

THE REVIVAL OF WORD AND SPIRIT SERIES

EPHESIANS 3 & 4 - TABLE OF SHOWBREAD AND CANDLESTICK

We were saying how that in Ephesians chapter three Christ is established in us and in verse 17 *And that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God.* Ephesians 3 is about Christ dwelling in our lives. Then Ephesians chapter 4 speaks about us growing into Christ. The sense of what Paul is saying in verse 12, 13 and 14 is the church growing up into the full stature of the perfect man to the measure of the fullness of Christ. Verse 15 *Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, from whom the whole body, joined with which it is supplied, when each part is working properly, makes bodily growth and up build itself in love.*

Last night we have looked at 2 additional words. The word *deesis*, which means to ask for grace, to supplicate for grace and the other word *proseuche* which means to pour out onto God. And we have talked about the 2 types of energizing that take place. One type of energizing that takes place is when *kratos* and *ischus* work in us and energize in us and we need to learn to *proseuche* or pour it out to God. And then we spoke about how *dunamis* and *exousia* need to be energized into our lives and properly channeled through *deesis* by asking for the grace of God to learn how to channel and flow with the energizing of the Spirit of God. And as *deesis* and *proseuche* meet together we become harmonized in the flow of God.

And we realize that there will always be interflow of this. It is not just a little bit here a little bit there but like a marriage of both together. What happens is that some times as we read the Word and we see some of the things in the Word of God we get hungry for certain things to be experienced. We read about healing, we want to see healing. We read about the gifts we want to experience the gifts. We read about the baptism in the Spirit we want to experience the baptism in the Spirit. So the Word brings us to the position where we are energized to receive what we saw in the Word. At the same time when you experience certain things it makes you want to get more into the Word to see what is there. And that is why some times when all you hear is about the power or the miracles of God, something in you also hungers. And you want to get more into the Word and it makes you hungrier for God. It makes you want to spend more time reading the bible. So that is what I call the interflow. The experience of one will lead us deeper into the other. And the experience of the other brings out more. So there is a cycle that takes place in our life. Where as you read the Word you are hungry for healing. Then you learn how to lay hands on the sick. When you lay hands on the sick you see healing. By seeing more healing you are more encouraged and you want to get more into the Word to see what other things that speak about healing. Then you experience more and you want to read more. So the cycle comes into your life and it makes you come alive on your inside. It's the forces of God's energy coming and energizing us as an interflow between the two.

Basically every time *dunamis* and *exousia* are energized, they come from the realm of *kratos* and *ischus* and your spirit man is stirred up more. As you *proseuche* and pour it forth out to God in intense prayer, God blesses you. You experience *exousia* and *dunamis* and through *deesis* you bring it more in. It is just like the grace of God. When you receive a measure of God's grace you are able to experience certain things. And as you experience them, you become established in them. And it puts you in a position to receive even more grace. And you are more able to do greater things of God.

So we see here in chapter 3 and 4 of Ephesians that it relates to the table of showbread and to the candlestick. And we will see the interplay of this *exousia* and *dunamis* in the life of the church and in our life. In Ephesians chapter 3 see the interplay now of those words in verse 20 *Now to him who by the power (dunamis) at work within us is able to do far more abundantly than all that we*

ask or think. Do you notice that the *dunamis* now works inwards? See every time you receive a revelation from God you act on it, it becomes solidified and crystallized in you. And you have a higher platform to operate from. Then from that platform you could do more things. It is just like God dealing in your life to believe God for five hundred dollars. Then you receive the *kratos* and *ischus* and the energizing of your faith to reach that point. And as you exercise that faith, you come to the level where you act it out and you receive that miracle of five hundred dollars. And after you received you find that there is some thing on your inside getting stronger. The experience of that level of faith brought you to a higher platform. So as you *proseuche* it out and experience it the *deesis* of it comes back into you and you are on a higher platform. And then God began to deal with your life to believe God for a thousand dollars. Then as you stretch yourself out and reach that point of faith, you are enabled to do it. And you did a great work in that area where you could believe God for that area. And the grace of God comes into your life and it establishes into you through *deesis*. And then you move from one level to another level and so grace increases upon your life. As you bring it out it is poured back into you. As the ox treads the grain he himself nibble on the grain and gets fed. And as you bring it forth more comes into you.

And that principle is true all the time. For example, some of you may not have moved into the teaching ministry much. Perhaps you are in a pastoral ministry. But as you began to teach the Word you find that the more you teach the more you receive. And whatever little revelation you have you began to teach it, the more you teach the more revelation God gives to you. And from that area slowly the gifting in your life becomes established. For some of you who are called to be evangelist, you may have never conducted an evangelistic meeting or crusade in your entire life. And so you tread the ground carefully. You begin by really meditating on the Word until the *kratos* in your spirit man is energized. And you really pray until the *ischus* in your life was just shaking and *kratos* is coming up. Then you want to bring it out forth in your life. So you began to launch forth. As you launch forth you began to draw on grace. You began to draw on the anointing of the Spirit of God. And as you draw on it you began to move in the evangelistic area. In time to come after several evangelistic meetings, the office of an evangelist is sealed into your life.

Philip the evangelist seems to have started that way. All the time he was just

hearing the Word and storing the Word. He was faithful as a deacon in Acts 6. But some thing was building on his inside the office of an evangelist. He has never moved in that direction before. And in those days there was no real example of what an evangelist should be like. Every thing was just starting and the revival was just nil. But one day the persecution came so strong in Acts 8 so that many had to run away from that persecution. And Philip was among those who were running away from the persecution. Philip was not going forth in an organized campaign. Acts 8:4 *Now those who were scattered went about preaching the Word. Philip went down to a city of Samaria.* Now Philip was among those who were running away. He did not go out in Acts 8 to evangelize. However *kratos* and *ischus* was strong in his life. The word was strong. He was a man of the Word. Obviously he knew the Word. From the way he shared from the book of Isaiah with the Ethiopian eunuch you could tell he knew the Word. Remember they were not just going on a tour. They were moving house. Here was Philip and he was sort of shifting to a new place to stay. As they went along they saw some people who didn't know the Lord. And so they started talking about the Lord. As Philip shared the Word there was a big crowd. Slowly the whole city came out to hear him. Now Philip never expected to be an evangelist that God called him to. He was just sharing the Word. But as he shared the Word the evangelistic gift in his life was sealed.

See all your life you may have been called to be a pastor but you never obeyed that call. You don't know how it's going to happen. But the day you put your foot into the water and take a step of faith and acted on it, you found your calling. You may have a man of God lay hands on you and prophesize that the healing anointing of God is upon your life all the time. But you have never ventured and dared to pray for one person. So one day timidly you just stepped out and prayed over somebody and that person fell down under the power.

This is the same way with some of you who are beginning to move in the anointing of God. But as you began to move into that area some thing clicked on your inside. What you bring forth is put back into you through *deesis*. I remember after Jesus spoke to me about the anointing of the Holy Spirit some thing clicked on the inside of me. You see I have been teaching faith and teaching the Word all the time but I never really moved in the Spirit. And so after that some thing clicked on the inside of my spirit and said, "You have to watch out

now because the anointing is going to flow and they can flow all the time." Because we were not taught in the things of the Spirit we don't believe in catchers. We were taught in my earlier theology that said that if these people fall and if it is really God, God will catch them. I didn't know God was in the catching business. And God has to teach us about the value of catching.

There are 3 basic reasons we learned through experience why we need catchers. No. 1 is for testimony sake. If somebody comes and is new to this things, and they are sitting at the back and God wants to minister to their lives. They look in front at all these fellows falling down don't know what the magician is doing up there. They will not come up to be ministered if they feel that they have to fall down hard on the ground.

No. 2 I have learned that the power of God can flow even in meetings through each person to different degrees. There is a degree where the power of God flows and it is so strong that you will be cushioned. It doesn't matter what you fall on. You could fall on a bed of nails and it will cushion you. Some times the power of God is enough to knock a person out but not enough to cushion them. And at that time you may have come to experience some people falling and they got a knock and they got up they are blessed, they are touched, they are healed of their old ailments but they got a new one the knock on their head. So the power of God flows in different degrees and some times it is at a level where its just enough to touch them but not enough to cushion them. It doesn't necessarily mean that you got to fall to receive the blessing of God. It makes no difference whether you fall or not. You can receive whatever God wants you to receive. However some times because of our natural fear, if there is no catcher behind us, we have an inborn resistance and say, "I am not going to fall because the cement floor is behind me." So while the person is praying for you, you are thinking I don't want to fall. And so mentally if you knew that there were catchers behind you, you could remove that anxiety. That was the second reason the Lord began to show me the value of having catchers. I am sure you have heard about it in the U.S. where some people have began to sue preachers who make people fall and they got injured. So before that catches on here in this country lets have catchers.

The third reason with a person standing behind is that it helps a person to be

surrounded by an atmosphere of prayer. You may have found some other reasons but these are the reasons we have arrived at as we move in God. The anointing of God is so strong that people are falling but there will always be some who never fall. Falling is not the key but receiving is. Some people get carried away and say, "Why aren't these people falling? Doesn't look so nice." So they get carried away and they start pushing people down. This is what I call extreme. But the main thing is that as you learn to move into this ministry, you become more confident. Any person who is called to the ministry who had never preached in public the first thing you overcome is stage fright. Then as you overcome as you preach more and more often some thing clicked on your inside and you become naturally confident. The first time you pastor you are nervous. The time you pray for the sick you are nervous. Things you have never done before there is some thing to overcome. But once you get used to it some thing is sealed on your inside.

Which is where Ephesians 3 speaks to us. You see Philip started slowly before he developed confidence. You could see Philip was now confident after some time. He could go to a place and he could evangelize. Later on in the book of Acts 21 he was called Philip the evangelist. His ministry was now established.

Now lets go to Ephesians 3:16 *That according to the riches of His glory He may grant you to be strengthened (kratos) with might (dunamis) through His Spirit in the inner man.* You see there is a working back into you the power of God as you work it out. As you work it out to *proseuche* then it works back into you. In fact the bible has a special word for that its *endunamo* which is from the word *dunamis* which means that it comes into you. The *dunamis* that God enters into you and becomes a part of your life.

In the book of Timothy II Tim. 2:1 *You then, my son, be strong in the grace that is in Christ Jesus.* Be strong in resting on the grace of God that is in you life. You see as you *proseuche* out and as you *deesis* in the grace of God, the energy of God resides in you and you could be confident, you could be strong, you could be *endunamo* in the grace that God has for your life. You will be empowered in the grace and the calling that He has for you. See *dunamis* established in you the

grace of God.

Now that word *endunamo* occurs again in the book of Ephesians 6:10 *Finally, be strong (endunamo) in the Lord and in the strength (kratos) of His might (ischus)*. He is talking about 2 things now. Be *endunamo* and in the *kratos* of His *ischus*. He is talking about 2 things taking place. *Endunamis* which is the working of the *ischus* and *dunamis* the working of *deesis* coming into you. Be strong in that and be strong in this. Be strong in *kratos* and *ischus* in the power of His might. And be strong in *endunamis* as it comes into your life. As both energy come into you that's when God begin to work mightily in your life.

Lets look over now and compare it with the book of Exodus in the table of showbread and the candlestick. And we will show how Ephesians 3 and 4 is related to the showbread and the candlestick. Exod. 37:17 *He also made the lampstand of pure gold. The base and the shaft of the lampstand were made of hammered work; its cups, is capitals, and its flowers were of one piece with it. And there were six branches going out of its sides, three branches of the lampstand out of one side of it and three branches of the lampstand out of the other side of it; three cups made like almonds, each with capital and flower, on one branch, - so for the six branches going out of the lampstand. And on the lampstand itself were four cups made like almonds, with their capitals and flowers, and a capital of one piece with it under each part of the six branches going out of it, their capitals and their branches were of one piece with it; the whole of it was one piece of hammered work of pure gold.*

We see here all the instructions given to them. No. 1 we see first of all the lampstand was made of hammered work. Hammered works speak about some thing that is molded and formed. They were not allowed to melt the gold and pour it into a mould. That would have been easier. To just make a mould and melt the gold and pour it in and they have the shape that they want and they just have to polish it. But they have to take a huge lump of gold and slowly beat that gold into shape. That's the first thing that we notice. It is to be of hammered work.

No. 2 we see that there were 7 lampstands. And the lampstands in Revelation 4:5 speaks about the 7 Spirits of God that flow forth. Now the 7 Spirits speak about the 7 works of the Spirit because there is only one Holy Spirit. And seven fold Spirits can be found in Isa. 11:2 and it describes all the workings of the Spirit: the Spirit of the Lord, the Spirit of wisdom and understanding, Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord.

No. 3 we see that there are flowers on the lampstand. Flowers are symbols of life.

Fourthly, there are almonds on the lampstand. Almond is a symbol of anointing upon. You will notice that the rod of Moses was actually an almond rod. In Numbers 16 and 17 the rod was placed in the presence of God and it blossomed and brought forth leaves and fruit which was an almond. The rod represented the anointing of God that Moses had.

Finally we have the wick trimmers that are described in other passages where together with the candlestick they had to trim the lamps. So that talks about pruning that takes place.

Five processes that take place in the candlestick. The hammered works, the 7 fold Spirits of God flowing forth, the flowers that are life, then the almond which is the anointing upon and then you have the wick trimmers that talk about the pruning of God. All these aspects speak about *proseuche* to bring forth what the *kratos* and *ischus* is. When *kratos* and *ischus* are *proseuche* it began to touch *exousia* and *dunamis* the gifts of God. When there is a pouring forth or drawing forth it began to touch into that realm.

The Word and Spirit are repeated twice, first in the Outer Court and secondly in the Most Holy Place. In the Outer Court we have the brazen altar and the laver. The brazen altar represent the work of the cross in our life, which comes through the Word of God in your life represented by the laver. The Word comes to us and

we were born again. We were born of that incorruptible Word. Both are combined together. The brazen altar always has an offering going to God. But it's a different type of prayer. It is a prayer of more or less of committing or surrendering onto God and it is a building in *ischus* and *kratos* in our spirit man.

In the Most Holy Place, as you enter the first veil you are also confronted with the Word and the Spirit again. In here, we have on the table of showbread in Exodus 37:10 *He also made the table of acacia wood; two cubits was its length a cubit its breadth, and a cubit and a half its height.* It is the only piece of furniture in its height that was equal to the ark. This is because the table of showbread speaks about the Word in a sense the power in the name of Jesus which comes to us through His Word. And it tells us here that the position you have through the Word helps you to be at the equal level that Jesus is. It is the Word that helps us recognize our position in Christ. It's the word that tells us of our covenant, the word that tells us all the promises that God had in our life.

You see that there is a Word and Spirit movement inside you and then there is the Word and Spirit movement in the anointing upon. So there is *kratos* and *ischus* in the Outer Court *and* now you have *exousia* and *dunamis* in the Most Holy Place.

Second thing about the table of showbread in verse 11 *And he overlaid it with pure gold, and made a molding of gold round it.* This is New King James, the Old King James *he put a crown about it.* Why was it translated as *crown*? It is because the word *molding* is the Hebrew word *zer* and the word *nezer* means *crown*. On the table of showbread it was crowned twice. And it points to Jesus Christ Son of Man and Son of God. He was fully man and yet He was at the same time in a mysterious sense fully God. He came as a man and yet He also came as Divinity manifested to us in the flesh, the Word made flesh the mystery of God as the bible calls it, so that we could partake of that same mystery. Jesus became the Word made flesh. And He showed us how God can be in man and man can be in God. So that we could also through the Word of God have God in us and we in God. So that in Christ we can be fully the man or woman God wants us to be. Yet at the same time we are fully of the divine nature and fullness of God that God wants us to have. In God we become the Word made flesh as we obey Him. The Lord is manifested in us when the Word is formed in us. We can become fully the

son of man and sons of God. Jesus is the only Son of God, the only son of man worthy to die on the cross for us and redeem us. But Jesus died so that He could make all of us sons of God although we are still sons of man and have the human nature in our lives. That's the Word represented by the table of showbread.

Then we have on this table of showbread in verse 16 *And he made the vessels of pure gold which were to be upon the table, its plates and dishes for incense, and its bowls and flagons with which to pour libations.* There were all kind of instruments. When you cross reference to other portions like Leviticus 24 you find that they have frankincense and they have the 12 loaves of bread. Now the loaves of bread also represent the Word. So you have the laver that represents the Word. And here you have the loaves of bread on the table of showbread the whole essence of it is presenting Jesus Christ the King of Kings, the Lord of Lords, crowned twice, King of Kings and Lord of Lords. And at the same time within that concept is the 12 loaves which represent the Word of God. And the High Priest is to partake of the loaves. The High Priest eats of that show bread which again the Word and the Spirit. Now how do the 2 linked together? In *deesis* which is to ask or supplicate for grace in order to partake of the substance of God's nature and the tangible supply of God into us. The *deesis* of God forms our inward character and our inward being. *Deesis* is receiving grace from God. We learn to draw grace from God. Grace grows stage by stage in our lives. And as we partake of it we need to be humble and partake of it again.

Let me illustrate with the book of Jn. 15:2 *Every branch of mine that bears no fruit, He takes away, and every branch that does bear fruit He prunes that it may bear more fruit.* Every time God has done some thing in His grace in your life we need to learn to come back to God, humble ourselves before God and receive more grace. The bible says in I Peter chapter 5:5 *Likewise you that are younger be subject to the elders. Clothe yourselves all of you with humility toward one another, for "God opposes the proud, but gives grace to the humble".* Now humility is some thing that we have to do all the time. Every time when God does some thing we have to come back to God and say thank you Lord it is your grace. And every time we acknowledge it more grace comes. See there is a process that keeps coming into our life.

It is just like Isa. 40:31 which says that they who wait upon the Lord shall renew

their strength. They shall mount up with wings like eagles. They shall run and not be weary. They shall walk and not faint. Do you notice that there are 4 gears inside that verse? First gear is to wait on God. Then somehow in the spirit realm waiting on God brings you to fourth gear. They shall mount up with wings like eagles. Flying up there in the spirit. Do you notice that after flying it slows down to running? They shall run and not be weary, which is the third gear. Then they shall walk and not faint, which is the second gear. And what it implies is that it has to be a cycle of that continuing all the time. The eagle that flies up have the resting place on the mountain. And as we wait on God and receive from Him the direction we soar up. But there are different speeds because if you are flying all the time there is no time to eat. Eagles do not eat their food while flying. When an eagle wants to catch his prey he has to aim carefully, slow down, zoom on the chicken or whatever it is and fly off again. Then he doesn't carry the chicken all the time while flying to show off to people. There is a time when you mount up with wings and there is a time when you run. There is a time you have to walk and there is a time you have to wait.

There is likewise a process of bearing fruit and then pruning. The reason for the pruning is that there will be more fruit and bigger fruit. It is necessary so that the nutrition and the juice will get into the fruit. Jesus doesn't want us to just get a lot of branches like the fig tree that had a lot of leaves but no fruit. Jesus wants fruit out of our life and the cycle of bearing fruit is a cycle. Spiritual life and fruit bearing is a cycle. No minister can just run about from convention to convention giving out and ministering. You must schedule your time for private devotion and waiting upon the Lord no matter how busy you are. Once you become well known as a minister, you can have invitations enough to fill up every week of the year. But that is not how a minister should schedule his time. He should schedule perhaps over a year period where he would seek God and fast and pray, as important as it is scheduling to a place to go. We must understand in the spiritual life how to flow with the spiritual cycle of God so that we could remain fresh all the time and be able to bring forth all that God wants. So that pruning is mentioned here in the grace part the *deesis*.

Here on the candlestick there is also a process pruning. You have the wick trimmers. Why must that take place? You see the wick trimmers must come to trim the lamps. The lamps must be trimmed from time to time. And every time

the lamps are trimmed you can read about it in Leviticus 16 they had to put more incense and then they trim the lamps. Why must it be trimmed? So that the lamps will burn brighter. There is a pruning process that is necessary a cutting in our lives that needs to be continuously done. When that is done then more life comes forth, more fruit, more energizing of God comes forth in our life.

Look over here at the book of Ephesians chapter 3 and 4. You see in chapter 1 and 2 we see the brazen altar and the laver which symbolize the anointing within. Now in chapter 2 we see the anointing upon and it speaks about principles of the Word and the Spirit for the anointing upon to keep flowing out of our life. And the Word and the Spirit are harmonized in our life through the 2 special words called *deesis* and *proseuche*. We need to *deesis* and *proseuche* all the time.

Chapter 3 and 4 also speak about ministry grace. Chapter 1 and 2 speak about salvation grace. Chapter 5 and 6 speak about operational grace. So we have salvation grace in chapter 1 and 2. Now we have ministry grace. See Paul talk about ministry grace in chapter 3:7 *Of this gospel I was made a minister according to the gift of God's grace which was given to me by the working of His power.* Then in chapter 4:7 *But grace was given to each of us according to the measure of Christ's gift.* So in chapter 3 and 4 he is talking about ministry grace. And Paul in chapter 3 and 4 of Ephesians tell us how to maintain our ministry; how to make it prosper; how to make it grow more. See some people only learn in the ministry how to get it in and how to get it done and how to get it working in their life. But they don't know how to maintain and how to grow up in Him. There is a part where we learn to have Christ dwell in us. And that is the part that takes a lot of *deesis*, a lot of the Word, a lot of the prayer that needs to continue upon our life.

Turn to the gospel of John 14. The secret of Christ dwelling in our life is found in that word *kratos* and in the word the *Word of God*. Christ in us links up to the Word coming into us. We can't run from that fact. Jn. 14:21 *He who has My commandments and keeps them, he it is who loves Me; and he who loves Me will be loved by my Father, and I will love him and manifest Myself to him.* He is talking about Him coming into us. He who has my commandments; he who has My words and keeps them, Jesus Himself will come in, will manifest His fullness to us when we have the fullness of the Word of God in our lives.

Jn. 15 Jesus says in verse 5 *I am the vine you are the branches. He who abides in Me and I in him bears much fruit, for apart from Me you can do nothing.* Now how does Jesus abide in us? Ephesians 3 speaks about Jesus abiding in us. Ephesians 4 speaks about us abiding in Jesus. So there is a divine harmony. We have to have Jesus abiding in us and then we abide in Him. Do you notice that His abiding in us is different from His words abiding in us although they are related? How does Jesus abide in us? He says in verse 7 *If you abide in Me, and my words abide in you, ask whatever you will, and it shall be done for you.* See how powerful it is when we abide in Him. Then He says when His words abide in us. When you have meditated on the Word so much, there is going to come an explosion of the Word in you so that you walk like Jesus walk. You talk like Jesus talk. You think like Jesus think. You desire as Jesus desires and you could ask anything and it is done.

You reach a point like Elijah. Before he was translated he reached such a point of authority with God in II Kings chapter 1 He was one of the few people that use that statement, "I who stands in the presence of God." Usually only angels use that phrase. But he walked so closely with God that he stood in God's presence. And then this Israelite king sent a group of captains to Elijah. And the first captain came in II Kings 1 and he was a rude man. He came and said man of God the king orders you to come down. The man of God didn't really pray. All he said was if I am a man of God let fire come down from heaven and consume you. And there were 50 soldiers turned into charcoals. For a long time the king of Israel had no news. So he sent a second batch. The second batch came looked around and saw these 50 charcoal soldiers. The captain said man of God the king says come down. The man of God didn't even pray. He walked in such authority and power. Then he said if I am a man of God let fire come down and consume you. So now they got 102 charcoal soldiers. The king was still waiting so he sent the third batch. The third captain came looked around at these bunch of charcoals. Somehow he concluded that the fellow up there has something to do with these. Slowly he went up to the man of God. Knelt down and said please spare my life and all these 50 men with me. Now don't take that story, claim it, confess and possess it and start calling down fire on your enemies because it wouldn't work if you don't have the Word in you as strong as Elijah did. The energy of the Word is not at the level.

First of all when the Word is strong in your life, you may ask, "Won't it be dangerous when Jesus said ask what you will." When the Word is in your life you only desire to do God's will. Jesus knows it so He said if my Word abides in you whatever you desire you can ask and the Father will give it. When the Word is in our life the only desire will be in line with the will of God. So Jesus abides in us and He comes is by the Word. Which is why in Ephesians 3 when Paul speaks about Jesus coming down to us or Jesus manifested in fullness in our life, he has to mention that key word there that we have come to know and it is called *kratos*.

In verse 16 *That according to the riches of His glory He may grant you to be strengthened (kratos) with might (dunamis) through His Spirit in the inner man.* You cannot run away from *kratos*, even in the anointing upon. The ministry of the Word is still a necessity in our inner life. In our inner man the Word must be there. Abiding in the Word and letting the Word fill us then it comes a time that as the Word is in us we can walk in Him. We can work out whatever He wants us to do on the outside. Because our minds, our wills, our desires, our thoughts, only desire God's will. And we could just reach out and say in the name of Jesus come out. And its done because its all in mind and the power flows. We could reach out to some thing that is not in line with God's will and bring it into God's will.

In Ephesians 4:16 *From whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and up builds itself in love.*

Now the other word which we want to describe is the word *proseuche*. We have learned the word *deesis* has to do with learning to draw on the anointing of God and the grace of God. But the other word *proseuche* is most powerful in working out His will. It is so powerful that we need to learn how to flow into that energy that comes forth from inside us. When the anointing upon comes upon our life, it is operated with the anointing within. Some people think that when the anointing

upon comes you forget about the anointing within. The bible says in I Jn. 2:27 *the anointing within teaches you all things*. No matter how strong the anointing upon, the anointing within is the key guide. Because it's the anointing within that tells you the rightness and the wrongness of certain things. It's still the basic guide on our inside.

Some times a man of God can be powerfully anointed, he functions in a certain anointing of God but as the man of God teaches and preaches or do some certain things it doesn't lineup with the anointing within. Perhaps I can give a certain examples. Some times a man of God will function powerfully in the anointing and people get ministered and blessed. Then at the end of the meeting the man of God turns around takes his coat off cuts it to pieces and raises a huge love offering with them. And some thing on your inside starts giving a click and say this is different. Then he says one piece for 1000 dollars. Are we going to swallow everything? When William Branham was in error he was still powerful in the healing ministry. When William Branham who was one of the key leaders of the 1950s revival was in error and teaching certain things like women should not cut their hair and all the wrong stuff, he was still powerful in healing. You see it takes some time for the grace of God to be lifted off a person. And if we just look at the anointing upon without looking at the anointing within, we wouldn't know how to discern right and wrong. Sometimes you could come across a Christian book and that writer has stumbled on a powerful truth. But then he adds a few of his own teachings, which are off the mark. We need the anointing within to function with the anointing upon in co-operation to discern truth from error. We have to guard the anointing upon with the anointing within. Without that we would enter into error. We will do things that the Spirit never ask us to do because there is an over flow of the grace of God.

In conclusion let me give you all the scriptures in the gospel of Luke. Lk. 9:29 *And as he was praying (proseuche), the appearance of His countenance was altered, and His raiment became dazzling white*. When Jesus starts bringing out what was in Him the glory of God came upon His life. Lk. 22: 44 *And being in agony (agonia) He prayed (proseuche) more earnestly; and His sweat became like great drops of blood falling down upon the ground*. When He brought out what was within, when He *proseuche* that was one of His greatest battles ever. Jesus had to pull out everything within Him in order to work the anointing of God upon His

life. And we need to learn to draw on the anointing.

In Eph. 6:17 *And take the helmet of salvation, and the sword of the Spirit, which is the word of God. Pray (proseuche) at all times in the Spirit, with all prayer (proseuche) and supplication (deesis). To that end keep alert with all perseverance, making supplication for all the saints.* The conclusion of that matter is that Paul is saying we need to be skillful in bringing forth *proseuche* pouring forth. In fact in Lk. 22:44 there is another word after the word *proseuche* that is the word *ektenesteron* in Jesus' life. It means to *be stretched out*. He *proseuche* earnestly; the word *earnestly* means to *stretch out*. And when He stretched Himself to the fullness that God wants Him to that's when the blood started dropping down.

Eph. 4:16 *From whom the whole body, joined and knit together by every joint with which it is supplied.* The only way you can join and knit together is where everyone stretched out to feed the very thing that you want to feed. When something is joined there is a movement. Our bodies have joints and the joints are flexible. They can stretch together with the tendons that join the bones. By what? By every joint supplies. Do you notice the word *every joint supplies*? When he talks about supplies he is always talking about *proseuche* bringing it forth. When he talks about *deesis* he is talking about coming down. Every joint has to bring something out. The gifting and the call on your life will not come accidentally. Paul said that he was so stretched, pressed down but not cast down. And he talked about how he prevailed when he was stretched. When he was weak then he was strong. And as he stretched himself into the gift and call of God he found his place in the body of Christ. Like Jesus Christ we all need to understand how to *proseuche*, how to stretch ourselves into the gifting and the call that God for our life. Draw it from your inside and it will take a lot of agonizing in each one of our lives. In the end it boils down to this spending time with God to bring the gift out.