

THE REVIVAL OF WORD AND SPIRIT SERIES

EPHESIAN 5 - THE PRESENCE OF GOD

Remember in the earlier messages how we have said that chapter 1 of Ephesians depicts the brazen altar. Chapter 2 is the laver. Chapter 3 is the table of showbread. Chapter 4 is the candlestick. Chapter 5 is the altar of incense. Chapter 6 is the Ark of the Covenant.

In chapter 3 and 4 the middle section we have shown how that chapter 3 is related to the table of show bread. And that is related to deesis, which is one of the words we have learned. Deesis means to supplicate or to ask God for grace.

Turn with me to Exodus 37 the table of showbread, which symbolize the work of deesis in our life. We have studied 4 Greek words for power dunamis, kratos exousia and ischus. We have explained that kratos and exousia are the power of the Word. Ischus and dunamis are the power of the Spirit. We have explained how kratos is the Word working in us. Exousia is the Word working out from us. Ischus is the Spirit working in us. Dunamis is the Spirit working out through us.

Then we have explained the fifth Greek word energeis where we get the English word energy. And the word energeis means energizing that takes place when those 4 Greek words are combined in different manners. When ischus and kratos combine together we have an energizing that goes deep into us. And when exousia and

dunamis combine we have a different type of energy that flows. It is the energy that flows out through our life to minister to other people.

We have said that the combining of these forces is brought about by 2 other special Greek words. And those are the word deesis and proseuche. Deesis is the drawing forth of the grace of God, of exousia and dunamis. Proseuche draw it out from our life. It means a pouring out from our life.

Tonight we will focus on the words deesis and proseuche and develop the understanding further. Looking at the book of Exodus 37 the table of showbread has different things upon it. From verse 10 to verse 16 if you read it has in verse 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 that is the same height as the Ark of the Covenant.

The second to notice is in verse 11 and 12 And he overlaid it with pure gold, and made a molding of gold all around it. Also he made a frame of a handbreadth all around it, and made a molding of gold for the frame all around it. The word molding is from the Hebrew word zer, which is from the word nezer which means crown. So actually there were 2 moldings or 2 crowns around the table.

No. 3 is to take note of the utensils that are there. And from Leviticus 24: 6-7 we read that there are 12 loaves and frankincense that is placed on the table of showbread. Now as we look at chapter 3 of Ephesians verse 6 That is, how the Gentiles are fellow heirs, members of the same body, and partakers of the promise in Christ Jesus through the gospel. In verse 5 he says Which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit. In other words we become a part of Christ. We become partakers of Christ. Christ is the Ark of the Covenant. We become like Him. We become of the same height. Again that's the table of showbread the same height.

Then we look in verse 9 and 10 And to make all men see what is the plan of the

mystery hidden for ages in God who created all things; that through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places. The word principalities and powers refer to other opposing principalities and powers of Satanic and demonic forces. He says the church is now exercising authority over all demonic areas. That is the church having the crown that Jesus had, being an heir of authority. A crown is a symbol of authority. So there you have the table of showbread crowned twice. The church is crowned.

Then in verse 12 In whom we have boldness and confidence of access through our faith in Him. All this is to give us confidence to approach God. Frankincense to be able to be like Him.

The 3 things that we described are found in that special Greek word deesis. What does grace do to us? Grace brings all these things into our life. We are talking about ministry grace here. To bring us to a position, and this is what you could define righteousness to be, to be able to stand in the presence of God without fear or condemnation at all. To be able to approach God, the ability to stand in the presence of God without fear, without condemnation and without any hindrance or any thing that we will be afraid of in our life and to be able to just approach God. That's the realm that Jesus brings to us through deesis. Through the grace of God He makes it approachable to come to Him.

Now let us look at the candlestick in the book of Exodus. Exodus 37 verse 17 right to verse 24, He also made the lampstand of pure gold; of hammered work he made the lampstand. Its shaft, its branches, its bowls, its ornamental knobs, and its flowers were of the same piece. And six branches came out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side. There were three bowls made like almond blossoms on one branch, with an ornamental knob and a flower – and so for the six branches coming out of the lampstand. And on the lampstand itself were four bowls made like almond blossoms, each with its ornamental knob and flower. There was a knob under the first two branches of the same, a knob under the second two branches of the same, and a knob under the third two branches of the same, according to the six branches extending from it. Their knobs and their branches were of one piece; all of

it was on hammered piece of pure gold. And he made its seven lamps, its wick-trimmers, and its tray of pure gold. Of a talent of pure gold he made it, with all its utensils.

There are 5 things we observed. No. 1 the candlestick is made purely of hammered work of gold. No. 2 there are 7 lamps. No. 3 the flowers that symbolize life. No. 4 the wick trimmers that symbolize pruning. No. 5 the almond that symbolize the anointing upon.

If you look over at Ephesians chapter 4 all these things are symbolized by proseuche. Hammered work is like proseuche. Proseuche is a stretching out. When you take a piece of gold, they were not allowed to take the gold and melt it and pour it into a molding to make the candlestick. It would have been easier to do that. But instead they had to take a big lump of gold and slowly hammer it to the shape. What they did was they stretched the gold. And that's what proseuche is. No. 1 proseuche is like being hammered on the inside.

The second thing we see here is in Ephesians 4 verse 7 and verses 11-12. But to each one of us grace was given according to the measure of Christ's gift. And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of the ministry, for the edifying of the body of Christ. It talks about the five-fold ministries but Paul also added other types of ministries as implied in verse 12, for the equipping of the saints for the work of the ministry. So we realize that ministry is not only limited to the five-fold offices but to the saints in general.

When we talk about ministry we always talk about the 7 Spirits of God. Rev. 4:5 And from the throne proceeded lightnings, thunderings and voices. Seven lamps of fire were burning before the throne, which are the seven Spirits of God.

What are the 7 spirits of God? Turn over to the book of Isa.11:1-2 There shall come

forth a shoot from the stump of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. These are the seven-fold spirit that Jesus walked in. There is only one Holy Spirit but there are seven-fold manifestations. No. 1 the Spirit of the Lord. No. 2 the Spirit of wisdom. No. 3 the Spirit of understanding. No. 4 the Spirit of counsel. No. 5 the Spirit of might. No. 6 the Spirit of knowledge. No. 7 the Spirit of the fear of the Lord. So the seven-fold Spirit is the flow of the Spirit of God through the lives of all the ministers of God. And these seven-fold Spirit was what was upon Jesus when He walked on the earth. So when Jesus anoints us there will be different aspects of the seven-fold Spirit that equips us for the ministry of God.

That's the second thing that proseuche does. Proseuche will bring forth the seven-fold Spirit of God working in our life.

No. 3 what proseuche will do? In the wick trimmers proseuche will cause us to be trimmed and to be pruned even as we stretch ourselves. When we stretch ourselves, the flesh has to die off in prayer. That's the wick trimmers.

No. 4 the almond there will be anointing upon.

Then No. 5 the flowers our lives will bear fruit through proseuche.

So that wraps up chapter 3 and 4 on deesis and proseuche.

Now we go to the subject matter for tonight in chapter 5. You notice there is a change as we approach chapter 5 of Ephesians. A very obvious change if your have been studying the Greek and examining the phrases Paul used. You see in chapter 1 and 2 he was trying to position us in Christ. In chapter 1 Christ was raised from the dead. In chapter 2 we were raised and seated with Him. In chapter 3 and 4 we were

being made like Him. He was coming into us in chapter 3 that Christ may dwell in you. In chapter 3 Paul's prayer was that you may be filled with the fullness of God. So he is praying for Christ to come into us. And at the same time in chapter 4 of Ephesians he was praying that we would grow up into Christ.

Some thing happened by chapter 5 its no more position, its no more growing. In chapter 5 you are like Him. The words that are used are completely different. See in chapter 3 he says in verse 17 that Christ may dwell in you. In chapter 4 verse 13 Until we all attain to the unity of the faith, and of the knowledge of the Son of God, to mature manhood, to the measures of the stature of the fullness of Christ. But in chapter 5 after all that has been said he says in verse 30 Because we are members of His body. In chapter 5 you are married and are one in Him. Proseuche has subsided because it has been prayed through stretched out and you are perfect, complete and one in Him.

But it took those 2 special words deesis and proseuche to work together to bring you to that position, where it is not going to be like Him. There is a difference to say that I want to be an engineer to I am an engineer. One is still on the way the other has already arrived. There is a difference between saying I am growing into Him and I am His flesh, His blood, His body. There is a whole different sense that he brings in chapter 5. There is a closer union. And even the words that he brings forth in chapter 5 here verse 18 and 19 And do not get drunk with wine, for that is debauchery; but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart. The word be filled in means in the Greek remain and be continuously filled. It implies you are already filled. In all the early ones is like you are on the way. All these things are prayed that you may be filled with the fullness of God.

But now in chapter 5 he says be continuously filled. In other words you are already filled but now learn to maintain that fullness. Learn to stay in that position. Learn to flow in that position. And the secret is those 2 words again deesis and proseuche. You see deesis and proseuche bring about the right combination of that energy. When you have kratos, ischus, exousia and dunamis it looks like a jigsaw puzzle. And we may not fit the jigsaw puzzle correctly. As you try it, it gets out of shape. Some people got a little bit more ischus. Some people got a little bit more

dunamis. And so they look like they are out of shape. So these 4 words need to be combined beautifully. We know that a good car is not necessarily a noisy car. Long ago the noisier the car's engine the more powerful it was but not now. With improvement in technology nowadays the makers of powerful cars try to make it minimum noise. So kratos, ischus, exousia and dunamis need to be put together in a harmonized way.

Who will do it? The 2 Greek words call deesis and proseuche. These 2 important Greek words will bring the harmony of the energy that comes. In the 1950s there were a lot of ministers who came up. A lot of them learnt how to pray with a lot of ischus but they had very little kratos in them. They were like a man with one leg long and one leg short. How long can you run the race? This was why in 1960s a lot of those evangelists who started in 1950s all died off. Why? They had one leg long and one leg short. And only few lasted until 1990s. So these one leg long and one leg short ones died off somewhere the wilderness. They began to go into some spiritual things that are against the Word of God. But there are others who got too much kratos but no ischus. They got only one leg. But it is still not good enough because they are hopping along. Half way through the race they dried up and they never lasted till the end. It is important to have the right combination.

And how do we do that? The key is to combine deesis and proseuche and allow these 2 to work in our life powerfully. Proseuche and deesis must work corporately together to bring the right balance and combination. I just read a few scriptures to show the combination of both of them.

James 5:16-17 Therefore confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects. Elijah was a man of like nature with ourselves and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. Then he prayed again and the heavens gave rain, and the earth brought forth its fruit.

I read it again with the Greek words in. The second sentence of verse 16 The

energes deesis of a righteous man ischus much. Can you see deesis is present?

Verse 17 Elijah was a man with a nature like ours and he proseuche earnestly that it will not rain. And it did not rain on the land for three years and six months. And he proseuche again and the heaven gave rain and the earth produce its fruit. So if you want a living example of how he proseuche, you can read about it in I Kings 19. That was what he did when he sent his servant out 7 times to check whether the rain clouds are there. And he just was in that position where he proseuche and was pouring himself out to God. And one of the most powerful things that we realize here is that Elijah learnt to proseuche before he learned to be a prophet. We all will have to learn to be proseuche and deesis before we learn to be prophets, evangelist, pastors, teachers, and apostles. We have to learn how to flow, how to release what God has placed in our life.

There are other scriptures but they are of different description for example, you remember the scripture in II Tim. 1 where Paul says to Timothy stir up the gifts that is in your life. How does he stir up the gifts? Through deesis and proseuche. When the 2 are combined together the gifts are stirred up. When we learn to harmonize these 2, the giftings and the calling on our life comes forth out of our life. When proseuche is mixed together with deesis correctly it brings what I call a manifestation in the natural world. You see right now the world cannot see the future in your heart and in your spirit. Perhaps some of you here are called to be evangelists to reach out to 10,000 souls. Right now all people can see is you reaching 10 or 20 people. But in your heart you could see it and its seeded into you. You have a destiny to win 100,000 or a million souls to the Lord. It's in you now you have just won a few hundreds. The world cannot see it. Everything is hidden on your inside. And you need to learn to proseuche and deesis to bring it out into the physical reality. Perhaps you are a businessman with a vision. God has called you like Joseph to prosper. And God put that seed that you will be a multi-millionaire in God, to be a man like Joseph full of wisdom and be a blessing to the world and society. But now you are only a coconut seller. But in your heart you see a billion coconuts. That is in you. The world cannot see any thing else in you but the few coconuts you have on your stall. But you could see those things on your inside. How do we bring what is inside out of us. Through the 2 keys deesis and proseuche. That's how we bring it out of our life. You see deesis and proseuche lie in that spirit realm within us.

Look over again at the book of I Col. 1:29 For this I toil (agonizo, striving with all the energy (energes) which He mightily inspires within me. Paul says I worked hard and I fulfilled the call of my life. I stirred up the energizing in me with dunamis through agonizing. Now the word agonizo means the moment deesis and proseuche join hands that agonizo takes place. If you separate them you may only have proseuche coming up but the deesis is left behind. The moment they join hands agonizo takes place. Although they are there joining hands I want you to know agonizo some times is the opposite. It means the tears running down your cheeks. Your face is in agony during your times of prayer.

Jesus Christ agonizo. The bible tells us in the book of Lk. 22:44 And being in an agony (agonia which is the noun for agonizo) He prayed (proseuche) more earnestly; See He was in agony and He proseuche. That tells you proseuche and agony are connected. But many people don't know how it is connected. Proseuche plus deesis equals agonia. Agonia is the product of proseuche and deesis. So agonia involves proseuche. Here in Lk. 22:44 says here He proseuche more earnestly. The word earnestly just described proseuche and is the Greek word ektenesteron, which means to be stretched out.

A cross reference of that in Heb. 5:7 In the days of his flesh, Jesus offered up prayers and supplications (deesis and proseuche). When Jesus was in the garden of Gethsemane He was in deep deesis and proseuche. Deesis was enabling Him to take more grace in. Proseuche was bringing out all that was inside Him. And it combine in an agony and when it comes forth out of His life it touch the physical world. And the moment Jesus came out of the garden of Gethsemane it was Jesus anointed by the Holy Spirit all ready to take that cruel cross. How do we know the power was on His life? When Jesus after He agonized and He walked out of the garden of Gethsemane there were all these people coming after Him in the gospel of John. And Jesus said, "Whom do you seek?" They said, "Jesus of Nazareth." And Jesus said, "I am He." Straight away they all fell down. Jn. 18:6 When He said to them, "I am He" they drew back and fell to the ground. He had just proseuche and deesis and that power was on His life. And there was Peter. When they say they want to arrest Him, Peter took the sword and cut off the soldier's ear. I want you to know that Peter was not aiming for the ear. I can assure you he was aiming for the

head. Jesus saw the whole scene and He just walked up picked up that ear and quickly stuck it back. What kind of power was that? It is the power that came when Jesus had proseuche and deesis. He had come up with authority and power all over His life. When we learn to supplicate for grace and with deesis we are going to move powerfully in God.

Now proseuche and deesis are in the spirit realm. But when the 2 combined its like stirring up the gifts. It began to affect the natural world. A lot of people don't understand that to affect the natural you have to touch the spirit first. For many ministers, many Christians and many secular Christians they try to do some thing in their natural life. They never proseuche and they never deesis. So perhaps they want to exercise faith in some thing. They do every thing they can in the natural no matter how they try the moment they let go it goes back to the same. So they have a lot of struggle. They don't understand that the only struggle there is, is not in the natural. We do not wrestle with flesh and blood. And all their efforts are wasted. If they only know all they have to do is to get into the spirit world. And in the spirit there is a lot of struggle to get in to quiet yourself. But when you get there to proseuche and deesis. All you need to do is one little finger. You don't need much effort. What ever you do to the spiritual as you proseuche it affects the natural. And that's the struggle Christians have. They don't understand that they don't have to affect the natural. They have to affect the spiritual world first.

We can see in the book of Lk. 9 is that proseuche and deesis will affect the natural world in ways that we never fully understand. Remember what we read in James 5:16-17. What did Elijah do? The bible tells us that he proseuche and then he talk about the righteous man's deesis. So we know that he had proseuche and deesis working in the Old Testament sense in a different way. But he proseuche even the rain stopped. No matter how they tried to get rain there was no rain. Because the man who stopped it called Elijah had to start it again. Only he knows how to proseuche and deesis until it touch the natural world.

So in Lk. 9 in reference to the Lord Jesus Christ in verse 29 And as He was praying, the appearance of His countenance was altered, and His raiment became dazzling white. Do you notice that that when you proseuche and deesis some thing takes place in the natural world. And that's where we learn the secrets of Ephesians 1, 2,

3, 4, 5, and 6.

You see there are 3 degrees of His presence we talked about. And you find the 3 in the gospel of John chapter 14:20 In that day you will know that I am in my Father, and you in me, and I in you. That is called His abiding presence. That is called the consciousness of His presence “where 2 or 3 are gathered in my name there am I in the midst of them.” Jesus says in Matt. 28:20 Lo I am with you always, to the close of the age. That is just His general abiding presence. Every born again Christian has that. Salvation brings to you His abiding presence in our heart.

You don't need Eph. 3 to be born again. Eph. 3 speaks about Jesus dwelling in our hearts for which Paul is praying for. He is not talking about being born again. He is talking about another type of presence. You see there are 3 degrees of presence. The first presence is that abiding presence that all of us receive when we were born again. We know Jesus came into our hearts. We sense the peace in our hearts. He abides in us.

But there is another presence that we can classify as the manifested presence. 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. Obviously He is talking about a different presence. He is not talking about every Christians. He is talking about he who keeps my commandments. There are a lot of Christians who don't fully keep His commandments. They are born again no doubt. They have a certain measure of His presence. What do they not have? They don't have the Eph. 3 presence. They don't have the answer to Paul's prayer in Eph. 3. He prayed that Christ may dwell in their hearts in all fullness that they may comprehend the height, the length, the width, the depth of the love of Christ and be filled with the fullness of God. They don't have His manifested presence. Once you are born again there is a peace in your heart, a joy in your heart that is always there unless you fall into sin. And yet when you spend time praying or spend extra time with God, perhaps in your prayer closet another presence comes. You know He is there yet He is even there stronger. What is that presence? It is His manifested presence. His presence that is thicker and stronger at the second level. That is Eph. 3 and 4.

But there is another third presence that is even greater. Jn. 14:22 Judas (not Iscariot) said to Him, "Lord, how is it that you will manifest yourself to us, and not to the world? Jesus answered him, "If a man loves me, he will keep My Word, and my Father will love him, and we (2 verses back is I will manifest. Now is) we will come to him and make our home with him. That's the third and most powerful presence that very few people fully experience. The first is the abiding presence. The second is the manifested or revealed presence. The third is the transforming presence when He transforms your physical body because of His height of His presence.

You remember what happened in Numbers 16 and 17. The Israelites were quarreling about who will be their leader. And they didn't accept Aaron as a priest. And God said all you 12 tribes each one of you give me a rod. And I will put that rod in God's presence and in the morning you will see who God chooses. The next morning Aaron's rod a stick that is dead. I mean Moses had been using that rod for a long time. But in the presence of God the transforming presence the dead shall live again. And the wood came alive. The wood bore leaves and flowers. And the next morning they saw a fresh new almond. Even in the natural if it is a live rod it is also impossible because plants don't grow over night and don't bear fruit over night. This is some thing else. What is that? It is the transforming presence.

When Moses came down from the mountain the second time with the 2 new tablets. There was some thing different. He saw God's glory. And in Exodus 33 he said God show me your glory. And God showed him His glory and Moses' face shine like a light bulb. The bible says his skin radiates with God's glory. That's called the transforming glory.

II Cor. 4 talks about that. As we behold Him we are transformed and changed to the same image. The third is the transforming glory. When God the Father and the Son reach a point where they abide with us you will begin to understand that the heavenly presence is now here. The same presence of the Father is in us. There are 3 things about God, Omnipotent - He is all-powerful, Omniscience - He is all knowing and Omnipresence - He is everywhere. Omnipresence is not just God is everywhere but is everywhere equally. In other word His presence don't have to be

stronger here and weaker there. Sadly He cannot do that all the time because the avenues and laws that work His presence are not followed by men and women.

In chapter 1 and 2 of Ephesians he is talking about the abiding presence. Learning how to remain seated in the heavenly place. That is His abiding presence.

In chapter 3 and 4 he is talking about His manifested presence. Now when He manifest there is a natural result. That is why there is an anointing upon. He prayed in Eph. 3 for the manifested presence to come forth.

In chapter 5 and 6 he is talking about His transforming presence. We are His flesh and His bones. And the reality of that must sink into our life. We are so filled with His Spirit that what comes out is only psalms, hymns and spiritual songs.

In chapter 4 he was still trying to get them not to say the wrong thing. Don't let any corrupt communication come out, don't quench the Spirit, don't grieve the Spirit.

But in chapter 5 he doesn't talk about grieving or corrupt communication that's in the past. Now he talks about the psalms and the hymns coming out because you are so full of God. That when you speak its God's Word coming out through your life. You are so transformed that your physical body becomes His. That is Lk. 9 as He prayed His body and His garments were changed and transformed. That is His transforming presence. We need to understand the combination of both those things.

See in the gospel of Matt. 17 we are told that the disciples were having a problem. What was the problem? They could not cast out a demon from a boy. The power and authority that they had did not seem to work. Matt.17:15-16 "Lord, have mercy on my son, for he is an epileptic, and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to your disciples, and they could

not heal him.” Remember this when you could not do some thing when God told you, it does not mean that you don’t have the exousia and dunamis. It just means that you don’t know how to tap on it.

In the gospel of Matt. 10 which took place a long time before Matt. 17 . Matt. 10:1 And He called to Him His twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity. Now cross reference to Lk. 9:1 And He called the twelve together and gave them power and authority (exousia and dunamis) over all demons and to cure diseases. See he gave all of us exousia and dunamis. So definitely they had exousia and dunamis. And even in the gospel of Lk. 9 the chorological order is still there. It is after He gave them exousia and dunamis that they couldn’t cast the demon in Lk. 9 which is much later. But here is Matt. 17 the same incident is recorded by Matthew. Although they had power and authority. Exousia and dunamis were given to them yet in Matt. 17:16 the man said I brought him to your disciples, your same disciples whom you gave authority exousia and dunamis power and they could not cure him. And Jesus just came and set that person free. And after that whole meeting and Jesus was alone with His disciples. And the disciples came to Him in verse 18 and 19 and said why could we not cast him out. Jesus said in verse 20 because of your unbelief. Then He talks about faith like a mustard seed. He talks about nothing shall be impossible to them. But verse 25 He gives a small little key. In verse 21 He says, “However this kind does not go out except by prayer and fasting.”

There has been all kind of wrong teachings on that. And some people think that the problem was because the demon was so powerful you need extra power coming down. No; Lk. 9:1 and Matt. 10:1 says Jesus gave power and authority especially in Lk. 9:1 over all demons. You can see the word all in Lk.9:1. If the English word all means what it means, it means all inclusive none excluded. All demons and that include this demon here in Matt. 17. So we know that the problem was they did not know how to tap on the authority and power given to them.

Jesus was not saying that to cast out for this type of demon you need a 3 days fast and for the other bigger fellow that needs 39 days fast. Then another bigger one this is fallen angel this need 120 days fast. So we go into all kind of wrong teachings on that. We began to classify demons by how many days we must fast. What happens

if you are really in that kind of ministry and you are fighting demons all the time? All you need is about 3 fallen angels and you don't have to eat the whole year. See theology becomes inconsistent. What Jesus was saying is not because demons got different classification of how much fasting you need. It is that the disciples have not learned the key of drawing out deesis and proseuche to draw down exousia and dunamis to come against that demon. The key is in verse 21 this kind cometh forth not but by prayer and fasting. The word prayer is the word proseuche.

And the word fasting relates to deesis. I can prove it to you. The bible says in I Pt. 5 we know that deesis is asking God for grace or learning how to receive grace from God, supplicating for grace. Now in I Pt. 5:5 Likewise you that are younger be subject to the elders. Clothe yourself, all you, with humility towards one another, for "God opposes the proud, but gives grace to the humble." How do we humble ourselves? The bible way of humbling ourselves is through fasting. You see fasting doesn't change God but fasting is our contrition in God's presence. The book of Psalms 35:13 David says I humble my soul with fasting. And all through the Old Testament and the New every time when the people want to humble themselves they come with sack cloth, ashes and fasting. But in our modern era the ashes and sackcloth have been removed but you still got one more thing the fasting. We still need to learn the secret of fasting. The early church learn to fast Acts 13 they learn to fast. So fasting is part of deesis; part of supplicating for grace in our life. Proseuche is drawing it forth.

When you began to see that in Matt. 17:21 you began to understand that what Jesus was saying was when they say why couldn't we cast him out Jesus says that they need to learn to proseuche and deesis so that exousia and dunamis could flow on their life. And they could walk in the authority of God. And when the demon come against them they would just say in Jesus name and the demon will come out of that person. Don't do your ministry without proseuche and deesis. We need to constantly do it all the time.

Lets turn to Eph. 5 he talks about the results of having succeeded in proseuche and deesis. What we are going to see in chapter 5 and 6 is the results of proseuche and deesis. All the proseuche and deesis you have done in chapter 3 and 4. Now all after

the results of it you have His transforming presence. Isn't it very clear now how to progress in our Christian life and revival? You see you start by being born again. You have a new born spirit. How do you progress? You immediately receive salvation grace and have an abiding presence.

But you want the manifested presence. So what do you do? You build on *kratos* and *ischus*. Spend time meditating on the Word and have a strong devotional life and prayer. And you build it to a certain point where the manifested presence comes and starts working. And as you reach a certain point, you began to touch on *exousia* and *dunamis*. You are now at the second level having the manifested presence. Every time you enter into prayer the presence of God is there.

But not every one knows how to pray into the manifested presence of God. That's why we are teaching the Word. We first learn the secrets of *kratos* and *ischus*. But then when we began to learn *proseuche* and *deesis* and bring in *exousia* and *dunamis* we began to take a bigger and higher step into the transforming presence.

If you live in the transforming presence constantly you know what will happen. You will have to be translated just like Enoch its so powerful. And that's the level that Paul is talking about in chapter 5 you reach a point where you are filled with the Spirit all the time. In chapter 1 and 2 he is preparing you to be habitation of God. In chapter 3 and 4 he is talking about being rooted in Christ and growing up in Christ.

In chapter 5 he says in verse 30 we are members of His body, of His flesh and of His bone. Remember what we said that chapter 5 is the altar of incense. You know what the altar of incense is like? In the book of Exodus lets look at the altar of incense. Chapter 37:25 he says he made the incense altar of acacia wood overlaid it with gold in verse 26. What did they do at the altar of incense? That we look back to chapter 30 in verse 34- 38 at the altar of incense they burn that special incense that is described here in verse 34 to 38. And the Lord said to Moses. "Take sweet spices, stacte, and onycha, and galbanum, sweet spices, with pure frankincense (of each shall there be an equal part).

Four elements in the altar of incense; No. 1 stacte, No. 2 onycha, No. 3 galbanum, No. 4 frankincense.

The word stacte in Hebrew is the word nataph it means a drop. It is used in the book of Amos 9 to talk about the anointing dropping down.

The second onycha means perfume. It is a perfumed seashell. And it is some thing that is used in healing.

Galbanum is a certain gum. The interesting thing that people did research on galbanum is that galbanum is also used for snakebites.

No. 4 frankincense, which just means white or pure purity.

These 4 symbolize 4 different things.

Spiritual songs is symbolized by stacte.

Then psalms, psalms are related to healing. Every time David sang a psalm you notice he started off very brokenhearted but he ended the psalm by a testimony of being healed by God.

Galbanum that has been used for treatment of snakes represents a certain realm of authority. Hymns symbolizes authoritative. You notice that when Jesus partake of the Lord's supper after that it tells us that He sang a hymn. A hymn is a prophetic

song that is kept for generations and generations until it comes to pass. There is an authoritative field about it.

Frankincense has to do with the anointing within. And it is singing and making melody in your heart.

All the 4 different things you notice are mentioned in Mk. 16 in a different area.

They shall speak with new tongues, which is stacte the anointing.

They shall lay hand on the sick and they shall recover, onycha for healing.

They shall pick up serpents and they shall not hurt them, galbanum.

They shall drink deadly thing and it shall not harm them. You are preserved, frankincense the anointing of God within you, keeps you, and guards you.

All those 4 things are burned on the altar of incense. But the special thing about the altar of incense is this in Heb. 9. In the Old Testament the brazen altar and the laver were in the Outer Court. In the Holy Place, the second place, there were 3 pieces of furniture, the table of showbread and the candlestick and before the second veil is the altar of incense.

In the book of Heb. 9 it tells you the heavenly pattern up there. In Heb. 9:3-4 Behind the second curtain stood a tent called the Holy of Holies, having the golden altar of incense and the Ark of the Covenant covered on all sides with gold, which contained a golden urn holding the manna and Aaron's rod that budded, and the

tables of the covenant.

Did you notice in verse 3 it says behind the second veil were (verse 4 three) 2 pieces of furniture. Now that is some thing different from Moses' time. In Moses' time behind the second veil was one piece and that was the ark. The altar of incense was in front of the veil and not behind the veil. You see in the heavenly pattern there were actually 3 places, the Outer Court, the Holy Place and the Holy of Holies. And each place has 2 pieces of furniture, two in the Outer Court, two in the Holy Place and two in the Holy of Holies. But when Moses built the ark he had to bring one of the two pieces out because nobody could enter the Holy of Holies except the High Priest once a year on the 10th day of the 7th month the Day of Atonement. He can enter in only once with blood and with incense. And the altar of incense has to be maintained every day. If God had put it inside nobody could maintain it. For the sake of human beings God brought the altar of incense out in Moses' time. And so the picture became 2, 3 and 1 instead of 2, 2 and 2.

But what is it saying here? The Holy of Holies represents the fullness of God's presence. Did you notice that the 3 places represent the 3 depths of His presence? The Outer Court represents His abiding presence. As long as you can sacrifice there the common people can come. The Holy Place represents His manifested presence. It was more special. But the Holy of Holies was where His transforming presence is. You are either transformed or you die.

That is the picture of Eph. 5. Do you notice that in Eph. 5 there is no other beautiful picture than the picture of a husband and a wife? And Paul says in verse 30-31 Because we are members of His body. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one. We all know that talks about sexual relationship. But Paul is not talking about carnal thing. Look at verse 32 he says This is a great mystery. What mystery? The mystery of how God's transforming presence can break through into our soul and our body and transform us so that He is fully in us and we are fully in Him. God never wants to keep us away from that transforming presence. He wants us to abide there. And one day as the church goes closer and closer to the coming of Jesus do you know how the church will be perfected. All the teachings we received and all the prayers we prayed with our tears for the church to be perfected. What is it for? It is that

God will send that transforming presence to His church. And when it comes the church will be so transformed by His presence, and then we will be caught up to be with Him. That transforming presence will translate us forever into His presence in the great rapture of the church.