the book of Daniel, Daniel is caught up in several encounters and shown many things concerning nations, kings, tribulations and many things to come. However, Daniel was instructed to shut the words he had heard and seal the scroll till the appointed time of the end. At that set time, knowledge will increase when men can now appreciate the words delivered to him.

Daniel 12:4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

The scrolls committed to Daniel were truly unsealed in the visions of God to John in the Revelation of Jesus, proving that the set time was now near as Daniel had been told.

At other times, the sealing of the vision is because its details are not for the consumption of man. God does everything towards the end that His people will come into life. If whatever He wants to do contradicts that goal because of the state of the men, He holds it from them. The Lord can show a man certain things because of friendship and intimacy and those things must stay with him. The content of whatever he saw is for him alone. The seal of some encounters is that they are inexpressible and you are barred from repeating them to others. Apostle Paul references such a man (possibly himself) who had an encounter and yet could not express neither what he saw nor heard. The same happened with John who was restricted from scribing the utterance of certain beings

2 Corinthians 12:4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

Revelation 10:4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

In the time where kings sealed scrolls with their signets, the seal could only be broken by the intended recipient of that scroll, possibly another king or emperor. Absolutely no other person could tamper with the seal. In like manner, certain visions need a certain spiritual license or stature before they can be opened. They require maturity and light for the seal(s) to be broken unto you. In one of John's encounters, he saw a scroll that had seven seals and those seals could only be broken by the One who had come into that stature and worthiness of such authority. For years and years, certain encounters of yours may stay locked till you grow into the stature and authority when it can be unsealed to you.

Revelation 5:1-2 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

Discernment

Discernment is the quality of being able to comprehend what is obscure. Discernment refers to a person skill in recognizing or identifying things as separate and distinct. Perception opens a man to discernment, and discernment leads a man to absolute perception. In making spiritual theories, you need discernment to have an accurate perception of the matter.

Perception and discernment move hand in hand. Some things people perceive may not be of God. Per the limit of the flesh, sometimes the devil makes projections and thoughts to the person. If you are living in sin, the devil can infiltrate your perceptions.

Discernment is about judgment, divisions, and estimations.

Types Of Discernment

- ***Timaō*** - to fix the value, to price; an estimation of the value of something or a person. It is the discernment of value.

Matthew 27:9 Ten was fulfilled what was spoken by Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced,

- ***Dokimazo*** - to test, by implication to approve.

Dokimazo is assessment by external pointers. The ability to check and verify any entity or phenomenon by subjecting it to a standard test. Paul in admonishing his sheep told them to *dokimazo* all things and only hold on to that which is good.

1 Thessalonians 5:21 Prove all things; hold fast that which is good.

Jesus also reproved the pharisees for being able to discern the times and seasons just by the face of the sky and the earth yet could not discern the time he spoke off.

*Luke 12:56 Ye hypocrites, ye can **discern** the face of the sky and of the earth; but how is it that ye do not **discern** this time?*

John also raises the issue of discerning spirits. The verses that follow provided the church with the manual to try these spirits and see if they are of God.

1 John 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

It is incumbent to know that *dokimazo* deals with looking at a set standard to assess your situation to know whether this is that or the other. In the cases of the above mentioned, there is a standard to know whether the spirit is of God or not, or whether it is summer or fall or whether what I want to hold on to is good or not. There are always requirements for your test and approval.

Some external pointers you may pay attention to in Discernment:

- **Heat signatures** - This is the tactile representation of the exterior temperature of an object or person. It refers to spiritual sensations of heat that are perceived physically or spiritually. These sensations are not literal thermographic signatures (like in science) but are instead subjective spiritual experiences used to discern what God may be doing or saying in a moment. Many believers feel literal warmth or heat in certain parts of their body or in the atmosphere during prayer, worship, or prophetic ministry; this can be understood in diverse ways.

Luke 24:32 And they said one to another, did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

- **Colour Signatures** - This is how a person perceives an object or person in terms of colour. Different colours carry symbolic meanings and associations. Colour signatures may help one to understand what God may be communicating through colours in spiritual discernment. Colours in spiritual experiences can reveal the nature of the spirit involved.

Ezekiel 1:26-28 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Here, we can see that Prophet Ezekiel describes the glory of the Lord using imagery of brilliant colours, light, and radiance.

- **Ambience/Atmosphere of an Environment** - In prophetic ministry, the ambience of an environment refers to the spiritual atmosphere or tone of a place, which can be discerned through the senses—both natural and spiritual—and is often seen as an indicator of what God is doing, what spirits are present (divine or demonic), or what message is being communicated prophetically.

The presence of God often transforms the atmosphere of a place, bringing peace, holiness, reverence, or conviction. Ambience includes elements like:

1. Spiritual “feeling” of a place (peaceful, heavy, tense, joyful, sacred)
2. Atmospheric shifts during worship, prayer, or prophetic encounters
3. Emotional or sensory impressions (like a sudden stillness, warmth, fear, clarity, or awe)
4. Environmental signs that align with what the Spirit is saying (light breaking through clouds, changes in sound, etc.)

This sense of ambience can serve as a prophetic indicator, helping those with discernment or sensitivity to the Spirit recognize what is happening in the unseen realm.

1 Kings 19:11-13 And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

Elijah experiences God’s presence not in wind, earthquake, or fire, but in a still small voice — an atmospheric moment of holy quietness. Acts 2 – The temple’s ambience shifts dramatically as a rushing wind and tongues of fire signal the Spirit’s arrival.

3. *Krinō* – to distinguish, to decide (mentally or judicially).

This is a judicial estimation. With this type of discernment, external pointers are not used but rather internal ones are. There is an inner compass that will determine the course a person takes, and this is the person’s intuition. This inner compass is supposed to direct and point one to a direction according to the will of God and it is built by training. *Krinō* would save you from things the other types of discernment which make use of external pointers can miss, this should be your strength as a believer. When you build discernment, you may hear a teaching which sounds right in your mind, but your heart tells you otherwise.

Discernment should;

- Teach you what is good and evil.

- Teach you what is good and perfect.

Some things look good, yet they are not from God. If it is not by the spirit of God, it is not good for you. Discernment brings you to the division of that which is good, almost good, and that which is perfect.

- Diakrinō***— *to distinguish, to judge.*

Diakrinō: determining towards an end (not necessarily trying to separate between two things but to incline towards one) - the partiality is mostly towards the negative

- Anakrinō*** - to examine, to investigate.

Luke 23:14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

Acts 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. The “examined” used above (Luke 23:14) is interrogations, determinations by asking questions. Discernment brings us to the absolution of perception. When you ask questions, you can make a theory based on observations made.

Training Your Perception and Discernment

Training your discernment is a vital aspect of spiritual growth and maturity in the life of a believer. One of the primary ways we develop this spiritual sensitivity is through *fellowship with the Word of God*. The Word is our ultimate standard for distinguishing between good and evil. Hebrews 4:12 tells us, “*For the word of God is living and active, sharper than any two-edged sword... discerning the thoughts and intentions of the heart.*” As we meditate on the Scriptures, we come to know the mind of God, what He loves and what He hates. This knowledge becomes the foundation upon which discernment is built.

Scripture makes us understand that once we come into the faith, there is the need to renew our minds and that is through the Word of God. (*Romans 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.*)

When our minds are renewed by the Word, we gain the capacity to “test and approve what God’s good, pleasing and perfect will is.”

Prayer, on the other hand, deepens our fellowship with the Holy Spirit, who nurtures and activates the gift of discernment within us enabling us to distinguish between spirits. As we continue in prayer, the Spirit prompts and guides us, helping us perceive beyond the surface and recognize good and bad in any situation. Consistent prayer fuels our spiritual sensitivity and allows us to discern beyond what is seen in the natural.

Additionally, we train our discernment through *practicing the gift itself*. Like any other spiritual gift, discernment sharpens with use (Hebrews 5:14: “*But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.*”).

As we respond to the Spirit's nudges and test what we sense against the Word, we grow in clarity and confidence. It is through obedience and application that discernment matures.

You can practice discernment; it does not matter if you make mistakes now. Practicing perfects you. You have to build and become confident in it. In practicality, in every environment you find yourself, discern the kind of spirit that rules there by the people's lifestyles. Discern spiritual seasons of your life by the experiences you go through in that phase. Inquire through your inner man when you feel contradictions concerning certain decisions.

Another important environment for developing discernment is through *consistent interaction with prophets and being in prophetic atmospheres*. In 1 Samuel 10:10, when Saul entered the company of prophets, he began to prophesy. There is a transference and activation that happens when we dwell among those operating in the prophetic. Such environments stir up the spiritual senses and awaken deeper discernment. Iron sharpens iron (*Proverbs 27:17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.*), and being among those who walk in prophetic grace imparts wisdom and clarity to our own walk.

Furthermore, discernment is trained through *fellowship with the brethren*. Through discussion, shared revelations, correction, and encouragement, our discernment is refined and tested in love.

It is important to acknowledge that all these must be done in love.

1. Love: The Foundation of Perception and Discernment

Love is the foundation of all actions a spiritual man can undertake. Our God is love, and hence all operations of the ones born of Him must stem from the confines of love.

A profound prayer by the Apostle Paul for the Ephesian church makes us understand that the anchor of all perception and discernment is love. Your grounding in love is what empowers your comprehension and discernment on all levels.

Ephesians 3:17-19 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

The anchor of love cannot be dented as the key element in the development of our perception and discernment. Colossians 3 calls love the bond of perfection. As you put on that bond consciously, you work the heightened and perfection of your perception as well

Colossians 3:14 And above all these things put on charity, which is the bond of perfectness.

Apostle Paul speaks extensively on the manifestations of the Spirit and concludes that if they are not founded on love, it is noise-making and nothing else.

1 Corinthians 13:2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

Discernment is important but it must be constrained in love. As the emphasis moves from manifestation of the gifts to maturity, we see clearly the role of love. A man who is of full age is able to discern as his senses are trained, but it is said love is the bond of maturity. As one truly grows in God, they grow in love because our abiding in God is predicated on our abiding in love.

1 John 4:16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

If our discernment will be in our abiding in love, we walk as God would want us. Discernment bringing you to the place of judging is not to make you Lord over creation, but to be a conduit of God's love to creation. If God will show His love in this world, it will be through men who by love are able to discern the issues of the heart and the spirits that are at play that we would bring salvation unto many. Paul prays for the Church in Philippi that their love, first of all, will abound, constituting all discernment that they may distinguish things that are excellent.

Philippians 1:9-10 And this I pray, that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

The emphasis is on the fact that your love strengthened in knowledge and in discernment. Love, as much as is the foundation, is perfected in knowledge and judgment. This is the way to discern the excellent things, the things which are good and eschewing that which is not of God. Our purity and blamelessness is dependent on our ability to approve the excellent things in Love. This means that for every act of discernment that is not shrouded in love will bring one into offence. Love is the fuel, the precursor for all righteous discernment. The end to all discernment is that we would abhor evil and cling to what is good. The reason for this equipping is to be distinct in the world, and it is by love we would be able to walk in this. Love without hypocrisy, loving like God, is what will usher us into this strong abhorrence of evil.

Romans 12:9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

The word dissimulation is better translated as hypocrisy as it comes from the Greek word *hupokrinomai*. True love that is void of pretence will always lead us to discerning what is good and cling to it. The view of God for enabling us is that through us, He may be able to reconcile many to Himself and, most importantly, keep His flock. The burden on the heart of any mature man, able to discern good and evil, is to feed the sheep and keep the flock. Love brings us to the point of shepherding where, by discernment, we are able to test all spirits and intents of the heart of anyone that comes into the flock. Discernment makes you the eyes of the less enlightened ones who have not yet matured in the exercising of their senses. Love will always prioritise restoration, making sure to speak the truth in love.

Ephesians 4:14-15 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

Discernment brings us into the knowing of what false doctrine and craftiness is such that we would not be deceived. This light we have come into must be spoken in love, with the heart of restoring many, for that is the way to grow up into Christ. Scripture speaks about love covering a multitude of sins and explains it as always seeking to turn one from error or wanderings. Some may be deceived but our equipping is that the error of these ones will be covered by love.

James 5:19-20 Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Discernment is essential if we are to save souls from death in all fervent love. Faith works by love and discernment is a manifestation of faith, hence, discernment works by love. Our love must progress from proclamation to deed and truth. If we say we love, we must prove it by making sure our abilities are constrained in Love. Love will always edify and bring everyone to correction. Love is the underlying command for all who believe and walk in the Light.

1 Corinthians 16:14 Let all your things be done with charity.

Everything we can have or do must be done with Love. Love will fuel discernment as it keeps discernment in the confines of the purpose the Spirit has for it.

UNDERSTANDING THE CONCEPT OF DIVINATION

According to the Merriam Webster dictionary, “divination” is the art or practice that seeks to foresee, foretell future events or discover hidden knowledge usually by the interpretation of omens or the aid of supernatural powers. It also defines divination as unusual insight or intuitive perception. The prophetic always includes divination, as prophecy encompasses acts of divination such as foreseeing, foretelling, discovering hidden knowledge, and interpreting omens through supernatural means. The prophets of God who operated under His guidance also foresaw and foretold future events.

The fact that false prophets or those operating by a contrary spirit practised divination does not make the concept of prophetic insight wrong. However, not all divining spirits are truly of the Spirit of God. In the case of the prophets who prophesied by Baal, their use of divination was condemned, but it did not make the prophetic itself wrong. For instance, in Jeremiah 23:13, it says, *“And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.”* Here, the issue was the use of Baal’s influence, not that the concept of prophesying was wrong.

Now, to answer the question of whether or not Balaam was a prophet, 2 Peter 2:15-16 mentions Balaam as a prophet. Balaam was a prophet and a diviner. However, through the actions of Balaam, we see that his character was compromised. Balaam is described in the scriptures as having “forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.” Balaam misused his prophetic mandate and went after personal gain. He allowed himself to be led by the wrong motives, resulting in what is called “the madness of the prophet” (2 Peter 2:16). The “madness of the prophet” refers to prophets of God whose desire is after money and can go to any extent to acquire riches.

This demonstrates that the prophetic gift can be misused, even by those with legitimate spiritual insight.

In Micah 3:7-11, we see an example of prophets and diviners misusing their gift for personal gain, which is rebuked by God:

“Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God. But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us.”

This passage highlights that even those who were meant to get answers from God, true prophets and diviners, were doing so incorrectly by seeking reward or gain. The gift of divination itself is not inherently wrong, but the way it is used and the spirit behind it determine whether it aligns with God’s will.

Divination, whether godly or ungodly, is ultimately defined by the spirit behind it. It is not merely about the method whether dreams, symbols, patterns, or spoken words—but about the source of the instruction. In Acts 16:16, a girl with a spirit of divination was declaring truth saying, *“These men are the servants of the most high God, which shew unto us the*

way of salvation.” yet Paul discerned that the spirit within her was not of God, and he cast it out. The fact that this spirit was not of God (the spirit of Python) is why her practice of divination was condemned, not the concept of foretelling or spiritual insight itself.

As believers, we have the Holy Spirit living in us. This changes everything. When we understand and appreciate the technicalities of how God works and how He speaks through nature, patterns, impressions, people, dreams, and even silence; we become open to every method, symbol, and strategy He chooses to use. 1 Corinthians 2:10–12 tells us that *the Spirit reveals deep things of God* to us. Our role is to stay attuned to His promptings. It is not about whether a method appears mystical or familiar, it is about whether it is Spirit-led or not. The mature believer discerns by aligning with the Holy Spirit, not dismissing how God speaks simply because it does not fit traditional forms.

In Hebrew, the word for divination is “*qesem*,” which means a lot, oracles, or divine sentences. “*Qesem*” appears in various forms throughout the Bible and can even be linked to practices like witchcraft. For instance, in Deuteronomy 18:10, divination is forbidden.

There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch.

Here, divination is listed alongside witchcraft as an abominable practice when done outside of God's will. Note that depending on the context in which the word *qesem* is being used, it can mean evil. Nonetheless, this is not always the case

Divination, being godly or ungodly, is predicated on the spirit by which it is done. We as believers having the Holy Spirit living in us, when we appreciate the synchronicity of all things and how God can speak to us in all ways, we must be open to every pattern, every symbol and every strategy and every method that God will minister to us and through us. Another important thing is that we must be apt to the promptings of the Spirit in whatever way he is going to speak to us.

Pertaining matters relating to casting lots, which is a form of divination, it was a method used to make decisions or reveal God's will, especially before the outpouring of the Holy Spirit. For example, the division of the Promised Land among the tribes of Israel was done by lot (Joshua 18:10), and in the book of Acts, the apostles cast lots to choose Matthias as the replacement for Judas (Acts 1:26).

As a prophetic generation, we must remember that the emphasis and the source must be to be led by the spirit of God. If the spirit of God leads you to cast lot on a particular matter, be obedient to do so, not limiting the Spirit. Though lots are cast, it is the Lord who determines every decision. Proverbs 16:33 makes it clear: “*The lot is cast into the lap, but its every decision is from the Lord.*”

The concept of oracles, or divine communication, can be viewed in three main ways. The first is through direct divine utterances. The scripture tells us, “*If any man speak, let him speak as the oracles of God*” (1 Peter 4:11). The Greek word here is “*logion*,” which is closely related to “*logos*,” meaning word or reason. Thus, the oracles are divine words, a message directly from God, as found in scripture or prophetic utterance.

In Hebrew, we also have the word *debir*, which refers to the Holy of Holies (Sanctuary), the most sacred part of the temple, where God's word or commandment was delivered.

1 Kings 6:19 And he prepared the oracle in the house within, to set there the ark of the covenant of the LORD

Debir comes from the root word *dabar*, meaning to speak or declare, emphasizing that the Holy of Holies was the place of the divine word. This is an important concept because it reveals the sanctuary itself was a place of divine communication, where God's oracles were delivered.

Another Hebrew word related to divination is *meqesem*, which refers to predictions or omens, such as predicting the weather or other future events. Reading signs, such as the patterns of stars or omens in nature, falls under this category.

Proverbs 16:10 states, *"A divine sentence (divination) is in the lips of the king: his mouth transgresseth not in judgment."* This emphasizes that true divination comes from a divine source, often revealed through kings or prophets, rather than through improper or ungodly means.

Proverbs 25:2 says, *"It is the glory of God to conceal a thing: but the honour of kings is to search out a matter."* The searching for hidden mysteries is a practice of divination. The uncovering of divine truths, which are often concealed, is a form of divination, provided that it is inspired by the Spirit of God.

In Genesis 44:5, Joseph refers to his silver cup as a diviner's cup, saying, *"Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing."* Joseph's use of this language is often seen as part of his strategy to assess his brothers, but it also reflects the ancient cultural understanding of divination through objects. While Joseph's ultimate source of knowledge was God, the use of such language hints at the commonality of divination practices in the ancient Near East.

In 1 Samuel 28, Saul disguises himself to seek out a woman with a familiar spirit to divine for him. *"Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her"* 1 Samuel 28:7. This practice, seeking divination through a familiar spirit, was strictly forbidden by God, as it was a form of communication with the dead or "evil spirits" (Deuteronomy 18:11). Saul's actions in this chapter represent a deep spiritual decline as he turned to forbidden practices to seek guidance.

The term "familiar spirit" in Hebrew is *owb*, often associated with necromancy and divination. In fact, familiar spirits are the media by which the spirits of dead men are conjured. For instance, in 1 Samuel 28:7, Saul sought for a woman with a familiar spirit to bring up Samuel the prophet.

1 Samuel 28:7 Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor.

Again, in Isaiah 29:4, the term is used: *"And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the*

dust.” This highlights the connection between familiar spirits and those believed to communicate with the dead.

The book of Ezekiel gives us a striking example of divination through unconventional means. In Ezekiel 21:21, we see divination by arrows: *“For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.”* Here, the king of Babylon uses multiple forms of divination, including casting arrows, consulting images (*teraphim*, meaning household gods or idols), and liver divination, where the shape or appearance of an animal’s liver was used to predict future events. While these were common practices in the ancient world, they are condemned as false forms of divination, as seen in Ezekiel 21:23:

And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

The iniquity in this case lies in the fact that they were using false means of divination, methods not aligned with God. Though divination itself is not inherently sinful, it becomes sinful when it involves ungodly practices or draws upon spiritual forces other than God. As Proverbs 16:10 reminds us, *a true divine sentence comes from God, and it is only through His guidance that the mysteries of the world should be uncovered.*

Further, it should be noted that, although Balaam was not an Israelite, he was still regarded as a prophet of God. The knowledge of God was not only limited to the people of Israel. The reason God had a peculiar relationship with the people of Israel was because of the covenant God had with their father, Abraham. In different parts of scripture, we see where God had dealings with various men who were not Israelites.

1. Abimelech, the king of Gerar encountered God (Genesis 20)
2. Abraham was not an Israelite, but he encountered God (Genesis 12)
3. The father-in-law of Moses, Jethro the priest, knew God. Different orders of Priesthood existed outside of Israel (Exodus 18)

Case Study (Priestly Divination - Urim And Thummim)

The Urim and Thummim were sacred tools used by the priests to discern God's will, functioning as a method of divination that was sanctioned by God. These tools were kept in the breastplate of judgment worn by the high priest, as described in Exodus 28:30:

And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron’s heart, when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

The exact nature of these objects is not fully explained in the Bible. However, they were used to discern God’s will in specific situations, often by casting lots or interpreting changes in light or colour associated with the Urim and Thummim.

Numbers 27:21 And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.

The *Urim* means “lights,” and the *Thummim* means “perfections.” Together, they were a means for the priests to seek the judgment of God on matters that required divine guidance. The casting of lots was a common biblical practice for discerning God's will, and the Urim and Thummim were specifically entrusted to the priests for this purpose. In Joshua 7, after the Israelites were defeated at Ai, the Urim and Thummim were likely used to identify the guilty party, Achan, who had taken the accursed thing.

Joshua 7:14-15 says, *“In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the LORD taketh shall come according to the families thereof; and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man. And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.”* This selection process was likely facilitated through the use of the Urim and Thummim, revealing the judgment of God upon the guilty.

In Ezra 2:63, during the rebuilding of Jerusalem after the exile, there were some people who were uncertain about their priestly lineage, and they were excluded from the priesthood until the Urim and Thummim could be consulted to determine their status

“And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.”

This highlights the role of these objects in maintaining divine order and ensuring that decisions were made in accordance with God's will. We also see in 1 Samuel 28:6 that King Saul, when seeking guidance from God, tried to consult the Urim among other means: *“And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets.”* At this point, God had withdrawn His favour from Saul, and Saul was left without the divine direction that he had once received through these channels.

The Urim and Thummim were therefore divinely sanctioned tools of divination, used to hear God's counsel in matters of judgment and guidance. While divination in many other forms was condemned as evil, the Urim and Thummim were holy instruments given by God to the priests for righteous discernment.

Omens

Omens, in the Bible, are signs, particularly those in the heavens, which point to divine messages or forthcoming events. These signs are often understood through divination, which is the practice of discerning hidden truths or future events by interpreting them. Jesus Himself rebuked people for failing to recognize these signs, implicating the significance of omens to the spiritual man.

In Luke 21:25, Jesus speaks of signs in the heavens as part of the end times: *“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring.”* These signs, or omens, are

not to be dismissed, as they represent divine communication concerning the future. This is consistent with the prophetic tradition in scripture, where God uses various natural signs to indicate His intentions or plans.

Jesus also rebuked the Pharisees and Sadducees for their inability to interpret the signs of the times in Matthew 16:3: *“And in the morning, It will be foul weather today: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?”* Here, Jesus draws a parallel between interpreting natural phenomena and recognizing spiritual truths. While the people could predict the weather by observing the sky, they failed to see the prophetic signs unfolding right before their eyes. This rebuke highlights the importance of being able to discern omens, not just in the physical realm but their communication in the spiritual as well.

In these times, it is essential for the prophetic generation to develop the ability to interpret omens through discernment. Every day, life presents us with signs, symbols, and nudges that are often overlooked yet carry spiritual meaning. This ties into the concept of *Sugkuria*. It allows one to recognize when something is more than it appears. For example, you may be heading somewhere and suddenly face unusual resistance, that could be an omen, a symbolic warning that the place or decision ahead carries a deeper implication. The sons of Issachar could interpret the times and knew what Israel ought to do. Likewise, a prophetic breed must be able to look beyond the surface and say, *“This is not ordinary; this is a sign.”* It takes discernment and the ability to interpret signs to know when an event, encounter, or even a delay is God speaking through symbols.

In the context of divination, omens are often seen as a form of revelation, where hidden knowledge is uncovered through supernatural means. The Bible mentions various omens, some used rightly by prophets and some falsely by evil diviners. For instance, in Ezekiel 21:21, the king of Babylon is depicted using omens to make military decisions: *“For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.”*

Here, Babylon's king is engaging in evil divination, using methods that God did not endorse. Yet, the concept of seeking divine guidance through signs is not in itself condemned, rather, the source of the divination is also very important.

In Deuteronomy 18:10-12, the Bible warns against false forms of divination:

“There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the LORD.”

The focus of this prohibition is on pagan practices and reliance on other spirits, not on the ability to read divine omens that are given by God.

Magic And Sorcery

The word magic comes from the Greek word *mageia*, which does not necessarily speak about the spirit behind it but more about an enchantment or the appearance of supernatural power. It often carries a negative connotation, but it is not limited to the negative. It refers to something that enchants, meaning it catches the attention of people due to its seemingly supernatural quality. For example, when someone refers to something as “magical,” they are often highlighting its supernatural appearance.

On the other hand, the word sorcery is derived from the Greek word *pharmakeia*, which is the same word used for medicine. The root word *pharma* refers to cures, medicine, or remedies. However, *pharmakeia* in biblical usage often speaks of sorcery, where the use of potions, spells, or drugs was used in a manipulative or controlling manner. Sorcery thus carries both a negative and positive use based on the context. While medicine in its proper use brings healing, *pharmakeia* in the negative sense refers to the manipulation through substances, leading to idolatry or deception.

This is seen in Revelation 18:23, where it is written: *“For by thy sorceries were all nations deceived.”* Here, the term *pharmakeia* is used in the negative sense to describe the deception that comes through sorcery. Similarly, Galatians 5:20 mentions sorcery among the works of the flesh: *“Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies.”* In understanding *pharmakeia*, the Bible distinguishes between proper uses of medicine and the practice of sorcery, which manipulates or deceives through the misuse of substances or spiritual power. This warning against sorcery is seen in Exodus 22:18.

Exodus 22:18 “Thou shalt not suffer a witch to live.”

Daniel in the Bible is a prime example of someone who dealt with what might be called magical or supernatural practices, but his function was entirely distinct from the sorcery or divination condemned in scripture. Daniel was referred to as one of the wise men in Babylon, an astrologer who opened the oracles of God to the wise men, leading them to the revelation of Jesus Christ, the Son of God. However, Daniel did not practice magic or sorcery in the negative sense. His wisdom came directly from God, not through “wrong” or “negative” enchantments or *pharmakeia*.

In Daniel 2:27-28, we see Daniel differentiate himself from the magicians, astrologers, and soothsayers: *“Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.”* Daniel’s wisdom, unlike the *pharmakeia* practiced by others, was rooted in divine revelation, not manipulation.

The wise men (Magi) who followed the star to Jesus in Matthew 2:2, were guided by the knowledge Daniel had passed down to them, as he was the head over the Magi and astrologers in Babylon. It was his teaching that opened the oracles of God to them, leading them to recognize the star and understand its significance.

“Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”

Now, if we consider Hebrew, the concept of enchantment can be tied to the word *lachash*, which means to whisper or mutter, often referring to incantations or spells. This, too, is condemned in scripture. In Isaiah 47:9-13, God rebukes Babylon for trusting in enchantments:

For thou hast trusted in thy wickedness... Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth. ”

The root letters in Hebrew also provide insight into this. For example, the Hebrew root for enchantment is *lachash* where ל (lamed) represents learning or teaching, and ח (chet) symbolizes a fence or boundary, often used in the sense of dividing or separating. When combined, it can refer to learning that is whispered or secretive, as in the case of an enchantment. *Mageia* focuses on the power or phenomenon of magic, often seen in an enchanting light.

Pharmakeia extends beyond healing practices, involving the manipulation of substances, with both good and evil connotations depending on context.

The emphasis of magic is the ability to bewile people, to put people in bewilderment. It aims at drawing attention, blowing minds, and causing people to marvel at things they cannot explain. Most often, magic draws its power not from the Spirit of God but often from dark sources that operate outside the Spirit of God. Just as the magicians of Pharaoh mimicked Moses' miracles in Exodus 7–8, there are still those today who tap into dark sources to perform signs and wonders.

Acts 8:9-11 speaks of a man named Simon who had practiced sorcery in Samaria, astonishing the people and claiming to be someone great.

Acts 8:9-11 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries.

Simon's influence came not from the Holy Spirit, but from a dark, deceptive source. It was not until the arrival of Philip and the true gospel that the people turned away from him and were delivered. The danger of magic in the place of darkness is that it mimics the supernatural without being submitted to the Lordship of Christ.

The Spirit of God never seeks to simply impress people for show. The miraculous in the Kingdom always points to Jesus, not to man. Any spiritual activity that exalts self, a man, the masses, or bypasses the Lordship of Christ is not of God, no matter how spectacular it may seem.

WAYS OF JUDGING PROPHECY

In our faith, prophecy is the foundation of all building. What we call scripture is the compilation of prophecy delivered through men inspired by God. All scripture is by inspiration from prophetic men to the point that Peter refers to the Tanakh as the more sure word of prophecy. If there is any foundation or building in the faith, it will be by prophecy and hence, it is important to judge prophecy. If we, as believers, go on to build from the word of any man claimed to be prophecy, we would be building a defective structure.

Ezra 6:14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

If we will build and finish according to the commandment of the God of Israel, it must be through accurate prophesying. To wit, the Apostle Paul laid down true instruction to make sure the Prophets are held accountable. For every prophecy, there must be one person to judge to see what is to be held or done away with.

1 Corinthians 14:29 Let the prophets speak two or three, and let the other judge.

No prophesying should be done in isolation, so that checks and balances can be put in effect. It is no wonder that most prophets prophesied in schools. For every gathering where prophecy is meted out, there must judgment by the laid down precepts.

1. Source of Prophecy

The definition of prophecy in our Christian context insists that the source of the words spoken will be God and His word. Every prophecy must come from the Spirit of God if it is to fulfil its purpose and agenda.

2 Peter 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

As holy men of God were moved by the Holy Spirit, prophecy was birthed. If prophecy is by the will of man, they are not Holy men, void of the movements of the Spirit within them. For we who are to heed to prophecy, we must ensure that every word we take into consideration is one produced by the Holy Spirit solely.

1 John 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

Inasmuch as it is needed to honourably hear the words of every man, we must test the Spirit with which they speak. It could even be a believer prophesying but out of his own will and hence cannot be accepted as true prophecy. Since we know that the Spirit will guide us into truth by speaking what he has heard, we are sure to know that every true prophecy will align with the character and nature of the Unchanging God. The truth of prophecy must be discerned spiritually by the Spiritual man who is able to judge all things (1 Corinthians 2:15). The spiritual man has come into a place of maturity by the exercise of their senses that he can discern what is true prophecy or not. We must be able to know by which spirit every prophet is speaking.

Hebrews 5:14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

There is a distinction between good and evil that is only made clear if your senses are exercised. So in Paul's admonishment to Thessalonica, he acknowledged that in the instruction for them not to despise prophesyings, there was high likelihood that evil will creep in. He continues then to admonish them to be discerning and choosing the good alone.

1 Thessalonians 5:20-21 Despise not prophesyings. Prove all things; hold fast that which is good.

This is why the accountability in prophesyings is important, as those who have matured will by the Spirit be able to discern good from evil. It will take the mature to safeguard the flock from falling into the hands of the false prophets who come in sheep's clothing.

Matthew 7:15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

The Shepherds must arise; they who know the voice of the Chief Shepherd must guard the flock from the cunning words of wolves. Everyone who prophesies from his own will is acting as a wolf, trying to kill the flock and must be dealt with rightly. Our emphasis is not the words being spoken but the source.

Acts 16:16-18 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

This girl was prophesying something that is true but the source was of darkness. Light has no communion with darkness and therefore we will test all spirits and take that which is from God.

2. The Word of God as the Plumbline

As discussed earlier, prophecy comes by the Spirit, yet there is prophecy that has been categorised as more sure. This means that for every possible prophecy that can be made, it must find root in the more sure word of prophecy. The Tanakh is the more sure word of Prophecy, inspired by the Holy men of God. As all scripture is given by the inspiration of God, any other possible inspiration from God must fully align with it.

2 Timothy 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

As the Tanakh has been set for reproof and correction, all judgment of prophecy must be it. At any point a prophet goes off the mark, he is to be brought in check solely by the written word of God. The more sure word of prophecy is our plumbline until the day star arises in our hearts

2 Peter 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

For now, we are in waiting for the day we are known and thus ushered into perfect know. We are in a dark place and prophecy is the light that shineth there but light will only be produced if it is from inspiration of the Spirit and hence will align with the Word. As we are looking unto the day of His appearing, when we shall have light break forth in our hearts, we must look to the law. We must speak as they who have light and are expecting perfect light.

Isaiah 8:20 To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

The Torah of God is our measurement of the light of God in a man. Once a man upholds the law, we can be sure that there is light in him and hence must give heed to the prophecy which he gives. There is one truth and one light—Jesus Christ and that truth has been the gospel written everywhere, even in the skies. This truth is the Word of God and if anything claims to be truth, it must strictly fit in the Word of God. This is what Paul communicates to the Galatians to assure them of the truth of the Gospel they had received. Even if a glorious being from the Heavens came down to preach something that does not align with the More Sure word of prophecy, that being is false and must be cursed.

Galatians 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

The onus is then on every believer to know the truth they believe in, always ready to give a defence. We are instructed to be open-minded but choose only that which is good. The Bereans were considered more noble because at the hearing of prophecy, they went to ensure it aligned with the more sure word of prophecy.

Acts 17:11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

It is not dishonourable to search if the prophecy aligns. Rather, it is a greater honour you have shown the Prophet as you have believed there is light in him and hence his words can be found in the law.

3. The Handling of Prophecy

Prophecy is given by the movements of the Spirit of God within Holy men. Holy men must handle themselves in a distinct way according to the wisdom of God. The purpose of prophecy will only be realised if it is done in an orderly manner. In 1 Corinthians 14, the Apostle lays down the order in which things will go that all may learn and be exhorted. Once prophecy is not handled in the wisdom of God, learning and exhortation cease and confusion sets in. However, the author of Prophecy is not one of confusion.

1 Corinthians 14:32-33 And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints.

The movement of the Spirit within a man is not to the point where control is lost. The spiritual man has dominion over every aspect of himself and moves in wisdom. Prophecy must truly be done in love such that all excesses of humanity are done away with. We see times where a Prophet like Nathan will cunningly prophesy to David in a parable; Moses did not oppose the prophesying of the two men who were outside the camp; Jeremiah, as a man of wisdom, did not retaliate to the provocations of Hananiah but in integrity, he communicated the word of God decently.

James 3:17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

Prophecy must be handled in wisdom and by implication, it should be given in a pure and gentle manner. Prophecy must be easy to be intreated, which speaks about a willingness to yield. No prophecy should exalt itself such that nothing can be said about it. The one prophesying must be far from hypocrisy and doubt. Scripture tells us to uphold love above all prophesying and if we heed to that, we will be able to handle prophecy rightly.

1 Corinthians 13:4-6 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth;

If prophesying is not done in line with this, we must question the spirit or the vessel that it is coming from. If we will know the false prophets by their fruits, we shall know the true ones by the fruit which is love.

Matthew 7:15-17 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Every true prophet with the Spirit within him will bear the right fruits.

4. Witnesses

The Lord works by multiple witnesses in everything He does, including prophecy. He has certainly ensured that at no point in time, there will be a lack of men who know what He is about to do or what He is saying. Elijah complains that He is the only prophet left amid the prophets of Baal but God shows him that he has reserved seven thousand men in Israel. It is wrong for a man to think he is the only one able to hear God or able to prophesy.

1 Kings 19:18 Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

The Lord has promised that He will not do anything until He has revealed it to His prophets. This means that for every prophecy that is made, there must be witnesses

either in the past or present to corroborate what you are saying. You may be showing a clearer picture in the progressive revelation of that matter but there must be someone to witness.

Amos 3:7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.

For a word of prophecy to be established it must have been agreed upon or uttered by two or more witnesses. This establishment is deeply hinged on two or more witnesses. In fact, for most times prophecy comes to people in double folds. Joseph received two dreams to the establishment of it. Moses received the sign of the stick turning into a serpent and a leprous hand before he was established a Prophet. There are innumerable times two prophets prophesied the same thing. Eli was prophesied to by a man of God in 1 Samuel 2 and the boy Samuel prophesied again the same thing to Eli. The prophecies about Jesus is enough proof that no prophecy is received in isolation.

1 Corinthians 13:1 This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

The word must have come multiple times or by multiple prophets.

5. Intention of Prophecy

Every prophecy must be judged on the basis of its intention. Scripture makes us understand that prophecy comes to edify, exhort and comfort. Any prophecy that does otherwise must be tried if it is indeed from the Lord. The Lord always speaks to bring life unto a people even if it is a word of judgement.

Prophecy does not come to produce ungodly manipulation. If a word comes to keep you tied to a house or a man gone out of repentance, it must be questioned. Again, if the intention of the word is to manipulate a shepherd's flock from him towards the one speaking it cannot be of God.

Romans 15:20-21 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

Philippians 1:15-18 Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

6. Fulfilment of Prophecy

God has made it clear that He is a God that does not lie and hence if He says something, it must happen. A word cannot come by the inspiration of the Spirit of God and fall to the ground. That would mean God is unfaithful and a liar but we would rather God be true and every man a liar. This means that if a word of prophecy is not fulfilled, the point of questioning should be the man. Even going back to the more sure

word of prophecy, Jesus claims that not a jot or tittle will pass away till all is fulfilled. This means an effective measure of judging prophecy is its fulfilment.

Isaiah 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

In the same way rain does not go back up till it has accomplished its task so is the word of God. It cannot return void and hence all true prophecy must be fulfilled.

Deuteronomy 18:22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

Scripture has laid bare the marking scheme of a true prophet and one who speaks of his own will. Every true prophecy must come to pass.

7. Consequences of Prophecy

The mark left on the people prophesied to is important in determining true prophecy. The purpose of prophecy has been discussed, being for comfort, exhortation and edification. The Spirit of Truth, by which we prophesy, glorifies Jesus and Jesus alone. This means that every product of His inspiration must also glorify Jesus. The people prophesied to must have Jesus exalted in their hearts after.

John 16:14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

This is why scripture can boldly state that no man can call Jesus Lord but by the Holy Spirit. He is the one who brings the revelation of the Lordship of Jesus to us. He reveals to us that Jesus is the Christ, the Son of the Living God. Every encounter with the Holy Spirit, through prophecy must emphasize the Lordship of Jesus.

1 Corinthians 14:24-25 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

Paul explains why he strongly encourages prophesying and the first thing mentioned is the conviction that it brings to the unbeliever or the outsider. Prophecy must bring people to their knees at the feet of Jesus. It must bring them to the realisation of their nakedness and need for the clothing by the Lord. By prophecy, a man acknowledges the God in you and worships Him. Jonah, by prophecy, asked to be thrown off as it would calm the storm and once it occurred, the people in the boat recognized YeHoVaH and called on Him, offering sacrifices.

Jonah 1:15-16 So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

The God in you is made evident by prophecy and every prophecy must point to the Head. The abundance of visions a person has does not determine the integrity of prophecy. Prophecy must hold fast unto the Christ whom we are growing into.

Colossians 2:18-19 Let no man rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up by his fleshly mind, and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.

Our building by prophecy is only strong if we always set our gaze on the Christ, the one in whom we find existence. Accuracy and how forensic a prophecy is should not move us if Christ is not seen.

THE MARTYRS

CONCLUSION

“I believe in such a generation that will rise in the strength of the prophetic, in Ghana and beyond! A generation of power and honour, and tremendous manifestations of the spirit, in all godly wisdom and love. The Lord has time and time again visited me with such burden on my heart to train this generation of people. As one called an Apostle and Prophet, not by men but by God; it is always delightful to make my contribution according to the dispensation of Grace I am afforded—and to be not only a wise master builder but a building block of this Holy Edifice God desires.

In a vision on the 4th of January 2020, I beheld a large company of young people. These men were chanting and were moving as a mighty army. They ran faster than mere humans—their transportation was supernatural. These men appeared stronger and seemed wiser —They were gods. Something significant set them apart—the Anointing. This company moved through the nations without breaking rank, just like a well-trained force. Miracles were happening everywhere they went. Their presence alone commanded wondrous things to happen, inciting the nations to inquire about their source. Within them was a great tower and this tower was Jesus Christ. They all pointed everyone who came to them to the tower. Everyone was actively involved in the procession and no one took the glory for Himself. Jesus was exalted in their midst perpetually. The Lord said He is going to raise such a generation.”

“Will you be a part of this generation? Will you be ready when The Master beckons?”

***– The Merchantman seeking
goodly Pearls,***

GOOD CONSTELLATIONS!