



Transcript Excerpts

Minister: Reverend Kayode Oyegoke | Monday, 4th November, 2024

1. **“Let not your heart be troubled: ye believe in God, believe also in me. [2] In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. [3] And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. [4] And whither I go ye know, and the way ye know.”** This is the agenda—Jesus wants to receive us to Himself. This is all about the doctrine of the ways of the Son, which means that there is something about the Son Himself.
2. **(John 16:7-11; 14:16-18).** The Comforter remains purely the Spirit of truth. He came to bear witness to the truth **(1 John 5:6)**. The Spirit has to be in you for Jesus to come to you. Anyone who does not believe in the receiving of the Holy Spirit will not see Jesus when He comes again.
3. **(John 16:3-5).** We must understand the programme of the doctrine of the way that is in the Son, which is the nature of the Son. We should always remember the thing about the Son. This thing must be living in us and should be seen in us. We should love the Son. Anyone who loves the Son must love the way of the Son. This way is the doctrine of the Son of God. We know beings by knowing their way. There is something about the way of Cain, but the Son has His way **(Jude 1:11)**.
4. Satan has given a way to man. This means man has come to know a way—the way of death. Every man has death, and as such, every man will eventually perish if left alone. The way of the Son is the programme/technology the Father did in the Son to know who He is. Firstly, the Son came down from the Father and went back to the Father **(John 13:3)**. If someone claims that Jesus is come in the flesh, we need to check if the person is going to the Father by the manner of his life.
5. Jesus said, **“But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?” (John 16:5).** Jesus has been going to the Father, but this is the final one—He has come to the finish point of the way. This means all that Jesus was doing was returning to the Father. Every son should return to the Father. Any son not found returning to God does not have the way of the Son—such a one is not a son. That scripture is wisdom, and it was said in codes of words of mysteries. Wisdom is not just a demonstration of knowledge; it is the manifestation of spirit. Wisdom is the ability to discern spirits; it is to know the way.

6. Lucifer was full of wisdom; that is why he was perfect in beauty (**Ezek. 28:12**). Although he had knowledge, he was not just a man of the strength of knowledge but also wisdom; else, he would not have planted the tree of knowledge of good and evil. That tree is not just a tree of knowledge; it is a tree to make one wise (**Gen. 3:6**). This wisdom has to do with knowing the ‘how’ of a life.
7. Some people have knowledge, but they are not very wise. Someone who is wise is one who has been instructed in the arena of way or path. When scripture says wisdom is life unto those who find it, it is referring to the ‘how’ of having wisdom (**Prov. 4:22**). If some people were to be given a million naira to do business, they would not know what to do with it because they lack the “know-how” of using it judiciously. Such people do not have the power to invest the money for a good turnover. God knows that some people are barren, and that affects whether or not He would invest in them. We need a spirit to do business, and God will bring it to us. As such, there is no need to be hasty. We should allow God to lead us into prosperity in the natural.
8. **“Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;” (John 13:3).** Jesus came from God in two ways (manners). First, He came in the flesh. Then, second, a time came when He was being given the name ‘Jesus’ (as a stature in His soul)—the time when things came into Him from the Father of light (**James 1:17**).
9. When Jesus was made flesh, He was not above flesh. At the time when He was above flesh, there were things that came from the Father to make Him go up—the Father gave Him Himself. When Jesus had received the Father, He started going up with the things of the Father, and that was how He went to God. He condescended when He became flesh, but in that condescension, something was coming to Him. The Father kept giving the Son good things, and the Son received them, and with them, He went to the Father. Everything the Father gives should make you go back to Him (**John 13:3**). This is not referring to material things, but the gift of a son. The gift of a son makes you go back to the Father.
10. This is the way in the Son and Jesus kept that way (going back to the Father). Ministry or anything God commits into your hands when God gives you His way must be moved to God; you should go up with everything He gives you. Point the ministry upwards. If God gives you anything, take it up to Him. Go up with such things and let the Son take them. If God gives you children, take them up. When God gave Jesus disciples, He said He wanted to take them up to be with Him (**John 14:3**).
11. Jesus’ mandate is His Father; He loved the Father so much. Jesus knew the person of the Father. If you do not know who the Father is, you will not return to the Father. Going to the Father matters a lot to Jesus; He knew that the Father is an increaser, a multiplier, and a blessing. The Father is wonderful, excellent, and has all things. One will be a fool to leave the Father or not desire to go to the Father. Going to the Father does not mean dying physically; it is about the souls of men returning to Him. God is giving birth to children who will have the genetics of returning to Him in their souls.

12. Jesus came to show us how to live, which is how to return to the Father. Anyone who wants life should return to God. God made man to return to Him. This is the doctrine of the way of the Son. The way of the Son is going back to the Father, but someone wants to stop us from going back to Him. We will need to investigate the ‘how’ of returning to the Father and also be equipped to know if we are really returning.
13. We should be conscious of ensuring we are investing daily in returning to the Father; this is our service. We should not allow Satan to trap us here on earth. The agenda of Satan is to try to trap us here, but God will not allow that to happen so we can return to Him. The sons of God in Genesis were supposed to return to God; they were actually traveling and going back, but the devil stopped them and showed them what to live for outside God (**Gen. 6:1-2**).
14. It is important for a woman to understand her husband and not think of him as being crazy when he does some things. There is a power God gave to women. In **Genesis 6**, we see how Satan filled the women God made with something that could stop the men from ascending to God. If the women were beautiful and they were not daughters of men, that would be a different case. So, it was not just the beauty; the beauty was to cause an attraction, and the attraction was to cause the sons to see the investment of Satan in the women. So, the women had what it took to stop the men from journeying to God. The question then is, “How are you stopping your husband from loving God?”
15. Sometimes, a wife knows she should live by faith and allow some things to suffer, but she may refuse. She may not want her husband to be given to God so much, and thus she tries to manage his energy so that he will not be crazy after God and the things of God like a minister of the gospel might. This does not also mean every man should become a preacher (in the fivefold ministry). Someone can be fiery in the things of God in any post in the spirit without becoming a preacher, and yet such a person is journeying up and growing spiritually. A spiritually healthy woman will support her husband’s movement up to God. This is why God is not very particular about a beautiful woman that will run you crazy as a man; He is particular about a woman (wife) who will take you up. When a woman is full of the love of God, she cannot be bought over—her price is far above rubies (**Prov. 31:10**).
16. Some women can push their husbands to strive to keep well-paying jobs because of the desire to send their children to study abroad. However, you should know that material blessings can come your way without passionately seeking them. Do not murder your life because of material things; rather, be like the mother of Zebedee, who sought placement for her sons with Jesus. We should be passionate to know Jesus and to go up (spiritually).
17. Jesus is the way to go to God. What God sent to us as a Son is a ‘way’. Therefore, Jesus is not just a teaching; He is the way. The Spirit that Jesus is, is a way— it is that bar of light in Jesus that wants to go back to the Father. Jesus was not trying to go back to the Father; He just lived out a life of going back. Jesus experienced two patterns of return to God: in His soul, and also, in His body and consciousness. Jesus used the manual of return. He used the volume of the book fully until He physically left the earth.

18. Jesus had already gone back to God while He was on earth (**John 13:3**). Jesus did not only go to God in His heart or soul but bodily as well. The testimony of the book of Genesis was that men walked with God and went to God bodily. In Exodus, Moses went to God bodily. Elijah and Enoch also went to God bodily. These are witnesses to going back to God. That was the reason for the mountain of transfiguration experience. Moses and Elijah were telling Jesus that He would go to God like they did, and He did. Jesus did not just go to God in His soul; our Lord also departed physically to where His soul had gone.
19. It was expedient that Jesus went away (**John 16:7**); that is the strength of the testament. Jesus' departure physically is a strong comfort to us; He sent an unseen Being (the Holy Spirit) to us to live in us. **John 14:2-3** defines Jesus' agenda for every believer, but Satan does not want this agenda to happen; he does not want people going back to God through Jesus or to the place Jesus prepared. **John 14** is the doctrine of Jesus for the Church, but Satan has circumvented Jesus away from that doctrine, such that the saints are no longer seeing Jesus. This is a pain in the Lord's heart. This is part of the desolation of many generations—stopping people from living.
20. **“If ye love me, keep my commandments. [16] And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; [17] even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.” (John 14:15-17).** The world should not (and cannot) receive the Spirit of truth, else, they will share in our commonwealth. Without acknowledging Jesus, they will see the secret activity of God and the Son in believers. The world makes jest of the Holy Ghost. That activity of speaking in tongues was done to push the world away. The world is not just about those who are not born again; anyone who cannot take Jesus as life or doctrine has a strong concentration of the world in him. The world is an alternative god that offers us an answer to what life is.
21. Jesus promised to come to us in the Holy Ghost. So, the purpose of the Holy Ghost is for Jesus to come to us. There are two persons the world will not see: the Holy Spirit and Jesus. The world does not see Jesus right now, yet, Jesus is coming to the Church in this same season. Satan noticed the first-century Christians that He came to. If Jesus had not come, there would not have been New Testament writings and the teaching of the saving of the soul.
22. **“Yet a little while, and the world seeth me no more, but ye see me: because I live, ye shall live also. [20] At that day ye shall know that I am in my Father, and ye in me, and I in you.” (John 14:19-20).** The phrase “At that day” is the culmination of the fullness of the revelation of the coming of the Son. The Son will reveal Himself to the fullest, then it will be a “day.” There will not be darkness. “A day” means a season of full understanding, and it is as a result of His visit that we will be in the day.
23. (**John 14:21-23**). Before Jesus goes on to talk about having His commandment and keeping them, He spoke about how He would come—the technology of His coming. Note the word “abode” used in **verse 23**. In **John 14:1-2**, the word “mansions” means “abiding places,” and this means “abode” are mansions. “Mansions” (plural form) connotes that it

is not one but many. This scripture is saying that the room of the abode is so many such that there is a room for all of us in the abode. Another interpretation is that there are levels in the mansions, so we are to move from one abiding place to another. It is either of the two possibilities or both. The abiding place is a place He will prepare for you.

Blessings!

Minister: Reverend Kayode Oyegoke | Tuesday, 5th November, 2024

1. The realm of the spirit is a complex realm and one who is not a spirit cannot comprehend this realm. “Discerning of spirits” (**1 Cor. 12:10**), which is a gift of the Spirit is not enough to give one an understanding of the realm of the spirit. Spiritual things are versatile and this is the edge over those who have letter and knowledge. It is not even easy to arrive at knowledge, for many can be learning but unable to come to the knowledge of the truth (**2 Tim. 3:7**).
2. (**John 14:1-4**). There can never be a receiving to Himself except through the way. There are places in the Father (or with the Father) and you cannot find them except you find the Father. The old archaic English word for God is “placer”. Hebrew refers to Him as “Elohim” which means “Judge”. The etymology of words interprets Him as “placer”. Jesus used the word “place” which fits the description of the name called God as placer.
3. “**At that day ye shall know that I am in my Father, and ye in me, and I in you**” (**John 14:20**). The preparation of a place culminates in this sentence. This is not “in Him” reality. You cannot be in the Father except He is first in you. The Father must be inside you because you do not know. The end of Jesus’ life was that He went to God; Jesus ended in the Father, but the Father was first in Him. Jesus was targeting the “in” of God with His life.
4. It is not easy to navigate the road of God, for one needs to have the Father’s thoughts to find entrance into Him. Only the Father knows who He is and how to find Him. Thus, one cannot find the Father except He is in such a person; He first comes in one to build capacity to know how to end up in Him. Jesus was the complete work of God; He is a work that the Father was first in, then He entered into the Father.
5. (**John 14:20**). Jesus said He has to go and bring us to that place but some (erroneously) believe they are already there. This is also what is called “eternal security” or “once saved always saved”. Jesus used the word “may be” which means that one may not make it there. To get there is not the idea of salvation that many people think, rather, it is arriving at the state that Jesus is. The state called ‘I am’ is the place one arrives at which when one gets to, one would know that one is also an ‘I am’.

6. Your “I am” state is your ever present destiny and that is the house of God. So, Jesus had to physically go away. If He had remained here in the “I am” alone, He would abide alone and would not be able to bring us there. He needed to be present fully. The Father must not just behold Him in His spirit and His soul, the Father wants Him in His house (body).
7. (**Psa. 16:10-11**). The devil does not want a full togetherness of spirit, soul and body. A priest that has fully arrived is one who has taken his body with him. Right now, our spirit and soul can be in the presence of God but the only thing we can do is to present our body as a living sacrifice (**Rom. 12:1**).
8. To be living is not to depart from the earth. Thus, we can understand why the devil was contending for the body of Moses. This is because there is something Moses’ body was needed for in heaven. Moses was in heaven but was standing before the God of the whole earth. That was the “I am” of Moses and Elijah. They were appearing in the presence of God in all ramifications: spirit, soul and body. Satan knew the place of the holy ones because he was a cherubic being; he was a cherubic tree, which is a tree of witness.
9. The luster of a rock is the same as the luster of an oil. Christos has to do with brightness. One who is becoming Christ is gaining brightness and coming out of dullness. We need light to become Christ. Christ comes as a result of light. Those stones are formed out of the constituency of light. The formation of those stones (Christ) are around a light; God lightened the earth to raise a solid out of the earth that is not concretised with a body of shining.
10. Cherubims are olives, witnesses or anointed ones. An olive tree is actually an oil body. It means that oil should cover one completely. An olive tree means a most holy being that has been anointed. To anoint the most holy is to make the most holy olive; it is to form the nature and oil it. The essence of olive is the oil; the best use of olive is the oil it gives. Even the olive fruit brings oil.
11. Divine nature begins with everlasting life. The Son of God is an olive tree. He was first an olive tree of everlasting life, then He transcended to become an olive of Eternal Life, which is a life beyond divinity. Jesus is the only witness of Eternal Life. The Christ that He was made on the third day after His death was an eternal Christ.
12. (**Heb. 1:9**). This God is the eternal God — the full Elohim. He is the person who is qualified to anoint another eternal God with the oil of gladness. God took an olive tree to anoint the Son. The oil of gladness is the Holy Ghost in a raw form; it is the same oil but the measure is different. This is an eternal oil.
13. Jesus was already a witness when He went to be baptized at Jordan (**Matt. 3:17**). There is the Holy Ghost as an everlasting Being and the Holy Ghost as an eternal Being. Everything about the Holy Ghost as an eternal Being is eternal; He is the Spirit of reward. Jesus offered Himself through the eternal Spirit (**Heb. 9:14**). There is a Lamb upon the throne but He is different from the One that takes the sin of the whole world (**John 1:29**). There is a Lamb who will appear to us without sin (**Heb. 9:28**). There is a Lamb upon whom sin was laid and there is a Lamb that sin cannot touch, but He is able to save anybody to the uttermost (**Heb. 7:25**).

14. **(Isa. 14:13)**. Satan desired to exalt his throne, but someone also has a throne that he cannot understand. The throne is beyond the mind of an angel, for angels shut down when the Eternal Throne is speaking. This is why all angels were instructed to worship Jesus (**Heb. 1:6**). To worship is beyond a physical posture, rather, it is to serve Jesus in your thoughts. It is not only man that is submitting to Jesus, angels are also submitting to Him (**Phil. 2:10**). Thus, one cannot do anything against the Son but for the Son.
15. **(Psa. 45:7-8)**. We cannot make ourselves witnesses, God has to make us. Thus, we have to be blessed with oil. God oiled the Son. One should not claim to be the son of God, for God has to bear witness to it. As such, do not rush anything, rather, wait to be anointed.
16. There is a difference between promises and anointing. One can be a promise but not be anointed; the anointing is how God is built in a man—how they build capacities. One can be most holy but not be oiled. To be oiled is to ignite the activity of the most holy temple. The oil will cause nature to express itself. The oil is like the fuel of the nature. The oil needs a capacity to bear it. Divine nature has its oil.

Blessings!

Minister: Reverend Kayode Oyegoke | Wednesday, 6th November, 2024

1. **“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: [14] that whosoever believeth in him should not perish, but have eternal life.” (John 3:14-15)**. If Moses had not lifted up the serpent, those who were bitten by serpents would have perished (**Num. 21:4-9**). That means that what Moses really lifted up was the way for the healing of Israel. The serpent represents a spirit, signifying that Moses lifted up the way from the earth (**John 12:32**). There were other serpents on the earth; therefore, the healing of Israel at that time could only come when the serpent (the way) was separated from other ways. The mosaic sign was a rod that became a moving serpent. The rod was a way in the hand of Moses.
2. **“And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: [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...” (Isaiah 11:1-2)**. The rod here is not just a stick, it is a spirit that God wants to raise. This rod is a spirit that has been configured into a finished way. For something to be a rod, it also means it is a Lord. It is a rod that can wear the Lord. These seven spirits are not within Him but upon Him. They are spirits of reward, and they are the authority of the Spirit. The Menorah is not just eyes alone, it also has horns. However, what God is giving to us in the book of Ephesians are eyes, not horns. The eyes will raise the rod, and the horn will rest on the rod, representing the Spirit of the Lord resting upon the rod.
3. There is what is called the activity of the seven spirits. Someone can be an apostle but may not be anointed with the seven spirits of the Lord. Apostle Paul was the first person that really

had a breakthrough into the realm of the seven spirits; he was the first person whose eyes Jesus began to open. He was sent with a dual apostolic grace. He was anointed with the Holy Ghost and power. Some things were also on Jesus; He had authority not just to preach but to fight spirits and break Satan. Dying on the cross was a warfare to break the powers of death.

4. **“If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? [13] And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. [14] And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up...” (John 3:12-14).** This connotes the heavenly manner of seeing the Son; He will be taken from earth to heaven. It can only take someone like Moses to lift Him. This means a young believer or minister cannot lift Him. It is only a way-finder that can lift Him; it is one who knows the way through the wilderness that can find Him and then lift Him up from the earth. Lifting Jesus up is not just an attitude in singing but a spiritual art for sons.

5. Prophets are way men; they see the way and can discern it. To know ‘spirits’ is to know ‘way’. You must be taken to the wilderness to learn the way/spirit. It is when you learn spirit in the wilderness that you will be able to lift the Son. To lift the Son is to lift the way. When Moses was about to be sent, God instructed him to drop the rod he was holding (**Exo. 4:2-3**). What he was dropping was the way. He took the rod in the wilderness because the training was in the wilderness; that means the rod was the beginning and the end of his training. Moses was already raised with the ‘way’, but it was high time to give him authority.

6. “Rod” refers to your experience in the way of the Lord. Moses did not learn the way from where he thought he would learn it. Jethro did not teach him about the Lord; he just gave him a flock of sheep to rear (**Exo. 3:1**). But in that flock was the cumulative experience needed for all the people in Israel whom he was going to lead later (**Exo. 3:10, 4:1-17**). That was the practical for him to manifest leadership over the people of Israel and to keep them.

7. Moses kept the flock for forty years. Through that training, he was expected to keep the flock and make them multiply to a place where he would get freedom from Jethro. Unlike Jacob, who escaped from Laban, Moses could not escape, even when the flock did not increase. There was an angel who was making sure that the flock did not increase to a number that would grant him his freedom. This shows that a “way” may appear negative but is actually working out something good for the purpose of the assignment that it is relevant to. People who find themselves in Moses’ situation may think they are stagnant, but they are not. They are actually moving and learning the Spirit.

8. Moses learnt patience with the souls of men. The Israelites were dangerous and had become stiff-necked people (**Exo. 32:9; Deut. 9:6**). To lead them, God had to deal with Moses till he became the meekest man on the earth (**Num. 12:3**). If Moses was not patient with the Israelites, he would not have been able to forbear them. He would have allowed God to destroy them and bring another generation of people from him. But Moses was patient with them; he quickly interceded on their behalf. If you are not in the way, you cannot intercede. Moses spoke to God with spirit, way and authority as an intercessor (**Exo. 32:12-14**).

9. **“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3:16).** Jesus needs to be lifted up because He needs to be shown to the Church (**John 3:14**). When you lift up a serpent, you will see the belly of the serpent. This is how you can x-ray the serpent. The same applies to the Son of God. When He is raised, you will begin to see the ways concocted in the Son of God—you will see His path. The chest of a serpent is the path of the serpent. Similarly, the Son will be lifted up so that we can see His way from His head to His toe. It is only in that way that men will not perish. Therefore, what will make people not to perish is the way of the Son. When men are doing (obeying) the way, they will come into everlasting life.

10. **“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: [15] That whosoever believeth in him should not perish, but have eternal life.” (John 3:15).** When the serpent is lifted up, the Son is showing the lesson of redemption. You have to stop perishing to have Eternal Life. However, you cannot have all the things of the Son at once. We have to keep our eyes on Him until the poison of Satan is gone completely. Just as you cannot heal the poison of a natural serpent instantly, in the same way, it will take time to be healed of the poison of the great serpent (Satan). When the toxic venom of the old serpent comes to a person, such a person will not be healed from deception. So, we have to steadily look at the Son to be healed, and this will take some time. How God positions us to look at the Son is by making us begin with precept (knowledge). God wants to take our eyes up through knowledge (**Isa. 28:9-10**).

11. Believing starts with knowledge. Knowledge begins when there is the enlightenment of the eyes of your understanding (**Eph. 1:18**). Then gradually, the Son, who is being lifted up, will be changing from knowledge-sight to spirit. When you begin to see spirit, you begin to read the Son and see Him as the word of God. Then, you will see Him as the water of God, the blood of God, and finally as the spirit of God.

12. The fullness of the spirit, or the full evolving or formation of spirit, is life. A spirit that has fully evolved is a spirit with promises; this is a full-blown spirit. The promise in a cherubim is different from that in a seraphim. Seraphims are partial spirits; they are a flame of fire. They are spirits but not full spirits. “Mights and Dominions” are spirits but in the rank of heaven, they are not seen as spirits because they are not fully evolved. In the heavens, God made some spirits as fire and made some to go beyond fire until they got into glory (**Ps. 104:4; Heb. 1:7**). These ones became the fullness of spirits with certain impartation of spirits called ‘promises’. They are fully formed at this point and have all that it takes to become spirits.

13. When scripture says “God is a Spirit” (**John 4:24**), it means He has life. Everything about spirit is in Him. God is Life Eternal. **“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3).** Knowing the true God is when the God who is at the fullness of what spirits should look like is fully appearing to you. These lines (way) are transiting us because we are being taught the wisdom of God in a mystery (**1 Cor. 2:7**).

14. **“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.” (John 14:6).** Jesus is the way. Everything about the way, truth, and life

is 'way'. There is a way called 'life' which we cannot comprehend. God has to break the division for us to see it. Grace is a way, the truth is a way, the life is also a way. They are compressed together so that we can see them as life. Life is a fully evolved way, so when God wants to give it to us, He will first give us grace, which leads us to truth, and then to life.

15. **“That whosoever believeth in him should not perish, but have eternal life.” (John 3:15).** We do not get life on the same day we believe. We have to stop perishing to have life, and we begin the process of not perishing when we believe. Then, we have to be shown the way to see the grace and to know the truth which sets us free (**John 8:32**). This is how we will have life. Eternal Life, or any life, is not gotten just like that; you have to transit through the metamorphosis of ways.

16. You do not stop perishing because you believe. Believing only opens you up to a path, and then you start learning how not to perish. After a while, you will make a covenant by having truth. So, after the covenant, you will have the testament, and then life. These are the things Jesus used His life to do between the age of 13 to 30 years. It was a tedious lesson for the Son to learn. If Jesus did it for 17 years, how much more us? Forty is the minimum number of years of learning for a man.

17. Way-givers are holy men, for the “way” is the way of holiness. The way of holiness is a way of high separation, for there are things you would not be able to do that pertain to your life. Satan would want you to believe that life is passing you by, but that is not true. Moses saw life pass before him, and forty years of his life rolled away (**Acts 7:29-30**). Moses must have suffered from some thoughts of regret for leaving Egypt, just the way the devil floods our minds with thoughts, comparing what our lives would have been like if we had not chosen to follow God. But we must reject the thoughts and possibilities that Satan brings to us (**2 Cor. 10:5; James 4:7; 1 Pet. 5:8-9**).

18. You cannot get life without going through a process, and you cannot have life without spirit. Your order of meditating can be mechanical, for it is lesser than the Spirit leading you. It should not be forced. When you are led by the Spirit, you will spontaneously think of the word, for it is spirit-induced. That is when it has become your conversation.

19. (**Psalm 1:2, 19:14**). You will be limited when meditating without understanding. But wisdom, revelation, and understanding takes you to a place where it is easy to find the path to the things of God. When angels were made, they did not struggle to meditate; they thought within themselves.

20. Our labour is to keep coming to meetings where the waters/words are. The day you stop attending to the word, your meditation will change. Satan wants to get through to you so that you can stop thinking about God and His things, but you must have a continuous desire for God. Our delight should not only be in the word but also in the law. The law means spirit, and spirit is sweet.

Blessings!

1. Salvation will not be fully experienced when any generation comes short of it in any way. This tells us that a serious schooling of grace would be required for anyone to be saved. There are different kinds of schools of grace – graces in different shades and patterns. There must be great baptisms if any generation is not privileged by God to get all the baptisms needed to bring them to salvation, the end of faith.
2. **“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. [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...” (Matt. 28:18-19).** There is a way God stored the power in heaven and on earth. It is in three power levels: the name of the Father, the name of the Son and the name of the Holy Ghost. The name of the Holy Ghost is a power storage realm. The name of the Holy Ghost is the power of God on earth. Most revivals that we have seen use the power of the Holy Ghost, and can be categorised as power in earth. This power on earth is a giving of the new economy of God.
3. **“The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein. [2] For he hath founded it upon the seas, and established it upon the floods. [3] Who shall ascend into the hill of the LORD? or who shall stand in his holy place? [4] He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.” (Ps. 24:1-4).** Clean hands refer to faith. You move from hand to heart when you get to hope. Not lifting the soul unto vanity is godly. It means the person has resolved the issue of the pursuit of vanity. It is the ungodly that makes vanity their pursuit. Swearing, as used in verse 4, does not mean an oath of God because the next verse makes it clear that the person still wants to receive blessing from the Lord.
4. **“He shall receive the blessing from the LORD, and righteousness from the God of his salvation.” (Ps. 24:5).** The person this scripture describes is crossing into the Most Holy, to begin to receive the blessings and nature of the Most Holy, that is, the divine nature. God has to bless you to receive (Num. 23:24-25). That is the season of blessing with the issue of everlasting life. The name of the Father is the full heaven. All these names are baptisms. God has kept power in baptisms. God has turned the reserved power and has converted them to come to us through baptism. Baptism here does not imply being dipped in water physically but continual learning (teaching).
5. **“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.” (Matt. 28:20)** Note that the word is not “always” but “alway” implying ‘all the way’. It is ‘all the way’ and to the end of the world. It means this baptism will finish at the end of the world. Jesus was talking to people who will not physically reach the end of the world but it will shoot the world (people) into an end. If these things are being taught, the end will come.

6. **Matthew 28:19-20** is not the creed of evangelism as we have supposed but the programme of power to conclude the work God began with Jesus. The reason Jesus appeared is so that this world should come to an end. God created the world but someone else brought another world into the world, so it is no longer useful. But this world does not want to go because some believers still love the world, thereby sustaining the world. Those outside the ecclesia are also responsible for holding back the world from passing away.
7. God wants to end the world but God cannot enforce it; people should be willing. **“Thy people shall be willing in the day of thy power...” (Ps. 110:3).** The day of His power is when the name of the power has come into full swing. All these names have been inherited by Jesus. We are not coming out of the allocation of the Son as we teach the names. There is Christ Jesus and there is Jesus. Jesus is the name of the Holy Ghost. The name of the Father is Jesus Christ. There is also Christ Jesus. There is a name without Christ and that is the full name of the Holy Ghost. It culminates in Christ which is Christ Jesus; that is the fullness of Jesus. It goes ahead to end in the name of Jesus Christ our Lord. The grace of our Lord Jesus Christ is not the grace of Christ but the grace of the Father. It is the grace that came to our Lord Jesus Christ as a result of Him being loved by the Father.
8. The naming goes thus: there is a Jesus without Christ, then there is Jesus who has Christ in Him and there is another Jesus the Christ. The world cannot end until everything about the person of the Lord is unveiled (**Matt. 28:20**). We must teach Jesus, Christ Jesus and Jesus Christ.
9. Jesus blended in with the people of His day, not bringing Himself too high or low. We should be like Jesus. Jesus was a minister and He allowed himself to be called Rabbi, the same name the Pharisees were called. He did not feel that the name had been polluted by the Pharisees so as not to bear it. He was humble. Some ministers of the gospel say that only God should be revered and so no man should bear the title ‘Reverend’. The five fold ministry ought to be revered. They are offices of honour, installations to take people to the throne.
10. **“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. [2] For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” (Rom. 8:1-2).** It takes Christ Jesus to set one free. In the above scripture, ‘Christ Jesus’ was mentioned twice, telling us that it is not a coincidence, rather it is purposeful. Paul was saying that the law of the Spirit of life has made “me” free (**Rom. 8:2**). So when Paul says, **“...am I not free? have I not seen Jesus Christ our Lord?...” (1 Cor. 9:1)**, he is saying in essence, “I am an apostle of Christ, and also an apostle of the Son of God.” However, there were apostles of Jesus before Paul; but Paul was an apostle of Christ Jesus and also an apostle of Jesus Christ our Lord.”
11. Jesus’ mother called Him ‘Yeshua’. It was a fearful thing for Mary to carry God in her womb and be His mother. Although Jesus was not fully God at that time, He was God,

the Word that became flesh. The English word spells the name with the letter 'J' (Jesus), while the Hebrew word spells it with letter 'Y' (Yeshua). So Jesus is called 'Yeshua' meaning 'Jehovah is salvation'. "Ye" is an abbreviation for Yahweh which the English word calls "Jah". Therefore, Jesus Christ is 'Jehovah is salvation' Christ. This Christ is the stone – the sure foundation.

12. **"Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." (Isa. 28:16).** All four descriptions – a stone, a tried stone, a precious corner stone, a sure foundation – are still referring to 'a stone'. This is the everlasting life aspect of Jesus. When you believe on Him, you are believing on Him not to perish. Jesus got to a state in His formation as God would give Him allowance to measure up to. He became a sure foundation such that we can depend and believe on. That sure foundation means Jesus is an everlasting stone. So when we say, 'Jesus Christ our Lord', we are referring to Yeshua who is the sure foundation. Yeshua, the One that saves, is the name of the Holy Ghost; while Yeshua who is the sure foundation is the name of the Father.
13. Paul said he had seen Jesus, not in a vision like the kind he experienced in Damascus, but an x-ray of who He is as the sure foundation. This same Jesus who is the Christ as in nature, is also the oil bearer. He was anointed on earth with the oil of joy (not oil of gladness). **"How God anointed Jesus of Nazareth with the Holy Ghost and with power..." (Acts 10:38) "For the kingdom of God is ...righteousness, and peace, and joy in the Holy Ghost." (Rom. 14:17)** Jesus was given the oil joy for fellowshiping with the Father directly. He was a man in presence **(John 3:13).**
14. Jesus Christ was joyful. He was seeing eternal joy from everlasting joy. Eternal joy is called gladness, the oil that makes Him glad. Gladness is the tranquility of Eternal Life that comes to the soul. The sweetness in Eternal Life is bliss. So for someone to be an eternal being and still be an intercessor, that is the height of grace **(Heb. 4:15)**. The true test of one attaining Eternal Life is that such is willing to remain and condescend in a limited body and feel pain for others, despite the tranquility, bliss, and pleasure Eternal Life offers. Therefore it was when Jesus was able to enter into the Most Holy with His body (having entered previously with His spirit and soul) that He was really making sacrifices for the people. There are certain principles of everlasting life that Jesus learnt, for example, not to forget His brethren. It is not easy to have compassion on those who are still without **(Heb. 5:2)**.
15. With that eternal essence, God left control in Jesus' hands because He is Adonai. Adonai is the special Lord who controls. There can be kings but there is just one Adonai that everyone submits to; just like the king in Egypt was Pharaoh but the adonai was Joseph. While Pharaoh was resting, the work went on smoothly. In the same way, the Father has taken hands off everything and left the administration of all things to His Son **(Heb. 1:3)**. Later, the Son will give the control back to the Father. **"...Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. 110:1)**. To sit down means that His manner of control and work has changed. When Jesus is seated on the

throne this way, God's throne flows out of Him; God will begin to work through Him. Jesus in turn will raise people who will sit on the throne and flow through them.

16. Jesus became a witness. You cannot be a witness until you are a sure stone – that is, make your calling and election sure (**2 Pet. 1:10**). God is not just looking for one witness, He is looking for witnesses. One becomes a witness when the oil of testimony (the oil of joy) is poured. It means that one has been able to bear the testimony of what one is teaching. A witness is he who has life. A witness is a minister of the life of the Spirit. It starts with spirit until that spirit yields life, just like when Aaron's rod was brought into the tabernacle of witness. By the next day, the rod budded, bloomed, blossomed, and yielded almonds – fruits (**Num. 17:8**). The fruit is the evidence of life. Until life comes, you are not fully a witness. A witness is a life bearer.
17. All the baptisms need to fully occur, else, the Church will remain dwarfs in the agenda of God, not knowing that we are behind. The name of the Holy Ghost, the name of the Son and the name of the Father are the messages that will end the world. The world cannot end until we have dealt with the fullness of life that is of the world. There is a life of the world: it is called the blood of the world – which is the sin of the world. That sin of the world is more than sin in the order/level of 'christ'; it is iniquity.
18. The beast of Satan, the Antichrist, is a scarlet-coloured beast. The colour of a person is from his blood. The pigment of the skin is determined from the gene, not from outside. That scarlet colour typifies sin – iniquity (**Isa. 1:18**). Satan is red but the beast is scarlet. The beast is an earthly Satan; but the red colour is an heavenly coating. This is why the red dragon was in the air; he likes heavens. This tells us that Satan is greater than the beast.
19. Salvation is a great school of both knowledge and ways. Smith Wigglesworth said that there shall be a revival of word and the spirit. The teaching about the word of God and "ways" broke out by the move of the Holy Ghost in one of the meetings that held in London recently. Salvation is not only about the word or knowledge, it is all encompassing if we would attain salvation at all levels. We need washing to attain the capacity to receive salvation. Baptism is teaching.
20. **"And he shall send Jesus Christ, which before was preached unto you: [21] whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."** (**Acts 3:20-21**). The 'times of restitution of all things' is when Jesus will be sent. Restitution has to do with something that was taken and needs to be given back. And according to the law of restitution, it should be given back perfectly, that is, seven fold. Something was taken from mankind and it must be restituted more than what was taken. This is why it can only take someone of Jesus' status to restore it. We are under the umbrella of that particular allocation right now; Jesus is restoring.

21. **“And the LORD said, My spirit shall not always strive with man, for that he also is flesh...[12] And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.” (Gen. 6:3, 11-12).** Restitution is to take away the major ingredient that turns man into flesh. Flesh is a spirit of corruption. Corruption is a way Satan diabolically produced to turn man to flesh. Flesh is a way and a corrupter of “way”. Flesh was produced by the devil to corrupt, that is, to destroy. Anything that corrupts has an intention of taking something away. God put His way on earth the day He finished creating the earth with man. Even after the fall of man in Eden, that was not the complete fall. The full fall was when man became flesh. God’s Spirit could no longer strive with man for him not to fall to become flesh. God had to quickly save Noah because there was no way on earth anymore. When the way is corrupted, there is no way man can find his way back to God (**Gen. 6:1-2**). You need the way to look for the way to the tree of life. Full restitution will not be unless the way is restored.
22. Baptism to all nations is the bringing back of ways. Everyone on earth should see the ways of the Lord and be left to make a choice to walk in it or not. The Israelites are a kind of way. God led them through the wilderness to install a way into their community. The 40 years’ lesson was to make them a “way” nation. The purpose of any people is to give them way so they can be an example to other nations. In **Deuteronomy 8:2**, the Lord warns the people of Israel to remember His way when they get to the promised land, implying that it was possible to forget. The nation of Israel was raised to learn the way and preserve it. The way was strong but not as strong as in the book of Genesis. What was lost in Genesis could no longer be recalled. This is why in the book of Exodus, God raised Moses.
23. Moses was a prophet of the way (**Ps. 103:7**). Those ways contested with the way of Satan. Corruption is a spirit. It is called the course of this world which is according to the prince of the power of the air (**Eph. 2:2**). The strength of the prince of the power of the air is his way; it is a course which he smuggled into earth and taught flesh to corrupt God’s way through it. For example, the LGBTQ community wants to change God’s way. They are going to the uttermost destruction. Their goal is to delete the definition of man and woman. And there is an evil spirit behind that agenda.
24. **“Now in the fifteenth year of the reign of Tiberius Caesar...The voice of one crying in the wilderness, Prepare ye the way of the Lord, Make his paths straight. [5] Every valley shall be filled, And every mountain and hill shall be brought low; And the crooked shall be made straight, And the rough ways shall be made smooth; [6] And all flesh shall see the salvation of God.” (Luke 3:1-6).** Valley is a way downward while mountain is a way upward. Those were ways made by Satan. All these ways make flesh. However, when these ways are healed, all flesh shall see the salvation of God. It means salvation is a thing of the way. When Jesus grew to 30 years, He told them the way had come. God’s way on earth was Adam. He was a living soul. His way was to connect the way to the tree of life.
25. What will end the world or bring the end of the work is the restoration of the way. There would not be an end without teaching the way of the Lord. That is how the earth will

be raised back; it is resurrection. There would be churches with “way” (spirit) teaching people the way of the Lord. That is how the dragon will be defeated. The purpose of the coming of the Son of God is to deal with the way of corruption. Flesh is a way. God is coming to deal with the way of flesh through the quickening spirit. Our purpose is to align under the tutelage of the way.

26. **“And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.” (Isa. 2:2).** The things described in the above scripture will happen in the last days, in the same season of perilous times (**2 Tim. 3:1**). This is the purpose of church. The mountain of the Lord's house is the exaltation of the house of the Lord. ‘Mountain’ is the high house of the Lord. A mountain is also a certain height that people look up to but the Lord's house shall tower higher.
27. **“And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.” (Isaiah 2:3).** This teaching will be the common teaching in churches. Churches will understand spirits, ways and so on. Many who are following on with this light ought to internally be raised into witnesses of this life and also be able to teach the way. Everyone here has an assignment – to be a house that people can come to. The mountain of the Lord's house is a formation of people who have been taught God's way. People will flow unto it. Then the way shall flow like water into all nations. This is last earth evangelism in the last days. The assignment of the last days is for the restoration of the way of God. That is what is called restitution. What was taken was a living soul way, but what will be brought back is a quickening-spirit way that Satan cannot destroy.
28. Our meetings are designed for us to learn the way of the Lord. The course/movement of the Lamb, which we follow whithersoever He goeth, is like water. That pattern – down the valley and rising up the mountain – is the programme in the Lamb, and it can be named the path of divinity and eternal. It is a spirit and those who are the custodians are prophets. Prophets are custodians of the way.

Blessings!

1. **“That whosoever believeth in him should not perish, but have eternal life. [16] For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3:15-16).** The phrase “should not perish” is to learn the way of unperishing; it is about showing man how not to perish. There is a lot of investment involved in not perishing; this means it is a heavy blessing for people not to perish. God does not want anyone to perish but for all to come to repentance (**2 Peter 3:9**). To escape perishing is to leave the way of perishing; it is to escape the gene that causes one to perish.

2. We should not play with our time of learning when we come for meetings (to hear the word). As we are learning, we are receiving the material of how not to perish. We may not even feel that anything is happening, but we are learning the methodology of how not to perish. Any ministration that hits the target of pushing out the spirit of salvation will not make men perish. In gaining the strength of not perishing, one would eventually come to everlasting life first.

3. You cannot come to Eternal Life without first coming to everlasting life. Everlasting life is the crown of mastering the ‘knowing’ of how not to perish again, that is, you have gained mastery of how not to perish again. This mastery is in the mastering of the way. The purpose of precept or knowledge is to push us into the way—to know truth.

4. Jesus was born to bear witness to what endures and will not fade away (**John 18:37**); He came to bear witness of the very original thing that God is. Truth is the answer (solution) to perishing. Truth is not just words that you speak but a thing in the spirit. Truth is an invisible noun; it is a matter in the spirit. Truth is a way or spirit. Those who fellowshiped with it, held it, knew it, and became one with it (**2 John 1:1-2**). There is the truth of Christ and also the truth of God. The actual truth is God; He is the truth of rest.

5. **“I am the way, the truth, and the life...” (John 14:6).** Jesus described Himself here. The word “Jesus” is just the explanation of who He is and what He does, which means “the Lord that saves”. So, Jesus saves with the things that He is. Without truth, you cannot be saved. Anyone who has known the truth has been set free (**John 8:32**).

6. (**2 John 1:2**). Truth does not leave you because it has saved you; it stays. This means salvation is not the withdrawal of what has saved you; it is an occupation of something that wrought something great in you. It delivers you from something harmful but also keeps you safe. To be everlastingly or eternally saved can only be made possible by the truth of salvation. There is no way you will know truth to the finish and it is not in you or resident in your members.

7. **“Thou desirest truth in the inward part.” (Ps. 51:6).** Something was found in Jesus. Jesus actually acquired things that made Him live the way He did, and that made Him ascend to the highest echelon—the right hand side of the Majesty on high (**Heb. 1:3**). What was found in Jesus is a spirit in the Father; it is a spirit that the Father gave to the Son.

8. Truth is not letter; it is a living entity or an organism in the Father. The Father wants us to see the things in Him which He committed to Jesus—things that Jesus inherited as His own (**John 5:26**). However, Jesus was not just sleeping and doing nothing; He fulfilled obedience before the Father gave Him life. What was given to Jesus was the Spirit of life (**Rom. 8:2**), then Jesus did life by His obedience to God. Jesus submitted to God for life to actually evolve in different forms. God gave Jesus spirit and still blessed Him by giving Him truth, and from truth to life. To have grace is to have spirit.

9. Jesus is a teacher of life; He can move things from within Himself and give them to you. **“Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.” (2 Cor. 3:6)**. Those who minister the New Testament minister ‘spirit’. You start with ministering spirit and end with witnessing to life. A minister is a spirit-giving minister, while a witness is a life-giving minister. These are the two things Jesus spoke of concerning Paul (**Acts 26:16**). The Father gave life to the Son because He knows how to give life. The Father is both Spirit and Life. So, Jesus, in fear and trembling, started receiving everlasting life by receiving spirit from the Father, and later on, God gave Him life (**John 6:63**).

10. When scripture says God is a Spirit, it means He is a fully formed Spirit. This is not talking about “God is grace” only; it also talks about “God is life”. **“God is a Spirit: and they that worship him must worship him in spirit and in truth.” (John 4:24)**. It will take Spirit to quicken you into how God can be worshipped. You will just go your way except you obtain mercy and find grace to help (**Heb. 4:16**). Grace is the giving of spirit to help you to see the order of worship; it gives you the capacity to make an inclination of the way of worship. This means grace is the help that every man needs. So, one cannot get grace by standing in one’s strength.

11. No one can worship God except he is raised by the Father. The Father first raises up the dead, and then quickens them. He raises them up to truth and later gives them life. If you are not raised in truth, you cannot see life.

12. (**1 John 5:5-8**). Jesus came by water and blood. Water and blood are ‘truth’. Water is the spirit called ‘word’ (**John 3:5**). When the Bible says husbands should wash their wives with the water of the word (**Eph. 5:25-26**), it means they should be fluid as a husband in order to wash their wives. A man should dwell with his wife with knowledge. This knowledge is water; it is the knowledge of the fear of the Lord. That is why the Bible also encourages the woman to submit to her husband in the fear of the Lord—with her conversation coupled with fear (**1 Peter 3:1-2**).

13. To rule a woman well is not to try and force her into submission; we should deal with our wives with knowledge (**1 Peter 3:7**). We should not let our wives demystify us. You need ‘might’ to be a groomer. Some husbands are just men but not husband-men. A husband-man is not someone who always frowns his face. Real men hide their powers. Real men deal with their wives according to knowledge, just as Jesus dealt with His disciples. The disciples were watching His nature, not just the miracles He performed. We should be full of light.

14. Water is a truth that has not fully evolved; it is not full truth but something going to truth. It is the starting point or the beginning of truth. But blood is thicker than water. Blood is more real than water; this is where truth is done. To come to the truth involves blood. If you get to blood, you have gotten to life because blood is life.

15. Water leads to blood. Water is the aspect of the word that is the first 'spirit' to begin with. Word is the first grace (**Acts 20:32**), and it is divided into bread and water. There is no way you will eat without taking water in order to bring about a complete digestion. There is the place of water in dealing with thirst. Water is the flowing word; it is the moving word. When you get water, you will arrive at 'blood' not too long.

16. Blood flows just as water flows. That is the nature of these two things—they have a state of liquid. To be liquid is to move or travel; it is to journey. When you eat bread, you receive strength to get water. As you move by water, you locate the blood. Blood is the spirit called truth. When truth is found, we are meant to make a covenant with it; this is what it means to keep truth.

17. A man can keep truth in two ways: as a covenant and as a testament. This is how he will inherit it as a testimony. It becomes life to him when it is a spirit of prophecy. Testimony is the testament that has generated strength for prophecy. When it is still testament, it is not yet a spirit of prophecy. It is when it becomes testimony that it has become a spirit of prophecy. Prophecy is a flow of life—a lifestyle that you cannot determine how it's flowing. It is a spontaneous reaction from within the blood that the adversary cannot read. This was found in Jesus.

18. John was on Patmos for the word of God, and for the testimony of Jesus Christ (**Rev. 1:9**). This testimony is the end result of the blood life. You can have truth but you have not developed prophecy. It is important to walk in the truth. That is why John was happy that the church of the lady elect was actually walking in the truth (**2 John 1:1**). When you are walking in the truth, keep walking until you have walked in all truth (**John 16:13**). This is how we will be given truth, and at the end of truth, we will generate a testimony.

19. (**Revelation 1:2-3**). When it comes to the things in the blood, the first thing you have to come into is the covenant, after which it becomes a testament when it has been properly done. This is how you get to the testimony. Covenant is an agreement—an already agreed word. Covenant is to make an agreement with things. There are things God will want us to receive to agree with Him. God gives the spirit in His blood as His covenant so that you will come into an agreement. When you agree, you will be taught the covenant, and later on the testament.

20. (**Revelation 19:10**). Testament is the victory after the covenant, while testimony is the declaration of the after-effect of the testament. Testimony is the way or spirit of prophecy. God is looking to birth this way in the saints. However, there is just a difference between the spirit of prophecy and the prophecy itself. The spirit is the key of prophecy; it is the secret to prophecy. Therefore, you can have the spirit and it is not yet prophesying. So, prophecy is what that spirit should be saying. Testimony is just a spirit, but what it is saying is prophecy. You

can collect the prophecy, that is, what that spirit has said. What that spirit has said from the covenant to the testimony is blood: from truth to covenants, from covenant to testament, and from testament to testimony. So, the word of this prophecy is the things that the prophecy is all about.

21. **(Revelation 1:2-3, 9).** What we do with the word of God and the testimony of Jesus Christ is what matters in order to defeat the adversary. The time that is at hand talks about what the generated prophecy can do when it is kept. This means the time at hand is to bring down the adversary. The adversary is a creature of testimony; he hides in the blood because he knows the way of the blood.

22. When you have the testimony of Jesus, you have the spirit of prophecy (**Rev. 19:10**). However, this is not enough. The testimony needs to speak (Prophecy). The adversary is a fallen angel that belongs to a species of beings who hearken to the voice of His word, and do His commandments (**Ps. 103:20**). Those commandments generate prophecy, which means they are angels of the testimony. They are beings of the book. They do what is written in the book—what their testimony has generated.

23. We cannot take out that adversary until we get to the book. So, you have to overcome him through the book. The concern of Patmos is to make sure some people generate a book that is worthy of taking down the adversary. Immediately prophecy is generated, a book is produced and we have to read it and keep the things that are written therein (**Rev. 1:3b**). You can have testimony, but much more, make sure the testimony is producing life. Anyone who is not prophesying is not generating life. The life that you have generated is the “words of this prophecy” (**Rev. 1:3a**). Prophecy is speakings; this means words are what make prophecy. The arrangement of things and words that bodily formed prophecy is what is called a book.

24. **(Revelation 22:7-9).** The book is what is called the prophecy of this book. It is blood that produced this book which we are supposed to be reading. The book is the book from the testimony. Knowing you can have the testimony and not have the book, we should be determined to get the book. When you have the book, you will have words that you can use against the adversary.

25. **“And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.” (Revelation 12:11).** The word of their testimony was gotten from the book. What forms the word of the testimony is a book, and there are words in the book. When you hear and keep those words, they become a word for you. You can then use the word to overcome the dragon. To overcome the dragon, one has to come by the blood and by the word of the blood. You cannot overcome the dragon except you get deep into the blood.

26. Those men in **Revelation 12:11** overcame the red dragon through the blood; this is because it is only blood that can overcome blood. They need to get into blood to overcome the dragon. The adversary is waiting for those who are willing to be red. To be completely red, you need to get into the covenant, and move from there to the testimony. Then from the testimony, you should generate a book and keep the words of the book. You cannot get Satan out of his place

except you transact in the blood; you need to keep doing the blood till you expire him. Satan wrote sin with blood; he did not just use water to write sin. We have sin and iniquity present in us; one was written with water and the other with blood. This is why we need to resist unto blood (**Heb. 12:4**) in order to overcome Satan.

27. We are the misfits that God chose to overcome Satan, and this is to prove to us that it is going to be purely by grace. We should keep coming to the waters. The joy of God is that a weak person overcomes Satan. A strong man is one who does not know what to do (**2 Cor. 12:10**). God only needs our hearts to work with, and He will take us up and strengthen us. Some people might seem strong, but they might not be able to stay here consistently to receive the flow of life, just like you can. A strong man is one who follows these things and can endure them.

28. Religious activities cannot overcome the devil. What God wants from us is our submission to Him—the submission of our will and everything about us. The weaker we are, the more qualified we are as a vessel that God can use. God is not saying we should go and confront the dragon. He just wants us to journey to the throne; his intent is not for us to meet the dragon. The man-child company just wanted to be born, but the dragon appeared. The man-child company would have been caught up with or without the dragon.

29. As we continue to journey, we should not put the dragon in view. We should only be interested in being born to the throne (**Rev. 12:5**). Our desire to be born to the throne should make us have an attitude in making sure that we do what God wants us to do, obey what He wants us to obey, and keep the testimony. It is from there that we will generate the book, find the prophecy, keep it, and do it.

Blessings!

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**11TH-14TH
DECEMBER**