

PROPHETIC MINISTRY

Lawrence Gregor

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INTRODUCTION

The office and ministry of the Prophet continues to be as unpopular today as it was in the Old Testament periods. Even today Prophets are not always considered as necessary and valued ministers. In Old Testament times Prophets, on occasion, were expelled from their hometowns and forced to minister elsewhere. (Amos 7:10-13)

Nevertheless, the Bible teaches that the Office of a Prophet is one of the five-fold ministries, and as such is an essential part of the body of Christ. The Bible records many were affronted by the teachings of those who ministered the Word of God with a strong prophetic anointing. Jeremiah, for instance, was constantly persecuted; John the Baptist lost his head; Stephen was stoned to death; John the Revelator was exiled. Even today Apostles and Prophets continue to be misunderstood.

However, I have found that the greater the spiritual hunger in Pentecostal churches the greater the acceptance of the Prophetic ministry. In many nations this acceptance has encouraged an increase in the number of specialized schools for the training of prophets.

Yet, worldwide, there is still a tremendous need for greater understanding of the Prophet and his true function. All spirit-filled ministers and their colleagues need to develop greater revelatory capabilities for the disciplines that will ultimately give them the intuitive cutting edge when being prophetically used of God.

I believe God is pleased to see increasing numbers of men and women willing not only to apprehend the discipline required to bring accurate prophecy, but the dedication to take the Word of the Lord to too many nations.

The church of Jesus Christ is at the threshold of the imminent return of the Lord. God is equipping the church with a greater number of apostles and prophets. These ministries ultimately will be used in helping prepare the Bride of Christ for the Bridegroom—the Christ, who is to come. They are often used in works of restoration, and *help in raising* the body of Christ to *its* full potential. A Prophet is usually inspired by heavenly and visionary direction, and, coupled to his strong *Word*-based messages and use of the gifts of the Holy Spirit are reasons enough for engaging such a ministry in the work of God.

Although this book does not cover all aspects of the gift of prophecy and the office of the Prophet, there is enough information to challenge those hungering to be used of God prophetically. Such will be a blessing to the body as they receive greater degrees of impartation of this anointing.

CONFORMITY TO THE BAPTISM OF THE HOLY SPIRIT

The baptism in the Holy Spirit is as important in our lives today as it was in Jerusalem on the day of Pentecost. (Acts 2) *When* Jesus spoke of the coming of the Baptism of the Holy Spirit, “not many days hence” (Acts 1:5), He commanded those assembled to wait for the “promise of the Father” (Acts 1:4). When believers are filled with the Holy Spirit, they will speak with unknown or new tongues. This is the same experience the believers had on the day of Pentecost. (Acts 2:4) As it was then, so it is now! Those who experience this “personal Pentecost” will be given a new ability to serve the Lord more effectively. (Acts 1:8) The new tongues must accompany the experience; for this is the proof of being completely in-filled with or having been baptized or immersed with the Holy Spirit. If the speaking of unknown tongues is not evidenced when the believer is prayed for, then the Holy Spirit infilling is incomplete. When the believer is absolutely filled, the Holy Spirit within will overflow in new tongues. This experience is for all believers, including Ministers and those holding leadership positions.

When a believer receives the Holy Spirit baptism, he receives the power to live and work for God. The Bible says in Acts 1:8, "You shall receive power after the Holy Ghost has come upon you." On the day of Pentecost, this power was given for the purpose of serving God. "You shall be my witnesses both in Jerusalem, all of Judea, and the uttermost part of the earth." As it was then, so it is now. God's vision is a world vision. Jesus said, "Go ye

into all the world and preach the gospel to every creature." God often gives this larger world vision when He gives us His Holy Spirit power. This power and boldness is better expressed through the gifts of the Holy Spirit. Further Biblical proofs are as follow.

The gift of Speaking in Unknown Tongues was first experienced on the Day of Pentecost when the disciples felt the power of the infilling of the Baptism of the Holy Ghost. (Acts 2:4).

In Mark 16:17, just prior to His ascension, the Lord Jesus Christ had referred to this experience as a sign. The unknown tongues were languages not learned. However, they had a characteristic of spiritual revelation with freshness. Jesus had prophesied that the believer would speak in unknown tongues in His name, the name of Jesus.

Speaking in unknown tongues is also recorded in Acts 10:44, when the Gentiles first received the Baptism of the Holy Ghost.

The believers in Ephesus spoke in unknown tongues and prophesied when they received the Baptism of the Holy Spirit (Acts 19:6). The gift of speaking in unknown tongues is therefore an important sign showing that the believer has received the Baptism of the Holy Ghost. The Apostle Paul often spoke in tongues.

1Co 14:18 I thank my God, I speak with tongues more than ye all:

Jude encouraged all believers to build up the inner man by speaking in tongues or as he put it “praying in the Holy Ghost”.

Jude 1:20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

1Co 2:4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

Paul's preaching demonstrated the power of the Spirit of God: he no longer relied on his academic knowledge (Php 3:5), but now spoke the wisdom of God. (1 Cor 2:13)

1Co 2:7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

How did Paul access these mysteries of God with the hidden wisdom that was God-ordained?

I believe it was because he spent hours praying in “tongues”. (1 Cor 14:18)

1Co 14:2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

OUR INCREASED CAPACITY

The power of the Holy Spirit increases our personal capacity to work for God. Imagine fitting a larger wattage light bulb into a lamp socket. The result is increased light. It is the same socket and the same source of power. The difference is the light bulb has a greater wattage capacity. Because of the increased capacity, it uses more power and produces stronger light giving greater illumination. The darkness is greatly reduced. This is what happens when we receive the power of the Holy Spirit. We now have the capacity to work for God in a greater way. The power of God is now flowing through us because we willingly received His Holy Spirit power. Our vessel now has a greater capacity or ability in Christian service. As this power of the Holy Spirit is used in greater measure, so the amount of "gross darkness" of this world is dissipated by the increased anointing upon us. When Spirit-filled believers become more aware of spiritual darkness, then their vision for ministry should increase. It is God's desire to use us beyond our individual communities. Those who see the need of the world as God sees it often become travelling ministries.

God gives the increase and we move in greater faith, step by step. As we take these steps, the gifts of the Holy Spirit flow through us. Then, as we take yet further faith strides, the Holy Spirit uses us in *even* greater ways, *enhancing our* ministry effectiveness. If we refuse to accept the power of the Holy Spirit, we cripple that effectiveness whether at home or abroad. In order for God to release you in the prophetic gifting, you must be absolutely filled with the Holy Spirit. You must speak freely in new tongues,

with “rivers of living water” flowing out of your innermost being. (John 7:38)

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

Holy Spirit baptism does not mean we speak with new tongues as a conclusion. As far as our new capacity is concerned this is just the beginning of a greater journey of faith. Our new tongues should be used as a tool to build up our inner man every day. (1 Cor 14:4a)

1Co 14:4 He that speaketh in an *unknown* tongue edifieth himself..

The Spirit-filled believer should speak or pray in tongues every day. If we do not exercise our physical bodies, we can lose physical conditioning and deteriorate physically. If we do not exercise our "new tongues", we may lose our inner man spiritual-conditioning or ability. The speaking of new tongues keeps the river of the Spirit flowing in our lives. When we keep it flowing, we will never feel "dried up" or spiritually withered.

When believers speak in tongues in worship to God, they are speaking mysteries to God. Many Christians disparage these mysteries because they believe it is intellectually unsound or maybe their friends told them it was of the devil.

But, the Apostle Paul himself encouraged all believers to speak in tongues as private worship to God.

1Co 14:5 I would that ye all spake with tongues,

Paul also makes it clear about his own commitment to speaking in tongues.

1Co 14:18 I thank my God, I speak with tongues more than ye all:

1Co 14:2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries.

There is no limit to the praise and worship a believer can give to God praying in unknown tongues, for this is the Holy Spirit praying through the believer. Some spirit-filled believers who worship in unknown tongues will experience more “tongues” or languages being added to them as they yield themselves more deeply to the Holy Spirit. I find that the more unknown tongues I use as I pray, the greater the Holy Spirit revelation is added unto my spirit. I have found that revelation and edification are by-products of the daily discipline of speaking in tongues.

1Co 14:4 He that speaketh in an *unknown* tongue edifieth himself..

Edification of the Inner River

Therefore the believer is building up his own spiritual life by speaking in tongues. A flow of the Holy Spirit is released in the believer’s life as he prays in unknown tongues, and sensitivity to the Holy Spirit is developed.

Jesus said that out of the believer's innermost belly would flow rivers of living water. This river flow from the belly is due to the power of the Holy Spirit. (John 7:38-39).

Jude 20 encourages us to “pray in the Holy Ghost” for edification. This certainly includes praying in unknown tongues.

Singing in unknown tongues is a different operation of the gift of Tongues; rather than speaking, one sings the tongue. Singing in Tongues is encouraged in 1 Corinthians 14:15, where Paul says that he will “pray with the spirit . . . and sing with the spirit”.

In Eph 5:19 Paul said, “but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs.” Notice his request of being filled with the spirit precedes the self-admonition of singing hymns and spiritual songs.

Praying in Tongues is a means to praying the perfect prayer of thanksgiving. (1 Cor 14:17)

1Cor 14:17 says that those who pray in an unknown tongue give thanks well.

Rom 8:26-27 says that “the Spirit helps our infirmities, for we know not what we should pray for as we ought. The Spirit makes intercession for the saints according to the will of God”.

Praying in unknown tongues causes us to pray according to the will of God. We can pray for needs unknown to

us by our natural understanding as the Holy Spirit leads us.

1Co 14:39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

Paul gives us wise advice “Forbid not to speak with tongues”. He was speaking from experience.

1Co 14:18 I thank my God, I speak with tongues more than ye all:

These verses of scripture encourage all Spirit-filled believers to be active in the use of speaking with unknown “Tongues”. This personal spiritual activity is a mandatory inclusion in our daily times of prayer and worship. Consistency is what brings personal edification and strengthening. “He that speaketh in an *unknown* tongue edifieth himself”.

Vocalization of the Inner River Flow

All Holy Spirit gifts flow from the river of God. Prophecy being one of these vocal gifts flows from this river. The deeper the river, the deeper and more anointed is the prophecy. There are many passages of scripture that encourage us into these greater depths. One is found in Eze 47:1-6.

Eze 47:5 for the waters were risen, waters to swim in, a river that could not be passed over.

The Gift of Interpretation of Tongues

1. Before I mention the gift of Prophecy it is necessary to briefly mention the gift of Interpretation of Tongues. The gift of Interpretation of Tongues is used with the gift of Tongues operating in the church. This gift may be exercised by anyone who wants to speak in tongues as a gift in the midst of the congregation. In practice, this is what usually occurs. If a believer operates the gift of Interpretation, he is also usually operating the gift of Tongues.

2. The person who gives an Interpretation of Tongues may be different to the person who speaks out in the gift of Tongues. If there is no interpreter, then the gift of Tongues should not be used, as it does not edify the church.

3. The gift of Interpretation is not a gift of translation. There is a difference. The interpreter is giving the essence of the gift of Tongues, and different believers may vocalize the interpretation in different ways. Several believers may be aware that they have the interpretation to a message in Tongues. When one gives the interpretation it will not be a word for word interpretation that the other person would have spoken, although the essence of the message may be similar in character. The speaker needs to speak with at least as high an anointing as is flowing in the meeting. If the praise is high, and the believer gives the message in a soft, indecisive voice, the anointing of the meeting is lowered; those speaking need to seek to edify the church, moving from one level of anointing to an equal or higher level of anointing. They should not speak on and on so

as to lose the unction of the Spirit. In other words; stop speaking as soon as the anointing decreases. They must be aware of the timing protocols.

Choose a suitable pause in the service to speak: e.g. after praise and worship subsides or after a song.

Do not try to give a message in tongues in the midst of high praises, in the middle of a song, or in the middle of a sermon.

Remember to use all gifts to strengthen or edify the body of believers.

The Gift of Prophecy

It has been said that the gift of Tongues and the gift of Interpretation of Tongues when added together equals the ministry of the gift of Prophecy in the Church. A prophecy comes directly from God through one believer. The gift of prophecy is to be desired above the gift of Tongues used with the gift of Interpretation because of the greater edification of the Church (1 Corinthians 14:5)

Usually the gift of Prophecy is manifested when an individual has a strong desire to prophesy. The Apostle Paul made a very strong statement regarding prophesy. “Covet to prophesy” (1 Cor 14:39).

1Cor 14:39 Wherefore, brethren, covet to prophesy,
and forbid not to speak with tongues.

Prophecy is never released from our minds. Real prophecy always flows from our spirit. Put simply, it is a belly experience (Jn 7:38).

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

Although this river from the belly has to do with the Holy Spirit, I believe it also applies to prophecy. (Acts 19:6)

Act 19:6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

Prophecy, as a gift, can be received by all spirit-filled believers; for all spirit-filled believers receive the same Holy Spirit baptism. Remember, prophecy like all of the nine gifts of the Holy Spirit is a work in progress.

If there is little or no use of prophecy there can be no increase in prophetic anointing!

To operate the gift of prophecy effectively, our lives need to be totally surrendered holy vessels before the Lord. Note the verse in 2 Peter 1:21; the emphasis is on “holy men of God”. Prophesying without a surrendered life before the Lord will ultimately bring the gift into disrepute.

God uses the gift of prophecy to speak to the heart and soul of mankind. There is a gushing forth of words as the one prophesying is flowing under the anointing of the Holy Spirit. “Out of his belly shall flow rivers of living water.” (John 7:38). Prophecies need a river flow

or spontaneous message flow. This message flow ability is a mandatory characteristic of a mature Prophetic gift. The anointed flowing at the time of the operation of the prophetic gift enables a greater impartation to those receiving the prophecy, and helps to increase the level of faith.

The Gifts of the Holy Spirit work together:

(1 Cor 12:18) There is an interdependence of the gifts of the Holy Spirit. In the natural physical body, the various members work and co-operate together to fulfill a physical task. So it is with the workings of the gifts of the Holy Spirit. The exercise of one gift of the Spirit may also require another gift for the total fulfillment of the purpose of God at that moment in time.

1 Cor 12:4 states that there are diversities (or differences) of gifts, but the same Spirit. Over all, it is the diversities of these gifts of the Holy Spirit moving in cooperation that strengthens the body of Christ. (1 Cor 12:19-25).

The diversity or different spiritual gifts may be administered in a variety of ways:

1 Cor 12:5. For instance, prophecy may be spoken or sung. Healing may be accomplished by the laying on of hands, or a spoken word, or even prayer over a cloth which is later placed on the sick person. The word of knowledge may be brought out in a prophetic utterance. Whichever way the gifts are used, it is the working of the Holy Spirit in and through Holy Spirit filled believers.

Mentoring

Digesting the teachings of the word of God and fellowship with dedicated mature Spirit-filled ministers and believers are two ways of increasing faith. If we neglect the input of God's Word and the fellowship with mature believers we remove some of the foundation stones necessary for the ongoing building work of our faith. The Christian lifestyle is reflected in the actions and deeds of believers. The early church believers had access to many apostles and prophets who had a great fear of God. This resulted in a majority walking in the fear of God whilst witnessing signs and wonders. (Acts 2:43)

Act 2:43 And fear came upon every soul: and many wonders and signs were done by the apostles.

The apostles and those of like faith in Christ shared their possessions. This was not just a sharing of natural blessings, for they went to the temple every day to share their spiritual possessions: they were eyewitnesses of the inner workings of the gifts of the Holy Spirit. We must share our anointing and gifting with the body of Christ. God desires church growth as well as personal growth. The Lord added to the church daily. (Acts 2:47)

When we study the word of God, we should endeavor to read it with the view of extracting truth that can be added to our inner life. The Book of Acts is more than a history of the early church. It should be our textbook for church planting, missions, revival, Christian and ministerial growth, and ministry impartation. In essence it is our personal introduction to signs, wonders and miracles.

There are many instances of Prophetic mentoring in the Bible. Prophets in training learnt from older Prophets who had been tested and proven by God. The story of Elisha, who faithfully served Elijah is one such example. He contended for a prophetic and miracle anointing and was finally rewarded when Elijah was caught up to heaven.

2Ki 2:2 And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Bethel. And Elisha said *unto him*, As the LORD liveth, and *as thy soul liveth*, **I will not leave thee**. So they went down to Bethel.

2Ki 2:9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, **I pray thee, let a double portion of thy spirit be upon me**.

2Ki 2:14 And **he took the mantle of Elijah** that fell from him, and smote the waters, and said, Where *is* the LORD God of Elijah? **and when he also had smitten the waters, they parted hither and thither: and Elisha went over**.

PROPHETIC HERITAGE

In recent years, there has been a growing interest in family trees and family origins. This is a particular increasing significance for people living in westernized nations, where families move from town to town, and even from nation to nation. However, there are numerous websites now available to us. By searching into family histories, some have found interesting records; treasured memoirs and photographs that helped link them to their family heritage.

Armed with this available history, many have received a sense of belonging and personal security, as they gain knowledge of their natural family origins.

What would take place in our Christian lives if we had a similar interest in our biblical family tree, whereby we found some spiritual family origins?

If we could trace the generations of our families, we might build a family tree extensive enough to locate prophets among our ancestors. As we are all descendants of Adam, we must conclude that the canonical prophets and New Testament apostles and prophets can be found somewhere in our family tree.

If you found a man of God in your family lineage, would this make you consider the possibility of including the “prophetic” lifestyle and anointing in your ministry?

Our modern technology may appear to give us a lifestyle far removed from Bible times. However, God says of Himself, "He changes not." The 66 books of the Bible record the spiritual characteristics of these anointed men and women.

When we study their lives realistically, we discover that our lives and passions are not so different from the men and women of the Bible. The Bible gives a complete family tree. It remains the only reliable history of all cultures spanning four thousand years BC and over 70 years AD.

Before we look at our prophetic genealogy, it is necessary to establish from the Word of God that we are indeed the heirs of God and joint heirs with Christ. Our true spiritual heritage is stated in Romans 8:17.

Rom 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

We know that the Bible is the inspired word of God, and that the Bible is true. Therefore, the lineage of the Bible is our genealogy. The Bible tells us that we are sons of God. "And if a son; then an heir of God through Christ." (Gal 4:7)

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal 3:29)

When we consecrated our lives to Christ, we had our sins forgiven. We were granted the right to eternal life in heaven. Moreover, we were grafted into the family tree of the anointed Christ. This gives us the same ability as other branches on that tree to bear much fruit. Please consider

the structure of a tree. Roots are at the bottom; the branches are at the top. As we have been grafted to the anointed vine in Christ, we must seek to abide in Him in order to be His anointed branches. (Jn 15: 5)

Joh 15:5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Having hidden this great scriptural truth within our hearts, we can continue our quest for a prophetic anointing. I cannot venture into every aspect of the origins of the prophet and prophecy. I will endeavor to show some of the truths in scriptural references that will help the reader to accept the requirements and challenges of prophetic gifting and for those called to the Prophetic Office. The Prophetic minister wears a mantle; it is not just an impartation, but a calling with lifestyle disciplines. One wears this mantle with responsibility and integrity. With this mantle, the believer can expect to be greatly used of the Lord.

THE ORDERED LIFE

A man or woman of God must be the custodian of their own inner life.

A prophetic voice is of little value without a prophetic lifestyle.

Moses is one of the great minds of the Bible. One of the reasons we should study the life and ministry of Moses is because he was prophetically greatly used of the Lord.

God gave Moses specific instructions. With God's guidance, Moses set in order the great institution of the prophetic anointing. This prophetic anointing, or mantle, has allowed men and women to declare the true word of the Lord down through the ages.

Under God's direction, Moses directed the people of Israel to separate themselves from ungodly practices. Moses set a standard of godliness and holiness. (Deut 18:9-12) This ordering or restructuring of lifestyle ensured that the people could clearly hear God's word without interference. God set a standard of behavior for the people of God. He required that the people put away all abominations so that they could clearly hear God's voice. Sensitivity to the voice of God comes only when we order and discipline our spiritual walk.

God desires the same standard today. This standard of godliness guarantees that the people hear the true word of the Lord. (Deut 18:9,12,13)

Deu 18:9 When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

Deu 18:12 For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

Deu 18:13 Thou shalt be perfect with the LORD thy God.

Moses commanded Israel to separate itself from those who practiced divination and occultism. God never gave a reason for this separation, but it is evident that God desires His children acquire an inner perfection to hear and speak the word of the Lord.

Lifestyle of Separation

Moreover, this Holy Spirit power for service does not cancel the need for Christians to consider a lifestyle of separation from carnal things. We are called to a life of separation. The apostles' lifestyle of separation from the things of the world became the Christian lifestyle of the early church. When we maintain our separation from the world we plug into a greater power source of His anointing in our lives.

The second chapter of ACTS reveals some of the characteristics of this life of separation from worldliness. The Apostles' doctrine of the early church was a high standard for all believers. These New Testament standards continue today.

However they continued steadfastly in "doctrine (teaching) and fellowship". (Acts 2:42)

God is totally committed to our spiritual welfare. God always gives his children the opportunity to hear His voice with clarity. This clarity of hearing is a prerequisite for prophetic ministry.

Moses had to order and yield his life to God before Moses was convinced he could be used as a prophet of God. The difficulties and heartaches experienced in one's life must not be found as excuses to avoid serving God with a greater anointing.

(Ex 3:11-14; Ex 4:1,10-15)

Moses was an astounding and unusual prophet. A character study of the life of Moses reveals many things that he endured before being called and anointed to serve God. He encountered difficulties, frustrations, personal anger and human weaknesses. Moses constantly battled his slowness of speech. He was separated from his brethren and homeland.

Elisha, a young Prophet in-training lived with and served the older prophet, Elijah. This experience gave Elisha a working knowledge of the disciplines required for future prophetic ministry. In contrast, there is no record of Moses ever being tutored by a prophet. Moses had no peers with whom he could fellowship on this level of anointing. Moses learned directly from God.

It was Moses' personal relationship with God that enabled him to know what God wanted and expected from God's

people. God used the life and ministry of Moses to give us a model for prophetic character and ministry. God requires of His people a high standard of conduct. See Deuteronomy chapter 18. "Thou shalt be perfect with the Lord thy God." (Deut 18:13)

God's ways are perfect. (2 Sam 22:31)

God's work is perfect. (Deut 32:4)

Some would say that this standard as required by God is not possible. However, this high standard is possible through Christ. When we receive Christ, we receive the holiness and perfection of God into our lives. If we walk with the Lord and abide in Him, we remain perfect "in Christ". (1 Jn 3:5-6)

1Jn 3:6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

Jesus expects us to be perfect. Christ can expect such perfection because the "Word" qualities of God are perfect. When we yield to His Word perfection then it is possible for men and women ministers of God to become "**Prophetic Perfect**".

Mat 5:48 **Be ye therefore perfect**, even as your Father which is in heaven is perfect.

Gen 17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; **walk before me, and be thou perfect.**

Proper mentoring must include some biblical teaching with principles of self-denial. To follow Christ into greater ministry, we must separate ourselves from the worldliness of our former ways. Denial of self is the pathway to true separation. Separation always brings perfection into the lives of God's people. God demands separation from all things pertaining to this world. To straddle the fence with one foot in our old worldly lifestyle and one foot seeking a foothold on the pathway to ministerial excellence will eventually prove to be counter-productive. Many such compromising believers will end up giving up or marked as backslidden.

The Bible constantly reminds us of God's laws that lead us to excellence of spirit.

The contrite and humble spirit!

Isa 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Eze 43:12 This *is* the law of the house; Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

If we are to be used as a mouthpiece for God, separation from the world is not optional. It is imperative. (Tit 2:12; 1 Jn 2:15-17)

Tit 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

1Jn 2:15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

This separation is a commitment to the disciplines demanded by the prophetic anointing. If we are truly called we will make the right choices. Our spiritual man has no compatibility with carnality. The Apostle Paul's words continue to strike at the heart, "Are ye not carnal and walk as men". Human nature does not like the restrictions that Apostolic and Prophetic lifestyles demand. But with discipline, one can maintain the separation necessary to be an effective anointed vessel. We will not be effective in the fields of harvest if we fail to discipline our flesh.

The word of God is the maturity factor whereby heavenly revelation from God has access into the chambers of the inner man bringing men and women to the starting blocks of usability. The inner man's cloudy carnality must be dealt with like a precious stone. To the untrained eye the cloudy stone looks like other rocks. However, after many cuts and washings the clarity and true worth comes into view. (Isa 6:1-8; Pro 20:15; Pro 8:11-17; 27)

The Character of the Message

Many of the Prophets of the Bible were characterized by receiving from God His plan and purpose for His people. Fortunately we have their foretelling in written form in the

Old and New Testaments. Much of this prophetic text has already been fulfilled. Those who obeyed the Prophet's prophetic messages received God's great blessing. Those who didn't obey the Prophet's message received a harsh judgment.

Many of the Old Testament books speak of the Messiah to come. Jesus was born in fulfillment of many prophecies to become our **Prophetic Messiah**. (Deut 18:15) Isaiah has the most descriptive Messianic portions. Isa 52:13-15; Isa 53:1-12; Isa 42:1-7; Isa 49:6-8; Isa 61:1-2.

His Anointing—Our Anointing

Based solely on the Word of God we continue on the pathway of faith that leads to our heritage of anointing. Our future anointing is known by God.

Isa 64:4 For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, *what* he hath prepared for him that waiteth for him.

Isa 42:1 **Behold my servant**, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Christ is not only the Son of God. He is the Servant of God. Like the Apostle Paul and many others in the New Testament, we also are His servants.

Php 1:1 Paul and Timotheus, **the servants of Jesus Christ**, to all the saints in Christ Jesus which are at

Philippi, with the bishops and deacons:

The prophecies of Isaiah also allow this anointing to be transferred to future generations.

Isa 61:4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

Isa 8:18 Behold, **I and the children whom the LORD hath given me** *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

I have bolded some of the above text in Isa 8:18 to attract your attention.

The “I” is referring to Christ.

The “children” here refers to the children of God.

Yes, those of us that believe the Word of God and its personal reference to us can be used of God and witness the same signs and wonders as Christ.

Mat 10:24 **The disciple is not above *his* master**, nor the servant above his lord.

Mat 10:25 **It is enough for the disciple that he be as his master, and the servant as his lord.**

Psa 22:30 **A seed shall serve him**; it shall be accounted to the Lord for a generation.

Psa 22:31 **They shall come**, and shall declare his righteousness **unto a people that shall be born**, that he hath done *this*.

Joh 5:26 For as **the Father hath life in himself**; so **hath he given to the Son to have life in himself**;

This self-generating, self-sustaining heavenly life from God (Jn 5:26) is the Holy Spirit life of God that Christ has given to all spirit-filled believers. These joint-heirs are offered the same spiritual gift inheritance. There are many who have refused to receive these spiritual gifts.

Saints! Pick up the gifts of your spiritual heritage; others are dependent on it.

Rom 14:7 For none of us liveth to himself, and no man dieth to himself.

Rom 12:4 For as we have many members in one body, and all members have not the same office:

Rom 12:5 So we, *being* many, are one body in Christ, and every one **members one of another**.

Christ's prophetic foundation must be viewed as the believer's prophetic heritage. Once we are absolutely convinced of this fact, the phrase "household of God" will become more personal to us. "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." (Eph 2:19-22)

Remember, prophetic ministry is more than simply being a mouthpiece for the Lord. When we truly believe we are citizens of the household of God we will seek to be yielded vessels. This means the denial of self. One must be emptied of all personal ability even as Moses was emptied. Moses turned his back on the best that Egypt had to offer yet despite his slowness of speech accepts the challenge. How did Moses eventually receive such a miraculous prophetic ministry?

Meekness! Moses walked in meekness; and God loves meekness. God can only work His greater miracles in and through those who are meek.

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

To receive and maintain a depth in the prophetic, and to flow in revelation, with meekness we must live a separated and holy lifestyle.

PROPHETIC UNCTION

Prophetic Unction must precede Prophetic Function.

In other words a Prophetic anointing ushers in a Prophetic function. However, if a man of God is prophesying outside the “River of God” and searching for words with no river flow, merely talking to the congregation or using a “word of exhortation” without a higher Prophetic anointing, then this is not deemed true prophetic function.

We have the right to believe God for true prophetic gifting with proper prophetic function.

It is imperative we understand that prophetic unction is part of our spiritual heritage.

There were prophets before and after Moses. The Bible contains many references to them, and the following bolded names are just a few mentioned in the Old Testament who were greatly prophetically used of God.

One must realize that all the men and women of the Bible were as ordinary as you or me; but what separated them was the anointing that God had given them.

Enoch foretold the coming of the Lord with ten thousand saints. (Jude 14)

Noah prophesied about the coming worldwide flood. (Heb 11:7)

Abraham was "the believing prophet of God; the father of faith". Gen 20:7; 18:22b)

Isaac, "the child of promise", walked with God and prophesied the same blessings as Abraham.

Jacob "wrestled" the angel for the blessing, and saw the face of God. (Gen 32: 24-30)

Joseph was "the dreamer" who, despite great trials, lived the "separated life." (Gen 39:24-30)

Elijah was a feared Prophet who proclaimed a great drought in the land of Israel. (1 Kin 17:1)

Elisha became the Prophet with a miracle double portion. (2 Kin 2:8-10)

Daniel purposed in his heart to live for God. (Dan 1:8)
Nebuchadnezzar witnessed the power of God. (Dan 6:3-4)

Miriam was a prophetess of renown. (Ex 15:20)

Deborah prophesied. She judged Israel. (Jud 4:4)

Hulda prophesied from Jerusalem. (2 Kin 22:14,15)

It appears that from the time of Moses to the time of Samuel, the prophetic word became inactive. (1 Sam 3:1)
This scripture shows us that God did not speak very often. The Bible says that the Word was precious. Put another way, it was rare to receive a message from God.

In the eleventh century B.C., Samuel emerged as a great prophet. Samuel attacked the shriveled spiritual state of the land of Israel as he ministered as a Prophet. During his ministry, Samuel realized the way to change the spiritual environment of the land was by training young men for the ministry. Samuel's "Prophetic Preparatory Schools" were responsible for the revival of the prophetic voice in Israel.

When we read II Kings 2, we learn the sons of the prophets received tremendous disciplines from the ministry of Samuel. These men received anointed gifting of "spiritual wisdom, knowledge and revelation".

In II Kings 2, we find Elisha acquiring the mantle of Elijah's power, as his mentor is taken up to heaven by a

whirlwind. When we read such accounts of God's ability to work through men, the zeal of God should burn within us. Our souls should cry out for more of the fire of God. We must seek God for the greater ascension gifts that come with the Holy Spirit. We need these ascension ministry gifts that we may:

- a) Effectively reap the increasing harvest;
- b) Impart the fire and power of God into the body of Christ.

New Testament Prophetic Anointing

Prophets should be as they were in New Testament times. Primarily they should be preachers and teachers of the Word of God. They love to associate with other mature ministers.

Act 13:1 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.

Act 13:2 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.**

They are not, as some might think, prophesying robots programmed to seek and find persons who need directions of a personal nature. It is not the job of Prophets to tell the believers what they should do. *It is the Holy Spirit who leads and guides all believers.*

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

The Old Testament prophets were seers, men who could apprehend in the dimension of the Spirit. They could foretell events supernaturally. However, Prophets now operating under the new covenant have the advantage of the gifts of the Holy Spirit. They have access to the Word of Knowledge, Word of Wisdom and Discernment of spirits. These gifts also operate supernaturally.

1Th 5:19 Quench not the Spirit.

1Th 5:20 Despise not prophesying.

1Th 5:21 **Prove all things**; hold fast that which is good.

The Apostle Paul had great wisdom. We should not despise prophecies: however, we should prove all things before we change direction based on one prophecy. A sound knowledge of New Testament scripture is our safety net. All the same, the body of Christ should have confidence in the office of the Prophet and enjoy this ministry.

THE PROPHETIC OFFICE

The Prophet is one of the five-fold ministries.

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

Eph 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

The Prophetic office or Prophetic ministry is often confused with a man or woman of God who operates a gift of prophecy. The Old Testament shows us that prophets or seers had great abilities in receiving a message from God. Their messages contained tremendous revelation often accompanied with descriptive visions. When God gives a vision, He is giving revelation to the believer. When Samuel first heard God speak he didn't know it was God, but as he heard the voice of God with more frequency and received greater revelation and experience God established him as a Prophet. The greater the incoming flow of revelation into the Prophet's spirit, the greater the outflow of prophecy. Prophets should possess a flow of revelation, in word and vision. Prophecy spoken to the body of Christ does not necessarily need revelation to edify, exhort and comfort. (1 Cor 14:3) A true Prophet should have many other ministry gifts of the Holy Spirit in operation in his ministry. Prophecy is only one of these spiritual gifts. We should desire gifts, including prophecy. (1 Cor 14:1) "...but rather that ye may prophesy"

Paul is saying he would prefer that church members bypass other lesser gifts and move on to prophetic gifting. He said this much stronger in (1 Cor 14:39) "Wherefore, brethren, covet to prophesy." In other words, don't just think about it; there is no need to pray it through or ask someone's permission, just step out and determine you are going to do it. Those who continue to be used of God in this way gain a greater river flow in prophecy. The vocal gifts can be wonderful tools of revelation, direction and encouragement.

However, Paul also cautioned the Corinthians with a question! "Are all Prophets?" (1 Cor 12:29) Paul's question is possibly directed at those church members who thought that a gift of prophecy made them Prophets.

The answer to Paul's question is "no"!

Absolutely not! Prophecy will never make a tongue-talking believer a Prophet. A prophet is one who is called of God to the office of that ministry. (Eph 4:11)

Prophets will always have the availability of the prophetic word ready to be delivered in power. Remember, that the Prophet will have other revelation gifts operating, such as, the word of knowledge and word of wisdom. Note the Prophet Agabus. (Acts 21:10-11)

We must always remember, Christ gave gifts to men!
(Eph 4:8) ... **and gave gifts unto men.**

The greatest way for the body of Christ to be edified is for men and women to use their God given spiritual gifts.

THE PROPHETIC MANTLE

Let us now consider some of the specific mantles of ministry. In essence, these mantles or anointings were specific anointings given to “**some**”. (Eph 4:11)

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

The Bible clearly states that specific anointing and gifting were given to men and women to lead others into their spiritual destinies. These are the five “ascension gifts” of the New Testament; they are not related to the “believers’ anointing” of (1 Joh 2:20,27)

John the Baptist (Matt 3:1-6) He preached repentance. He water baptized. He prepared the way for Christ.

Christ Jesus (Luke 4:14; 17-19) He preached to the poor. He had a miracle anointing. He was called to the cross as the Redemptive Saviour for mankind.

1 John 2:20 reveals that all spirit-filled believers have received anointing. Anointing or unction is already abiding in the life of the spirit-filled believer.

Read 1 John 2:27. "The anointing".... abideth in you.... ye shall abide in Him.

Here is the secret to maintaining ministry anointing. “Abide in Him”.

Prophetic anointing is also maintained by "abiding in Christ." Consider the aspects of abiding in Christ. (John 14:16; 15:3-10)

God's desire is that all of God's people prophesy. (Num 11:29)

Every spirit-filled believer has the capacity to be used of God in prophecy. (1 Cor 14:5) **But rather that ye prophesied: for greater is he that prophesieth."**

One of the ways that the prophetic anointing or gifting comes to us is by impartation. This is certainly one way to receive an anointed prophetic ability. (Acts 19:6)

The prophetic anointing is used to edify, exhort and comfort. Further, it is also used to bring impartation of prophetic gifting to others. (Acts 13:2)

Is it necessary that we prophesy? Read again 1 Cor 14:5. I ask again "Is it necessary"? I believe that all spirit-filled believers should make the effort. Pastors (shepherds) should encourage the sheep (church members) to prophesy. I believe it is an important step in spiritual growth, both for the individual and for the church generally. The word of the Lord must be heard in the church. Church leaders should be conscious of what God is doing and "saying". Pastors **"Shepherds" and other five-fold ministers must lead the sheep according to the word of the Lord.** This maturity gives sure direction in church services. God desires we respond to His voice. (Job 14:14-15)

Waiting on the Lord brings strength of heart. (Ps 27:14)
The local church should encourage and make provision for the operation of the gift of prophecy in most meetings. It is better to wait, in order to hear the prophetic Word of the Lord.

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

If our desire is to be used of God in greater ways, the prophetic anointing is not optional. ***We must not only take possession of it, but the use of it imparts effective ministry. It is our "cutting edge"!***

Remember, the canonical prophets and New Testament apostles and prophets were men in every sense. In Christ, we are related to their anointing, because we (the branches) are grafted to the "True Vine".

Joh 15:1 I am the true vine, and my Father is the husbandman.

Joh 15:5 I am the vine, ye *are* the branches:

Spirit-filled believers must realize that they possess a prophetic heritage.

See Matt 1:1, Rom 8:16-17 Gal 3:9, and 1 Joh 3:1-3.

This means that we have received the anointing, or the **unction** of the Holy Spirit, so that we may perform and **function** in the body of Christ, according to our gifting and level of faith.

We Have Received Unction For Function.

When we are born again we were born into a family of anointing. Christ, the anointed one, is the head and we are the body. Every church member has a voice.

If we yield our voice to His voice, our voice will become His voice in prophecy.

The Master's voice is the voice we should both wait upon and obey. Many times, the prophetic voice lacks penetration because it lacks prophetic anointing. This will mean an ineffective outcome to the function of the prophetic gift. Ineffective prophetic function can be “cured”. Long periods of fasting will strengthen and anoint the voice. The message must be “river” fed.

Apparent blockages to “prophetic river flow” can be overcome by fasting, praying in tongues, increase in Bible reading. Of course unbelief is always our greatest hindrance and needs to be emphasized. See John 6:28-29. God often uses prophecy to bring growth and change into the church assembly.

1Co 14:4 ...but he that prophesieth edifieth the church

1Co 14:12 Seek that ye may excel to the edifying of the church.

Pastors and other ministers should not be afraid to give spiritual meat to the church. Spiritual men are matured when they are given the strong meat of the Word of God.

Heb 5:12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and **are become such as have need of milk, and not of strong meat.** **Heb 5:13** For every one that useth milk *is unskilful in the word of righteousness: for he is a babe.*

Psa 131:2 : my soul *is* even as a weaned child.

THE PROPHET'S FUNCTION

Some people think that a Prophet's function is to prophecy to as many as possible. A Prophet is primarily called to preach the Word of God. Other spiritual gifts will be demonstrated to show a proper function; namely, the Word of Knowledge, the Word of Wisdom, the Word of Faith, gifts of Healing and so on. Paul was an Apostle and Prophet. This multi-gifted man considered himself a "preacher".

1Ti 2:7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.

2Ti 1:11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

Let's look at what Jesus did. He taught, he preached, he healed all who were sick. (Mat 9:35)

Mat 9:35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and **healing every sickness and every disease** among the people.

Jesus could do it, because he was anointed to do it!

Luk 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,

Luk 4:19 To preach the acceptable year of the Lord.

The Hebrew noun for prophet is "nabhi", or "spokesman" or "speaker". The verb is "nabha", which means "to prophesy", or "to flow, boil up, bubble forth or "to pour forth words".

Exodus 7:1-2 clarifies the Hebrew meaning as, "one who speaks for God".

So the function of the prophet is to speak forth a divine message from God's river.

"A message from God coming up from the prophet's innermost being."

(Jer 1:7, 15:19, Zech 7:12, Amos 3:8, and Eze 2:7-8)

Your prophetic voice can be God's voice.

God's word came to Zechariah by the spirit of God. (Zech 7:12)

Our spirit needs to be married to His spirit. This union means a strong permanent relationship, by abiding in the vine. (Jn 15:4-5)

If you drink of His wine, you will abide in the vine.

Amos was so committed to the Lord that his voice could not be restrained.

God's voice roared as a lion. (Amos 1:2; 3:8) This roaring of the voice of God, was in the spirit of Amos. He had to prophesy, as God was speaking into his spirit. When God spoke, Amos spoke.

The prophets spoke the word which God had given them. These messages were spoken with **power and conviction.**

The most noted characteristic of the prophet's voice is that it is heard clearly. ***A Prophet's voice is a strong***

unashamed lifted voice with an obvious prophetic anointing. A Prophet's oratory motivation is foretelling, speaking what God shows him. The given message often comes like a river as it flows from the Holy Spirit.

The prophetic voice is a voice crying to the people. Jonah cried against Nineveh. (Jon 3:4)

Jesus cried with a loud voice. (John 7:37)

David's conviction came from a longing to witness the power and glory of God. (Ps 63: 1-3)

There is a certain sound to the anointed voice.

You can hear a unique sound in the voice which is anointed of God.

Many have heard the sound of the anointing.

This sound is not only heard in our ears, but in our spirit.

INSPIRATION AND REVELATION

Inspiration:

One of the divine characteristics of the prophetic is the ability to receive a divine communication.

The Old Testament "seer" had a receptive and perceptive ability. "Seer" means a person who sees with visionary insight. The New Testament seers also had the same perceptive abilities. These people of God would use a gift of the discerning of spirits to enhance their visionary perception. Other gifts that help in this perceptive ability is the Word of Knowledge and Word of Wisdom. (Act 3:18-24; Act 5:9)

All prophecy whether spoken by a Prophetic minister or member of the local church should be characterized by a river of divine inspiration. In general the church should possess a divinely inspired **communicative function**. This function should contain enough perceptive and visionary insight to be deemed divinely inspired. Both perception and anointed oratory function are equally important whether delivered by a man or woman of God.

Ezekiel recorded this visionary ability. See Eze 1:4,15,28; 2:1,2; 37:1. Note the reality of Ezekiel's vision. He is carried out in the spirit. Some ask, "Was this carrying away "literary" or "literal"?"

According to the depth of the vision, people feel they are taken to another place.

Prophetic ministers must "speak" what they "see".

The "Tanakh" describes Ezekial's experience this way. "He took me out by the spirit of the Lord and set me down

in the valley." As vessels we must carry "light" to be able to reveal "revelation". If there is no light, we cannot see. With the inner light of God, we can see. This spiritual enlightenment or revelation comes directly from God into our innermost being with up-to-date newness. God is known for imparting new things. There is nothing old with God for He is eternal; He only knows about new things.

The Greek word for new is "kainos". It's the quality of being recent, absolutely fresh; unused, previously unknown. It is simply a displacement of the "old". This concept is woven within the text of the New Testament.

Rev 21:5 And he that sat upon the throne said, Behold, **I make all things new**. And he said unto me, Write: for these words are true and faithful.

2Co 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**.

Mar 2:22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but **new wine must be put into new bottles**.

The new life or revelation born in their spirits brings to the people a dimension of inspiration and revelation which is God-given. This inspiration endows them with unique understanding. (Job 32:8)

The Hebrew text, the Tanakh, for this verse in Job states, "But truly it is the spirit in men, the breath of Shaddai, that gives them understanding. "Shaddai" is God Almighty.

Such illumination, understanding or wisdom from God is given to those living in close relationship with God.

If we have a close relationship with God, we will have inspiration. Those who have a weak relationship to God possess very little inspiration.

God loves inspiration. His every word is given by inspiration.

2Ti 3:16 All scripture *is* given by inspiration of God,

Revelation:

Revelation from God follows in a parallel form to inspiration from God.

Visions, dreams, interpretation, sensing or knowledge by the Holy Spirit are directive words from God. These are forms of heavenly revelation.

We must be sensitive to his Holy Spirit in order to receive God's message of revelation in the form in which God sends it. This message can be a sensing, a signal, a vision, a prompting, a still small voice or even a roaring in our spirit. You may be blessed to hear God speak in an audible voice.

Many times what we sense is of the Lord. God uses our spirit senses to get the message to us. Our response to the Holy Spirit "sensings" must be positive in order that God can give us greater sensitivity to revelatory prompting.

Response times of the believer vary according to sensitivity and levels of faith.

There is a vast difference between what we know and what God knows. God wants to reveal to us by revelation "the secret things that belong to God".

Deu 29:29 The secret *things belong* unto the LORD our God: but those *things which are revealed belong* unto us and to our children forever.

Saul of Tarsus was a self-confessed Pharisee, expert in the knowledge of the law. (Phil 3:5,6) and, although taught liberalism under Gamaliel, enrolled himself in rabbinic training in Jerusalem. He was religiously zealous above his peers. (Gal 1:14)

However, he was lost without a personal revelation of Christ Jesus (Act 22:4-10). Later in his ministry Paul is constantly seeking to pass his knowledge of God that was received by revelation.

Eph 3:4 Whereby, when ye read, ye may understand **my knowledge in the mystery of Christ**)

Eph 3:5 Which in other ages was not made known unto the sons of men, as it is now **revealed** unto his holy **apostles and prophets by the Spirit;**

The Apostle John was known as John the Revelator, because he always pursued greater revelation from heaven. (Rev 1:1;10)

When Jesus was pressed by the multitude to hear the Word of God, he used Simon's boat as a platform for ministry. Immediately after the completion of his teaching Jesus instructed Simon Peter to move his boat into deeper water and start fishing, for Jesus had received of God **revelation knowledge** of the miracle catch. (Luk 5:4) Jesus had been teaching His personal knowledge of God; but then after preaching He received a divine revelation of a large school of fish ready to be caught. The miracle catch taught His

disciples the value of living and walking in spontaneous revelation knowledge.

Luk 5:4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

This spontaneous revelation is what we experience when we see in vision. When we wait for a vision, believe to see in vision.

When you see in vision, speak or prophesy what you are seeing. In essence this is revelation knowledge. Revelatory vision gives potency to a prophecy and helps the recipient know that God is really speaking to them personally.

The prophets of old spoke prophetically as they saw the vision. As our response to the sensing of the spirit develops and matures so does our ability to prophesy what we are seeing. Those who speak a prophecy based on what they are seeing in vision will be used more powerfully than those who merely speak a positive word of exhortation. If God is giving a revelation, then this revelation should be prophesied strongly as the "Word of the Lord".

Biblical fasting is key factor whereby our sensitivity to the Holy Spirit is increased greatly. Many notable men and women of God have recommended the beginning and maintaining of a **fasting lifestyle**. Those who determine to be a mouthpiece for the Lord, should fast at least **one day each week**. Fasting simply means that we give up eating food for a certain time.

This moderate fasting lifestyle often brings "the release" of the river of prophecy. The prophet Daniel lived a

moderate lifestyle. He was moderate in what he ate, because he was determined to be used of God. Fasting gave Daniel a "state of readiness". The Bible says that Daniel and his friends were ten times better than all the magicians.

Please note that Daniel did not engage in a total fast. He and his godly colleagues fasted on pulse (vegetables grown from seeds) and water. This form of fasting was enough to sharpen Daniel and his friends in spirit. God gave them knowledge, wisdom and understanding in all visions and dreams. (Dan 1:17-19)

The more we fast, the more the anointed message of God will flow from our mouths.

THE TRUE PROPHET

The greater desire we have to be used of God in the realm of the prophetic, the more we will battle the enemy.

Prophets in training can be targeted by the devil with unbelieving thoughts to discourage them from prophesying. The enemy may use such thoughts as:

"What if people think I am a false prophet?"

"Will the words I speak come to pass?"

"How can I be sure it is God speaking?"

Many have experienced these thoughts from time to time.

These thoughts must be rejected forever!

If we look at the Old Testament, we can find a method of testing true and false prophecies. It is true that even false prophets performed authentic signs and wonders.

2 Thess 2:9, Rev 13:13-15. We must receive our instructions from God at all times. If a prophet does not listen to God, he may be lead astray by man.

God will judge the disobedience of the prophet, not necessarily the man who deceives him. (1 Kings 13)

The true prophets of the Old Testament received revelation from God by way of dreams and visions. (Num 12:6)

Remember that many times dreams and visions come with greater regularity when we practice **a fasting lifestyle**.

I believe that when we live the separated, fasting lifestyle, we will bring **a sure accurate word** to the body of Christ.

This life of separation from the world and dedication to God is one of the master keys to prophetic unction and function.

The true prophets are personally called of God to this office. (Ex 4:10-12; Jer 1:4-10).

Amos 7:14-15 Amos tells us he was just an ordinary person, when God called him into the prophetic ministry. Just like Amos, we all start out as working men and women. Then God anoints the vessel and we become prophets and prophetesses.

The false prophets prophesied out of their own hearts and were often given to lying divination. (Ezk 13:1-11)

False prophets often had low morality and poor character which was revealed in their actions. (Micah 3:5,11; Isa 28:7; Jer 23:11)

True prophets never whitewash sins or allow worldly trends to cloud or cover the truth of God. **Truth must be revealed, then spoken.**

The prophetic ministry often comes under criticism. The prophet/prophetess or person with a prophetic unction must purpose to carry his/her "cross of courage."

Prophetic ministries with a proven anointing may be misunderstood from time to time. However, they must make the commitment to remain anointed and be used of God prophetically, even in weakness and persecution. (2 Cor 4:8-10)

One of the easiest ways to gain knowledge of the prophetic ministry is to sit under the ministry of a prophet of God. Listen carefully as he ministers before the people. Take note of the God given phrases, and listen to the strength maturity of the anointed prophetic word.

Of course, you must use your own prophetic gifting. The more you exercise your own prophetic gift in church services and prayer meetings, the more revelation will flow from the Lord.

No exercise, no strength. No use, no anointing.

Covet to prophesy! 1 Cor 14:39.

The more revelation that passes through the vessel, the more anointing is entrusted to the vessel.

Finally, the prophet is subject to the prophet. This method of judgment is our **safety net**. We should always be subject one to the other. This subjection is necessary even with prophets of renown.

1Co 14:29 Let the prophets speak two or three, and let the other judge.

PROPHETIC UTTERANCE

The Old Testament prophets were used of God in various ways. Some used spoken prediction, such as Hananiah's death. (Jer 28:15-17) (1 Kin 13:1-6). Others employed parables, such as the poor man's ewe lamb. (2 Sam 12:1-14)

2Sa 12:3 But the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up:

Allegory was also used as prophetic utterance, such as the "foundling child". See Eze 16:3-14. Ezekiel Chapter 16 contains some of the most picturesque language spoken prophetically in the Bible.

Eze 16:12 And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.

The Old Testament prophets possessed various prophetic gifts. They used many kinds of personification, figure of speech, simile and metaphor. (Isa 10:5; Jer 51:20; Isa 41:15)

Jer 51:20 Thou *art* my battle axe *and* weapons of war:

Many times as the prophetic word is coming forth, we also will speak in unusual descriptive language. This type of language was typical during 700 B.C. but is not used as often today. We need to study and learn the ways that God wants to use us most effectively in our day.

Many have asked the question, "Do we need to use 'thees' and 'thous' when we prophesy?" The answer is "no". Remember that when we read the Authorized King James Version of the Bible, we take on the phraseology of that text into our mind and spirit. The author is not concerned with old time prophetic phraseology as much as reading and ministering from a cutting edge version of the Word of God. I believe that the Authorized King James Version is one of those anointed versions. The more we read the Word of God the more it fills our life. So when we speak, we speak in the language we read and love.

When God spoke (see Isa 55:11), His word did not return to Him void or empty. You will notice that His word fulfilled its purpose and prospered. (Isa 46:10)

The word of the Lord (prophecy) spoken in faith and power by the unction of the Holy Spirit of God **will not return void**. It will bring spiritual life and leave a residue of blessing and prosperity in the body of Christ.

1Co 2:4 And my speech and my preaching *was not* with enticing words of man's wisdom, but in **demonstration of the Spirit and of power:**

PROPHETIC RELEASE

The Word of God has clearly revealed that all believers receive an anointing in Christ. (2 Cor 1:20-22)

The capacity for the release of the prophetic is already within us. To activate any gift of the Holy Spirit, it is necessary to have a close relationship to the Lord Jesus Christ. This is always enhanced by our prayer life and the amount of time we spend with the Lord. Remember, fasting can often be the secret to the release of the gift. First and foremost we need a close relationship or walk with the Lord.

Question? What will bring us into a more meaningful relationship with the Lord?

Answer: Prayer and fasting, reading the Word of God, coupled with meditation and the attendance of anointed meetings where the word of God is preached with power.

This lifestyle of relationship with Jesus causes our faith to arise. When our faith levels rise, we can then launch into our prophetic gifting. We must make decisions to speak prophetically before the people. Take courage and then take a step of faith.

The power and anointing of Christ Jesus is ready to flow through you.

1Co 2:4 And my speech and my preaching *was* not with enticing words of man's wisdom, **but in demonstration of the Spirit and of power:**

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,**

We can be numbered with the sons and daughters that prophesied. Jesus fulfilled scripture. John the Baptist fulfilled scripture. As joint-heirs of Christ we can fulfill the word of the Lord as well.

We must initiate our own prophetic gifting, by faith.

If you are in fellowship with a preacher who has a strong anointed prophetic ministry, ask this person to lay hands on you for the impartation of this gift. See Acts 19:6.

If impartation by a minister of God is not possible, you can still speak in your church. I would like to suggest a Pentecostal church, or a church where the gifts of the Holy Spirit are already in operation and are encouraged by the leadership of the Church.

Many people wait for words or phrases to come into their minds before they speak. It is better to speak out of your innermost being, rather than out of your mind or mental understanding.

If you hunger to be a mouthpiece for the Lord, then your “prophetic inner man” must be activated. In other words, put legs on your prophetic hunger. Stand and deliver a strong prophetic message.

One must speak from a sense of burden or desire of the Holy Spirit within us. This burden to deliver the Word of the Lord is a noted scriptural method.

Do not let personal doubt or unbelief hinder God's word from coming to the hearts of the people.

When our lifestyles are in order and we believe that Jesus

is the Anointed Christ, then what we speak must be the anointed word of God flowing out of our mouths. A holy anointed prophetic word can only be spoken out of a holy life.

So now it is time to prophesy the word of the Lord!

Every child learns to walk with a step, maybe two. So it is with prophecy. Some may only speak a sentence or two. Others receive a flood of words as the Holy Spirit flows out of them. The thought is more difficult than the speaking.

So speak! It is better to add "says the Lord" before, during or after the prophecy. This gives the hearer a confidence that indeed this is the word of the Lord. The hungry soul will become more attentive to the voice of the Lord.

The more we speak the easier it becomes. We can mature our own gifting as we bless the Body of Christ. The more we activate our gifting, the more revelation flows through the vessel. Although God has given us an active anointing, the believer always activates his own gift by choice. Remember to speak at an appropriate time in services.

Consider (1 Cor 14:31) "**For ye may all prophesy** one by one, that all may learn, and all may be comforted."

Is it a requirement that the local church make way for the operation of this gifting in every meeting? No!

But is it necessary to hear from God, wherever the saints meet together.

Remember.... covet the best gifts. (1 Cor 12:3)

Be zealous of spiritual gifts and seek to excel. (1Co 14:12)

NEW TESTAMENT PROPHETS

When we think of a "prophet", we should think of the characteristics and spiritual endowments that produce the vigorous ministry of the prophet.

The New Testament details the characteristics of the prophets in the early church. These men, many with apostolic and "prophetic gifting", were used mightily to establish the church. This is clearly set out in the book of Acts.

When we glean from the scriptures the characteristics of the New Testament prophets, we should consider these for our own lives.

The characteristics of these New Testament prophets should be viewed as the "normal Christian life" for all ministers in training.

Agabus is one example of a prophet flowing in the wisdom of the spirit. One of his prophecies foretold a dearth upon the land.

Act 11:28 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.

Another prophecy foretold many difficulties that Paul would encounter in Jerusalem. (Act 21:11)

Act 21:10 And as we tarried *there* many days, there came down from Judaea a certain prophet, named Agabus.

Act 21:11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

Prophets often use one or more of the other gifts of the Holy Spirit. Agabas used the Words of Wisdom and Knowledge to foretell these events. (Act 11:28; 21:11)

Prophets were an integral part of missionary service. We note that many times prophets like Silas accompanied Apostles. (Act 15:40)

Act 15:40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

Act 15:32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

When the book of Acts becomes our textbook for church government, committee meetings and such can be abolished, because the wisdom of the spirit will be valued more than man's plans. Waiting on the Lord will be the normal way of doing the business of the Church and the word of the Lord will be our first priority, and will be heard and obeyed. Such submission to spiritual gifting and its authority always brings lasting results.

JOHN THE BAPTIST

John the Baptist was one of the great New Testament prophets from whom we can learn. John's conception was a miracle. He was a miracle child. (Luk 1:13) John's life was one of ongoing miracles. He was destined for greatness. (Luk 1:14-15)

One of the notable things of John's life was his separation from worldliness. (1 Jn 2:15) John may have lived a separated life in the desert for much of his ministry, but this was not the reason for his separation from the world.

Distancing oneself from the things of this world is an inward decision, not a geographic separation from mankind. John's anointing was not due to the fact he could have been a member of a Christian community in Qumran, but due to his absolute dedication to God. This dedication and separation to God should be emulated by all Bible students seeking to be used of God. John's evangelistic and prophetic preaching demonstrated such power that hundreds of people walked great distances, even from as far away as Jerusalem, to hear the message of John the Baptist near Bethabara, a wilderness region beyond Jordan. (John 1:28; Matt 3:1) The people were drawn to his anointing, not his message. John may have been clothed in camel hair, but he wore a mantle of power. His food may have been locusts and honey, but John was sustained by the word of God. (Matt 3:1-12)

John's forthright approach was due to the heavenly fire he lived in. Like Stephen he was fearless before the people. He spoke forth God's truth regardless of the consequences. He fulfilled more than an evangelistic calling; he fulfilled

the prophetic word that had been spoken about his life.
(Mal 3:1; Mat 3:3)

In Jn 1:23 John the Baptist says, "I am the voice of one crying in the wilderness." His own description of his ministry was a quotation from Isaiah.

Isa 40:3 The voice of him that crieth in the wilderness,
Prepare ye the way of the LORD, make straight in
the desert a highway for our God.

John the Baptist spoke about the prophetic calling that God had placed upon him as a child. He lived and ministered out of his calling. He was that "voice of one" crying in the wilderness, fulfilling the prophetic word of Isaiah. He was straightening the pathway and making a highway for God.

God desires that we also fulfill our destiny and walk in His perfect will. Like John we can also fulfill the prophetic word for our lives.

John lived and ministered out of personal "preparation". John's preparation message was backed by his dedication and personal sanctification. His life was a model of personal separation. John's baptisms in the River Jordan symbolized separation from sin and the old life. I believe that the anointed sinless Christ could have chosen none better than John the Baptist to baptize Him in the muddy Jordan.

All believers should take note of John's humility in his act of baptizing Jesus. (Matt 3:11 and John 3:27-30) John's anointing was such that some thought he was Elijah, while others thought that he was the Messiah. (Jn 1:20-21)

THE APOSTLE PAUL

The Apostle Paul is another of the great men of the New Testament who possessed great prophetic anointing.

In an incredible conversion, Saul of Tarsus was saved, sanctified and separated from his former life forever.

And he, trembling and astonished, said, "Lord, what wilt thou have me to do? And the Lord [said] unto him, Arise, and go into the city, and it shall be told thee what thou must do." (Acts 9:6)

Later on Saul was sent out with Barnabas on a missionary journey. This occurred during a special prayer meeting where anointed ministers were gathered in prayer and fasting. One of the prophets in that prayer meeting prophesied the Word of the Lord. This resulted in Barnabas and Saul taking a missionary journey.

Act 13:2 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.

Thereafter, Paul (Saul) had a singleness of purpose in his life. Forgetting the past, he pressed toward the mark of the high calling. His desire was to win Christ. He separated himself from his past lifestyle. Paul's close relationship with Jesus Christ is highlighted by his many seasons of fasting and prayer.

Paul preached and witnessed with fierce boldness everywhere he went. He took up his cross daily, and he laid down his life daily for Christ. Paul endured affliction,

beatings, persecution, prison, shipwreck, and all for the gospel of Christ.

Paul prophesied boldly. He shared his knowledge as well as his anointing, and laid hands on others to impart prophetic gifting. (Acts 19:6)

Paul and his prophetic ministry friends having arrived in Caesarea witnessed first-hand the gifted prophetic voices of Philip's four daughters. All of Philip's daughters were gifted prophetesses. (Acts 21:8-9)

I am sure Paul wholeheartedly approved and encouraged the daughters of Phillip who prophesied in their home meetings.

Paul possessed one of the greatest and certainly the most educated minds of all the apostles. His masterful writings show us some of the greatest written scriptural verse construction of all time. Paul's contributions to the New Testament show us what can happen when ones natural abilities are completely surrendered to God. The Lord anointed Paul, who became one the greatest Apostles of all time.

CONCLUSION

I trust that the topics covered in this book will challenge many to believe God for a Prophetic anointing. The river source needed for Prophetic blessing is waiting to be used. The more you use the prophetic gift, the more God will bless the body of Christ.

The body of Christ hungers for anointed men and women who can boldly prophesy!

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

Amo 3:8 The lion hath roared, who will not fear? the Lord GOD hath spoken, **who can but prophesy?**

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