

HOW TO BE LED BY THE HOLY SPIRIT SERIES

THE FIVE WITNESSES OF THE HOLY SPIRIT

PART ONE

1 John 2:7 *But the anointing which you received from Him abides in you, and you have no need that any one should teach you; as His anointing teaches you about everything, and is true, and is no lie, just as it has taught you, abide in Him.* Here John talks about the anointing within and in the last message we saw how it ties back to the Urim and the Thummim. Both of them speaks about the green light and the red light that God uses to direct our lives. In the New Testament the Urim and Thummim is our spirit.

We also need to read Romans chapter 8:16 *It is the Spirit Himself bearing witness with our spirit that we are children of God.* The Spirit of God bears witness to our spirits. That is talking about our inward witness that we have within. We are going to look at the various types of the inward witness. As we have said, most people know the inward witness to be just the red light and the green light. But in the bible, we find that there are different shades of the inward witness. The inward witness as we go into it is not a voice. It is just a spiritual sensation in our spirit man of the rightness or wrongness of some thing. In a way, it is tied up to our conscience. But it moves beyond that area for there are two green lights, two red lights and one orange light that we need to recognize in our spirit man. These are the five inward witnesses of the Holy Spirit. Now among these five sensations, there are three that consist of two red lights and one orange light. As we know in a traffic that an orange light warns you and tells you to get ready to stop. A red light tells you to completely stop. Among these three sensations, two of them are red lights and one is an orange light, which is a warning signal.

Stenazo

Mark 7:34 *And looking up to heaven, he sighed, and said to him, "Ephphatha" that is be opened. So there is a sign that comes forth from Jesus' life as He prayed for this person. There was a sensation that He received in His spirit man. In Mark 8:11-12, The Pharisees came and began to argue with Him, seeking from Him a sign from heaven, to test Him. And He sighed deeply in His spirit, and said, "Why does this generation seek a sign? Truly, I say to you, no sign shall be given to this generation.*

There is a different usage here in Mark 8. Notice in Mark 7 it relates to a certain healing that took place. In Mark 7: 32, as He saw this person who is deaf and dumb, they begged Him to put His hands on him. When He took him aside, He put His fingers in his ears. He spat and touched his tongue. Then looking up to heaven He sighed. Here is a sensation of prayer. Jesus at that very point released an intercessory prayer for this man. The word *sighed* is from the Greek word *stenazo*. It has been translated as *groaning* too.

Romans 8: 23 speaks about the groaning that takes place in the Spirit. Lets read Rom. 8:23 where the same word *stenazo* is used. *And not only the creation, but also we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait for adoption as sons, the redemption of our bodies.* Now here is the sensation called *stenazo*, which is one of the red lights. Strictly speaking, *stenazo* could have been translated as a groaning. Jesus literally groaned when He prayed for that man in Mark 7:32-34. The bible tells us that when He had laid His hands on that man, He put His fingers into the ears, spat and touched his tongue. That He looked up to heaven and sighed; or He actually groaned. And He groans a prayer onto the Lord. Then after that only the manifestation of the healing took place. However, in Mark 8 there was no healing that took place. The statement made by the Pharisees caused Him to sigh in His spirit and to sense a groan deep within Him.

Embrimaomai

There are two shades of red light for the inward witness. Lets look at the second shade of red light in Matthew 9:30 *And their eyes were opened. And Jesus sternly warned them, saying, "See that no one knows it."* Note the word *sternly warned* is the word *embrimaomai*. *Embrimaomai* is also translated groaning in John 11, which actually is not so accurate.

But lets look at John 11:33 *Therefore, when Jesus saw her weeping, and the Jews who came with her also weeping, He groaned in the spirit and was troubled.* This is not the word *stenazo*. It's not the same word as in Rom. 8:23; instead it's the word *embrimaomai*". So, the groaning He experienced here was an authoritative groaning.

Earlier we read in Matthew 9: 30 how Jesus sternly warns. The word *sternly warned* is the word *embrimaomai*. The translators should have been consistent in translating that. The word *sternly warned* tells us that Jesus warned them with a strong tone saying don't go and tell anyone this. There was a negative instruction where He told them not to do certain things. That is why the word *embrimaomai* is actually the stronger red light where there is a very strong sensation of something that is completely no. It's a complete no inside us. It is what we call a strong sensation or authoritative feeling that says no. For example, when Jesus warned this person, Jesus would not just warn with a soft tone and say, "Don't go and tell anybody." The bible tells us Jesus sternly warned them.

Regarding this aspect of inward witness let's trace to John 11: 38 *Then Jesus, again groaning in Himself, came to the tomb. It was a cave, and a stone lay upon it.* Now this word groaning is the same word *embrimaomai*. Here was a stirring in Jesus' life, a stirring as we say to take authority. And this sensation was building up in Jesus as He came before the tomb. As this stirring grew bigger, by the time He came right to the tomb He cried out, "Lazarus, come forth." That stirring came forth from His spirit man.

Permissive Will of God

The word *stenazo* is the word groaning. This groaning in the spirit can speak about a prayer burden too. Sometimes, you have a certain sensation like a prayer burden inside you. A red light does not necessarily mean that it's not for you to go into a place. Maybe it is a wrong timing to go into a place. A red light just tells you its time to stop. Sometimes when you drive a car and when there is a red light, it just tells you to stop. It does not mean that you cannot pass that way but that the time to pass that way is not right. So, a red light can mean many things. It could mean that it is completely not God's will and it is red all the time. Every time you try to go into that area, it's always a red light. Every time you think about that action, that thought, that work to do, or that direction to take, the red light will flash in your life. It can mean that it is completely not God's will in your life for that area. However, the red light also functions when it may be God's will but not the right timing. On the other hand, the red light can also show that it is God's will but the wrong motives are involved. For that we need to understand what the permissive will is.

Rom. 12:1-2 I appeal to you therefore, brethren, by the mercies of God to present your bodies as a living sacrifice holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.

It tells us in Rom. 12 that there are three wills of God: the good, the acceptable (the word *acceptable* in the Greek is the word *permissive*) or the perfect will of God. So there are three wills of God. The good will of God talks about God's general will. Whether people know Him or not is God's general benevolence towards His creation. For example, God sends the rain on the just and the unjust. God has made this world whether people know Him or not men are reaping the benefits of His creation that God has made. Men are making use of resources that God has placed on this natural world. So, the good will of God refers to the general goodness of God both to His covenant people and to the uncovenanted. If God were not a good God today, those who do not know Him would not have any benefits. But we find that God does send the rain on the just and on the unjust. Many infidels and unbelievers in God are reaping the benefits of God's creation. That is God's general will. And everybody gets into God's general will as a result of God's goodness to this planet earth. That's God's general will.

The second will of God is God's permissive will. The permissive of God is not something that is contrary to God's Word as many people think. For example, some people think that the permissive will of God is like you go out and rob the bank, then you get caught, you are imprisoned and we say you have got into the permissive will of God. That's not the permissive of God. That is not even God's will. You cannot even say that's God's permissive will. You go out and do some wrong things, rob, steal, kill etc and then you say I am in God's permissive will. You are not even in God's will. When you break the Ten Commandments, you are not even in God's will at all. The permissive will is doing things that are generally in the Word.

Like for example, Kenneth Hagin moved into God's permissive will. But if you read his life story carefully, this is what happened in his life. He was called to be a prophet, teacher. But because people were not so opened to the ministry of a prophet, he tends to lean towards teaching more than prophecy. As a result, some times when the prophetic anointing came on him, he was not obedient to God to give it forth. He prefers to hold it back. He just concentrates on teaching the Word. Finally, in one of his visions in the book "I Believe In Visions", he said how from the pulpit he fell down and he broke his shoulder. Then on his way to the hospital Jesus said I would talk to you more about this. Then in the hospital Jesus came, visited him, and said, "You have not been living in my perfect will for so many years. You have only been living in my permissive will." Kenneth Hagin was not robbing, stealing, committing adultery; he was not breaking any of the Ten Commandments. He was just teaching the Word. There were people being blessed by the Word of God that he taught. But the difference was his priority. He was supposed to be a prophet, teacher not a teacher, prophet. As a result of that, he got into the permissive will.

So the permissive will is not doing something wrong that is against God's commandments. It is when we do something out of a wrong motive that makes it permissive. For example, Paul said in the book of Philippians that all preached Christ but not all preached Christ with a good reason some out of different reasons. He says he rejoice in the fact that in the end Christ is preached. But that tells us the motivation. Some people are doing good things but their motivation is wrong. That

makes them move into the permissive will.

Or the permissive is doing the good things or the right things but in the wrong time. If you do it in the wrong timing, it makes that in the permissive will. Like for example, when the Israelites asked for a king, their reasons were wrong on two counts. No. 1 they said they wanted to be like the other nations around them. So, their motives were wrong. It's not that they wanted God to fulfill His Word. Secondly, I believe that it was a wrong timing. I am sure God planned for them to have a king one day. How did we know that? It is because in the book of Deuteronomy God already gave them the commandments of what a king must do. He said when you have a king this is what the king must do. So, we know that in the end one day God will manifest a king for them. But they were ahead of God's time. They asked for a king. That is the permissive will in the wrong time. Having understood the permissive will, we will of course understand what the perfect will of God is. It is doing the right thing at the right time with the right motives. You are just doing what God wants you to do.

Stenazo: Sensation of Wrong Timing and Wrong Motives

Having looked at the permissive will lets look into this inward witness. The sensation of *stenazo* builds with an area where the timing may be wrong. *Stenazo* is what I call a grief. In fact, it's like the sensation being grieved in the spirit. It is a groaning and grieving sensation.

Lets look at Hebrews 13:17 *Obey those who rule over you and be submissive to them, for they watch out for your souls, as those who must give account. Let them do so with joy and not with grief, for that would be unprofitable for you.*

So, the word *grief* here is the same Greek word *stenazo*. So, we realize that the word grief and groan all point to *stenazo*, which has to do with the timing and even the motivation. It has to do with the permissive will of God. That when we are moving into the permissive of God, *stenazo* would sound out. There is a sensation of a groan

inside. It's in your spirit. We are not talking about your soul or your emotions. We are talking about the spirit man who sensed it.

Now these sensations of the spirit man can be applied to all areas of our life, in the ministry life, in the business life. For example, if you are to sign a contract in business and you sensed a grief you better get into God in prayer and find out. That is one of the red lights. The *stenazo* is what I call the weaker red light. A weaker red light means it may not be that God never wanted you to move into that area. But there is a possibility that the motives are wrong and the timing could be wrong. Later on, God may allow you to move into that. But for the moment His answer is no, so don't get into that area yet. That is what I call the grief in the inner spirit. Some times, if you have an impression to do something but your motives for doing that thing are not pure - you will also have a sensation of a grief or *stenazo* in your spirit man. So, *stenazo* deals with the permissive will of God. Permissive will mean the timing and the motivation. It does not necessarily deal with something that is completely out of God's will. It deals with the timing and the motivation. Be sensitive to that.

Stenazo is an important signal from God. One interesting translation of the word *stenazo* is the book of James 5:9. We study every Greek word when the word *stenazo* is used so that we could have a full meaning of the word *stenazo*. James 5:9 *Do not grumble, brethren, against one another, that you may not be judged.* Now the word grumble is the word *stenazo*. How come they translated it as *grumble*? If you replace it with the word grief, you could see it clearer: *do not grieve against one another.* So, he is talking about the relationship of causing grief to one another. Again, the meaning comes out with the word *groan* as well, thus, *do not groan against each other.* Groan and grief are the strongest interpretation of the word *stenazo*. We need to be sensitive to that. This red light is special red light. It's not a complete no forever. It's just a no for the time being now. Now it's a no, but it may be yes later.

Embrimaomai: Strong Disapproval

Then we look at the word *embrimaomai*. In Mark 1:43 *And He sternly warned him, and*

sent him away at once. It was a negative warning. He told him not to tell anyone about the healing. Why, because there was enough publicity and if He went around Jesus would not be able to go into the cities that He desires to minister the Word. So, He strictly warned him. That's the word strictly warned and it is from the word *embrimaomai*.

One more word in Mark 14: 4 looking at the word *embrimaomai*. *But there were some who said to themselves indignantly, "Why was the ointment thus wasted? For this ointment might have been sold for more than three hundred denarii and given to the poor."* And they criticized her sharply. The word *criticize sharply* is the word *embrimaomai*. In other words, they were just scolding her.

Now what happens in *embrimaomai* is that it feels like your spirit man is scolding you. It's not a voice but a very strong sensation of a red light blinking, like when the ambulance goes the red light is flashing all round. That's what the red light is *embrimaomai*. It's just a warning light. *Stenazo*, on the other hand, is just telling you to tread carefully, be very watchful because you may enter God's permissive will any time if you are not careful. This *embrimaomai* is more than that. And it's just telling you no, no, no. Now *embrimaomai* deals with something that is completely not God's will.

Comparison between Stenazo and Embrimaomai

We need to compare these two red lights of *stenazo* and *embrimaomai*. *Stenazo* deals with God's permissive will. For example, if you are a businessman and you are about to sign a contract with a person. But perhaps there are some things in the contract that are not properly lined up yet that God wants you to discuss it. The wisdom of God is on your life and He is telling you to correct it before you sign. As you are about to sign, *stenazo* comes, *beep, beep, beep*. You wonder what is that. God is not telling you not to sign that contract but He is telling you that something is not right yet and it must be made right before you can go enter into that agreement. And if you were sensitive to the spirit man, you would sense the groaning and the grief. You ask, "What must I do?" Go into prayer. Postpone it. Go into deep prayer,

go into fasting and pray and say, "God what is it that you are telling me?" Ask God to show you. God may say there are few things that will get you into trouble if you sign it now. You must change it before you sign. Then you read through and you say, "Yes Lord I missed it." And you saw the clause that may give you some problems later on. You correct it and the other party agrees to correct it too. Before that it was a bit unfair on you but now you corrected it then as you go into it you get the other green light signal. That means its O.K. And as you sign it the joy is there. That is *stenazo*.

Another example is if you are the same businessman. And perhaps you have a business deal and that business deal Satan or some persons come and tell you to be a little bit dishonest in some areas, like maybe to give some bribes or kickbacks. Or a plain dishonesty that is covered up and justified. You know you are not supposed to take that bribe or favor, you know its wrong. It would actually amount to stealing or plain dishonesty. As you move into that area, it's not *stenazo* that sounds but *embrimaomai*. Why, because it's some thing that is not God's will. It is telling you that it is wrong, don't have any thing to do with it. No, no, no, that's what the *embrimaomai* in the spirit man is saying. Completely no. Even if you go into prayer to try to get God to change His mind, *embrimaomai* will still sound. It is completely not God's will. *Embrimaomai* deals with things that are not God's will completely. It's a very powerful, strong red light signal.

If you read in the Old Testament the story of Balaam, originally when Balaam asked God, "Lord shall I go?" the Lord said no. Why, because his motives were wrong. If he went there its because of the money. Secondly, he was asked to curse them. The act itself would have been wrong to curse the Israelites. But because he persisted, he went into the permissive will and he nearly died. Later on, because of his wrong motivation, he taught king Balak how to get the Israelites into sin and he himself was killed when the Israelites conquered the land of Canaan. So, we realize that the permissive will is also dangerous. God's timing may take place many years from now, but for the moment, it is not God's will. It's a sensation of grief. *Stenazo* is a sensation of grief. *Embrimaomai* is a sensation of scolding; it's like something inside just scolding you. It's very close but not quite yet, very close to what I call condemnation. But its not that we know the Spirit of God doesn't condemn. But if you read Hagin's writings, he mentioned how the spirit man will convict us of sin. Perhaps the right word to use is strong conviction. A conviction of things that is

wrong. Our spirit man does that. It convicts. It's a strong red light.

Tarasso: Danger Sign

The third sensation is called *tarasso* and is an orange light that warns you of dangers. In John 11: 33 *When Jesus saw her weeping, and the Jews who came with also weeping He groaned in the spirit and was troubled.* The word *troubled* here is the word *tarasso*, which means a stirring.

Then John 13:21 *When Jesus had thus spoken, He was troubled (tarasso) in spirit, and testified, "Truly, truly, I say to you, one of you will betray me."* Remember these signals in John 13:21 regards to the extreme danger that Jesus was going to go through at the cross. Now Jesus was troubled.

John 12: 27 we realize His soul was also affected. Jn.12: 27 *"Now is my soul troubled. And what shall I say? Father, save Me from this hour? No, for this purpose I have come to this hour."*

Now the word *tarasso* is what we call an orange light. It's a warning signal like an orange light flashing. Sometimes as you travel along the road, the roadwork workers use a flashing orange light along the way telling you to be careful. It tells you to tread carefully. It's a different signal altogether. *Stenazo* is grief. *Embrimaomai* is a conviction of things that are wrong. It ties up very strongly to the conscience convicting you to the things that are wrong. But the word *tarasso* is just a signal to be very extra careful. It's just like the orange light that flashes. It means tread carefully. A lot of danger points around. It seems similar to *stenazo* but its not. *Stenazo* is a red light where you are supposed to stop. *Tarasso* indicates that you are to continue in spite of being troubled.

You see Jesus sense *tarasso* in His spirit but He went on. He went on with whatever

He was doing except that Jesus was facing one of His most difficult testing. He was going to be put on trial. He was going to be whipped. He was going to be crucified. And Jesus had to be walking and treading fully in God's perfect will. One wrong move, one wrong act and He would have been out of God's will. It was a dangerous mission.

When God assigns you on a dangerous mission you have to be very sensitive to *tarasso*; it tells you that danger is around. It tells you, you are walking into a war zone be extra careful. Sometimes when you just walk in God all you have is the two green lights. But now when you enter into certain areas that is *tarasso*, tread carefully. If the *stenazo* feels like the grieving, *embrimaomai* feels like the conscience convicting you of things that are wrong. Then *tarasso* just feels like a stirring of the waters.

The way the translators translate it is very good. They translate it as *troubled*. What do you experience when you feel troubled? You are bothered about some thing. You are wondering about certain things. Trouble speaks about a stirring in the spirit. But it's a different stirring from the other two green lights. The two green lights that we are going to see in the next message is the stirring that's feeling with joy and peace. But this one has no joy, no peace accompanying it. It's just like when you are in a movie, the plot thickens with danger and suspense, and the music goes on a fast pace of urgency and anticipation. That's *tarasso*. It's just a stirring that is not accompanied by any peace or joy. It's different from the other stirrings that we will look at in the two green lights a stirring positively to do some thing. It's just like your hair being ruffled for no reason. But for no reason not for the sake of combing, there is a ruffling. That is what its like inside your spirit. It's like somebody coming in and scratching you and you feel very uncomfortable. It's just like something scratching you inside. It's a scratchy sensation. It tells you to be very watchful.

The thing is that *tarasso* and *stenazo* can come very closely. For example, *tarasso* just tells you to be watchful like the orange light flashing. But maybe you are not so watchful and you allowed danger to come in, suddenly it turns into *stenazo*. The two sensations operate very much together, just like the orange light and the red light operate together in the traffic light. So after you prayed you find that *stenazo* disappears and you just feel that scratchiness to be extra careful. How do we react

when we have *tarasso*? Pray more, spend more time in prayer, and spend more time in the Word. It's again like what I say the danger signal.

Tarasso is like for example, the early warning system in nuclear warfare. If Russia fires the first missile, there will be early warning system that warns America. A signal will be given so that the Americans will have enough time to fire a missile to intercept and destroy the oncoming missile. So, we have what we call the early warning system. So, that is like God's early warning system in our life. When you are going through a dangerous mission, it is not a red light where you must stop. But it is an orange light that tells you that you must tread very carefully. The signal is there all the time, you must be on guard, you must be on watch all the time as you go through that mission that God sends you to. *Tarasso* warns you of danger all over the place.

Sometimes when you are driving there is this signal inside saying danger. You do not know what it is but you are sensitive to the spirit man and you just drive extra carefully. Suddenly there comes this car that is on your side of the road. Because you are there watchful, you avoided him. Why, you started paying more attention. Normally you just cruise along at high speed. But there is suddenly this signal *tarasso* that comes and you drive extra careful. You get into what they call defensive driving. Many times, I listen to *tarasso* and true enough after that there is this accident that blocked the road or it could be this huge tree across the road. Because you are extra careful, you could stop in time. But if the *tarasso* is there and you keep going without being extra careful, suddenly there is this bang and you are wondering why didn't God warn you. God did but you didn't pay attention. And a lot of traffic accidents by Christians you will notice that God warns inside.

Or some times, you know you got to get into a place in time. And as you travel, you got these three choices of road to take. Then as you pray there is this signal that says the other way will have a tremendous heavy traffic jam. But you didn't pay attention you go there and got stuck in a jam for two hours. Sometimes there is this careless driver and get this signal *tarasso* - danger, danger, one reckless driver coming. So, you are careful and you are watchful. See God protects us. God gives us communication. God signals to us all the time.

There is *stenazo*, a grieving that we sense inside our spirit that tells us it is red light for the time being, and the thing we are involved with is in the permissive will of God. *Embrimaomai* is a complete red light that says no, no. Then *tarasso* or orange light danger signals tells you to be extra careful and be extra watchful. For example, you are in a very delicate situation, where you could be handling a crisis. And as you handle that crisis you realize that one wrong word spoken, one careless word spoken can spoil the whole thing. I have been in many situations like that where you are helping to be a peacemaker. And you realize that if you say the wrong word or do a slight wrong action the whole thing will be aborted. *Tarasso* signals to you all the time. You are extra careful, extra quiet. We realize that is a part of the life all the time. Imagine if all your life you go looking over your shoulder all the time it is a terrible kind of Christian life. God doesn't want us to be all the time looking over our shoulders. But when trouble is there, God warns you through the *tarasso* in your spirit man, and you need to be extra watchful. God makes life so interesting. There are five sensations of the spirit man and we have looked at three of them. We need to discern between the two red lights and the orange light. *Stenazo* is the red light that tells me not to get into the permissive will. *Embrimaomai* is the red light that tells me its not God will. *Tarasso* is the orange light that warns me of danger.