

THE PROPHETIC REALM SERIES

THREE DIMENSIONS OF THE PROPHETIC OFFICE

Realm of Authority

Let us look at First Kings 17 to see the life of Elijah and understand realm of the Spirit by which he moved and walked in. Elijah was called to the office of a prophet. First Kings 17: 1 *Elijah the Tishbite of the inhabitants Gilead said to Ahab, as the Lord God of Israel lives before whom I stand there shall not be dew nor rain these years except at my word.* Now he did not say *except at God's word.* But he said *except at my word.* Now that's very bold of him to say that. How did he reach that point of authority by which he moved in God?

There is something that I want to call a realm in God where you could move into where (take it with in the context) God began to hearken to the voice of His vessel. But there is realm that God permits human beings who walk with Him to live. That they could walk so close to God that God began to hearken onto their voice. God began to hearken onto their cry. That's the realm we want to talk about: the call of a prophet. Whether you are called to be a prophet or not the same message applies whatever ministry you move into.

Since this is as prophet seminar we want to talk about the call of a prophet and understand the responsibilities that are involved. A prophet deals a lot of what we call the *rhema* side. We know there is the *logos* the written established word and there is a *rhema*. A prophet deals a lot with the *rhema*. They want to hear God to deliver God's *rhema* or God's word in season to His people. And that makes demands upon his life that he has to live a life separate far above his peers.

Any man of God whatever office you are called there is a realm of authority. Look at Elijah - he came with authority. Elijah the Tishbite came all the way and said I want to see the king. He came right up and says the Lord says there will be no rain except according to my word. For the next few days they laughed. After about one month the king started to panic. And for six months there was no rain. He began to send emissaries all over the place to look for Elijah. They looked high and low all over the place for him. And nobody could find Elijah the Tishbite. For three years nobody could find him. Notice here Elijah had a certain realm of authority that he moved into with God. Now there are other men of God who from time to time have tapped into that realm of authority. We want to talk about that realm and how to get into that realm.

In the book of Joshua after they crossed the Jordan river, as the enemies of Israel were slain and Joshua and his people were chasing them, *Joshua spoke to the Lord in the day when the Lord delivered the Amorites before the children of Israel and he said in the sight of Israel. Sun stand still over Gibeon and moon in the valley of the Aijalon. So the sun stood still and the moon stopped till the people had revenged their enemies. Is it not written in the book of Jashar. So the sun stood still in the midst of heaven and did not hasten to go down for about a whole day (Joshua 10: 12-13).* Look at verse fourteen it says *and there had been no day like that before it or after it, that the Lord heeded the voice of a man for the Lord fought for Israel.*

Now that is a tremendous statement verse fourteen. As you study the incident you will be wondering whether this was initiated by God or initiated by man. It is very clear from Joshua 10: 14 that it was initiated by Joshua. I understand that there are some things that God commands and you go forth and you do it. But there are some things that God doesn't make us behave like robots. There is a realm I am talking about if you understand what we are talking about in the spirit. There is a realm you could walk with God, where God gives you a certain measure of authority to operate in.

A lot of people cannot reach there because they are not right with God. And God will never give them that kind of authority to function in because if God gives them that kind of authority to function in they will misuse and abuse it. They use it to

their own destruction. Remember that Jesus Christ had the authority and power to turn the stone into bread when He was tempted. But Jesus had reached a realm where He has submitted His authority to God. He didn't desire His own thing. He desired only God's perfect will. And there is realm you could move into as a man of God and we are talking about the kind of prophets God wants to raise up in these last days. We want to talk about the kind of prophets that will be able to carry that godly authority that will be able to rouse this planet earth. But we need to pay the price to reach that realm of authority.

It is very clear that here Joshua was doing God's will. And in the course of doing God's will he came to an understanding of his authority. And it is very clear here that he was the one who initiated it. As he fought he saw the sun was going down, the day was going to end and there was still a lot to do. And this was God's will. There was something in him that rose up and he began to command the sun and the moon. And God listened to his words. And it says there was never a day like that when God listened to a man.

Now Elijah was such a man. He came before them and said according to my word there will be no rain. He was a man of very few words. He doesn't play around. He had reached a point where he understood the realm of authority. Let me show you that he reached such an authority before he went to the throne of God. He reached such an authority that even his accidental words became powerful. Second Kings 1: 8 after he delivered a word he went forth to a hilltop and they asked who was the one who delivered the word. And they say he was as hairy man swore a leather belt around his waist and he said it is Elijah the Tishbite. Lets look at Second Kings chapter one it says here then the king send to him a captain with his fifty men. And there he was sitting on the top of a hill and he spoke to him man of God the king has said come down. He looked down and said if I am a man of God let fire come down and consumed them. He didn't even pray. He didn't purposely do it. He just happened to have his devotional time interrupted. Again the king called another captain and told him to go and get Elijah the Tishbite. The captain proud as a peacock shouted to Elijah, "Man of God the king wants you now." So Elijah replied, "If I am a man of God let fire come down and consume you." And the captain with his group of fifty soldiers was consumed by fire. Then the king sent a third group of people. The captain looked up and sees the man of God having his devotional time. The captain was afraid and quietly went up to the hilltop and knelt down gently

and said, "Man of God have mercy on me. The king asked you whether you would like to come" He used a different but humble approach.

The question is how did Elijah reach that point of authority. He was not even praying. He just said if I am a man of God let fire come down. Even the 'if' is powerful. So we realize there is a realm of authority that Elijah had moved into. And to understand that realm we need to understand three little words. The first Greek word is the word '*agathos*' which in the Greek means good. The second is the Greek word '*dikaios*' and it means righteousness. The third is the word '*hagios*' which means holiness.

A Good Heart

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When God calls a prophet, He prepares him from *agathos* because a prophet will be judged according to his *agathos*. Let me point to Matthew 7: 15 Jesus is talking about false prophets and true prophets. *Beware of false prophets who come to you in sheep's clothing, but inwardly they are ferocious wolves. You will know them by their fruits. Do man gather grapes from thorns bushes of figs from thistles? Even so every good (or agathos) tree bears good fruit. But a bad tree bears bad fruit. And a good tree (agathos tree) cannot bear bad fruit. Nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore by their fruit you will know them.*

The essence and the nature of the tree must be *agathos* or good. Now the word *good* in the bible in both the Hebrew and the Greek always point towards the heart. It is said a good and honest heart. In Luke 8 the parable of the Sower and the seed, as the sower sows the seed, the seeds fell on different types of ground. And those who have an honest good heart became the best ground. Luke 8: 15 *But the ones that fell on the good ground are those who have heard the word with a noble and a good heart and keep it and bear fruit with patience.* Notice it is not just the word. The seed is the same given to every person. But the type of heart it comes upon makes the production different. The same seed that fell on different grounds produce different results. The produce of the seed is determined by a person's heart. So the heart's condition is important to God. You notice that some people have a good heart but some people

don't have a good heart. God deals with the heart.

So there is an area that I call the heart. The heart of a prophet has to be dealt with. Before you move into the realm of authority God deals with your heart. If you don't have a good heart you will never move into the rest. That is why people who don't have their hearts dealt with and have malice and all kinds of unclean things in their heart get off tracked when they try to move into the other realm of authority. If your heart is dealt with you will not have the problems that many others will have. Why would a person use authority for his or her own selfish gain? Because their heart is not right. So when authority comes with a bad heart, it will be abused and misused. And so it starts with *agathos*. God deals with the heart; a good heart is necessary.

Righteousness

The other area is *dikaios* which in Greek means righteousness. Righteousness deals with the law of God and the works that God wants us to do. Our obedience and submission to the law of God is righteousness. If you study the word righteousness it always deals with the command of God. Before you can have righteousness you must have goodness. When a person says the word of God declares that Zechariah and Elizabeth were righteous people. They were righteous in the sight of God. What does that mean? It means that as far as the Jewish commandments, ceremonial and moral laws were concerned they were blameless. They were upright; they obeyed God. When it says a person is righteous it naturally implies that the person had passed through *agathos*. See these are three steps, one, two, and three. By the time you are step two *dikaios* it assumed that you have already have passed *agathos*. You are now in righteousness. You are righteous before God.

Joseph and Mary were righteous people. It says Joseph being a righteous man at first sought to put Mary away until the angel prevented him in the gospel of Matthew. He was righteous. He wanted to obey God's law. Righteousness is always linked to the laws of God. When a person moved through these stages, he or she will begin to gain authority. Lets look at Hebrews 1: 8 *But to the Son he says your*

throne O God is forever and ever a scepter of righteousness is the scepter of your kingdom. Notice righteousness is called a scepter. A scepter is a symbol of authority with God and with man. So Jesus had a scepter of righteousness. When a person began to move from *agathos* into *dikaios*, or righteousness, that person will begin to function in a higher realm of God's spiritual authority. That is why if you walk in sin and in darkness and you compromise with God's law you lose your spiritual authority. Even though the spiritual authority is potentially yours but you are giving ground to the enemy. The only way to preserve your spiritual authority is to walk uprightly in your righteousness with God.

Notice how Elijah moved into that realm of authority. James 5: 16-17 *Confess your trespasses to one another and pray for one another that you may be healed. The effective fervent prayer of a righteous man avails much.* Now he is talking about prayer. He is talking about righteous man at the same time. And he says that the fervent effectual prayer of a righteous man is powerful. And he illustrates immediately in verse seventeen. *Elijah was a man with a nature like ours. And he prayed earnestly that it would not rain. And it did not rain on the land for three years and six months.* First Kings 17: 1 is the first time you hear of Elijah in the bible. Suddenly this man Elijah the Tishbite showed up and walked into the king's palace and said *there will be no rain except according to my word thus said the Lord.* What James 5: 16 is telling us when he said *there will be no rain according to my word* it was because he was the one who prayed that there will be no rain.

Here is the truth that I want you sink into your heart. When Elijah went to king Ahab and said there was no rain it was initiated by him. There are something that God initiate and there are some things that the righteous could initiate. Look at your bible in James 5: 17. Who asked for no rain? Elijah. If you examine the bible carefully Elijah saw the wickedness that slowly came in when king Ahab reigned. He saw the idols coming out in the land. He saw iniquity, he saw trespasses, he saw sin abound. And he was a righteous man. And he cried and cried until one day he says God stop the rain and I will go and tell the king that unless they repent there will be no rain. The prayer of a righteous man I don't know how long he was praying but one day as he was praying to God, the Almighty God may have sent an angel and said Elijah I have heard your prayer. I will stop the rain because you ask. And the Lord also said if you want me to turn the tap on again you must ask me. Now you understand why when Elijah went to the king he told the king, God just

made me his heavenly plumber. Because he said *there will be no rain except according to my word*. He was the one who turned on the tap.

He walked in righteousness and he moved into the realm of the scepter, the authority that comes with righteousness. With that righteousness he rule and reign in the spirit world. When it came time for rain he prayed again and God heard him. There is authority in righteousness. If you study the word righteousness in the Old Testament you will understand that righteousness is our position with God. In the New Testament righteousness is a position the same like in the Old but righteousness in the New became also a substance. That is why the book of Romans calls righteousness a gift. And it talks about Jesus Christ is our righteousness because righteousness has now become a life force of Jesus Christ that is imparted into our lives.

The opposite of righteousness is sin and there are different words for sin in the bible. The word sin is a general word that covers everything that goes against God. The Hebrew and Greek words for sin talk about trespasses and iniquities. Trespasses have to do with a sin that violates the law and the commands of God. That is why sometimes you see a signboard on a fence that says *No Trespassing*. Another word for sin implies that there is a boundary drawn and if you cross the area you are trespassing. So when you break God's law you have to repent of trespasses.

If you look over to Second Peter 2 you will read about some people who broke God's law. In verse fifteen *they have forsaken the right way and gone astray following the way of Balaam the son of Beor who love the wages of unrighteousness*. Balaam was a prophet who did know God at one time. We don't fully understand how he could know God. By the time that God was raising up the Israelites Balaam had some communication with God. If read the Old Testament some of the most beautiful prophecies about the Israelites came out through Balaam's mouth. When he was supposed to curse the Israelites he ended up blessing them. And his blessings were some of the most beautiful prophecies ever. So Balaam had some contact with God but he had problems with his *agathos* and with his *dikaios*. You see the verse before that in Second Peter tells you in verse fourteen they have a heart trained in covetous practice. Balaam's heart was never right in the sight of God. He was only

some sort of a spiritually inclined man who tapped into law of the spiritual realm that allowed him to communicate with God in the Old Testament method.

Not only that he was unrighteous. He began to teach the people of Balak how to make the Israelites sin. Get them to trespass and break the moral command. See he taught all these unrighteous things. If you don't have *agathos* you can never have *dikaios*. Do you notice how many times God connect righteous men with prophets? Almost in the same sentence He talks about them together as if there is a connection between being a prophet and being righteous. Even in James 5: 17 you see the connection. He talks about righteous man and then suddenly talks about Elijah who actually stood in the office of a prophet. Because a true prophet who wants to function with a scepter of authority that God calls him to needs to move into that realm of righteousness.

In Matthew 10 lets just quickly look at some sentences that Jesus made that lumped the words together. In verse forty-one Jesus talks about receiving Him and he says in the same *breath he who receives a prophet in the name of a prophet shall receive a prophet's reward. He who receives a righteous man in the name of a righteous man shall receive a righteous man's reward.* Isn't it interesting that as He mentions *prophet* He quickly mention *righteous man*? And there are other scriptures where He talks about how the righteous has died and the blood of the righteous shall be demanded of the generation, which He was facing. And there are other scriptures He talked about the blood of the prophets shall be demanded of that generation. He connects righteous people with the prophets. Mathew 13 talks about the revelations He gives to His disciples. And He says in verse seventeen, "*For assuredly I say to you that many prophets and righteous men desired to see what you see and did not see it, and to hear what you hear and did not hear it.*" So he talks about righteousness and prophets and lumped them together. It interesting the number of times that they began to interchange, and you began to study the call, the separation that God calls His prophet to and God always calls them from among the righteous.

Think about Zechariah. He was already a righteous man and that prophetic anointing came on his life. Think about Simeon who waited for the coming of the Messiah and he had a tremendous prophecy and words from God. Think about

Anna the prophetess who sought God with fasting and prayer. What was Elijah before he was a prophet? Let me tell you he was an intercessor and a prayer warrior. Let me tell you the apostle Paul before he was an apostle he was a man of prayer. You read every epistle he wrote. He tells the Romans I am praying for you. Constantly I remember you before God. He told the Colossians I am praying for you. He told the Ephesians I am praying for you. It looks like he is praying all the time. Its important for us to understand whatever office God calls you to, you are first a man or woman who is *agathos*, and *dikaios* - both good and righteous. And in your righteousness you began to move into the realm in God's secret closet to be the scepter of righteousness in your prayer life. The reason why there is no revival is because there is not enough of righteousness in the life of people. You can be good without being righteous. There are a lot of good man, good Christians, good ministers who didn't walk righteously in God. Why is there no revival because there is a shortage of the righteous. There are a lot of people going by the covering of Christians and Christianity but they are not living righteously in God. They are not seeking God in righteousness. Why no revival? Satan laughs because he knows it is all play-acting. God demands righteousness. And if you don't have righteousness your spiritual ministry is a farce. It's a false thing; it is not real. It is empty and has no power. There is too much compromise going on. That is why you do not see mantles belonging to past saints like Elijah coming on the people although God would love to drop them on His people. Will you be that one who began to cry out like Elijah and seek God and say God I know this is happening in the body of Christ. I hear news from the west. I hear news from here. I know there is a shaking in the body. I know this man of God has fallen. They have compromised and they are taking the ministry as a professional career.

Holiness

But there is another realm. If you have reached righteousness you haven't reach the realm that Elijah has reached; you have just touched it. Because there is another realm called *hagios*. And I know that in the mind of many Christians righteousness and holiness are similar. You ask a normal Christian what is righteousness. He will reply that it is holiness. Then you ask what is righteousness and holiness? Sanctification. The word *sanctify* is from the same Greek word *hagios*. Justification is from the same Greek word *dikaios*. So where is holiness? Holiness goes beyond the law. Remember we said that righteousness has to do with obedience fully to God's

laws. Holiness has to do with our inward most being in nature. Righteousness has to do with the commands of God. Holiness has to do with the nature of God. That is why if you have holiness you have *agathos* and *dikaios*. Of course if you have the nature of God you keep the commands of God. But holiness is a different realm altogether, which is step three.

Let me point some scriptures that point to the difference between holiness and righteousness. In the book of First Corinthians 6: 12 *All things are lawful for me but all things are not helpful. All things are lawful for me but I will not be brought under the power of any.* Now he is not talking about the things that are lawful now. He is going further and he began to talk about things that are inexpedient. In other words he is saying there are some things that are lawful for me but I will not move into those either.

What are those things for example? We are not saying we are against those things. We are just using it as examples. For example you like to play tennis. There is no scripture in the bible that say thou shall not play tennis. Or thou shall not go swimming. Perhaps it is your hobby. Or perhaps you play tennis for about six hours a day. Then it is something wrong. You say playing tennis is not sin. We are not talking about things that are sinful. Listen very carefully God will deal with our *agathos* and our righteousness before He deals with our holiness. Some people cannot move into holiness because they have not move into righteousness yet. Don't talk to me about holiness if you are breaking moral commandments. You can't even keep righteousness, how can you talk about holiness?

There are some situations where perhaps it is much better for them at least to spend one hour playing tennis than for them to spend that one hour in immorality elsewhere. God doesn't disturb them. God deals with our holiness according to our levels. The more you grow with God the more He makes demands of you. That is why as a young Christians you may play tennis six hours a day and not be disturbed. You say pastor I don't know why last time I play tennis for six hours I was not troubled but now I am troubled. Then the pastor says I know why because God now tells you to limit to two hours a day. Why because God says He now wants the other four hours. Before that God didn't disturb you. You know why God didn't disturb you? Before if you didn't play tennis six hours you would be

committing adultery for four hours and two hours at tennis.

That is why I am talking about areas you cannot impose on others. I don't impose my discipline on another person. I may spend time for about six to eight hours praying everyday. But I don't call another pastor and say you must do the same. It would be wrong for me to impose my standard. I don't read the papers regularly. But that is nothing wrong with reading the papers. See he is not talking about lawfulness. If you are out there in the business world you probably need to read and do your research everyday. As you grow in God, God begin to deal with your life and with the small, small things that you do that He has never dealt with before. As a young believer He puts up with you. But as you grow in God, God began to make demands on you. He makes demands on our time. He begins to demand and say cut this out cut that out. When God starts dealing in your life in that area you begin to enter the realm of holiness.

After you walked through righteousness there is a new realm of authority that begins to flood your life. You begin to carry the presence of God that is normally not there. See when you walk in righteousness you carry the scepter. When you walk in holiness you carry Him. Paul always relates holiness with His presence. Do you not know that your body is the temple of the Holy Spirit? I believe there is a realm that we can walk into where we can carry the tangible presence of God twenty-four hours a day. You want me to share a secret with you. It takes four to five hours prayer everyday to maintain it. One hour of prayer cannot maintain the tangible presence of God. To maintain God's presence in your life twenty-four hours a day it takes four to five hours of praying in this world we live in. So that your mind is so disciplined and sanctified that there is nothing that can disturb your mind. When you began to walk in this realm that's when you contact the presence of God. That's what God calls a prophet to be, separated onto Him.

But that is not all; there is something else. You see you can walk in *agathos* without enjoying it. Matthew 7: 17 says *even so every good tree bears good fruit*. In the Greek it says every *agathos* tree bears *kalous* fruit. There is another Greek word for good and that is the word *kalous*. The word *kalous* is not used only in a sense of goodness. *Kalous* means beautifully good or pleurably good. In other words you begin to

enjoy being good. You began to enjoy doing the right things. So if you are good is not good enough you must enjoy goodness. So every *agathos* tree bears *kalous* fruit. In verse eighteen *an agathos tree cannot bear bad fruit nor can a bad tree bears kalous fruit*. He is talking about *kalous* and that is the realm God wants you to move into.

In the book of Hebrews 1:9 it says about Jesus, "*You have loved righteousness and hated lawlessness.*" It is not enough just to be righteous. A lot of Christians are not sinning. They are really wanting to be upright morally and righteous. But they are miserable. You could tell by the way they talk that they really want to sin but they know they cannot. They haven't reached that stage yet where they love righteousness. You must reach the stage that you love righteousness. You love uprightness and morality. You love God's commandments. Then you begin to tap on the authority we are talking about. And then holiness is the same. You must reach the realm where you are willing to pay the price to be holy. A lot of people pay the price and they don't enjoy it. You reach a realm where you pay the price and you love it.

Like the apostle Paul he says in Second Corinthians 12 he says that all the infirmities and things that happened in his life was because of the apostleship that he bear. He was willing to put up with a lot of suffering. He didn't just suffer. The bible says in Second Corinthians 12 he says I take pleasure in my infirmities. I take pleasure in reproaches. Because holiness has to deal with your iniquity as righteousness deals with your trespasses. The word iniquity in the Hebrew also has a meaning of vanity. And that word iniquity talks about our inner most inclination. See trespasses talks about our outward lawlessness. The word iniquity deals with the condition of our heart. Jesus didn't just take our trespasses; He took our iniquities upon Himself. He deals with that bend towards sin. Didn't the bible declare in the book of Hebrews 8 and 10 that a day will come and God will write His laws in our hearts and in our mind so that we will love the Lord and do what He wants.

Now in closing, let us look at Isaiah 6 as we begin to understand this realm, the call that God gives to all prophets and men of God. Isaiah has already started his ministry and Isaiah was already a righteous man. I want you to know that Isaiah has already moved into that second realm of authority. But now as he encountered

God in the time when king Uzziah died there was possibly a vacuum of leadership. And Isaiah in the year that king Uzzah died he saw the Lord in verse three, *And he saw the seraphs crying out Holy, holy, holy is the Lord God Almighty.* And when he saw the holiness of God notice what he said in verse five, *Woe to me I am unclean.* I want you to know that Isaiah was a righteous man. He was not a person who is sinning and breaking God's moral laws. He was blameless and upright as to the Jewish commands. But when he begin to meet God face to face he is talking about his iniquities. He says, "*Woe for I am unclean. A man of unclean lips and I dwell in the midst of a people of unclean lips.* He is not talking about the works alone. He is talking about the words. Your words are reflection of your nature. In verse seven, *The seraphs flew down with a burning coal and he touched my mouth with it and said behold these has touched your lips and taken away your iniquity.* Notice what the seraph has taken away. *Your iniquity;* he didn't say *your trespasses* because he didn't have trespasses but *your iniquity has been taken away.* And your sin is parched away. From that day forward Isaiah moved into a higher realm of his prophet's office.

And I challenge you tonight if God has called you to be prophet, you need to ask yourself whether you are just a prophet who moves in *agathos*. Or are you just a prophet on the second level? Or do you want to be a prophet in the third level? If God called you to be a man or woman of God, do you want to be a man of God who lives at the first level, the second level or the third level. There are a lot of people living at the first level. They compromise a lot of things in their lives that are against God's final command. And they are getting away with it because they have a good heart. They are not perfect in their works yet. There are too many people who are contented at that first level of ministry. They are willing to put and compromise with sins and with lies just because they think that the ends justify the means. There is a lot of flesh in their ministry and they end up being mediocre.

One Jesus was enough to change the entire world. One Paul was enough to shake the entire generation he lived in. One Elijah was enough to shake the entire nation. And in our days there are so many man and woman of God who have fallen. Why is it that we don't have that kind of shaking, that kind of out pouring and that kind of revivals that we have read about? There are too many want to live at the *agathos* level. There are some who are beginning to move into the second level. They are upright and blameless people. They are lovers of God and righteousness. And they begin to tap on the scepter of righteousness. And they are making some impact on

their towns and their cities. The devil is not going after cities. The devil is going after nations. We need men and women of God who have a world vision. We need people of the third dimension. Where are the man and woman of God who have shut themselves up with God and know nothing else but God and His word? Where are the men and women of God who have separated themselves from the world? People will mock and jeer them. But yet they will say there is something of God there that we can't deny. Where are the men and women of God who will live in the third dimension? Tonight God is calling you to live in that third dimension. Whatever ministry you are in if you will choose to live in the third dimension the Lord promises you the nation and the world. The Lord promises you that your tiny little life will be able to shake the world.