

THE REVIVAL OF WORD AND SPIRIT SERIES

EPHESIANS 6 - PROSEUCHE REVIVAL

Tonight we are going to look at the book of Ephesians chapter 6 and conclude what we have been touching on. We mentioned how chapter 5 and 6 are related because these two chapters speak about the third degree of God's presence. He speaks about how we are like Jesus. In chapter 1 and 2 we are being positioned in Jesus' place. In chapter 3 and 4 we are growing into Jesus Christ and Jesus is dwelling within us in fullness. In chapter 5 we are the members of His body. And there is the mystery of Christ and the church as symbolized in the mystery of oneness between husband and wife.

Now in chapter 6 we see Paul continues on the same theme and he speaks about the armor of God. And this armor of God has been greatly misunderstood by many because they have not gone further to research into the meanings or the words that are behind what Paul is saying.

Let's read from verse 10 *Finally, be strong in the Lord and in the strength of his might.* Reading with the Greek word inside it says *finally my brethren be endunamio (which means to be dunamis from inside in the Lord) and in the kratos of his ischus.*

Lets review what *kratos* and *ischus* is. When you are born again your main tools are *kratos* and *ischus*. *Kratos* is the power of the Word working into you. *Ischus* is the power of the Spirit working into you. And as we develop *kratos* and *ischus*

we reach a place where we want to reach into another dimension. That is the dimension of *exousia* and *dunamis*. *Exousia* is the power of the Word working out from your life. *Dunamis* is the power of the Spirit working out through your life. So there is a second dimension, which is *exousia* and *dunamis*. Then there is a third dimension we touched on last night, which is called the transforming presence of God.

The first level where you grow in *kratos* and *ischus* handles the abiding presence. The second level with *exousia* and *dunamis* handles the manifested presence where it becomes stronger and tangible. The third level is the transforming presence, which is a very thick and deep and high level of God's presence so that it affects even our physical body.

In stage 1 you have *kratos* and *ischus*. In stage 2 you have *exousia* and *dunamis*. Sometimes when you are praying you reach a point where *ischus* and *kratos* began to come forth and you touch on to *dunamis*. That's when you feel the tangible coming of the manifested presence.

And then we have studied the 2 other Greek words *deesis* and *proseuche*. *Deesis* as we mentioned has to do with supplication for the grace of God to draw *exousia* and *dunamis*. And *proseuche* relates to *kratos* and *ischus* coming forth. And when *deesis* and *proseuche* come together it helps us move into what I call *agonia* or agonizing when the 2 work together.

You see the cross over point; how to cross over from this stage 1 to stage 2 is through *deesis* and *proseuche* working together. And as these 2 work together it began to cross into this stage called the manifested presence. And as you continue to allow that manifested presence to work in your life, and as *proseuche* and *deesis* continue and increase it will come to the third stage called the transforming presence.

So here Paul in Eph. 6:10 says be strong in the Lord. That is *be endunamis*. Have

the *dunamis* inside you powerfully. He is talking about the second level of the presence. Yet at the same time he is talking about be strong in the *kratos* and *ischus*. You see these are foundations. *Kratos* and *ischus* are the foundation stones to move in this area here. You cannot receive the baptism in the Spirit unless you are born again. You should not be baptized in water until you've been born again. That should be the theological and the biblical order. I mean the purpose of baptism is to show forth some thing that has happened on the inside. Likewise, what Paul is saying is that if we want to move into *exousia* and *dunamis* develop your *kratos* and *ischus* first. Some ministers neglect their devotional life and private prayer life. Their life is only a public show. When they are in private they don't pray, they don't fast, they don't seek God. They began to diminish the *exousia* and *dunamis* in their lives. But that will not last. Paul say be strong also in *kratos* and *ischus*.

Then he talks about the armor of God. And he named the various pieces of the armor of God in verse 11 *Put on the armor of God that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded our loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace; above all taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God. Pray at all times in the Spirit, with all prayers and supplication.*

So there are all these pieces of armor. I have heard many different groups teach on that. Those who are in the deliverance ministry talk a lot about the armor of God. A lot of people when they read about this armor and when they teach about it they always visualize some thing physical. In fact some people go to the extent of wearing their armor every day. This is what I heard a deliverance minister teach. He says before you get up in the morning you have to actually by faith take the armor. And he showed the people how to do it. He grabbed some thing in the air and put on the helmet. And he grabbed some thing else in the air and he put it on his chest. I guess that was the breastplate. Then he grabbed some

thing else and put it around him. So I guess that that was his girdle. And he grabbed some thing else I guess that was the shoes of the gospel of peace. Then he took some thing that looks like the shield and some thing that looks like a sword. Then he says every morning when he gets up he puts on the armor and so he goes through the motions.

In the early days when I was still a student in the seminary, I got into contact with some charismatic groups and I was new in all these things. Remember I was from the Baptist background and we were not taught all these things. When I heard all these things I found it interesting so I sort of tried it. So every morning I would put on the armor of God. Can you imagine the impact it would have if your spouse is not a believer? I used to do that in the early days until one day the Holy Spirit came in a very small voice as I was doing my armor dance. The Lord asked, "What are you doing?" I said, "Lord I am putting on my armor."

Now understand this when the Lord asks a question is not because He doesn't know the answer. One Pentecostal theologian wrote books about the omnipresence and omniscience of God. And he says when God was asking the question to Adam, "Where art thou?" it is because He didn't know and His omniscience depended on His angels. But if you analyze it deeper when God asks a question, it is not because He doesn't know the answer. It is because He wants you to find out for yourself the answer. "Adam, where art thou?" He knows what Adam has done.

So the Lord asked, "What are you doing?" I said, "Lord I am putting on my armor." Then the Lord said, "If you are putting on the armor this morning did you put it on yesterday? I said, "Lord yes I did put it on yesterday." Then the Lord said, "Between yesterday and this morning when did you take it off?" I said, "I suppose last night before I went to sleep." The Lord then replied, "If you took your armor last night, don't you think the devil would have come against you?" Then I thought carefully because I knew that something was wrong. So I began to analyze what the armor of God was.

I notice that it says in verse 14 *stand therefore having girded your loins with truth*. In Jn. 17:17 Jesus in His prayer says *sanctify them by your truth; your word is truth*. Then I realized that the girdle of truth was actually the Word of God.

Then verse 14 *having put on the breastplate of righteousness*. Look over at the book of Heb. 5:13 it says *for everyone who partake only of milk is unskillful in the word of righteousness for he is babe*. I realized that the Word is also called the word of righteousness. Then I realize that the breastplate of righteousness is only one aspect of the Word of God.

In verse 15 *having shod your feet with the preparation of the gospel of peace*. We all know that the gospel is the Word of God. In Rom. 10 verse 15 when he speaks about the gospel, which means Good News he is talking about the gospel of peace. *And how shall they preach unless they are sent? As it is written: "How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things."* And verse 16 *But they have not all obeyed. For Isaiah says, "Lord who has believed our report?"* Then in verse 17 *So then faith comes by hearing and hearing by the Word of God*. The gospel in verse 17 is now referred to as the Word of God. So the shoes of the gospel of peace is the Word of God.

Lets look at the next piece of armor. This time is in verse 16 *Above all taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one*. In Rom. 10 verse 8 *But what does it say? The word is near you even in your mouth and in your heart. That is the word of faith which we preach*.

Then we go to the next piece of armor verse 17 *and take the helmet of salvation*. Lets turn to Acts 13:26 it says *Men and brethren sons and the family of Abraham and those among you who fear God to you the word of this salvation has been sent*. The helmet of salvation is the word of salvation.

The sword of God is called the word of salvation. Then the last piece is the sword of the Spirit and it says which is the word of God.

So when I saw that revelation that every piece of the armor is the word of God, a different aspect of God's Word is applied into my life. So as long as I get up in the morning I pray or *proseuche* and worship God and then I read the bible, that is putting the armor on. The written Word must guide the exercise of our experiential faith. So here the written Word tells us that all the different parts of the armor is actually a principle or an application aspects of the word of God into our life. And we can see that when we put on that armor; when we take the Word of God in all those various aspects into our life we are actually having the full armor on us; we are the Word made flesh.

Now that is what Ephesians 6 is talking about. Jesus was the Word made flesh. Jn. 1:14 says the Word of God dwell amongst us. The Word became flesh and He dwell amongst us. And He was full of grace and truth. That's Jesus Christ. Now if we could have the same fullness of the Word we will be exactly like Him. Remember we say that Ephesians 6 is the Ark of the Covenant and speaks about how we have not entered into the higher level. Chapter 5 was the altar of incense in chapter 6 you enter into the Ark of the Covenant. The Ark of the Covenant represents God's presence with men in Moses time. Now in our time Jesus Christ who is the fullness of God; the fullness of Word, the Word became flesh. And we are the members of the body of Christ. When we put on the armor we are the Word made flesh to the world.

Why then did Paul say, "Put on"? We will analyze that afterwards. There are several Greek words for *put on*. There is one that is actually like the physical putting on. But there is one that is not. Lets continue here. Besides that all the armor of God makes you like Jesus and we can prove it to you.

Lets look Eph. 6 verse 14 *Stand therefore having girded your waist with truth*. If you remember Jn. 14:6 Jesus says *I am the Way, the Truth and the Life*. Jesus is the truth.

Then in Eph. 6:14 *Having put on the breastplate of righteousness.* In I Cor. 1:30 it tells us that *Jesus Christ has been made wisdom, righteousness, sanctification onto us.* So Jesus is our righteousness.

Then in Eph. 6:15 *And having shod your feet with the preparation of the gospel of peace.* All of us know that in Isa. 9:6 *wonderful counselor, mighty God, Prince of Peace.* And that's the prophecy about Jesus Christ. Jesus is the Prince of Peace.

In Eph. 6:16 *Above all taking the shield of faith.* Heb. 12:2 says *Jesus is the author and the finisher of our faith.* Jesus as the author and finisher of our faith is therefore our shield of faith.

Eph. 6:17 *and take the helmet of salvation.* Jesus is our Saviour. Acts 5:31 says *Jesus is our Savior.*

Eph. 6: 17..*and the sword of the Spirit which is the Word of God.* Jn. 1:1 Jesus is the *Word of God.* We realize that Jesus the Word in Revelation 1 the picture of Him having a sword coming out of His mouth. In the book of Revelation He is the Word.

So immediately there is a second revelation. The first is the armor of God is the application of the Word in various aspects into our life. The second is that when the armor of God is upon you it makes you exactly like Jesus. For Jesus is every part of the armor. Jesus is our righteousness. Jesus is our salvation. Jesus is our truth. Jesus is our peace. Jesus is everything onto us. When we are having the armor of God in us, we are exactly like Jesus. It is not just a physical armor. Its some thing that is placed inside us so that we are exactly like Jesus. That is the Ark of the Covenant, the fullness of Jesus Christ in our life as we face the enemy.

Now in Eph. 6 notice there are 3 movements in the armor of God. As Paul went

into the details of the armor, he says here in verse 13-15 *Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace.*

Do you notice the participle form? He says *having girded, having put on, having shod your feet with the gospel of peace.* Then when he goes to verse 16 there is a little pause and he began with *Above all.* Right in the middle of the armor he says *above all.* When he says that he is making an emphasis and he is telling us to pay attention. He is saying now he is saying about something that is going to be emphasized. Yet when we read the armor we just read all those pieces without realizing that there is a movement in Paul talking about the armor. First we understood that the armor is the Word of God and the armor is Jesus Christ in fullness. Now we see that in the armor of God there is a flow and a movement. There is a part where he emphasized *standing.* Then he says *above all.* And immediately after *above all* he changes his tone. He says here in verse 16 and he uses a different phrase. Before that it was a participle form; *having shod our feet, having girded your loins.* Now he says *taking that, take, take.* It's so clear in the bible.

Verse 16-17 *Above all taking the shield of faith, with which you can quench all the flaming darts of the evil one. And taking the helmet of salvation, and the sword of the Spirit, which is the word of God.* So from *having, having,* he is now talking about *taking, taking.* Then after *taking, taking,* he says here in verse 18 *praying, praying.*

Verse 18 *Pray at all times in the Spirit, with all prayers and supplication. To that end keep alert with all perseverance, making supplication for all the saints.*

Now verse 18 is the third movement. So in the armor of God from verse 13 to verse 15 is the first movement. From verse 16 to verse 17 is the second movement. From verse 18 is the third movement. Why the 3 different movements? Remember

in Ephesians chapter 6 he is now concluding. He is now concluding the theme of what he is speaking about which we have been covering in these 6 sessions.

Let me point out what he is trying to say here in the armor of God. Having understood that the armor of God is the application of the Word of God. And the armor is the manifestation and the transformation of Christ in us. We see here that the first movement in verse 13-15 he is speaking about the abiding presence. You have the abiding presence. Why abiding presence? Look at it very carefully. In verse 14 he says *Stand therefore, having girded your loins with truth, having put on the breastplate of righteousness, having shod your feet with the preparation of the gospel of peace.* And that concludes the first section. There are 3 themes there. There is truth, righteousness and then peace. The verb is stand. Now standing speaks about position. Where else in the book of Ephesians is there an emphasis on position; chapter 1 and chapter 2. In chapter 1 and 2 Paul emphasized on position. Being in Christ, although in chapter 2 he emphasize your sitting position yet when the bible talks about warfare it emphasizes that he is under your feet. When the bible uses the gospel of peace; the shoes of the gospel of peace, the bible is saying about Satan being under our feet.

Look over Ephesians chapter 1 first. It says here in verse 21-23 *Far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come; and he has put all things under his feet and has made him the head over all things for the church, which is His body, the fullness of Him who fills all in all.* Now if Jesus is the head and we are the body and we are seated with Him in heavenly places and in Ephesians 2, and if the devil and all the power and dominion is under Jesus and if we are His body where else is Satan but he is under our feet. Confirmation for that is in the book of Rom.16:20 *Then the God peace will soon crush Satan under your feet.* And when he talks about the gospel of peace in Rom.10:15 how beautiful are the feet of those who preach the gospel of peace. Why must the word feet and the gospel of peace go together? It is because the gospel of peace is speaking about in Christ. We are now above the authority and the domain and the works of the devil. Our feet stand over him.

Why does the bible say how beautiful are those who preach the gospel? You and I

know that not every preacher has nice feet. The bible is talking about a spiritual principle. Long ago in the book of Gen. 3 there was a prophecy. The prophecy says *he shall bruise your head and you shall bruise his heel* and this was talking about Jesus Christ. In a spiritual and symbolic sense the enemy has bruised all of us. But what is happening now is that the heel and the feet has been healed and recovered and there is no more bruise on our feet. All the bites of the enemy on mankind are wiped out; the slate is clean, because He took our sins. That's the picture of victory in Christ. We don't even have the scar of Satan on our feet spiritually speaking. Jesus has completely redeemed us not half way but all the way. That's the first movement the abiding presence, position with Him. In the first movement your only fighting is standing. Isn't that simple? There are a lot of Christians who have to struggle because they don't know their position in Christ. The only thing you do about the first 3 pieces of the armor is stand. The bible says stand and Satan is under your feet.

But the other parts of the armor speak about a different presence. When you stand you are at peace. Peace is ruling your life and nothing is disturbing you. Jesus says, "Peace, be still!" and the storm in your life will cease. You know your position - nothing shakes you. You know that you are resting in Christ in the heavenly place. The abiding presence brings peace.

Now the second movement in the book of Ephesians 6:16 *Above all taking the shield of faith, with which you can quench all the flaming darts of the evil one. Above all taking the shield of faith, with which you will have dunamis to quench all the fiery darts of the wicked one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.* The key word here is the word *take* which he never speak about in the other 3 pieces of armor.

The word *taking* here is a very special word *analambano*. Its from the Greek word *lambano* which means not take in a sense of taking up something. When we say *take* we think of *taking up*. But it means *to receive*. When you have the meaning of the word receive it looks very different. It says receive the helmet of salvation. Receive the shield of faith which you will be able to quench all the fiery darts of the wicked one. Receive the helmet of salvation and the sword of

the Spirit which is the word of God, receive. It's the same word that is used of Jesus being taken up into heaven. And the Greek word *lambano* which means to be received up; something was taking Him up. Now here when it applies to the armor of God and he use the word *lambano* is in a sense of something being received. And the word *ana* in front of it means *again*. If you study church history you study about a group of people called Anabaptist, the re-baptisers. So the word *analambano* means *to receive again*.

What's he talking about? Notice this second area refers back to Ephesians 3 and 4. In Ephesians 3 and 4 the word *lambano* occurs which did not occur in other places. So when you read your bible in Greek you notice all these things. Let's look at Ephesians 3 it occurs when he is talking about the manifested presence. It occurs here 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.*

I have always puzzled over the word *comprehend*. In our modern English usage the word *comprehend* means *a mental apprehension*. Something done intellectually I comprehend it. But the Greek word goes beyond the intellectual comprehension. It goes into the spiritual level of perception. It is sometimes translated as *perceived*. But other times it is translated as *received*. In fact more often it is translated as *received*. So if you put the word *receive* in then you understand what Paul is talking about. Because when you read it with the word *comprehend* you don't fully understand what in the world he is talking about. What does he mean when he says comprehend the height, length, depth, and width. Is it that I just know and understand? But how do I do it with all the saints.

Look at it at the context of his prayer. He says here in verse 18 *may be able to comprehend with all the saints*. How do I comprehend with all the saints? Does he mean that I put my head together with all the others and we comprehend together? But when you put the word *receive* then you understand it. He is saying *receive with all the saints*. To let it come into our lives. You see the context is true in chapter 3 And 4 we can never be perfect by ourselves. We have to have

fellowship in the body of Christ. We have to have an exchange which again he emphasize in chapter 4. And he says that the body of Christ has these five-fold ministries and they must work together and the end results is that in verse 15 and 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 upbuilds itself in love.*

So the whole body grows. So what he is talking about in chapter 3 in his prayer is that together with all the saints we can receive the fullness of God. All the length, the depth and all that God has in His love for us, that's the body.

Now the word *receive* has been made stronger by Paul. He not only use the word *lambano*. He adds another word in front of it and its *katalambano*. Because the word *kata* in front means to fully, completely receive that which God has for us of His love, of His energy and of His power. See here we are in the first stage *ischus* and *kratos* and we fully *proseuche* forth. Here in chapter 3 and 4 he is asking them to fully receive, praying for them to fully receive. When we have fully received *dunamis* what happens, you are filled with the Spirit. When you have fully received *exousia* what happens, you are full of the authority of Jesus.

Then you move to chapter 5 where in verse 18 where he says remain continually filled as you have been with the Spirit. See the movement there. And based on that word we see here in Ephesians 6:16 and 17 *Above all taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.* When we are filled with the Spirit there is no more place for the devil. When you are filled with the Spirit all the darts of the enemy are quenched. Then he says take the helmet of salvation. The word *salvation* is the word *sozo*, which means salvation or wholeness in your spirit, soul and body. He is not just talking about forgiveness of sin. When you see in the full context then he says and the sword of the Spirit which is the word of God. You can see that its coming to the second level of warfare.

And there are of course people who are talking about how that in all the pieces of the armor that the offensive one comes when you have the sword. Let me tell you that the offensive piece comes even from the shield. Because the shield can quench the enemy darts. When you have rendered all the enemy weapons useless you actually have won. Just by using the shield all the enemy darts are useless. So you can see that the warfare is different in the second movement. The second movement is all offensive. The first is positional. The second is offensive. It is just like playing chess. You either play tactical combinational chess or positional chess. But you need both in order to be a good player. When you play a chess game you position your pieces then you attack. In the same way there is a positioning done, abiding presence. Then now comes the combination, the Spirit of God working, the manifested presence. When the presence of God manifest, when the *dunamis* comes on you that's when we attack the enemy. That's when one split second of the gift of the Spirit can destroy 10 years of the devil's oppression on a person's life. That's when we go on the offensive. That's when we render all his offensive weapons useless.

At this point its important for moving into the other point the transforming presence. There is a connection when this point is full and we are touching into the other realm. There is one word that comes forth and that's in chapter 3 of Ephesians verse 19 what did we fully receive or the translation put comprehend to know the love of Christ. The moment you know it you are filled with the fullness of God. So we realize that there is a key here we must understand the receiving or the *lambano* part before we reach to the fullness of God through the love of Christ.

When I saw the word comprehend I say God how do we fully comprehend or apprehend or whatever the translation put here in Ephesians 3. And when I looked into all the other parts of the Greek New Testament I found a phrase in Philippians 3 that helps to move into that realm. Phil. 3:12 *Not that I have already obtained this or am already perfect, but I press on* (look at that Paul is now at the 2nd level and he lived at the 2nd level all the time. But he understood that there is a 3rd level the transforming presence that he wants to reach into so he says I press on.) *to make it my own, because Christ Jesus has made me His own.*

Now the word to make which in some translation is apprehend or lay hold is the word *katalambano*. It appeared twice in that verse. *That I may katalambano Christ who katalambano me*. How do I fully receive Christ who fully receive me? By this intermingling of reaching into each other. Remember the practical application that we have learnt the 2 words *proseuche* and *deesis*. The word *deesis* is supplicating for grace. The practical part of how to do it is the simple word fasting, humbling ourselves before God to draw grace. *Proseuche* the practical application of that in one form is praying in tongues. In I Cor. 14 verse 14 and 15 when Paul says if I speak in an unknown tongue my spirit pray he says my spirit *proseuche*. Then he says I will therefore *proseuche* with my spirit and *proseuche* with the understanding. That means there is also a part that comes from the understanding.

So those 2 words *proseuche* and *deesis* together are working in what Paul call the pressing on. The pressing on is so that I fully receive Him and He fully receive me. The energizing that must come forth to bring me to this breakthrough into the 3rd realm. It must be a very specific pressing on. Why specific? Remember that *proseuche* is to bring out something that is in you; if you want to take something out of a cupboard you got to know what you want to take.

When Elijah *proseuche* in James 5:16-17 it says that Elijah *proseuche* that there will be no rain. The word *proseuche* means that he receive it in his spirit first. Elijah saw Baal worship coming in during Ahab's time. It was king Ahab who introduced Baal worship. And he saw all the sins that were abound and Jezebel and her false prophets were rampant. I believe that when Elijah was walking and he saw all these sins in Ahab's time, something in his spirit caught on the burden. It grew until it was so big and then he started pouring it out to God and he had one specific prayer. He prayed that there would be no rain so that he could tell it and warn the people. And so Elijah *proseuche* until God must have spoken and he touched the natural realm and there was no rain. And Elijah went to king Ahab and said there will be no rain according to my word until I say so. He didn't say until God say so. Until I say so because he was the one who asked for it and the only man who can get back the rain was him. This happened in I Kg. 19 he *proseuche* again for rain and then the rain came. One man controlled the weather.

Proseuche has to be specific. If you are not specific you cannot get the results. However you cannot specify anything that is not in your spirit. That is not *proseuche*. *Proseuche* is something coming out from inside. A lot of people got wrong desires on the outside and they try to get it they can't. But when it is in your spirit we have to learn how to draw it out specifically. It looks easy to *proseuche* but sometimes we don't have the specific on our inside we cannot bring it forth.

So 2 things must happen. We must first of all recognize what is on our inside and then we must acknowledge or accept what is there. Recognizing is one thing accepting is another. When you buy a new product the introduction or the manual can be so long in case we don't understand some of those how to do something. Sometimes as we struggle to get the spiritual into the natural you notice that we need a little concentration. Sometimes we cannot get it we may blame circumstances or do all kinds of things. You see the key is learning how to concentrate in the *proseuche* that we have. We are so absorbed in the things of the spirit that we can just bring it forth.

Think about Elijah when he wants something that he had to *proseuche*. When he was praying for rain he would not be distracted. He would put his head right down between his knees and then he would send his servant several times. When the servant says a negative result he didn't say anything he continued. He knew the exact result that he wants.

In the book of Philemon verse 6 *And I pray that the sharing of your faith may promote the knowledge of all the good that is ours in Christ*. So he talks about how when there is an acknowledgement there is an energizing that takes place. We need to accept and need to recognize what is inside our spirit. A lot of people have things in their spirit that they don't know that they have. Like Philip he may not have realize that he had an evangelist office. And some of you may be operating in some gifts of the Spirit that you don't realize it. When I was baptized in the Spirit and sometimes when I started to minister the word of knowledge started happening but I didn't know it was the word of knowledge. I

remember the first time when the gift started to operate and I was standing in front of a crowd and as I was about to minister and pray for the people suddenly there was this pain that strikes me. And I felt the pain went all over my neck and I said what's happening here am I about to minister and here come this pain. Of course the first thing you normally do is you say Satan get behind me. Until I heard the still small voice of the Spirit said that's Me you are rebuking. And I didn't understand what it was. Then I realize that was one of the ways that the word of knowledge can come to you when you have what I call a transmitted sensation. The Holy Spirit allows you to sense somebody's sickness. However you have to have a healthy body to do so. Otherwise when you are having your sickness and you say somebody here has a backache when it's your backache. That is one of the ways the Spirit can give you a word of knowledge.

Another way it can come through a vision or it can come through a word of God coming to you. So when it started happening I did not recognize it and I didn't know what it was. So I could not move into it deeper, I could not tap into it more. But when I accepted that was one of the ways it could come then I could go further. What I was experiencing is the second dimension the manifested presence. And when I accept His manifested presence I could go further. See Jesus said in Jn. 14 that when you love the word of God and keep His commandments He says I will manifest to you. The word manifest is to make tangible. But how He will make tangible He didn't tell us how. The reason why He didn't is because He didn't want to be limited to one sensation. There are hundreds and thousands of ways He could manifest Himself. But when He manifest its easy to reject. See almost every time in the bible an angel appear what are their first words, "fear not". Why did they say "fear not"? Because when an angel appears the natural human fear is there and if the angel didn't say fear not or we would be running away. Then the angel got no one to give the message. So before we could run the angel says fear not.

God wants to manifest and we are not accepting what He is doing. Some times God is bringing gifts to the body of Christ and some thing happens when we acknowledge those gifts. When Philip and Stephen were accepted and one of their special ministries was recognized as a deacon. You notice that immediately after that their ministry exploded and they suddenly moved into some new things. I believe ordination in a human form if its done correctly and done

through the Spirit of God it will cause an explosion in a person's life. Which is why it's important to sanctify and to set apart. In Acts 13 when apostle Paul and Barnabas had a mission to go out as a missionary. Those who are praying with them laid hands on them. Why must they lay hands and send them out? They acknowledge what was happening in their lives and when it was acknowledged and accepted by the body of Christ there is an increase that comes forth.

In the body of Christ we fully receive we comprehend the length the width the depth the height that all that God has for us as a body. So there are 2 acknowledgements one is within ourselves. We must accept what God is doing in our life. And this is a word that is very important for ministers. You see there are 3 levels of grace. The first is the salvation grace which is the first stage. Second is ministry grace, third is operational grace. Operational grace is like this God can operate in different ways in different individual. Some times God may give a word of knowledge through a vision and that's one operation. God can give a word of knowledge through a dream and that's the second operation of the same gift. God can give a gift of knowledge through a voice and that's the third operation. God can give a word of knowledge through somebody prophesying and that's the fourth operation. Now there are many operations for one gift.

And there are many operations for one office. For example no 2 evangelists are the same; no 2 prophets are the same. Each office has its separate operation. God has specially endued with different gifts and different talents for the same office. There will be certain similarity and requirement for each one. But each is unique and special and differently operated. So operation has to do with God's prerogative and how He speaks and deals with us. We cannot choose to tell God, God I want you to speak to me in this way. It's God's prerogative. That is why for some people God works a lot through visions while others seldom see vision.

However there is a special key here. Remember the word *operation* we saw in I Cor. 12 is the word *energizing*. If you are energizing on your inside through the 2 keys *proseuche* and *deesis* and they increase to a certain point, at each different point there may be a change in its operation. You may never have any vision before in your life but you are faithful. And you continue to *deesis* and *proseuche* with all the others *ischus* and *kratos*, there reach a certain energizing point when a

different phrase starts operating. And you may suddenly operate just in vision. There will be a change of how He operates in your life. That's important for us to understand so that you don't give up. You don't have to stand where you are and say this is the only way where God will operate through my life.

The word of knowledge can operate differently through different people. Paul Cain operates his word of knowledge through seeing a light on people and he will know exactly which people to go to. But another person may operate differently in that they sense in their body. I know Cho Yonggi at one point in his life had that physical sensation but I am not sure if he still does it. He came to East Malaysia and those close to him asked him how he receives his word of knowledge. And he said it comes with what I call the bodily sensation type. He would sense a certain sickness and he would call it out.

I have observed Kathryn Khulman very carefully and see how she operated. She seems to operate more through her hearing and some times through sensation but she also operates through what I call the radio scanning method. Let me describe what's like. When you tune on your radio and you put your radio at different angle, at certain angles its louder but at certain angles its softer. You notice when she minister she is very flamboyant. She will go all over the place. And I was always wondering why she has to do that until God began to explain that to me. You see when she faces certain direction or when her spirit faces certain direction the signal that she receives is stronger. So you know the word of knowledge is coming from a certain direction. That's how direction can be more specific. But others can operate through seeing a vision.

All these forms of operation are interesting but the energizing force behind it is *proseuche* and *deesis*. So I would challenge each one of you who are in the ministry that if you have been operating only in one way don't lock yourself into that. Be open to God continue in prayer and fasting at different points in your life. We cannot demand that God change. We can only build our inside up. But when you build your inside up to a certain level there will come a change.

William Branham usually just prayed for people and got a lot of results. But one day he could not stand it any longer. He says I don't understand this thing that keeps coming out of me. I don't understand this peculiar feeling I always have when the Spirit comes. William Branham had a gift but he could not understand that gift and he didn't know how to operate it fully. So he took a jar of water and went into the woods and told his wife "You may not see me again if I don't get an answer from God in this. I won't come back." And he was there fasting for a long time. When he came out of it something was different. He operated in the 2 signs discerning of spirits and the ability to tell sickness with his right hand. When he hold a person's right hand and his hands would vibrate and he would be able to tell that person's specific sickness. But in the woods when he was praying he saw a ball of light coming. Then the angel came out of the ball of light and spoke to him. And the angel told him about his call and his gifts and what he has to do about it. From that day onwards he understood and he could operate in that gift.

A lot of gifts have been given to each one of you in the body of Christ and especially to you ministers. But because there is no acknowledgement in your life and no recognition it has not been developed forth. Secondly when the body of Christ does not accept it, it makes it even more difficult. There are 2 acknowledgements; one from us the recipient and second from the body of Christ. When the body of Christ began to accept your gifting; when the body of Christ began to recognize the gifting in your life it also draws it forth. And you began to grow. You began to what I call *katalambano* or fully received with all the saints the gift of God.

Tonight Is the night for impartation. Some of you have received different gifts, some the word of knowledge, some the word of wisdom, some the gift of healing. When you are bold enough to come up and flow with us, we are going to acknowledge those gifts and we are going to help you dig deeper into your spirit so that it could come forth stronger and then its yours permanently. That's *katalambano* to comprehend with all the saints.

The other part is important here in Eph. 3:19 *comprehend (katalambano) 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. Now there is a second area here its called *to know the love of Christ.* So the knowing the love or experiencing the love is important to the complete fullness.

Lets turn to Eph. 6:18 the third movement. *Proseuche at all times in the Spirit, with all proseuche and deesis. To this end keep alert with all perseverance, making supplication for all the saints.* He is concluding his second movement. And then he says having all these things as you move into the third area *proseuche with all proseuche with all deesis* for all the saints. Prayer and fasting are also the keys to maintaining that transforming presence. It's the key to move in and it's the key to maintain it.

The interesting is the word *proseuche* is used so many times here in Ephesians 6. The conclusion, having put on the whole armor or having receiving the whole armor that we should *proseuche with all proseuche.* All manners of *proseuche*, you could *proseuche* in the spirit, you could *proseuche* in the understanding. See there are different realms you could move into and all of it constitutes what we call a bringing forth out of you. *Proseuche* and *deesis* flow together.

But all these *proseuche* brings you into that third realm that is the love of Christ. Look at Jude 20-21 *But you, beloved, build yourselves up on your most holy faith; pray (proseuche) in the Holy Spirit; keep yourselves in the love of God; wait for the mercy of our Lord Jesus Christ unto eternal life.*

How are praying in the Holy Ghost and keeping in the love of Christ become related? That relationship has been expounded in Ephesians 3 about the experience of the love of Christ. Now lets put it all in order. We have in the first stage salvation grace, the abiding presence that comes as a result of having the power of *ischus* and *kratos* in your life.

The second stage of releasing *exousia* and *dunamis* and having the manifested presence come with *proseuche* and *deesis* coming right through here from the first

stage continuing on deeper. You move into the third stage.

At the third stage, which is the transforming presence is where the full experience of the love of Christ comes in. This experience of the love of Christ is what I call it the *splanchna*. It is a special word for compassion. *Splanchna* is important because is at that level where God Almighty stirs you on your inside to do something. I just give 2 examples one is from the gospel of Mk. 1. Every time before it happens a miracle takes place there is a compassion flowing forth. The word *splanchna* is translated compassion.

Mk.1: 40-41 Now a leper came to Him, imploring Him, and kneeling down to Him and saying to Him, "If You are willing, you can make me clean." Then Jesus, moved with compassion, stretched out His hand and touched him, and said to him, "I am willing; be cleansed." See how the bible uses the word *moved* because *splanchna* implies a movement but it's not a physical movement. It's a movement that was so strong on the inside. And when it is strong on the inside and comes out and all Jesus had to say was, "I will, be cleansed." and immediately he was healed.

Matt.14: 14 As He went ashore He saw a great throng; and He had compassion (splanchna) on them, and healed their sick. See every time before the power flow in its great dimension there has to be the realm called the transforming presence. The transforming presence is so powerful that is the only realm that can touch into creative miracles.

In the second realm you can have the normal healing and signs and wonders. But it's only in the third realm that you can have what the bible calls creative miracles. And Jesus in His lifetime had creative miracles.

Matt.15: 30-31 And great crowds came to Him, bringing with them the lame, the maimed, blind, the dumb, and many other, and they put them at His feet, and He

healed them, so that the throng wondered, when they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing; and they glorified the God of Israel. Look at that: the maimed made whole. We know that the maimed people are those who couldn't walk and they are healed. We know that the blind people are those who couldn't see and they could see. But the word *maimed* means people who are without legs, without hands, without fingers or without some body parts. The maimed are made whole means that they had a missing leg or a missing finger and it's created into them. Jesus moved into the high level of power. It is the transforming presence that has come upon His life. And always it's that compassion that flows forth.

How do we define *splanchna*? To define it we got to give some illustration or some other definition that perhaps you all may be familiar with. Lets illustrate with *logos* and *rhema*. *Logos* is the general Word. *Rhema* is the specific or spoken Word. It is for a specific time for a specific person for a specific task. The love of God *agape* is the great expanse or ocean of God's love. *Splanchna* is a specific love of God demonstrated in a specific time to a specific individual. That's the relationship. So *splanchna* to *agape* would be like *rhema* to *logos*. *Splanchna* is so powerful because there is a third realm that when you enter into you are almost like sailing in the power of God.

You are just clanking it up at first stage. And there you are building it up at the second stage. But when you contact the third stage you enter into a supernatural flow and destiny that is so powerful and awesome. It's so powerful that when Moses touched that realm God would not allow him to be kept in Hades. The bible tells us that when Moses died God Himself buried him but in the book of Jude it tells us that Michael the Archangel came to collect Moses' body. And he raised Moses' body way early before Jesus came.

What happened was that if anyone died before Jesus came they went into the depth of the earth in a place called Hades. In that place there is a section called Abraham's bosom and the other section was for those who did not accept Him or did not know Him. In the Old Testament the Jews are saved by looking forward to Christ. In the New Testament we are saved by looking backwards to Christ. When the Jews in the Old Testament times sacrificed their lambs at the Temple

they were looking forward to the real Lamb that was coming. So those who looked forward to His coming and placed their faith in His coming are saved on credit. They are kept in a waiting room called Abraham's bosom.

In Luke 16 we read about the death of the poor man and rich man. And both of them died and the rich man was on the side of hell and he could not cross the chasm to the other side where the poor man was. The poor man was on Abraham's bosom. When Jesus died Ephesians 4 tells us He entered into the lower parts of the earth and He took captivity captive. When Jesus died all the graves were opened. Then on the third day in Matthew 27 the dead rose up in Jerusalem for some time and then they went up into heaven. So now anyone who died in Christ they don't go down any more. They go up because the part called Abraham's bosom is no more. Its all been taken up into heaven. And Moses because he touched that transforming presence God called Michael to translate him early while all the others were still waiting. Here is the Archangel Michael and he came to collect Moses' body. That's why Satan was very angry. In the book of Jude Satan made a protest. But God was working on a higher law that was operating. Elijah was another man; Enoch also was another man. The transforming presence is so powerful. Only the understanding of a theological word can help us appreciate it. It's the word *pre-destination*. When you understand the full concept of what we are talking about in this, you understand why we are talking about that divine flow that is so powerful.

Let me give all the scriptures first. Let me read from Ephesians 1 first. This is the goal. We must see what the goal is. Eph. 1:4-5 *Even as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. He destined us in love to be His sons through Jesus Christ, according to the purpose of His will.* We are predestined to adoption before the foundation of the world. There are 2 important keys to understand pre-destination. Principle No. 1 always remember fore-knowledge comes before pre-destination. That is the order we must have in our mind. If you have it backwards then your theology will be upset.

Look at the book of Romans chapter 8 verse 29 *For those whom He fore-knew He*

also predestined. Why did I emphasize principle one the order because of this. If you think that God predestined before He foreknew then you are saying that God created some evil and some bad. But if you say that God knew what was happening and then He planned, then you are saying God is doing it because He knew how we would respond. If you just put it the wrong way every thing becomes wrong. In understanding pre-destination our theological order must be precise. So that's principle No. 1 fore-knowledge comes before pre-destination. Let's illustrate that with a chess game. If I were playing chess with you, I must anticipate what you want to do. Then I do my strategic planning. As I move my pieces I observe how you move. And based on how you move I roughly sense what plan you have. And then I will place my pieces accordingly. The one who can see the furthest and anticipate the best usually wins. Now as I see and have knowledge of what you want to do then I plan. So I foreknew before I plan. That's our human scale of comparison. I don't force you to make those moves. But I know what you want to do then I move. Foreknowledge must always come before pre-destination.

No. 2 there are 2 levels of pre-destination. I will show you the negative side first then the positive side. Rom. 9:17 *For the scripture says to Pharaoh, "I have raised you up for the very purpose of showing My power in you, so that My name may be proclaimed in all the earth."* When you read that scripture it looks as if God made Pharaoh bad. But that's not the true story. Because if you believe in what we call the Calvinist teaching of double pre-destination. And you believe that God made some people bad and God made some people good. The devil will come to you and say that you are among those whom God chose to be bad. So that theology doesn't stand. When you believe that God some times want to heal and some times don't want to heal, the devil will come and say you are among those He doesn't want to heal. That is why John Bunyan wrestled with those theology of his days and thought that he was among those predestined to be bad until the scriptures came to him, *He who comes to Me I will in no wise cast out.*

So here we have Pharaoh and it looks as if that he was just chosen to be a bad guy. But if you examine the scriptures and read from where its taken from. The book of Exodus 9:16 *But for this purpose have I let you live, to show you My power, so that My name may be declared throughout all the earth.* Now look at the context. This in not before Moses confronted Pharaoh. Before Exodus 9:16 there

has been 6 other plagues and Pharaoh did not want to let the people of God go. The first plague came in Exodus 7 the plague of blood. Exodus 8 the plague of frogs. Exodus 8:16 the plague of gnats. Exodus 8:21 the plague of flies. Exodus 9:1 the plague of the livestock being diseased. Now God has given a chance to Pharaoh to respond. At each plague He says, "Will you let my people go?" God gave Pharaoh chance after chance but he reached a point where God said that there was no more chance. From this moment on he is destined for destruction.

You see there is a level of free will we walk in. And there is a level you can resist God. And if you keep on resisting until there is a level where God seals you for destruction. He is a merciful God. He allows free will to operate within His plan. Pharaoh entered into the second level in a negative sense. At the second level he was destined for destruction. After the fifth plague God said that it was for this purpose he is raised up for destruction so that He can show His power against him. At the second level it looks as if the free will was no more because that person was sealed.

Now the positive side is this. There is a level where you are in the abiding presence. You choose to love God and you grow in *kratos* and *ischus* to the second level. You keep His commandments. Jesus says he who keeps my commandments I will manifest myself to him. Just as Pharaoh chose the wrong thing until God said that's it. When you do right and you keep choosing right you reach a level of the third stage where you have the second level of pre-destination working in your life. At the second level it looks like there is a divine flow that flows beyond your will. Its because your will has been so bounded to His will until you understand what Paul said when he said in Acts 20 *I go bound in my spirit*. At the second stage you are filled with the Spirit so much that is the Spirit coming out of you, you are bound; Paul's spirit and the Holy Spirit is so bound together. *I go bound in my spirit* he says to Jerusalem. He comes to a stage where his choice becomes always God's choice. His will is so married to God's will.

For example Zechariah and Elizabeth in the gospel of Luke chapter one. The bible tells us that they walked in righteousness. Lk. 1:6 *And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless*. They were walking in God blameless continually and they were old

people by now. Is there a reward for obeying God? Yes. Does God love those who obey Him not just once in a while but who obey Him decade after decade? Is there some thing going to happen in that person's soul and spirit? Yes. And they reached a point finally when God answered their prayer for a child. I want you to look at that child called John the Baptist. It looks as if John the Baptist was, quote unquote, fated. When John the Baptist was born it looks like he was a child without any choice. How do we know because even when he was in his mother's womb in Lk. 1:41 it happened when Elizabeth heard the greeting of Mary that the babe leapt in her womb and Elizabeth was filled with the Holy Spirit. And the bible tells us the prophecy of John the Baptist that he was filled with the Spirit even from the womb and there was a destiny on his life. He was pre-destined at the second level and he just walked in it. I mean in his youth he was always in the wilderness talking to God. It is the separation of the second level. You could call it sanctification.

You remember what the bible says in the book of I Cor. 7 it talks about those who are believers. And it says even if one spouse is a believer and the other spouse is not a believer, it says the children are sanctified. What it means is that the children are separated unto the Lord. There is some thing more coming into their life. I don't know how God does it. Maybe He does it by sending more angels to cause a person's path to be so directed that he or she cannot go to the left or right. That's what I call the second level of pre-destination.

When you walk into that third level, every action of yours becomes the living Word or fulfills God's predestined will for you. Like Jesus' life every small detail of His life could become a prophecy. Even when Jesus rose from the dead, every little detail was prophetic. You notice some thing about the linen cloth around Him. Only the headband was unwoven while the other linen cloth was still woven. It's a symbol of the head being raised up and the body still not rose up, which represent us prophetically. Every thing Jesus did has to fulfill the scriptures. When He died on the cross the very words He spoke fulfilled the scriptures. Every single detail even up to the point of piecing His side fulfilled the Word of God. Jesus moved into the powerful third dimension of the walk with God into the second level of pre-destination.

And that's what Ephesians is bringing us into. We reached a point where the word becomes flesh and we become in God. Our will is married to God's will. We are so in God that we are able to know the fullness of His will, that *splanchna* or divine compassion that flow out from our life. And we constantly walk in it and we *proseuche* keeping ourselves in the love of God that is there. That's is a powerful realm.

I have only got a glimpse of that realm and I desire to know more of that realm. In 1986 the Lord Jesus appeared to me. It happened on the 16th of January then the next day on the 17th something happened in the early morning. When the Lord Jesus came it was in the afternoon and I was praying. He came in His glory. I saw a bright light come into the room. I know Jesus can appear in different shades of glory but He came in His full glory. You could hardly look at Him because He was brighter than the sun. And He spoke to me for hours about the anointing of the Spirit and about how the anointing comes and how the anointing works and what it is like. When He first appeared, I was sitting on the sofa just praying in the Spirit and worshiping God. When He first came I said, "I am ready" because I thought He came to answer one of my prayers. One of my prayers was a visit to heaven. So I thought that He is going to take me now. So I said, "Lord I am ready." The Lord smiled and said, "Its not time yet." And after He spoke with me that whole night I could not sleep. I was just filled with that word that keeps coming to me. And that night it was about 2 to 3 a.m. when the word that He spoke made every thing in me come alive. And while I was just praising and worshiping God the second thing happened. Suddenly I felt some thing pulled me out of my body and I felt my spirit going up and suddenly I was in space and looking at the earth beneath me. And I felt some thing I never felt before. It was a glimpse of His transforming presence and the love that He is talking about here. When I was out there in the spirit I felt the heart of God.

What was it like? I try to describe it. Sometimes when you are in the ministry and you look at people who are sick and who have needs some thing of your love is felt for them and you feel a certain compassion for them. And that compassionate sensation that you have you multiply it a billion times and that's what the love of God is like. And there as I was looking on the earth and there was the heartbeat of God flowing like a river. The amazing thing is whenever even a small little

bird was to die on the earth you could feel the grief up there. Then I realize that when Jesus said that there is not a single sparrow that falls to the ground that He does not know. If any one of them dies He knows. You see God never made death to occur on earth. God made life and death was not His plan. So when anything on this earth is not according to God's plan the Father feels hurt and grieved.

And I understood was it was like when it says God grieved when He saw the world so evil before Noah's flood (Genesis 6). And I felt that heart beat of God. Every time any thing that is not in line with the will of God on this earth there is a tremendous pain. I can't describe what the pain is like. It's the pain that is there because of His love. It felt like what Jeremiah said it was like rivers of water keep flowing out of my eye. I knew that God allowed me for a moment of time to experience His love. When I understood and experience what His love was like I was never the same again. Some times when I was alone I couldn't help but cry because I know the Father is suffering until His will is done on earth and until there is no more pain experienced by our Father. I use the word pain although the actual word is grief. And from time to time when I am alone in His presence and I remember it, it drives me on. It drives me to know that unless the Lord's Prayer is answered, unless His kingdom and His will is done on earth as it is done in heaven that the Father's heart still grieves and is still painful.

That's why the third stage where Paul says the greatest of these is love. If we reach that third stage all the real gifts and offices you have will come to their fullness. You could have faith that can move a mountain but it will still be on the second stage if you still do not have love.