

## **ANOINTING OF THE HOLY SPIRIT SERIES**

### **PREPARATIONS FOR THE MINISTERIAL ANOINTING**

**Yesterday we talked about the eight steps to move and operate into the ministerial anointing and how the eight steps can also be made into four steps. They are linked actually into the four steps and the four creatures and the four winds and the four Spirits of the Joshua generation.**

**Today, we are going to talk about the conditions and preparations involved in the ministerial anointing. There is none better illustration than the story found in II Kings 2 where we see Elijah and Elisha again. Verse 9 *And so it was, when they had crossed over, that Elijah said to Elisha, "Ask! What may I do for you, before I am taken away from you?" Elisha said, "Please let a double portion of your spirit be upon me."* You notice that it didn't say let a double portion of God's Spirit but he said a double portion of your spirit. Isn't that interesting that he said your spirit and not God's Spirit.**

**The Holy Spirit can only work in direct proportion to the size of our human spirit. Some of our human spirits are skinny. Some are like worms. Paul says in Rom. 1:9 that I serve God with my spirit. Apparently all the miracles that he ever did were done through his spirit man. It was not his spirit man alone doing it. It**

was the Holy Spirit working through his spirit. Our spirits are the dwelling places of God. Every thing that Jesus did, He did through His spirit. Of course the Holy Spirit was working through His spirit.

Jesus Himself said in Jn. 14:12 *He who believes in Me, the works that I do he will do also, and greater works than these he will do, because I go to My Father. But in verse 9, 10 and 11 He talked about His own works and he said that His own works were due to the Father dwelling in Him, pointing again to the Spirit working through His spirit. And the key to doing the works of Jesus lie in the development of our spirit man.*

In all the greetings of Paul like for example in the epistles in his greetings to them like in I Thessalonians 5:28 *The grace of our Lord Jesus Christ be with you.* Then in II Thessalonians 3:18 *The grace of our Lord Jesus Christ be with you all.* He always wishes them grace to be with them. But then as you look at II Tim. 4:22 *The Lord Jesus Christ be with your spirit.*

The Lord is not with your mind. The Lord is not with your body. The Lord is with your spirit. So whatever the Holy Spirit needs to do, He does it through our spirit. In the Old Testament, the Holy Spirit does His work in a special way because the Old Testament saints' spirits were not regenerated. But in the New Testament, our spirits are regenerated and we should actually be able to do more than the saints did in the Old Testament. See in the old, they only had the anointing upon. In the new, we have the anointing upon and the anointing within. That additional anointing within should actually move us further into realms that the Old Testament saints could not have moved into before.

Lets look again in II Kg. 2:9 *Please let a double portion of your spirit be upon me."* So he said, *"You have asked a hard thing. Nevertheless, if you see me when I am taken from you, it shall be so for you; but if not, it shall not be so."* The transference of Elijah's anointing to Elisha is still conditional. It's not going to be automatic. He had served Elijah for about ten years. He had never worked a miracle in his own life. But he had seen his master worked these powerful

miracles. And he knew the secret was the anointing and he says, "I want the anointing on your life but I want it twice as strong." And Elijah said, "No problem but it's a hard thing." It's not easy. In other words, there is a price to be paid. And he says, "There is a condition still for you to fulfill. If you see me taken up to heaven, then it shall be yours. If you don't see me when I am taken, then it's not yours." From that time onwards you can be sure Elisha hardly closes his eyes. I mean, Elijah could disappear any time. Apparently he must have done that quite frequently because when Elisha finally crossed the river back, the sons of the prophets said, "Maybe a whirlwind has taken him from here and there." Apparently that was his favorite hobby – disappearing. So there he was, Elisha's eyes were on Elijah everywhere the latter went. Wherever Elijah goes, Elisha had to follow closely.

But before Elisha could reach that stage of having the anointing of God transferred to him, do you know that Elijah tried to get rid of him? In II Kg. 2 everybody knows that Elijah's time has come. In verse 1 *And it came to pass, when the Lord was about to take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. Then Elijah said to Elisha, "Stay here, please, for the Lord has sent me on to Bethel." But Elisha said, As the Lord lives, and as your soul lives, I will not leave you!"* So they went down to Bethel. It's interesting to note that Elijah tried to get rid of Elisha.

You see the office that you are called to spiritually is God's prerogative. But the anointing that you function in, in that office and the level of it is your prerogative. God does not limit your wealth. You limit your wealth by your faith. When God spoke to David in a corrective way after he has fallen, God made a positive statement to him. God said David, "Why did you do this? If there was anything else you wanted, ask and I would have given you." In other words, God was saying, "David, you limit how much blessing I want to give you. How much you want, ask and I will give it to you." It is not God who set the limit on your anointing. God set a limit on your office but not on your anointing. How much anointing you will move into will be determined by how much you want to excel in it.

You can be called to be a pastor and be a "half past six" or mediocre pastor. Or an

evangelist and be a half dead evangelist. It is we who determine how much anointing we will function in. But it is God who determines the offices we function in. So please know your limitation in the right area. You see it was Elisha who determined whether he could really get the anointing. He knew he was already called to be a prophet. When Elijah said, "Stay here," and if Elisha had said, "Yes, master," Elisha would still be a prophet but he would not have the double portion of Elijah's anointing. We don't decide the office. God sets in the church but it's up to us how deep we want to move into that office and the level of anointing that is available for that office. It was Elisha who determined the level of his anointing.

Possibly for the first time, Elisha is disobeying his master Elijah. I believe was a very obedient servant. He was actually Elijah's servant. In II Kings three he was called the one who poured water on Elijah's hand. Whenever Elijah needed someone to wash his clothes he would call, "Elisha." Elisha would run and say, "Yes, master." "Wash my clothes." And you know Elijah seldom bathed. I mean once in a blue moon he changes his skin. He doesn't wear clothes; he wears skin. Once in a while he changes his skin and Elisha would take it to the river and wash it. After a good meal Elijah would say, " Elisha, water please," and Elisha would take the water and pour the water over his hands. Then he washes the dishes and does every thing as he was a servant.

One day on this occasion, the master said, "Elisha, stay here. I am going to Bethel For the first time the servant said, "No." He knows that his master was going off and for the first time he didn't look quite so obedient. And not only that he says, "As long as you live and your soul lives and the Lord lives, I am stuck with you." Finally he went through four places. They are actual places but they are a type of principle that we all have to go through to receive the ministerial anointing.

**Gilgal : The Place of Circumcision**

*II Kg. 2 :1 And it came to pass, when the Lord was about to take up Elijah into*

*heaven by a whirlwind, that Elijah went with Elisha from Gilgal.*

Gilgal was the name of the place when Joshua crossed the Promised Land. The second generation was circumcised for the first time and they named the place Gilgal which means a rolling away. That points to the cutting away of the flesh life. If you want to move into the anointing of God, you will have to pay a price. Sometimes after moving into the anointing, some of them stopped paying the price of circumcising or crucifying the flesh and maintaining their spiritual life. They begin to indulge in the flesh. And there is a grace period for them to repent. During that grace period, people look at such ministers and they don't understand how the anointing could still operate in their lives when they are walking in the flesh. But there was a price they originally had paid. Through time if they continue to walk in the flesh, they will lose the anointing but they won't lose the office. So Gilgal points to the dying to the flesh life and to the things of the world.

Please look at the gospel of Lk. 4:1 *Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness. Verse 14 Then Jesus returned in the power (the Greek word *dunamis*) of the Spirit to Galilee, and news of Him went out through all the surrounding region.* Notice the difference between verse one and verse fourteen. Verse one says that He was filled with the Spirit. Verse fourteen says that He returned in the power of the Spirit. Verse fourteen talks about the anointing that was on His life. The word *dunamis* always refers to the anointing upon. Now there must be a difference between verse one and verse fourteen. Whatever makes the difference between verse one and verse fourteen took place between verse two to verse thirteen. So there was something that happened in Jesus' life between verse two and verse thirteen that caused verse fourteen to be different from verse one.

They are the keys hidden in the word of God. What happened was the record of the three temptations of Jesus. There were more than three temptations but only three were recorded. In fact for forty days and forty nights He was tempted. After the temptation was ended, He was tempted three more times and those last three were recorded. They were recorded because those three were the summary of all the temptations. All the temptations could be classified into three categories: the

**lust of the flesh, the lust of the eyes and the pride of life.**

**The epistle of John says that those who have the love of God will not yield to these three temptations. For those who have the lust of the flesh, the lust of the eyes and the pride of life, the love of the Father is not in them. And these are those who love the world. I Jn. 2:15 *Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world – the lust of the flesh, the lust of the eyes, and the pride of life – is not of the Father but is of the world.* All the sins of men from Adam right up to the end of this age can be classified into three major categories, the lust of the flesh, the lust of the eyes and the pride of life. Jesus was tempted for forty days in these three major areas.**

**Those are the three areas that Eve fell into. In the book of Genesis 3:6 *so the woman saw that the tree was good for food, (that's the lust of the flesh) that it was pleasant to the eyes, (lust of the eyes) and a tree desirable to make one wise (the pride of life).* All three forms of sin were working and operating and those are the three keys that Satan always uses to tempt, to attack, to distract. He has no more new strategy; all his strategies are in these areas. So we are not ignorant of his devices. Now when it says that the tree of the knowledge of good and evil was pleasant to the eyes, it does not mean the rest were not. It's just the trick of the devil. In Gen. 2:9 *Out of the ground the Lord God made every tree grow that is pleasant to the sight and good for food.* The devil fooled them and caused them to look only at that one tree. There were thousands and possibly millions of good trees and the devil fooled them by making them look at that one tree. All the rest of the trees were also pleasant to the eyes and good for food. But all the attacks of the enemy relate to these three areas.**

**And Jesus Christ dealt with these three areas. See He was tempted to turn the stone into bread. He was hungry and the devil said, "If You are the Son of God, turn these stones into bread." Jesus answered him, "It is written men shall not live by bread alone but by every word that proceeds out of the mouth of God." Then the devil took Him to a high mountain. It was not just His imagination; the devil actually took Him there. That was a spiritual battle going on. The**

transportation there was provided by the devil. The devil took Him to a high mountain. Don't be afraid of the devil even if he tries his tricks.

Lester Sumrall was once sleeping on the bed. One night the devil came and shook the whole bed. He turned the whole bed upside down. He said, "Devil, get out" and the devil got out quickly. He looked around and saw the bed was in the wrong position. He said, "Devil, come back." The devil came back and he felt the evil presence again. "Put this bed back to where it belongs." And the devil quickly put it back. "Now get out" and the devil got out. See you don't have to be afraid of the devil. I tell you if the devil actually appears to some, they will scream. The devil carried Jesus to a high mountain. If the devil appears to you, just look him straight in the eyes and you don't have to be afraid of him.

So the devil actually carried Jesus to a high mountain and said, "Look at all these things." Actually he has stolen them from Adam and he said, "I will give you all these things." The lust of the eyes. He said, "I will give you all these things if you will bow down and worship me." Jesus said, "It is written: thou shall worship God and Him only shall thou serve." Round two the devil lost. These are the final three rounds. Jesus and Satan had over forty days of that conflict. Now the devil takes Him to the pinnacle of the temple. And the devil said, "It is written..." In round one the devil comes with the lust of the flesh. Jesus said, "It is written.." and the devil runs off. Then he comes again with the lust of the eyes. Jesus said, "It is written.." and the devil runs off again. Round three the devil comes and said, "It is written.." The devil knows the bible. But he knows only enough to twist it. He knows the bible but we know the bible better. We should. Some Christians only know Jn. 3:16, Mk. 16:17-18. you should know the bible more than that. I don't like the devil because he used my favorite verse. Ps. 91. I mean he quoted Ps. 91. You notice something he adds to the scripture. The devil always either adds or subtracts; we do the multiplying. We take the same word and make it abundant. So the devil said, "It is written: He shall give His angels charge over Thee. Throw Yourself down." Jesus said, "It is written: thou shall not tempt the Lord thy God. You shall not put the Lord thy God to the test." And the devil ran off. The final round was the pride of life. See the devil was actually tempting Jesus to take a short cut to show His Messiahship. Jesus was to throw Himself down as a Messiah then all the angels will come and carry Him and he had a landing with the angels. It's a bird, it's a plane, it's the Messiah. No, that

won't be the way. Some people think that showmanship, sensationalism, and hype are the way to the ministry.

In these three temptations which are the summary of all His temptations, Jesus gave the key to overcome each one of them. The answer to the lust of the flesh is the word of God. Meditate on the word of God; eat it and don't just read it. Reading the word is like smelling food. Eating the word is meditation. We could have a buffet all laid out with nice food. You could enter into the buffet and smell the aroma, "Ah nice food." You pay the money for the buffet and smell it and say, "Nice food; thank you and God bless you." You have not eaten yet. "Yes, I smelt it." Smelling is not enough. Some of us come to God's word and all we do is just quote nice scriptures, nice promises, and say thank you God for the blessing. Here are all these scriptures you see all the nice promises of God. You read about them every day. You hear about them. And you say, "Thank you Jesus, praise the Lord," and you just walk off with that. You didn't even meditate and take time to get it into your spirit. All you are doing is just smelling the spiritual food and saying goodbye. Do you know you could have the best food around and if you keep on living by smelling you will still die of starvation or malnutrition? That's what a lot of people are doing. They don't meditate on the word they only smell the word. You need to learn how to meditate and get the word in.

The key to the lust of the eyes is worship. Thou shall worship the Lord thy God. If you are a worshipper of God and if you keep seeing Jesus, the things of the world will diminish in its attraction.

Then there is the pride of life. The key is submission to the will of God.

So we have the three "W"s - the word, the worship and the will of God. If God didn't tell you to do something, you don't do it even if you are tempted to do it. You learn to be obedient to what scripture tells you to do and what it tells you not to do. It is as difficult not to do anything, as it is to do something. Learn to obey the Spirit. Jesus overcame successfully the three areas of sin. In your life, if you overcome the lust of the flesh, the lust of the eyes and the pride of life, you

have just passed Gilgal.

## **Bethel : The Place of Communion**

*2 Kings 2: 2-3 Then Elijah said to Elisha, "Stay here, please, for the Lord has sent me on to Bethel." But Elisha said, "As the Lord lives, and as your soul lives, I will not leave you!" So they went down to Bethel. Now the sons of the prophets who were at Bethel came out to Elisha, and said to him, "Do you know that the Lord will take away your master from over you today?" And he said, "Yes, I know; keep silent!"*

**Bethel is the next place of God's dealing with us. It is named after the place where Jacob used a stone for his pillow as he slept. He was running away from Esau at that time. He dreamt the angels of God ascending and descending the throne of God. And he said this must be truly the highway and gates to God's throne. And he named the place Bethel that means house of God. Bethel speaks about dwelling in God. Bethel speaks about standing in God's presence. This is the secret of Elijah. Whenever Elijah announces his ministry, he always says, "I am Elijah who stand in the presence of God." Angels always talk that way like Gabriel in Lk. 1, "I am Gabriel who stand in the presence of God." See the angels do not hang around when they are not on assignment. When the angels are sent on assignment they do their assignment and then they come back to God's throne. They don't have a little room where they hang out while waiting for the next command. When the angels finish their assignment, they do not go to the play room and sit around playing cards waiting for the next assignment. But every time they are not on assignment they will be at God's throne worshiping. That's what they mean by standing in the presence of God. Then God will say, "Gabriel, go to Mary, give this message and quickly return to stand in the presence of God. "**

**The development of Bethel in our life is where we develop our lifestyle to the extent that we love God so much that we could not take one moment without Him. I know that the presence of God is with us all the time. I am not talking**

about that. I am talking about how sometimes when you finished your time with God, you go and do all your necessary chores and you just long to run back into His presence. I mean you just come back to God and say, "God, how I missed you, miss your presence, miss being with God." And your relationship grows into that depth, that's Bethel. Relating to God. You see Gilgal is when you learn the correct way to relate to the world. You are in the world but not of the world. You are circumcised and cut. Bethel is about the relationship between you and God. You must grow into those depths where you truly become the dwelling house of God and His presence. Like Enoch, like Elijah who long for that presence. You become a true worshipper of God. Our first ministry is not to be evangelist, apostle, prophets, pastor and teacher or any other ministry. Our first ministry and call is to worship Him. We are first called to be a worshipper of God. Constantly worshipping and standing in the presence of God. That's the second key to develop into ministerial anointing that God has for our life. Learning the art of relating with God.

Lets go to the book of Genesis in the running away of Jacob from Esau. And as he first experienced Bethel in his life in Gen. 28 we see three keys in relating with God. In verse 20 *Then Jacob made a vow, saying, "If God will be with me, and keep me in this way that I am going, and give me bread to eat and clothing to put on, so that I come back to my father's house in peace, then the Lord shall be my God. And this stone which I have set as a pillar shall be God's house, and of all that You give me I will surely give a tenth to You."* Notice it was the house of God in verse 17 he said How awesome is this place. No. 1 Bethel means that you develop a life of worship and awe in God. Now it's deeper than the first level. Do you know that at Gilgal, we left off with worship? We correlated Gilgal with the three temptations of Jesus in the wilderness, where the last temptation was regarding worship. But now in Bethel, the experience of worship is deeper. You are experiencing the awesomeness of God. It is just not a matter of you worshiping God. It's now God coming down on you. The awesomeness of God is dropped into your spirit man.

Do you know that many people don't have a sense of reverence for God? They don't understand the awesomeness of God. They will do things that will be most despicable or grieving when they should be more sensitive to the presence of God. In the natural, we learn how to honor one another and respect one another.

There are things that we do with each other to show respect and honor. How much more should we do so to God and to God's presence? Wherever I am in a meeting, whenever God tells me kneel, I kneel. That's not an easy command to follow. You could be in a strange place where nobody else kneels. But you learn to reverence God. If somebody else is ministering and I am not the one ministering and the presence of God is there, I don't do things that will affect the presence of God. Some people don't have a sense of awe or reverence at all in God's presence.

So we develop No. 1 a sense of the awesomeness of God. That is developed also through worship. No. 2 Notice Jacob expresses a vow in verse 20 to God, *Then Jacob made a vow*, and in verse 22 he talks about the tithes in his life *and of all that You give me I will surely give a tenth to You.*". Jacob made a covenant with God. The tithe is a symbol of the covenant of God. The tithe is not just ten percent. It's the demonstration of our covenant relationship with God. It's the expression of our part in God's covenant. So that's No. 2 in our relationship with God. We develop not just a normal relationship; we develop a covenant relationship. Where we realize it's not just a take, take situation. A lot of people relate to God like God is a supermarket. Give me, give me. Give me this, give me that. But when you begin to relate to God, you will realize that God also says, "Give Me. Give Me your time. Give Me one more hour of your sleep. Give Me your possessions. Give Me your Isaac." Mind you God does say, "Give Me" too. It depends on which level of relationship you are with. But there is a level of relationship where God says, "Give," and He is going to test you out. A covenant relationship means you are saying, "Take me Lord all that you want me to. I will go wherever You send me. I will do whatever You tell me. I will surrender whatever You demand." It is the most dangerous prayer. But it is also the most powerful prayer. God will take you at your word and test you out whether you mean business with God. It's a covenant relationship with God.

No. 3 in Bethel notice that in a vision or rather dream in verse 12 *Then he dreamed, and behold a ladder was set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.* And he recognized in verse 17 that this is the gate of heaven. I want you to know that he learned to work with God's angels. I want to show you in Jacob's life that his prosperity and everything were fulfilled because he learned to work with God's angels and

God's spirit beings. We learn to work with the Holy Spirit but God also sends angels. We work together with them. Study the life of Jacob and you notice this. When he was in Laban's house, you know who taught him to get the spotted, speckled calves? An angel. An angel taught him how to do that in a dream. Remember Laban tried to cheat him but it was an angel who taught him how to how to raise the spotted and speckled sheep to be strong and healthy sheep.

Remember what he saw along the way a group of angels. Gen. 31:10 *and it happened, at the time when the flocks conceived, that I lifted my eyes and saw in a dream, and behold, the rams which leaped upon the flocks were streaked, speckled, and gray-spotted. The Angel of God spoke to me.* It was the angel who taught him that. Chapter 32:1 *Jacob went on his way and the angels of God met him.* Verse 24 *Jacob was left alone; and a Man wrestled with him until the breaking of day.* Angels dramatically changed his life. He learned to relate with angels. For us today it would mean that you relate to God and you relate to all the messengers of God, human or spiritual. Do you know that how you relate to man is also a reflection of how you relate to God? If you cannot receive a man of God then you cannot receive God who sent that man. I say it in a positive sense.

See there are two extremes. In the historic churches, their members tend to put their priests high on the pedestal. Even when the priests make mistakes and do things that are not in line with God's word, the congregation still follows blindly, to their detriment. But denominational churches have a tendency to swing to the opposite end of the pendulum where we down grade the officers and the servants of God. And we regard them as so human that we could employ and discharge people like worldly organizations do. We tend to lose the reverence and the respect for men or women of God whom God sent. They are on the opposite side of the pendulum. We must be balanced to know when God sends a person. Jesus said if you do not receive those sent by God then you are not receiving God.

So the third point is this we learn to relate to God and the test of it is how we relate to the angels and the spirits beings of God and also those humans who are today part of God's plan and purposes. In other words, our relationship with other men of God and women of God are also a reflection of our relationship with God. It's easy to read I John and understand that you cannot love God

unless you also love those who are born of God. How can one say that he loves God and cannot love those who are born of God. How much even more those who are sent by God.

## **Jericho : The Place of Conquest**

*2 Kings 2: 4-5 Then Elijah said to him, "Elisha, stay here, please, for the Lord has sent me on to Jericho." But he said, "As the Lord lives, and as your soul lives, I will not leave you!" So they came to Jericho. Now the sons of the prophets who were at Jericho came to Elisha and said to him, "Do you know that the Lord will take away your master from over you today?" So he answered, "Yes, I know; keep silent!"*

The third area is when they went to Jericho. And Elijah said the same thing, "Stay here." Jericho is the first victory the Israelites had in the Promised Land. Jericho speaks about knowing your position against the enemy. The first three places relate in this way. At Gilgal, you must learn the correct relationship with the world. You are cut from the world. Bethel is your relationship with God. Jericho is your authority over the evil forces. You know your correct position and relationship over them. As regards to Jericho, if you notice in the book of Joshua 6:2 *And the Lord said to Joshua; "See! I have given Jericho into your hand, its king, and the mighty men of valor. You shall march around the city, all you men of war; you shall go all around the city once. This you shall do six days. And seven priests shall bear seven trumpets of rams' horns before the ark. But the seventh day you shall march around the city seven times, and the priests shall blow the trumpets.*

So God says for one week you shall march around it. The first six days you shall march once around it. But on the seventh day you shall march seven times around it. It looks like an easy command but it is not easy. Because God says they must not make any noise. They were to keep quiet until He tells them to shout. Notice in Joshua 6:10 *You shall not shout or make any noise with your voice.* I can assure you it is not an easy command. If God were to command you not to talk for six days and you go out into the street and your best friend meets you and says,

**“Hello, long time no see,” - you cannot answer. You go into the supermarket and meet your old uncle. “Hi nephew, long time no see.” Your lips are sealed. “Why don’t you talk to me? What happened to you?” You wouldn’t talk to them. You remember when Elisha sent Gehazi with a stick to the woman’s dead son the command is, “You shall not greet anyone along the way.” Sometimes when you move in the anointing, God tell you to do things you normally don’t do. It’s unnatural not to talk. It’s spiritual not to talk too much. But it’s natural for us to converse. For seven days you shall not talk or make noise until I tell you to. It’s a difficult thing. But at the end of the last round, i.e. the thirteenth time they marched together, they shouted with a great shout and the wall of Jericho came down.**

**Inside this passage is the key to take authority over demon forces. So No. 1 you conquer the world that tries to dominate your life. No. 2 you get deep into God. No. 3 you take authority over demon forces. You learn your place and position over them. Now there are some keys involved here in Jericho.**

**You notice here that there were three keys involved in Gilgal. There are three keys that are involved in Bethel. There are three keys that are involved in Jericho.**

**Then in Jericho we see three keys also. In Jericho in the book of Joshua we saw that they were to march round and round and the priests were to carry the ark of God as they marched around it. Now here as they marched round Jericho there were three areas that they need to experience in, in order to conquer the city of Jericho, which was actually one of the mighty cities in the land of Canaan.**

**No. 1 they must learn to know what God said not to do and learn not to do. God said that they were to keep quiet. Before we learn what to do, we must learn what not to do. In other words, a lot of people are eager to do what God commands them to do but now they are too busy doing too many things in the flesh for God to tell them what to do in the spirit. It’s not easy to learn to wait on God. Because in waiting on God, He deals with our impatience. He deals with our haste. He deals with our fleshly zeal and cuts it off. He deals with our false motives until**

we truly die to self. So in Jericho we must learn how to wait on God. Not to do what you were not told to do.

In the book, *Some Said It Thundered: Meaningful Encounters with Some Present-day Prophets in Kansas City and Means for Evaluating Their Prophecies* by David Pytches, he talked about the Kansas City fellowship. There was this pastor who was bringing him around. He went to a Kansas City church and spoke to some of the people there. They told him that God said to do nothing but pray. So for seven years they did nothing but pray. They had about forty prayer meetings a week. A lot of people misunderstood and were asking them why don't they go into evangelism. Why don't you do this, why don't you do that. But there is a time and season of God. Now they are known all over the world. They just passed their seven years and the impact and influence of that brotherhood of prophets movement is affecting the world.

There is a time and a season of God. We have to learn to wait. Learn not to be impatient. Moses was impatient. Impatience is always there to everyone who is new in the ministry. But the older you grow in the ministry you learn one thing – patience and the other you grow more in love. That is why those who are more experienced in the ministry tends to be more mellow than those who are new. If you examine it very carefully even Moses in the early ministry was a little bit impatient. Moses expected Egypt to release Israel immediately after the first sign he performed. Exodus 5:22 *So Moses returned to the Lord and said, "Lord, why have You brought trouble on this people? Why is it You have sent me? For since I came to Pharaoh to speak in Your name, he has done evil to this people; neither have You delivered Your people at all."* This is Moses speaking when he was young in the ministry. Moses was eighty and he was still a little bit impatient. I mean when God sent him the first time he came back and said God, "Why, why, why?" Isn't it wonderful to see as the plagues go on one after the other he got used to them? He never asks any more about the delay. So we need to learn to wait. When you face the battle against the enemy in Jericho its not so much what you can cope with that gives you the victory but it's obeying what the Lord says. That obedience to God's voice will give you that victory.

I remember in one of our early days in ministry. We were in Nibong Tebal we

were going from Bukit Mertajam to Nibong Tebal. We were visiting an old folks home in that area. After that we went over to a house in Butterworth where there was a deliverance case going on. We went in two cars. We became separated and the car that I was in arrived at our destination much later than the first car. By the time I reached there, the prayer team members had already exhausted all their methods to cast out the demons. They tried every trick that they knew. Tricks like grabbing the hair. Tricks like shaking the head. Tricks like shouting into the ear. But the demon didn't come out. It was a spiritual battle but they forget one thing. They didn't speak to God. I mean we should be in communion with God all the time. We should not get into what I call a formula. It doesn't mean that when you minister you know the formula, *Jesus, Jesus*. But you forget to hear Him. Perhaps He is trying to tell you something. You've got to hear Him all the time. Hearing Him takes waiting on Him.

When I went there I look at the big drama so I just sat down in a sofa and waited. While they were going through all the motions, I was praying, "Lord, what is it that You are telling to us?" Of course all the rest looked me and thinking why this fellow doesn't join us. Why doesn't he join us in the war dance that they were having. They were talking to the demon, long story, where the demon was from, this and that. This was what I picked up in my spirit. I sensed that there was just this amulet that this woman was wearing on her body. When we took a pair of scissors and cut the charm the demon screamed. The demon also came out. Wouldn't it be easier if we had asked Him first? Ask Him speak to Him but before we can hear we must wait on Him. Learn to wait on Him. So it's important for us as we face the enemy that we hear the commander.

Do you know that in a warfare, the most important thing is communication? Suppose you have one hundred thousand troops against ten thousand but the ten thousand have good communication. The hundred thousand don't know which battle they are fighting and what to do. The ten thousand could defeat the hundred thousand with their superior communication technology. It has happened in war before. The winning factor, if all things are equal, is good communication and good co-ordination. So we must hear our commander-in-chief the Lord Jesus Christ.

When you go into spiritual battle a lot of soldiers of Jesus Christ are running up and charging into battle. Some of us are charging in without hearing the Commander. And halfway there you find that the whole army is charging in one direction while you are in another place. Why, because you didn't hear the Commander-in-chief. Joshua heard Him. Joshua knew what to do. He told them. The Lord said to Joshua and then Joshua said to the people. And they did exactly what the Lord said, six days. Its not easy just to do what the Lord said keep quiet and march. I don't know why they had to keep quiet for six days. There is no natural reason. Some smart Alec says that they reserved their voices until the sixth day they haven't talked for so long and the Lord says talk. They all shouted and the decibel was so great that it caused an earthquake. So we realize that it was not a natural explanation; there were angels involved. God was testing them. God was training them. You know that the next battle they lost. You know why? They forgot to hear Him – over confidence. They have learned to battle they say now this is the formula we can do it all the time no need to hear Him any more. God don't give formula He gives relationship. There are formulas but the formula have so many sub, sub theories. You got to fill in the blanks at different times. There are basic principles that are there but those are basic principles that are related to a person. So that is No. 1 learn to wait.

You notice the second thing in the book of Joshua 6:4 *And the seven priests shall bear seven trumpets of rams' horns before the ark.* In verse 6 the ark is mentioned again. *Take up the Ark of the Covenant, and let seven priests bear seven trumpets of ram's horns before the ark of the Lord.* Verse 8 *So it was, when Joshua had spoken to the people, that the seven priests bearing the seven trumpets of rams' horns before the Lord advanced and blew the trumpets, and the ark of the covenant of the Lord followed them.* For seven days the Ark of the Covenant with the rams' horns were going around. The ark represents the presence of the glory of the God. When you face the enemy it's the presence of His glory that he is most afraid of. The ark was a type of God's manifested glory given to them. They were actually in a sense surrounding the place with the presence of the glory of God. They were building the glory of God in that place.

Do you notice something about Jesus when He faced demons? The demons always cried out in His presence. Do you know what they cried out, "O Thou holy One of God." Jesus carried the presence of God in His life. So that is No. 2

we need a greater presence in our life. There are degrees of God's presence in our life. Eph. 3 is a prayer for the presence of Jesus in the lives of the Ephesians. Notice he was writing to Christians who already had Jesus living in their heart. But there are different degrees of the presence of Jesus in our heart and in our mind. And we need to grow in that full presence of Jesus in our life. There are different degrees of God's presence. If you read Eph. 1, 2 and 3 at the end of the first three chapters in the last few verses, the verses always mention that we become the habitation of God. There are different degrees of God's presence that we carry of the glory of God. Before we face the enemy we need to learn to be carriers of the glory of God. There are different degrees of it. We need to establish and learn to carry the glory of God.

I recall one particular person who trained himself so that every step he walked he called upon the name of Jesus. Can you imagine that? He didn't actually call out the name of Jesus. I mean his thoughts were on Jesus. This person carried such a presence of God. He was faithful to his area of call. But his teaching and his life had affected literally millions of people in his area. His work was so established that even the United Nations recognized his work to the illiterate people. That was his call in his area. In his book he talked about how he trained himself until the presence of Jesus grew so much in his life. Literally his life has affected millions that the unbelieving world recognized his work. I have one or two of those books that he used to train the illiterate. He helps those poor and undeveloped countries. And he was recognized. He was just an ordinary simple pastor who developed the presence of God. So there is a presence of God's glory that we train ourselves in.

No. 3 if you ever face the enemy you realize what they did on the last day. They shouted. This is the power of confession. There is no way you can overcome the enemy without saying out the promises of God. The mountains are not removed until you say them out. If you read the book of Hebrews it says that Jesus is High Priest of our confession. If there is no confession there is nothing that Jesus could be the High Priest over. It seems that what we say he could create it. And in our authority over the enemy it is more of the power of the spoken words that you speak out that will result in putting aside and tearing apart of the enemy. Jesus' key was His spoken word. If you want your ministry to take off and grow into things, whatever God gives in your heart and established in your heart speak

them out, continually confess them, declare them over your life, declare them over your children, declare them over your ministry. You confess it and you declare it because unless you declare and confess it the devil will not budge. It's the power of the spoken word that is the key to tearing apart the enemy. Of course unless you got the word in you, unless you have passed Gilgal, your spoken word is useless practically, powerless. But we are talking about passing Gilgal before going into battle. I mean if you go step by step, you would have gone through Gilgal and become dead to the world. A lot of people are not dead to the world and they tried to confess the word and it doesn't work. But when you are dead to the world and have passed through Gilgal, and your relationship is strong in God now as you begin to face the enemy you begin to speak forth the word. Its powerful you literally rout the enemy.

So we have these three places Gilgal, Bethel and Jericho. Next week we cross the Jordan.