

THE REVIVAL OF WORD AND SPIRIT

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1. FOUR GREEK WORDS FOR POWER

We are going to touch on the theme of revival and what God is doing in the 90s and beyond in the 2000s. It has been said by many that the 1950s has been a decade of the revival among the evangelists; the 1960s a decade of the pastors where many great churches. Then in the 1970s we see a change coming like a decade of the teachers. The 1980s was like a decade of the prophets. And the 1990s some say that is the decade of the apostles.

As we analyze what God is doing you notice that in the 1950s and in the 1960s even though there were a lot of healing revival going on with many healing evangelists going forth, there were **people like William Branham who sadly later went astray and taught the wrong doctrines and died in an accident. During this time there were many others who did not stay with the Word, but when they began they had a strong healing anointing on their lives.** I had fellowship with some early ministries who have been very close with these early healing evangelists. And I was interested to find out what went on in those days. **They tell me that most of those healing evangelists don't teach the Word much. All they did was spend a lot of time praying. Some of them spent about 6 to 8 hours in prayer just before the meeting just to be in the presence of God.** Then when they come to the healing services, they would just share one or two words. And they would just straight away move into the ministry of the healing to the sick.

It was like that in the 1950s and it went on into the 1960s. **But suddenly some things changed in the 1970s. We began to see more preachers moving into what we call the teaching anointing.** And it has got so strong that in the 1970s and in the 1980s we began to see more of the teaching anointing operating. And many pastors and many preachers are now doing a lot of teaching in the Word more than they have been doing ministering to the sick. It was like there was two decades of healing revival and two decades of word revival. And that brings us to what Smith Wigglesworth, the great apostle of faith said when he was in New Zealand many years ago. A young man came to him and said to him, "Isn't it wonderful what God had done and God is doing through your life and through many others." Then Smith Wigglesworth looked straight at the young man and said, "Son what you have seen is great, is wonderful, its powerful, but there is a revival coming that will be even greater and more powerful than what we have seen." And he said, "I will not live to see those days. But young man will live to see those days."

And he said that the last revival will be the revival of the word and the Spirit. And I bring forth to you this statement that the 1950s and the 1960s has been the Spirit movement. **Even the Charismatic revival was solely a restoration of the gifts of the Spirit. And a lot of those early Charismatic movements they don't teach the Word.** They just get the gifts of the Spirit and they worship God. See the 1950s and 60s was what I will classify as the Spirit movement. Then in the 1970s and 1980s we began to see the Word movement coming forth. By Word movement we don't mean just one particular group of people may preach the word of faith. But we mean all over in the body of Christ people began to emphasis on theology and on teaching and the Charismatic began to find out they need more teaching.

And so the 1970s and 1980s there is a greater focus on the Word. And we saw in this past 2 decades of the 70s and 80s the word revival. But what we are going to see I

believe if Jesus tarries in the next 2 decades 1990s and right past 2000 the Word and the Spirit revival that God will bring forth. It will be both a combination of the Word and the Spirit. And that will usher in the return of the Lord as prophesied by Smith Wigglesworth.

I would like you to turn with me to the book of Ephesians and I want to show how that the Word and the Spirit have always been together. And somehow when people are touched by God they are touched by either one of the two aspects of Word and spirit. And if they are not balanced in both they can go to extremes. They may be born again sincere Christians but they may end up extreme. It is said that those who have the Spirit but they don't have the Word they will just blow up. But those who have the Word and no Spirit they just dry up. We need both the Word and the Spirit and then we grow up.

In the book of Ephesians I would like to show forth how that the Word and the Spirit are in both the early New Testament teachings. As we look at the book of Ephesians lets consider first the 2 prayers of the apostle Paul. One in chapter one and one in chapter three.

Lets read Eph. 1:17 onwards. That the God of our Lord Jesus Christ, **the Father** of glory, may **give you a spirit of wisdom and of revelation in the knowledge of Him, having the eyes of your hearts enlightened**, that you may know what is the hope to which He has called you, and what are the riches of His glorious inheritance in the saints, and what is the immeasurable greatness of His power in us who believe, according to the working of His great might, which He accomplished in Christ when He raised Him from the dead and made Him sit at His right hand in the heavenly places, 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 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.

Ephesians 3:14 his second prayer. For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named, that according to the riches of His glory He may **grant you to be strengthened with might through His Spirit in the inner man, and that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love**, may have power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with the fullness of God. Now to Him who by the power at work within us is able to do far more abundantly than all that we ask or think, to Him be glory in the church and in Christ Jesus to all generations, for ever and ever, Amen.

As we consider the book of Ephesians and analyze these prayers, we realize that the book of Ephesians is divided into 2 major sections. Its 6 chapters are divided into 2 major sections. In chapter 1, 2 and 3 it talks about our position in Christ. In chapter 4, 5 and 6 it talks about our walk in Christ. So the first 3 chapters sort of establish us in Christ and the last 3 chapters sort of sent us forth how to walk. And we need to learn how to sit in heavenly places in Christ before we learn how to wage spiritual warfare in Ephesians 6. So many people who try to wage spiritual warfare in Ephesians 6 have not learned how to sit in Ephesians 2 in the heavenly place. So it's a progression there.

The other thing we like to point out is that in the first 3 chapters you will notice that the ending has a similar theme. It always ends with the fullness of God filling the church. Notice in the book of Ephesians 1 it says here in verse 23, which is His body, the fullness of Him who fills all in all. Then in chapter 2 In whom the whole structure is joined together and grows into a holy temple in the Lord; in whom you also are built into it for a dwelling place of God in the Spirit. Then in chapter 3 in his prayer the conclusion again in verse 19 is the fullness of God. And to knowledge, **that you may be filled with all the fullness of God**. So the position that we must have is the position that God will dwell in fullness.

Then he launches forth in chapters 4, 5 and 6 where the key word that comes out is walk. Walk in love and it talks about our walk in faith and how to walk in our position in Christ. Since this is the first message of this series on the Revival of Word and Spirit I want to do a little outline so that we could see where we are as we zoom it into the Word in order to analyze it.

At the same time the book of Ephesians has a certain flow from one chapter to the other. I am going to prove it as we study closer and point to particular important sequences in the scriptures.

In Ephesians 1 you will see the beginning of what I call the tabernacle of Moses. If you remember the tabernacle of Moses there were 6 pieces. There is the brazen altar, the laver, the candlestick and the table of showbread. Then there is the altar of incense. The brazen altar represents Jesus Christ the Lamb of God. The laver represents Jesus Christ the Word. The candlestick represents Jesus Christ the baptizer and giver of the Holy Spirit. The table of showbread represents Jesus Christ the King of Kings and Lord of Lords. The altar of incense Jesus Christ the High Priest. And the Ark of the Covenant represents Jesus Christ the fullness of God.

Each one represents a principle. The brazen altar is where the blood is shed there and this represents the power of the blood. The laver is where the washing of water and the washing the feet of the animals takes place. That's the power of the Word. The candlestick is the power of the Holy Spirit. The table of showbread is the power of the name of Jesus. The altar of incense the power of prayer, praise and worship. The Ark of the Covenant is the power of the presence of God. So each one represents an aspect of a Christian life.

The book of Ephesians 1 is the brazen altar. The book of Ephesians 2 is the laver. In Ephesians 1 you see the redemption-taking place. In Ephesians 2 you began to see things talking about your position in Christ where you are in the Word in Christ. Jesus is in us and we in Him through the Word. Then Ephesians 3 speaks about the table of showbread. Ephesians 4 talks about the gifts. The five fold ministries are mentioned in Ephesians 4 verse 12. You will find it refers to the candle stick. By the time you reach the altar of incense in Ephesians 5 it began to talk about the fragrance of Christ. And it concludes Ephesians 5 with the return of the Lord. How the church will be glorified. And it talks about the washing of the Word. The relationship between husbands and wives. But he is not only talking about that relationship. He is talking about the relationship between the church and Jesus Christ. And how the church will be glorified. That's the altar of incense. Then in Ephesians 6 you see the armor of God. We will see later how the armor of God speaks about the fullness of God. We will go into each of these 6 sessions in this teaching series.

But I would like you to bear the out line in mind as we look further. If you remember what has been taught before that there is a dispensational time. We don't have to be foolish to try to predict the hour or the day that Jesus comes. Jesus Himself does not know. He says only the Father knows. So if any born again Christians claims to know the day or the hour of Jesus Christ's return then they are claiming to know more than Jesus. However we will know the season. We will know the nearest season of His coming and we can be ready.

We realize that the church has gone through all the various periods of revival. We see in the Reformation period the brazen altar coming forth. Christians rediscovered the power of the Blood of the Lamb coming forth in the doctrine of justification by faith.

Then immediately after that we see the printing of the Word. What people call today the Word Movement is actually the revival of the spoken Word. The Word Movement actually began way back immediately after Martin Luther's time, when man invented the printing press and there began the printing of the written Word. We never saw it as a revival but it's a tremendous revival to have the bible as the best sellers for these many years. It's the revival of the printed Word that began immediately after that. That's the laver the Word being available to the people.

Then we have what we call the Charismatic revival over there in the candlestick. Christians were discovering the role and person of the Holy Spirit, and exercising the gifts, ministries and offices imparted by the anointing of the Holy Spirit.

Then we have the revival of the authority of the believer. This is the table of showbread. Believers were rediscovering their rights and their privileges in Christ Jesus and there was an increase in understanding the power of the Name of Jesus. Believers started exercising their authority over demon power. All these teachings were coming up. Now each movement has its share of extreme practices and teachings. But just because there are extreme practices and teachings doesn't mean that there is no truth there. And that is why we got to compare every thing with the Word of God.

Now we are at the point at the altar of incense and we are seeing a revival of prayer and a revival of worship. And we are close to entering the second veil into the ark into the presence of God. And we are going to see that theme in the book of Ephesians chapter one to chapter six.

In the book of Ephesians there is a tremendous discussion on how the power of God flows in our lives. In order to understand it we have to understand some principles or some Greek word definitions. Most believers only know two Greek words for the word power when there are four words.

One of them is the word "exousia" which is translated as authority. And that is a form of delegated power. Like for example a policeman has power. But it is more a power in a form of authority. He can stop a truck because of the uniform and the badge he wears. That is his authority. As a human being he will not be able to stop the truck. But his authority allows him to stop the truck legally but not physically. So that is the illustration of what "exousia" is like.

“Dunamis” is the other word that many Christians know. And that word talks about the ability that God imparts. And it will be the actual truth, strength and power that comes from God. Like for example Samson when the anointing of God comes on his life, he grabbed hold of a lion and just tore it apart. That’s “dunamis” power coming upon his life. So most Christians know about these two. “Dunamis” power is related to the Holy Spirit. Acts 1:8 you shall receive power or “dunamis” when the Holy Spirit has come upon your life. So “dunamis” power is primarily related to the Holy Spirit.

Exousia is usually related to the Word of God. In the gospel of John 1:12-13 it talks about how we are not born of the flesh but we are born of the Spirit of God and as many that has received Him to them He gives power that is He gives authority to be the sons of God. That is “exousia” authority, “exousia” power. And that is based on your position in God. And in order to understand your rights and privileges as a son of God we need to read the will which is the Word of God. And if you analyze it carefully “exousia” authority or power is related to the Word of God.

However there are 2 other words that we got to bring forth. One is the Greek word “kratos”. “Kratos” also is translated power, strength, might, dominion. It has been used in that sense. “Kratos” power is special and unique. We will define it afterwards.

The other word for power that we have to consider is the word “ischus”. “Ischus” is a special authority unique in its sense.

Why I bring out all these words is because when you read the bible in Greek Paul in the book of Ephesians more than any other books plays around with these Greek words. In Colossians he does a little bit of that. Paul uses them at different times to define different things. And we need these definitions in order to explore the depth of what Paul is saying about the believer in the book of Ephesians. With that in mind I want to read some passages from Ephesians to show you how Paul played around with the Greek words. Some of you are familiar with John chapter 21 when the apostle John as he wrote the gospel he record how Jesus use a different word when He talked to Peter asking Peter whether he loved Him. The verb for the word agape is the word agapao; agape is a noun. What Jesus did in John 21 was Jesus said to Peter, “Do you agapao Me?” and Peter actually said, “Yes, I phileo You.” Then Jesus said a second time, “Do you agapao Me?” Then Peter said, “Yes Lord I phileo You.” Then Jesus the third time came down to his level and said, “Do you phileo Me?” And the Peter said, “Lord I phileo You.”

For the rest of us who read it only in the English we only see Jesus asking, “Do you love Me?” Peter said, “Yes I love you.” So we don’t see the change in the Greek words that Jesus was using as recorded in the gospel of John 21.

The same thing is true in the book of Ephesians. In Ephesians 1 Paul uses different Greek words to express a depth of understanding in verses 19 and 20. And what is the immeasurable greatness of his “dunamis” in us who believes, according to the “energes” (“energes” is where we get the word energy, it just means energy or working) of his “ischus kratos” The English translators translated the words ischus kratos as mighty power but the normal readers would have thought that this word mighty power is the word “dunamis”. No, Paul was talking about some thing else. He

is saying that he prays that they may know what is the exceeding greatness of His “dunamis” towards us who believe according to the energizing of His “ischus kratos”.

When I started reading the bible in the Greek I was amazed as to why was Paul suddenly using those 2 words. You see those 2 words were sort of discovered. Like many Christians I was happy to know that we have 2 forms of authority, power, “exousia” and “dunamis”. But when I started looking into my bible deeper I saw these 2 words coming out in Greek. And I asked what in the world is “ischus kratos”? And that put me on a search to find out what Paul was trying to tell us all the time when we missed it.

In Eph. 3:16 That according to the riches of his glory He may grant you to be strengthened (kratos) with might (dunamis) through His Spirit in the inner man. The Greek says to be “kratos” with “dunamis” through his Spirit in the inner man. What does Paul means when he says I must be “kratos” with “dunamis”? I am sure “kratos” doesn’t just mean tough. I am sure he meant more than just toughness. There must be some significance for his choice of words.

And as I continued reading the New Testament in Greek especially in the book of Ephesians I came to his conclusion in chapter 6. We know that when someone gives a conclusion all his other arguments has been settled. He started in chapter 1 praying for the Ephesians of which we would have been included. Praying for us that we may know this power that raised Jesus from the dead.

And he used all these Greek words and he concludes in chapter 6:10 Finally, be “dunamo” (which means to be strengthened from inside with “dunamis”) in the Lord and in the strength of his “ischus”. When I read that in verse 10 in the Greek I say what does Paul means be en “dunamis” with the “kratos” of the “ischus”. And that set me on a search to discover what Paul was trying to tell us. And in my search I sought to find out the meaning of what “kratos” is and what “ischus” is. If I don’t understand this definition how could I understand what Paul was trying to convey it to us? I understood perfectly what “dunamis” is. I understood perfectly what “exousia” is. But I did not understand what “kratos” and what “exousia” was. And I would not even understand what Paul means by “kratos Ischus”. There has to be a certain reason.

And I went on a search from Matthew to the book of Revelations looking out every time the word “kratos” appeared, whether in its verb form or adverb or a noun. And I look for where the word “ischus” appeared to understand what it means. So these are the conclusion of what “kratos” and “ischus” would mean.

I found out that the word “kratos” relates to the power of the Word. The word kratos is similar to “exousia” which relates to the power of the Word. So I found that the 2 Greeks words “kratos” and “exousia” are related. They are not similar but they are related. And both seem to point to a relationship with the power of the Word. I could give you many examples but I choose the most important and the most clear-cut example.

In Acts 19 we know the background of this story that the apostles Paul was in Ephesus and he had rented the school of Tyrannus for about 2 years there he continued to preach the Word. All together he was about 3 years in Ephesus. And every day and every night he preached in the school of Tyrannus and revival broke

out after the teaching of the Word. And during that revival many signs and wonders took place, handkerchiefs and aprons that touched Paul's hands that left him and the anointing was still there and he set the captives free.

But verse 20 is as very important as a conclusive statement as that kind and the type of revival that took place. Verse 20 So the Word of the Lord grew and prevailed mightily. The Greek word actually say so the Word of the Lord "kratos" and prevailed. And I began to see a certain pattern there. That the word "kratos" is related to the power of the Word.

And another interesting case is in Hebrews 2:14 this is about the devil. Everybody who is skillful in the Word roughly know this verse and what it says about the promise and authority over the devil. Verse 14 Since therefore the children share in flesh and blood, He himself likewise partook of the same nature, that through death He might destroy him who has the power of death that is the devil.

We have analyzed the word destroy in the Greek means to be make zero. But we have never analyzed the other word. While going through the word "kratos" I found that the word power here is the word "kratos". It says that Jesus destroyed him who had the "kratos" of death that is the devil. At first I didn't understand what the bible was trying to say. Then I realized that the power of the devil has nothing to do with "dunamis" power, it has nothing to do with "exousia" power, in a sense it has nothing to do with "ischus" power. The power of the devil lies in his words to deceive. From Genesis 3 he has been a deceiver. If he could make you to believe his words then you become under his power. The devil is a liar, the devil is one who contradicts God's Word. He subtracts and he adds to God's words. He doesn't take it as it is. So if the devil can get you to believe his words, his lies you immediately come under his power. Which is why it is important for us to know the Word. And today the old devil is still going around with words.

Of course before Jesus went to the cross He had semblances of authority from Adam. But how He worked that out was also through His words. And the most important thing for us to see here is that words play a key in this cosmic spiritual battle that we are talking about. And if the devil can give you a wrong deceptive thought and a wrong word, he can lead you astray and seize you as his captive. I believe it was a wrong deceptive thought that caused Judas to go astray. It was through a wrong deceptive thought that Ananias and Sapphira in Acts 5 went astray because they had a wrong thought. It was through a wrong deceptive thought and word that the devil implanted into Simon the magician's life that kept him in bondage in Acts 8. Peter prayed that God may forgive the thought of your (Simon's) heart. So today Satan will continue to deceive.

And as long as you recognize where is the Word and where is the devil's word you will prevent yourself from being deceived and you will be immune from him trying to exercise deceptive power over your life. We need to be skillful in the Word.

Then I began examining "ischus" to find out what "ischus" is talking about. "Ischus" is related to the power of prayer, which in the end becomes related to the power of the Spirit. The key verse where I strike the spiritual goal is James 5:16. You know how some time when you are praying over a revelation and doing research in God and suddenly you see this understanding and its just like a bell ringing in your heart.

Look at the book of James 5:16 Therefore confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man avails much (or has great power in its effects). Remember Acts 19:20 we read the Word of God grew mightily and prevailed. But now it's the prayer that avails much but the meaning is the same. It is the conquering power that comes forth. Interestingly the word avail is the word "ischus". So we could have read it this way the effective fervent prayer of a righteous man "ischus" much.

In the science realm they have said that all energy whether they be light energy, solar energy etc. is only a combination of 4 main types of energy. The different combinations of these 4 types of energy produce the amount or variations of the forms of energy that we experience in natural life.

So in the bible there are these 4 special Greek words for power. And the intermingling and relationship of these 4 powers produce the spectrum of Christian experience of authority and all the rest of our victory and overcoming power that we need in our Christian life. So we need to understand its relationship.

"Ischus" is related to the power of prayer. And it is also related to the ability given by the Holy Spirit and by God. Let me give a scripture for that and that's found in the book of First Peter chapter 4:11 Whoever speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies. The word ability (or strength in some translations) is the word "ischus". So I could have said here if anyone minister let him do it as is with the "ischus" which God supplies. So I found out that "ischus" is related to the impartation of ability almost the same like "dunamis" imparting ability to us. We know what "dunamis" will do. It will impart ability. And that word "dunamis" has also been translated as ability.

Now with all these Greek words for power and their meaning, how do we roughly divide them and have a proper definition. So the conclusion of the matter is that the word "dunamis" which is the power of the Spirit and the word "ischus" are related. They both relate to the power of prayer and the power of the Spirit. "Exousia" and "kratos" are both related. They have to do with the power of the Word.

As I began examining it in the book of Ephesians in the light of what the other scriptures are saying about "kratos, ischus, exousia and dunamis" I came to this understanding. I found that dunamis was the out working of the Spirit in your life. The Spirit works through you and out of you. "Ischus" is the working of the Spirit in your life. "Dunamis" is the Spirit working out from your life.

"Ischus" is the working of the Spirit into your life.

Then on the other side "exousia" is the power of the Word, the authority and position you have as a son of God working out from your life. With "exousia" you work out the power. You exercise the authority. And "kratos" is the working of the power of the Word in us. So there is an area where the Word works in us.

But then there is an area where the Word is working from our life to another life. As we began to see the full scale of relationship "dunamis" the power of the Holy Spirit to "exousia" the power of the word; they are related together. What happens when they come together? When "kratos" and "ischus" come together it produces energy

working in you; changing you; transforming you. See we have to change first before we can change the world. And we need the working of “kratos” and “ischus” in us to change us, to transform us. And the combination of “kratos” and “ischus” is an energy. Then the coming together of “dunamis” and “exousia” is an energizer that will come forth out of our life that will change the circumstances and the things of this world.

Which is why we began to understand Luke 10 when the 70 disciples returned and they rejoiced because they cast out devils and they laid hands on the sick and they recovered. And Jesus say don't rejoice because of this dunamis but rejoice because your names are written in the Book of Life (exousia). See they have demonstrated “dunamis” Jesus says don't forget to rejoice over your “exousia”. We must not be extreme we must be balanced. We must have the Word and the Spirit. Don't just have the Spirit and before long you go astray. Don't just have the Word after some time you will feel dry. So he is talking about the working of “dunamis” and “exousia” out of our life. But “kratos” and “ischus” is the working into us.

Having all these definitions now when you read the scriptures in Ephesians chapter one and three the life becomes clearer. You understand what he is talking about. See in Ephesians chapter 1:19 What is the immeasurable greatness of his “dunamis” in us (he is talking about the Spirit side now) who believe, according to the working (energizing) of his great might (ischus kratos), which he energize in Christ. What Paul is praying for is that through the Spirit of wisdom and revelation as our eyes are opened we will understand how the energizing the “kratos” and the “ischus” energize on our inside and how it will come to pass in our life.

Look at Ephesians 1 the prayer is to change them. Then in Ephesians 3:16 now he is talking about “kratos” here. That according to the riches of his glory he may grant you to be strengthened (kratos”) with might (“dunamis”) through his Spirit in the inner man.

Here we begin to understand that the Ephesians could move in the anointing of God; they could move in the “dunamis” the out working of the Spirit through their lives. And Paul was praying because if you keep working the anointing of the Spirit outside and your inner strength or “kratos” is not there, they may suffer burnt-out, shipwreck, or snares, which is what some people do. See all they know is “ischus” and “dunamis”. They will pray, pray and then heal, heal. And some thing will go wrong in their life. Paul is saying have some “kratos” there so that the “dunamis” can stay. I notice he is talking about their inner man. He was concerned for their inner man.

These are definitions we just introduce tonight and we will go on to analyze more of these things. But let me give just 2 other scriptures in conclusion to show the harmony of these 2. One is from the book of II Thessalonians chapter 1. What people don't know is that the glory of God comes in 2 ways. The church of Jesus Christ is going to face and experience a revival. And in the revival we notice that the church is going to be what we call the glorious church. But how is the church to be glorious, in what manner. In II Thes. 1:9 although he talks about the second coming of Jesus there is a principle there that is vitally important. They shall suffer the punishment of eternal destruction and exclusion from the presence of the Lord and from the glory of His might. Now the Greek actually says from the glory of his “ischus”. And I realize that there is a glory that comes out of “ischus”.

Then the other scripture is in Colossians chapter 1:11 May you be strengthened with all power, according to His glorious might. What he says in Greek is “dunamis” with all “dunamis” according to his glorious “kratos”. (strengthened “dunamis” with all power “dunamis” according to his glorious might “kratos”). When I saw it I realize that there are 2 manifestation of your glory. There is a glory that comes in prayer. There is a glory in the study of the Word. There is a glory that comes when the Spirit comes in “dunamis”. There is a glory that comes when the “exousia” is there. Then I began to see what the Lord is trying to say.

Do you notice that when you fellowship with certain people, some people are stronger in the Word than in the Spirit. But yet they got certain glory in their lives. But the glory they have is the “kratos” type of glory. Some people don’t have much of the Word but they are men and women of prayer. And you notice there is a certain glory in their lives too. But they don’t discern that is the glory of “ischus”.

How powerful if we have both “kratos” and “ischus”. And when they come into our life we will really be the glorious church that Jesus wants. The glory of “kratos” and the glory of “ischus”. The glory that He had when He was on the Mount of Transfiguration until His garments are changed. That’s the glory that God wants to bring the church to. That’s what Paul is praying for. That’s what Paul is saying when you face the devil, you put on the armor of God. He says finally be strong in the Lord. Be strong not only in “ischus” but also in “kratos”. You don’t face the devil with just the anointing of the Spirit without the character that is built through the Word of God. Because after you have ministered in the anointing upon and it has gone from your life, the devil will attack your family, your body, because you are one sided and are weak in the Word.

But there is a weakness if there is just only the demonstration of the Spirit and there is not much fruit in our life. A lot of people argue about quality and quantity. And they say we have all the quality we don’t mind not having the quantity. They forget something. That quality produces quantity. I don’t know what kind of quality the disciples are if they have no fruit. If you really have quality then you would be able to produce much fruit. And they say we only want strong fruit not just any old fruit. But lets have both. Don’t fight about quality, or quantity – we need both.

And the thing you can not run away from it is unless there is a demonstration of the Spirit you can not have the multitudes. Multitudes follow miracles. **No miracles no multitudes.** Right now today in your life, in your church, in your ministry you start having the demonstration of the Spirit there will be people who are curious, there will be people who are hungry for the supernatural. **The supernatural draws the multitudes. Then as you draw them don’t stop there. You need the Word otherwise they will all be very shallow Christians. That’s where you bring the Word in and teach them the Word and establish them.**

“Dunamis” is not enough; get some “kratos” or Word in you. Be the Word Christians. Then they have both quality and quantity Christians. We need both “kratos” and “ischus” glory to transform our life. This is to have what I call the balance glory, or rather the full glory. Don’t just have one part of the glory. Have the full glory coming into our lives.

2. EPHESIANS 1 - BRAZEN ALTAR AND LAVER

Turn with me to the book of Ephesians. Last night we concluded with the 4 different Greek words for power. Exousia and kratos is the power of the Word. Dunamis and ischus is the power of your spirit. See dunamis and exousia is the outworking of the power. Kratos and ischus is the in working of power. Dunamis is the outworking of the power of the Spirit. Ischus is the in working of the power of the Spirit. Exousia is the out working of the Word. Kratos is the in working of the power of the Word in our lives to establish God's purpose in our lives. When kratos and ischus come together there is energizing. When dunamis and exousia come together there is also an energizing. So the inter mingling or relationship or the marriage of these powers is what we call the energizing or the "energes".

So we add another word this morning and it's the word "energes". It will be present in different forms. Some times it is in its verb form so it will be "energeo". Or some time it will be in a participle and it will be like "energema".

But today we are going to look at the energizing of God in our lives. And how these different workings of the power work in our lives. Unless the Holy Spirit energizes some thing into us nothing can come forth. What God does is that He works within us. And some of us are familiar with those scriptures that speak about God working within us. How God quickens all those various operations in our lives. And we can only work out what God works in us. If God has not worked into our life we have nothing to work out. God has to move in our lives before He moves through our life.

In the book Ephesians the word "energes" occurs several times when the inter mingling and the flow of those very 4 forces of power work in the lives of the Christians as Paul described it. In Eph. 1:19-20 And what is the immeasurable greatness of His power (dunamis) in us who believe, according to the working (energes) of His great might (ischus kratos). It mean according to the inner working of the Spirit and the Word into our life, the ischus kratos which He energes in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places.

So we see here that Paul is talking about how once upon a time God when He raised Jesus He caused the energizing of both kratos and ischus to raise Jesus Christ up. See Jesus died on the cross of Calvary and He was placed in a tomb for 3 days and 3 nights. And the energes of God came energizing Him in kratos and ischus. And God raised Him up high and sat Him at the right hand of God. So God raised Jesus up and it says in Ephesians 1 that Jesus sits at the throne at the right hand of Father God.

Somebody once asked God why is it that there are only 2 thrones when there are 3 Persons in the Godhead. There was a man in America whose ministry was just beginning to pick up and the Lord took him to heaven for a moment. His name is Jesse duPlantis. When he was in heaven he met with God. One of his first questions was, "Where is the Holy Spirit?" Then Jesus gave an answer that made him felt like a small boy. He said that the Holy Spirit is on earth. Then he replied, "Why didn't I think of that before?" See sometimes we ask the dumbest question without realizing what the Bible has said. Jesus said the Holy Spirit has gone down to earth. He has sent the Holy Spirit.

Now I realize that there is still a link between the Holy Spirit and the Father God in a spiritual sense that we can not quite picture. But the Bible did say in the gospel of John 14, 15 and 16 that He sends the Holy Spirit and He is now on this earth.

So there is God the Father; there is God the Son and Jesus is raised up to sit at the right hand of God. The power that enabled Him to do this is *kratos* and *ischus* working together. That's why we want to unveil the secret of it.

If you analyze the book of Ephesians you will notice that the 6 chapters; chapter 1 and chapter 2 go together; chapter 3 and chapter 4 go together and chapter 5 and chapter 6 go together. They are linked up into little pairs. It is just like what we have described in the tabernacle of Moses. And we know that there was a brazen altar and the laver; then the candlestick and the table of showbread; the altar of incense and the Ark of the Covenant.

Then we know that there are 7 feasts in Israel. They are the feast of Unleavened Bread and the feast of Passover, the feast of First fruits and the feast of Pentecost. Then you have the feast of Trumpets; the Day of Atonement and the feast of Tabernacle. Seven feasts altogether are listed in the book of Leviticus chapter 23.

These 7 feasts are divided into 3 groups. Just like Moses tabernacle was divided into 3 parts. There is the outer court where you have the brazen altar and the laver. Then you have the holy place where you have 3 pieces of furniture, and that would be the candlestick, the altar of incense and the table of showbread. When you pass the second veil you have the Ark. The Ark resides in the holy of holies, the third place. So the tabernacle of Moses was divided into 3 distinct places.

The 7 feasts of Israel are also divided into 3 distinct groups. The first two feasts are grouped together because they occur in the same month. In Leviticus chapter 23 it tells us that on the first day of the month Hebrew month called the "Abid" which occurs about April or March in our English calendar. On the first day of the month they would take a lamb and set it apart. On the fourteenth day of the month they would slay that Passover lamb. Then they would celebrate the feast of Unleavened Bread for 7 days. So we realize that the first 2 feasts the feast of the Passover and the feast of unleavened bread are related. They are linked together. The feast of Unleavened Bread is related to the laver. The feast of Passover is related to the brazen altar.

The other feasts called the feast of First fruits and the feast of Pentecost are linked because both are linked by a time period. It says that when they have the first sheaves of grain growing, they would take them and bring them as a wave offering to the Lord. Then they will count 50 days and they will celebrate the feast of Pentecost.

The feast of First fruits is related to the table of showbread. The 12 loaves on the table of showbread represents Jesus Christ who is the first fruits of our redemption, the beginning in our life. Then we have the feast of Pentecost that is related to the candlestick, which represents the out-pouring of the Spirit. In Acts 2 it says when the day of Pentecost was fully come the Holy Spirit came forth. So we have the feast of First fruits and the feast of Pentecost. These 2 feasts are related together. That is the table of showbread and the candlestick.

The other 3 feasts are related together, the Day of Atonement, the feast of Trumpets and the feast of Tabernacle all occur in the same month. On the first day of the seventh month they will blow the trumpets. It is called the feast of Trumpets. Then on that special 10th day of the seventh month the high priest will enter the Holy of holies. It is called the most holy day. Then after that they will celebrate the feast of Tabernacle. So we notice that the 7 feasts are divided into 3 groupings.

Remember what we said last night that Ephesians chapter 1 to 6 is like the tabernacle of Moses. Since it is also linked to the feasts of Israel the relationship will be seen clearly.

We will see why chapter one of Ephesians is related to the brazen altar, and chapter 2 to the laver. Chapter 3 we have the table of showbread. Chapter 4 relates the candlestick. You notice in chapter 5 the first few verses he talks about sweet smelling aroma, the altar of incense. Then the Ark of the Covenant in chapter 6 which we are going to look at later.

This morning we are going to consider either the first 2 chapters if we have time we also cover chapter 3 and 4. But what we relate to you here is this just as brazen altar and the laver are related in one grouping. Just as the table of show bread and the candlestick are related in one grouping. Then the others are related in the third grouping so is the book of Ephesians. Chapter 1 and 2 are tied together. Chapter 3 and 4 are tied together. We'll look at chapter 5 and later.

In chapter 1:20 Which He accomplished in Christ when He raised Him from the dead and made Him sit at His right hand in the heavenly places. It says that 3 days and 3 nights later after His crucifixion God raised Him up; God energized Him and God seated Him at the right hand of God.

At first it was Jesus Christ who was crucified and God took Him and sat Him at the right hand of God. Notice that in chapter 2 Paul now speaks about us who were once dead in sin, about the believers, us the church, and God took us, saved us, cleansed us and He took us all the way up and sat us at the right hand of God. Can you see the relationship?

In chapter 1 it was Jesus who was taken and seated in the heavenly place. In chapter 2:4-5 But God, who is rich in mercy, out of the great love with which He loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved) and raised us up with Him, and made us sit with Him in the heavenly places in Christ Jesus.

Can you see the relationship? Chapter 1 it was the Lord Jesus Christ. Chapter 2 it was the church that God raised and sat us at the right hand of God.

Now in chapter 3 and 4 the relationship is also clear. Remember chapter 3 speaks about the table of showbread; chapter 4 the candlestick.

Chapter 3:16-19 That according to the riches of His glory He may grant you to be strengthened (kratos) with might (dunamis) through His Spirit in the inner man, and that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, may have power to comprehend with all the saints what is the

breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fullness of God.

It says here in verse 17 that Christ may dwell in us. He is speaking about Christians. We know that Christ is in our hearts; we know that the day we were born again Christ Jesus came into us. But there is something in the spirit realm we need to understand. In other words Christ is in our hearts but Christ was at the right hand of God. He is talking about the fullness flowing through us. Don't try to picture and analyze it in natural terms. The spiritual world and natural world are similar in some sense and different in other sense. Some Christians will say how can Jesus be a little bit in us and then more in us. We can't fully understand. Just like we don't understand how can you have a measure of the Spirit and a double measure of the Spirit. These are areas we can not really comprehend with our natural comparison. For we look in terms of natural dimension but the spirit realm is beyond that.

The church in Ephesians was already strong in God. They are already baptized in the Holy Spirit. Paul had a tremendous revival in Acts 19 and the church in Ephesus exploded. It was a strong church. Yet Paul was praying that Christ may dwell in their life. In other words Paul was praying for more energizing to take place. Paul was praying for a greater measure of that energizing of God to come into their life that Christ in all His fullness in all His power, in all His Godhead, the fullness of God may dwell inside them. So in chapter 3 we see Paul praying for Christ to be dwelling in fullness in us.

Ephesians chapter 4 is related to chapter 3 in the exact opposite way. Chapter 4:15 Rather, speaking the truth in love, we are to grow up in every way into Him who is the head, into Christ. Can you see the opposite in chapter 3 Christ grows in us but in chapter 4 we grow into Christ. Paul talks about the ministries of God. Paul speaks about the church the five-fold ministries and all the various ministries. He speaks about how as we speak the Word in love, as we began to be energized by God, as we grow as a body of Christ, we now grow into Christ.

In chapter 3 Christ grows in fullness into us. In chapter 4 we grow into Christ's fullness. So we immediately see the relationship between chapter 1, 2, 3 and 4. Just as we see the relationship between the brazen altar and the laver and the relationship between the table of show bread and the candlestick. So chapter 1 and 2 has to do with the heavenly place. Chapter 3 and 4 has to do with the manifestation of Christ in our life.

Let me give a further outline here. See chapter 1 and chapter 2 are treated together. In chapter 1 and chapter 2 Paul speaks about the ischus and the kratos working into us and how the 2 need to link up in our life to bring us to be seated in the heavenly place.

In chapter 1 it speaks about that but we know in chapter 1 Jesus was seated at the right hand of God and later in chapter 2 we are seated at the right hand of God.

Then in chapter 3 and chapter 4 Paul speaks about the exousia and the dunamis growing out from us. You could say that chapter 1 the brazen altar was the growing forth of the ischus in our life. Chapter 1 is the revival of the ischus. Chapter 2 is the revival of the kratos. Chapter 3 is the revival of exousia. Chapter 4 is the revival of dunamis.

But we can't quite divide it that way because chapter 1 and 2 are so inter-mingled together. That when Paul talk about the move of about kratos. And chapter 3 and chapter 4 are so inter-married together. That when he speaks about the revival of exousia through being established in kratos and ischus he speaks about dunamis at the same time. The 2 are related.

Now that we know all these things as head knowledge that we are seated in the heavenly place, how do we experientially partake of that blessing in that heavenly place?

There are 2 levels of energizing. There is a level of energizing that comes from kratos and ischus that is the energizing into us. There is another level of energizing that is energized out through us. So there is spiritual energy flowing all the time. Even though you may be taught that you are seated in the heavenly places in Christ Jesus, yet experientially you don't have it because you have not experienced kratos and ischus energizing you on the inside. You know it as head knowledge but it has not become real on your inside. It's positionally yours, its promised to you. But yet the experience of it is not there. For you need kratos and ischus to start working and energizing on your inside for it to come forth.

When John the Baptist and even Jesus Christ Himself were growing, He has to learn to talk. He has to learn the language. He grew. Jesus started as a baby. He didn't come out from Mary's womb and immediately started His ministry.

One of the most important things we need to understand was how did the Word become real in His life. And how He was in prayer. We do know that Jesus Christ spent a lot of time in the Word. Because He was the Word made flesh. We do know that Jesus spent a lot of time in prayer too. Because in Hebrews chapter 5:7 we are told that in the days of His flesh, when He had offered up prayers and supplications, - the days of His flesh includes more than Gethsemane. This means throughout His days He must be praying and travailing in prayer.

But we need scriptures for that. What was the first energizing that took place in Jesus' and John the Baptist's life when they were little children? For some of us who are adults when we were born again and new in the things of God, although we look like an adult on the outside, our inside could still be a little baby that needs energizing.

So here in the gospel of Luke chapter 1 and here is where we could prove to you from the scriptures that Jesus and John the Baptist need the inner working or energizing into their lives first before they could bring it out. I could imagine for 30 years there was the energizing into Him. No wonder when by the time He stepped forward at the age of about 30 His ministry just exploded.

There was so much energy coming out from Him.

Lk. 1:80 And the child grew and became strong in spirit and he was in the wilderness till the day of his manifestation to Israel. The word became strong is the word krataioo is from the word kratos. So it says the child John the Baptist grew. He grew naturally but there was something else growing, his spirit was growing. It says his spirit became strong. There was kratos energy coming into his spirit. So there was an implantation of the Word into his life constantly. Kratos was working in his life but exousia was

not working yet. Before exousia is kratos. Before dunamis is ischus. So even John the Baptist had to start at the level of kratos.

Some of us would love Acts 1:8 and say when the Holy Spirit has come upon us we shall receive power or dunamis. Yes indeed but there is a difference. If the dunamis comes in your life as a grace of God and you don't have kratos and ischus you could never keep it. It just last a while and then it's gone. And your character is not built or changed. So its some thing that is once there although your are tongue talking, bible carrying, hand laying, demon chasing, you don't have much power. Dunamis comes once in a while but its not constantly there. You don't walk in authority. You don't walk in the power of the Spirit all the time because you didn't establish yourself in kratos. So whatever you have its just a mercy of God that dropped on you. Watchman Nee calls this a divine loan from God.

I believe we can walk in the power of the Spirit 24 hours a day in the exousia and dunamis. Many of the miracles of Jesus Christ took place when He was out on the street and not in a convention. You could walk in authority and power. I mean when Jesus was having a nap there was a storm. And when the disciples were panicking because of the storm and the boat tossing and turning, they woke up Jesus and said, "Master don't you care that we perish?" Jesus got up didn't have time to say Father in heaven, didn't even have enough time to say His devotional prayer. He got up and He looked at the frightened disciples. He just got up and looked at the sea and said, "Peace, be still." And it was done.

There were many times in Jesus' life that the power was just flowing all the time. In John chapter 4 He was tired and thirsty. He just had a long journey. How do you like to function in the Holy Spirit after having traveled 20 hours and there you are sweating dirty and smelling. Even if you are smelly the Holy Spirit still can come. And there is the woman at the well waiting to be ministered. And you could operate the word of knowledge and say you have 5 husbands and the one whom you live with is not your husband. I mean operating in the word of knowledge after a long journey, Jesus walked in it, Elijah walked in it. And we are talking about how to walk in it.

Many Christians once in a while sit in the heavenly places. Jesus Christ sits at the right hand of God and He invites us to sit on His place. We are sitting there and looking at God the Father. Then we get off the throne and do all the worldly things and then go back and sit on the throne again. God the Father is wondering who is this guy getting on and off all the time. I invited them to sit down and there they are playing musical chairs. That's what a lot of Christians are doing. They are getting on and off the throne. They don't know how to walk in authority. They don't know how to flow in it 24 hours all the time.

So how do we move into that level? You start with kratos being established in you until you are so full of the Word like John chapter 1 verse 14 it says that Jesus was the Word made flesh. Until the Word is in our very spirit, the Word is in our mind, the Word is in our physical body, the Word becomes flesh to us. The Word is kratos and energized into us.

Jesus also started with kratos. In the gospel of Luke chapter 2:40 And the child grew and became strong, filled with wisdom; and the favor of God was upon Him. The word became strong is the krataioo which is the word kratos. So Jesus became kratos

in His life. And He was just a little child. Of all the incidents about the early life of Jesus there is one that stands out clearly - He always was looking for the Word of God. The one incident recorded when how He was left behind in Jerusalem after His earthly parents went home, He was sitting with the teachers both asking questions and answering them. He was a person hungry for the Word in His life. Kratos needs to work into our life. The energizing of God needs to take place within us.

Lets look over to Ephesians chapter one and we see here that it was the co-working of the marriage of kratos and ischus in His life in verse 19. And what is the immeasurable greatness of His power (dunamis) in us who believe, according to the working (energes) of His great might (ischus kratos) which He accomplished (energes) in Christ when He raised Him from the dead and made Him sit at His right hand in the heavenly places, 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 that is the same power that will quicken us in chapter 2:6 And raised us up with Him, and made us sit with Him in the heavenly places in Christ Jesus. Now we know very clearly there is a scripture in chapter 1:19 and 2:6 that tells us that is both kratos and ischus that worked in Jesus' life and sat Him at the right hand of God. Of course we can imply that will be true of us in Ephesians 2.

But to make it a stronger case I am going to give another scripture for that. Its found in the book of Colossians chapter 2:12 Colossians and Ephesians are the only 2 book where Paul primarily did a study on this 4 Greek words. Col. 2:12 And you were buried with Him in baptism, in which you were also raised with Him through faith in the working (energes) of God, who raised Him from the dead. Now he tells you clearly that through faith in the working, through faith in the energizing of God we are able to sit here at the right hand of God. Now in chapter 1 and 2 the energizing does some thing to our inside; it changes us on our inside.

Just to warn us and prepare us Satan has a counterfeit. And he will try to put his wrong energizing away from God through deception. In chapter 2 we are warned about the working of Satan. Even though he has been defeated yet he still seek to work and deceive in chapter 2. Eph. 2:2 In which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work (energes) in the sons of disobedience.

See Satan is also trying to energize his people. Which is why many of the crimes and many of the evil that is happening in the world is not just human beings doing it. Human beings are responsible but they have a lot of help from Satan. How could we prove it? In the book of Revelation when Satan is locked up for 1000 years the bible says there was peace on earth. So he is quite responsible for a lot of those things. I don't mean he directly do it. Although some thing he may directly do it. But a lot times directly and indirectly he is behind it. Yet we can not blame him because we are people with a choice. Human beings are given a free choice to choose God's power or to choose Satan's deception. Remember the book of Romans having been freed from sin we are now slaves of righteousness. We were once slaves in sin but now we are now slaves of righteousness. See we have a free will and with that free will we can choose to whom we yield. And to whom we yield that energy will come out. Many

Christians struggle against sin. If they only know the secret, they would not have fallen into sin.

I once spoke with a Christians many months ago because he had a secret sin in his life he could not overcome. He was in bondage for 12 years. I told him that the moment he feels the onslaught get down on his knees and pray. What he doesn't know is that prayer brings ischus and it energizes you, just as kratos also energizes us. So I said the moment the temptation comes pray immediately, and don't delay in praying. What happen if you are in a supermarket? Just go round praying softly in tongues. "The people will think that I look silly." Don't they look silly in Acts 2 where they said they were drunk? No matter how many years you have been in that sin I can guarantee you if you will not delay even a split second in praying, the temptation would leave you.

Some times people fall in their personal life. Just like Peter walking on the water. It was alright at first but some thing got in the way and he started sinking. Peter didn't say, "My God I am going to wait until this is finished and then pray." It will be too late. As he was going down there wasn't enough time to say gracious heavenly Father because by the time he finished with thy kingdom come he would be drowning. All he had time for was to cry for help. He prayed instantly. He just cried out to God. Don't wait too long. Let me tell you a secret of your spiritual battle in your Christian walk and how to be an overcomer. The longer you wait to pray the more the devil energizes the wrong energizing in you.

The devil also energizes a counterfeit form. Look at Eph. 2:2 the prince of the power of the air, the spirit that is now at work (energes) in the sons of disobedience. If you look over to the book of Rom 7:5 While we were living in the flesh, our sinful passions, aroused by the law, were at work (energes) in our members to bear fruit for death. A lot of people have no more energy to overcome Satan's temptation because they delayed too long. They have allowed the energy of the enemy to energize your spirit. Satan is a spirit and he also seeks to energize but he energizes the wrong thing into your spirit. His energizing arouses our flesh.

And every second is important. When you are flying up in the air in an airplane every split second is important. A miss is a mile up there. When you are traveling in the spirit world its important to understand the key of immediate union with God. That's the secret of a Christian life. Every time he hits you, you hit back. When the devil tries to energize the wrong thing you get the right energy by turning to God all the time. Whether it be in your prayer closet or out there in the supermarket, out there in the streets, or in your office, of course you got to learn how to creatively do it. You don have to stand on your desk and start praying in tongues. I can do all things through Christ who strengthened me. You have to think of creative ways to do it. But we need to do it immediately. Any delay energizes the wrong thing. We are in the spiritual world that continuously flows in both godly and ungodly energy. So we need to allow the energy of God to flow in our life.

Now chapter 1 and 2 can be compared to the brazen altar and the laver. And the energizing of God does 2 things into us the inner working in our life. For comparison we had to look over at the book of Exodus and look at the brazen altar.

Exod. 38:1 onwards He made the altar of burnt offering also of acacia wood; five cubits was its length, and five cubits its breadth; it was square, and three cubits was its height. He made horns for it on its four corners; its horns were of one piece with it, and he overlaid it with bronze. And he made all the utensils of the altar, the pots, the shovels, the basins, the forks, and the firepans; all its utensils he made of bronze.

Do you notice that there are 5 instruments to be used with the brazen altar. No.1 the pots, No. 2 the shovels, No. 3 the basins, No. 4 the forks and No. 5 the fire pans. What are they for? The pans and the shovels are used to take up the ash from beneath the brazen altar. When the animal sacrifice is over ashes fall down to the central point of the brazen altar. And the priest would shovel up the ash. Every day there would be hundreds of animals; year after year there would be thousands. If they don't take out the ashes, the ashes would be too much. So they have to clean up the ashes with the shovel. You have the other 2 instruments the basin and the fork. The basin is to carry the blood. When the animal is burnt on the altar they usually cut it and they take the blood for sprinkling. The fork is used to climb on to the animal and hold it fast. The fire pans are to take the fire from the brazen altar to wherever it is necessary in the other parts of the tabernacle. The ashes speak about your old man. Your old man not is crucified, not shall be crucified, your old man has been crucified - past perfect tense. As far as God is concerned our old man has been crucified. That's the old sin nature. It is only ashes but my friends the ashes need to be removed out constantly.

The basin speaks about the power of the blood. As we walk with God you may have a sin of commission but you may have a sin of omission. Then you may not have a sin of deed but you may have a sin of thought. The bible say in I John 1:9 if we confess our sin to Him He is faithful and just to cleanse us from all our sins. We need the constant application of the blood in our minds in our mouth in our deeds and in our lack of obedience. The blood has to be applied. The fork speaks about being crucified all the time, self-denial, to deny the flesh and choose the Spirit. Paul says in Gal. 2:20 I have been crucified with Christ. It is no longer I who live but Christ who lives in me. We need to learn what it is to live a crucified life, to choose Jesus against our flesh, to deny ourselves.

The fire pans is the energy of the Holy Spirit coming into our body, like Rom. 8 say that the Spirit who dwell in you will give life to your mortal body.

You will notice a difference between Jesus and us when the baptism of the Spirit came upon His life. Two things were different. It was a picture of a dove coming on Him. And No. 2 there was no record of Him speaking in tongues. For us in Acts 2 there is a picture of fire coming down. No. 2 there is evidence of speaking forth in tongues. Why the fire? If you read and study about fire, it is meant to burn up the sinful nature. Jesus didn't have a sin nature. We have a sin nature. We need the fire He didn't need it.

No. 2 Jesus didn't have an unrenewed mind. We have an unrenewed mind. Paul says if I pray in an unknown tongue my spirit pray but my understanding is unfruitful. The unrenewed doesn't understand. Jesus never had that problem. He never knew sin. And whenever He prays it just come right through His spirit. And there is nothing His mind could not understand. That's why we need the energizing of the Spirit in kratos and ischus. This is what it does to us. It keeps the old man dead. It shovels the ashes away from the old man. No. 2 it applies the power of the blood constantly to our life.

No. 3 the energizing of God crucify our flesh. No. 4 it causes the fire and the life of the Spirit to come on our physical bodies. So our physical bodies come in line with God. That is what kratos and ischus will do inside us.

Sadhu Sundar Singh says this in his book that prayer is like breathing in the spirit world. Prayer is like breathing in the natural world. If you don't breathe you get suffocated. You get stale air. And a lot of Christians are breathing stale air. They lack prayer in their life. And if they keep at it they will die slowly and grow weak spiritually.

Now looking over at the laver. The laver contains water for cleansing. In the book of Exodus 38:8 He made the laver of bronze and its base of bronze, from the mirrors of the ministering women who ministered at the door of the tent of meeting. What is the laver used for? Lets look at some usage of the laver. In Leviticus 1:9 But its entrails and its legs he shall wash with water. And the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a pleasing odor to the Lord. Every time they want to sacrifice an animal they have to take the internal parts and wash it in the laver before they burn it.

And then for a strange reason God in a symbolic form to us today ask them to wash the legs of the animals before the animal is slaughtered. That tells us some thing. The Word of God needs to cleanse us on the inside and it keeps us cleansed on the outside. Because everyday you will do things that are against the Word. Jn. 15:3 Jesus said to His disciples my Word has made you clean. That's on the inside. Then every day we need the Word of God to cleanse us of the pollution of the thoughts and the influences of this world. We need the mind to be daily cleansed and renewed.

We see kratos working in our life. So we see ischus and we see kratos and what it does to us. And when those things are dealt with and when they are energized into our life, we are brought into a position to sit at the right hand of God. You can see how dangerous it is to sit at the right hand of God with sin next to Father God. His holiness will not permit sin and you are seated next to Him all He do is just wink His eye and you are nothing but a piece of charcoal. Sitting at the right hand of God is to be above the influence of Satan; the dominion of Satan; the power of Satan; above the influence of the world; above the gravitational pull of the flesh; is to be above all these things. You are free from the law of sin and death. No wonder some Christians when they pray in tongues much and read the Word they notice that they don't get into the flesh as much. But if they lack those things in their life the flesh starts coming out. We need the constant kratos and ischus changing our life.

Incidentally chapter 1 and 2 of Ephesians talk about the anointing within. Chapter 3 and 4 talk about the anointing upon. But we need to discover this working in our life. Why is it important? Lets look back over to the book of Ephesians 1:18 he says that I pray that the eyes of your understanding be enlightened. He prays that we may see, that we may know, that we may experience this same kratos that raised Jesus Christ, this same ischus that raised Jesus Christ from the dead.

And then now He can raise us up to sit us at the right hand of God. And in chapter 2 in verse 1 And you He made alive, when you were dead through the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience.

Among them we all once lived in the passions of our flesh, following the desires of body and mind, and so we were by nature children of wrath, like the rest of mankind.

We were yielding to the wrong things and we enjoy the pleasures of sin. But when the energizing of God comes into your life, and *kratos* and *ischus* come into your life you hate sin and you love righteousness. As much as you have sin in the past now you love righteousness. When you did not know God it was easy to sin and fall and be attracted to vices and sinful habits. And God said He wants us to walk in holiness as easily as we once walked in sin. Some time we make it for Christians like it is so hard to walk in holiness. God wants to energize us until our inside are drawn to Him naturally, until the supernatural becomes natural for us. Until walking in righteousness and holiness is one of the easiest things that we have ever experienced in our Christian life. That's what *kratos* and *ischus* will do to our life.

Let me read to you some possible things that will happen in your life just to see the fullness of what God can do. Turn to I Cor. 12 and see how that word *energes* is used so that we can understand that the energizing of God comes from inside and it flows to the outside. It energizes us from the inside first before it energizes on the outside. In verse 6 And there are varieties of working. The word working is the word *energema*, which means all that the Holy Spirit do is the result of the energizing force that flows out from us. When we understand that *energes* relates to the working of *kratos* and *ischus* and *exousia* and *dunamis* we notice that unless God works in us God can not work out of us. If somebody comes today and get healed by the Holy Spirit, the power didn't come just there. The power came long ago when the energy was working in my spirit. If a man of God prays for another and the power of God flows to their life its because the energy was already inside him working in him. And now he is a free channel for the energy to flow through his life into another.

The more we pay the price to allow the energizing of God through our life the easier *energema* comes forth. All the gifts of God are called operations of *energema*, the results of the energizing of God in our life. Verse 6 but it is the same God who inspires them all in every one. And look at what the working of miracles is called in verse 10 To another the working (*energema*) of miracles. The working of miracles is called the energizing of miracles. Once upon a time you read energizing as working but you didn't know how it comes. But today we learned how it came. *Energes* comes from *kratos* and *ischus* that's how it energizes forth.

Verse 11 All these are inspired (*energes*) by one and the same Spirit. Verse 11 is important because all the gifts of the Spirit come from *energes*. So that if I were to prophesy it is because the *energes* of God have been flowing so much into me. All my flesh is crucified laid on the cross and ashes removed, fire of God burning in my bones and the entrails have been washed in the blood and washed in the word. So that as the energizing of God comes you could prophesy the Word of God. With the energizing of God you could have the word of knowledge. With the energizing of God you could have a word of wisdom. All the gifts of the Spirit are the result of *energes* flowing in your life.

There are different degrees of *energes*. There are 2 levels. One is where the level is working into you. The other is where its working out from you. For some people it has still had to go into them and that is why nothing is coming out. Some people ask why does it so long for the power of God to come out. Because God has to bring in all

the drills. Some of them you have to drill very deep to extract it. And God has so many things to remove out of their life for the energies to start working.

Let me give you some more scriptures as we close. In Gal. 2 Paul is talking about his apostolic ministry. Why do some ministry run out of energy. They fail in the ministry of the Word and prayer. Peter says in Acts 6 that we will give ourselves to the ministry of the Word and prayer. In Galatians chapter 2 he says in verse 8 For he who worked (energies) through Peter for the mission to the circumcised worked (energies) through me also for the Gentiles. Notice the position. He says he energizes not with me, not from me, not through me, but energizes in me. God has to work the energy into our lives first. He energizes the ministry of apostleship in his life and then as he grew and grew one day it starts coming out from the apostle Paul's life.

Finally Ephesians 3 bear in mind that Philippians 4:13 where it says I can do all things through Christ who strengthened me. Eph. 3:20 Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think. God is able to do above all that you are asking and thinking. It doesn't mean that energies is just for the five-fold ministry.

Energies is also for you out there in the working world. You can have the energy of God working in your life to be a professional in whatever area. Energies will cause you to operate the wisdom of God in your life. Joseph had a secular job. Daniel was a prophet but at the same time had a secular vocation. And they had the energy of God working in their life so that Daniel was 10 times wiser than all the other people. So that Joseph was wiser and stronger than all the others. And he prospered in every thing he set his hands on to. It is because of the energizing of God.

God is able to do above all that you ask or think. However it is limited to some thing. God is limited to how much you allow Him to energize on your inside. The greatness of your future is in proportion to the greatness of what God is doing now in seed form in your spirit. How much you allow it to grow to be nurtured to be stronger and your future is now in your spirit. If you pray and let kratos and ischus come on your inside, you will see your ministry expanding and growing. Jesus started with kratos and ischus. You and I have to start there.

3. EPHESIANS 2 - MINISTRY OF GRACE

Last night we introduced the 4 Greek words for power. Ephesians chapter is like the brazen altar and Ephesians chapter is like the laver. We have shown how Ephesians 1 and 2 are related together. As Ephesians 3 and 4 they related together. The same goes for chapter 5 and 6. In chapter 1 we see how in verse 20 Paul praying for the church says how God works or energizes in Christ Jesus when He raise Him from the dead and sat Him at His right hand in the heavenly places and placed Him far above all principalities, power and might and dominion and every name that is named. Chapter 1 speaks about how Jesus is seated at the right hand of God. Then in chapter 2 he speaks about how we are now sitting at the right hand of God seated with Jesus Christ. That's in chapter 2 verse 4 and 5. That's why chapters 1 and 2 are related. Chapter 1 refers to Jesus and chapter 2 refers to the church. And both speak about the same subject.

Chapter 3 and 4 are related because in chapter 3:17 Paul prayed that Christ in our hearts through faith that you being rooted and grounded in love may be able to comprehend with all the saints what is the width, length and depth and height of the love of Christ. Then in chapter 4 verse 15 he now speaks about the church speaking the truth in love growing into Christ. So in chapter 3 Christ comes and dwell in fullness in us and in chapter 4 we grow into the fullness of Christ. We see the relationship there.

Last night we covered the 4 Greek words for power. Dunamis is the power of the Holy Spirit.

Exousia is the authority from the Word of God that comes from the position of being a child of God. Ischus is the power of prayer and it relates to the power of the Spirit. Kratos is the power of the Word and it relates to exousia our position in God.

This morning we learn another word energes, which is the word energize. And we talk about different types of energizing that takes place. There is an energizing that takes place when kratos and ischus come together. Remember that kratos and exousia relates to the power of the Word. Ischus and dunamis are the power of the Spirit. Kratos is the Word of God working into us.

This morning we see how these four types of power cleanse, crucify and cause us to be one with Christ. They remove the ashes of old sin nature. Exousia is the out working of the power of the Word in our life. Ischus is the in working of the power of the Spirit into our life and it changes, moulds and forms us. Then dunamis is the out working of the power of the Spirit through our life. So when kratos and ischus come together there is a certain energizing that takes place. However that energizing has to do with putting the energy into us. Causing us to be filled with energy of God.

When dunamis and exousia come together there is a different level of energy. It is the energizing that will bring forth some thing out of our life. This energy can move through us into other peoples' lives. So there are 2 levels of energizing.

However in the scriptures there are many shades and different types of energizing. Just like in the natural world scientists tell us that there are 4 main forces. There is electro magnetic force, there is the gravitational force, there is the nuclear force and

that is the force that brings the neutron and proton together. Then there is the force that causes radioactivity.

In the spiritual world there are these 4 different energy forms dunamis, exousia, kratos and ischus. They can combine in different ways. For example, some times ischus may be related to exousia. And kratos may not only relate to ischus; kratos may some times be related to dunamis. And dunamis may relate to exousia. Plus if there are different proportions of the relationship it produces different things. There is a difference energizing that takes place.

The key scriptures we want to consider tonight is I Cor. 12:6 And there are varieties of working, but it is the same God who inspires them all in every one. In the Greek it says and there are diversities of energema. There are diversities of operations - that's what the old King James Version says. So there are many variations of energizing that will take place. And there is an energizing that will take place we will classify as anointing within. There is an energizing that will take place we can classify as anointing upon. And we want to see all these rainbows of energizing that take place.

In the book of Eph. 1:19 And what is the immeasurable greatness of His power (dunamis) in us who believe, according to the working (energes) of His great might (ischus kratos) which He accomplished (energes) in Christ. So here in chapter 1 he is talking about the energizing that takes place of the ischus and the kratos together. And he refers to chapter 1 and 2 raising us up to the position of Christ.

In chapter 3 there is now a difference something has changed. In chapter 1 Paul is talking about the working together of ischus and kratos. Now in chapter 3 there is a change in his prayer. Verses 15 and 16 From whom every family in heaven and on earth is named, that according to the riches of His glory He may grant you to be strengthened (kratos) with might (dunamis) through His Spirit in the inner man.

Lets compare it with chapter 1 verse 19, which says His dunamis towards us (the Greek for towards us is coming into us) who believe according to His energeis of His ischus kratos His mighty power. So there is a coming into.

Now in chapter 3 it is called the kratos of his dunamis. He says I pray that He will grant you according to the riches of His glory to be kratos with dunamis through His Spirit in the inner man. Now what is he praying for them now? Paul is actually now praying for them to have a measure of the in working of kratos so that it will cause a release of dunamis through their lives. His direction of prayer is now through them and out from them.

If you continue reading in that prayer you notice that he is talking about their corporate movement together in verse 17 that Christ may dwell in your hearts through faith that you be rooted and grounded in love may be able to comprehend with all the saints what is the width and length and depth and height to know the love of Christ which surpasses that you may be filled with all the fullness of God. Verse 20 now to Him who is able to do exceedingly abundantly above all that we ask or think according to the dunamis that energizes in us.

The focus is now outwards. We have reached a point of saturation we are able to bring that dunamis outwards from our lives to bless others. There's the point where there is

a change from being inward to being outwards. We can not move outwards and bring anything out of our life unless there is some thing deposited into our life. What we are saying here is that first the energizing was into Him now the energizing is coming forth from His life.

If you have sat in an airplane you will notice that the interesting parts of the flight is not just being in the air and having nice scenery looking down. The interesting part is in the landing and the takeoff. Because as the airplane is getting ready to takeoff the pilot puts all the energy into high gear. It takes more energy to takeoff than it takes to fly. And all the energy of that plane is released. As the plane is about to takeoff the whole plane rattles and all the energy of that plane is there in the engines. Finally it reaches a certain velocity and the pilot starts taking the plane upwards. And as it goes upward that's when flying is interesting. That's when you feel your body going backwards. You feel that change in a split second. What is happening is that all the energy in that plane was for taking off. As the plane reached a certain attitude the pilot cut down all the energy. What we are saying is there is a point when the energy is really used for forward motion. At the beginning all the energy is used to overcome gravitational force. That is why when they build those rockets the great bulk of energy is to fight gravitational force. But there is a time when the energy of that plane is used to overcome gravitational force it reaches a point when the energy begins to really be used for forward motion.

That's the same in our Christian life. There is a point of time when the energizing of the Spirit is coming into us and it is overcoming the law of sin and death, the gravitational pull towards sins and towards this world. And all the energizing is there. Some people have a stronger gravitational pull on them. The law of sin pulls them. So for some people the law of sin and death pulls them so strongly that they need more energizing to come into their life. But there is a time and a stage you could consciously feel it when you reached that point. If you haven't reached that point it means that you still have some more to go. But there is a certain stage that you reached where suddenly you feel the energy going a U-turn out of your life and coming out from you.

And that's the point that took place in chapter 3 and 4 of Ephesians. When the energizing began to come forth out of the Ephesians Christians.

Col.1:29 For this I toil, striving with all the energy (energes) which he mightily inspires (energeo) within me. Let me read it with more Greek inside. To this end I also labor striving according to his energeis which energo in me dunamis. What is Paul saying here? He is saying I am striving according to His energizing which energizes dunamis in him. And Paul is talking about his ministry. Paul is talking about his service to God as an apostle. Paul is saying that some thing energizing him. What the world see as the apostle Paul on the outside that human being called Paul they only saw the shell. They didn't see the booster rocket inside. Paul's physical shell has died long ago and been buried and his spirit is now up there. All of us live in a physical body which is a shell. The real energizing is in our spirit realm. Paul may have lived and died long ago. If we could understand that same energizing that energizes him and obtain the same booster rocket he had and put it into some of us you would be able to do the same works that he did. That same energizing that is in Jesus Christ that is in Elijah that is in Peter. If you could understand how that booster rocket of energeis was working in their lives and transmit it into our life, you would be able to accomplish

what they accomplished. The wonderful good news is that Paul may lived and died. Peter may have lived and died, but the God of Peter the God of Paul is still alive. And He has given us the same principles and the same Word and the same Spirit to get the same energizing in our life to do His works today.

Remember the Greek word you have learned is the word *energes* which is a noun and the verb form is *energo*. Its participle form is *energema*. Gal.2:8 For he who worked through Peter for the mission to the circumcised worked through me also for the Gentiles. Putting the Greek in this is what it looks like. For He who *energes* effectively in Peter for the apostleship to the circumcised also *energes* effectively in me towards the Gentiles. See it was not Paul it was the energizing in his life that brought forth whatever he had to do. But it was on his inside. And there is a point where it comes out from your life.

Phil. 3 as we consider this energizing that comes forth out from our lives. Phil. 3:21 Who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself. The energizing that God is going to work is so powerful that through the energizing He is able to subdue all things to Himself. See there is no power greater than God's power. There is no authority greater than God's authority. There is no energy greater than God's energy. It was God who said in Genesis 1 let there be light and there was light. And it's the energizing that God is releasing is through *kratos*, *ischus*, *dunamis* and *exousia*. And that energizing comes into our life Eph. 1 and 2 the brazen altar and the laver and it starts coming out from our life towards others.

Back to the book of Ephesians and we see how chapter 3 and 4 are related. Looking over at chapter 4:16 From whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love.

So both chapter 3 and 4 he is talking about *energes*. But the *energes* he is talking about is a different level from the *energes* at chapter 1 and 2. Chapter 1 and 2 is the brazen altar and the laver changing us bringing us to the right hand of God. The *energes* he is talking about now is doing the works of Jesus Christ. Its one thing to be in Him its another thing to work from the position of being in Him. Chapter 1 and 2 is positioning us. Chapter 3 and 4 is sending us forth to work His works.

As we consider the out working of the energy of God through our life in *dunamis*. There is 2 or 3 curious looking Greek words that also crop up. Just now we read Col. 1:29 I read it again. For this I toil, striving with all the energy which he mightily inspires within me. To this end, I also labor striving according to His *energes* which *energeo* in me *dunamis*. Paul brought in another word, which is very important for chapter 3 and 4. Here he says striving that means there is some thing that he did. If Paul said I labor and I strive according to the working in me, the energizing of His energy of *dunamis* in me. Then the energizing part is from God but the striving part is from Paul. I read again, to this end I also labor (and that's what he did) striving (that's also what he did) according to His working which works in me mightily. Now the word according divide that sentence into 2 clear phrases and divisions. Paul says 1) to this end I labor striving, then the other word according 2) to His working or energizing in him that *dunamis*. So there is a part that he does and there is a part that

God does in putting that energy. But there is a part that Paul did in drawing it forth the labor and the striving part.

Tonight since we are at Eph. 3 and 4 where we talk about the coming forth of the energy we need go consider that special word striving. For it is in that word that we will see the key to bringing that energy of God out from our life when we reach that fullness and the energy starts coming out from our life. The word striving is the word agonizo. The wonderful thing is exactly the same sound as our English derivation. The word energeis is easy to remember because that's where we get the word energy. The word agonizo is where we get the word agonize. That's the part of the agonizing in prayer that needs to bring forth what God wants to do.

It is interesting that the working in kratos plays a heavy role of the stability part. But the moving part the prayer plays an important role. Just like a tree. A tree has to have roots but it has to have branches and leaves. If all the tree has is its ability to have roots but no leaves and branches the tree will die. If all the tree has is the ability to put forth branches and leaves without roots it also will die. In chapter 3 he is talking about us being rooted in Christ –it is stabilizing us. And in chapter 3 it mobilizes us. So there is a stabilization and there is a mobilization in chapter 3. And he talks about how He gives gifts to men, some apostles, some prophets, some evangelists, some pastors, teachers, and we have to go forth to do His work. And as both are being worked in our life we need to consider that bringing forth.

Let me bring you back to Ephesians to show you why it is important. Eph. 6:18 Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints. Now the conclusion of that matter is Paul saying how did I pray at all times in the Spirit with all perseverance? It is after having put on all the armor of God, having been strong in verse 10 finally, be strong in the Lord and in the strength (kratos) of His might (ischus). Put on the armour of God. And he tells us we do not wrestle against flesh and blood but against principalities, and powers and wicked rulers of the darkness of this age and wicked spirits in high places. And he talks about the whole armor of God. Finally he says praying always with all prayer and supplications. So the conclusion is bringing us into a certain depth of relationship and prayer with God.

And when I saw it, it set me on another search because I was reading Ephesians in the Greek New Testament. There I was with already 4 Greek words and by the time I reached the end of Ephesians there is some thing else he is saying that will make these powers work. When I examined the word power I found that there were these 4 main words. Then I noticed that Paul emphasized so much on prayers. Verse 18 praying always with all prayers. Why don't he just say praying continuously. Why praying with all prayers? If there is all prayers means there is some prayers. So when I read it in the Greek I found out that there were also many Greek words for prayers. And the whole prayer realm is a different realm. Then I found that all the 4 words that you have learned dunamis, exousia, ischus and kratos is on this side of God working in us and through us. But on the other side was a whole new realm called prayers. I found that everything on this side of the realm of power we have to do some thing on the other side of the realm of prayer. On that side we do some thing but mainly it was Him working in us if we get in the right place And let His word and His Spirit do it through us. There are about 6 or 7 words for prayer. I will just take 2 or 3.

Go with me to the book of I Tim. 2:1 First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men. Immediately there are 4 different groupings of prayer. The first type is called supplications, second type is called prayers, third type is called intercessions and the fourth one is called giving of thanks. Of course there are more than 4 but in this verse there are 4. If you ask the average Christian what is supplications. They will say supplications are applications. What is application? Application is petition. What is petition? Petition is intercession. If that is what Paul meant then why must Paul say 4 times the same thing. Obviously he meant different things. And he did.

There are 4 different Greek words. The word supplication is the word deesis and it has a special meaning. Deesis is going to be one of the most important things to open the key to chapter 3 and 4 of Ephesians.

The second word prayers is from the Greek word proseuche.

The third one, which we are not going to study but I will just give it to you is the word enteuxis. Enteuxis means to stand in the gap and that's the word intercession. So when Paul says supplications, prayers, and intercessions he is saying deesis, proseuche, and enteuxis. Enteuxis means to stand in between. And that's another whole teaching altogether on intercession.

Tonight we want to focus first on the word deesis and on the word proseuche. Proseuche is one of the most common words for prayer. But it doesn't mean just ask God because there is one word deomai, which means ask. Proseuche means to bring out. To bring out some thing in you that God has placed inside. Doesn't that sounds similar to what we are talking about here. God has been energizing in us all the time. There is His kratos working in you, ischus working in you. Now He wants to get that exousia and dunamis flowing out. But between the kratos, ischus and the exousia and dunamis coming out between them stands that special word proseuche.

If all the time kratos and ischus keep working in you and you don't know how to bring out dunamis and exousia in your life, let me tell you that the secret lies in proseuche. And I found out that between kratos ischus and dunamis exousia is that secret of proseuche. Proseuche stand there in between. And it links it forth to come out. Now proseuche is a little bit different from the ischus prayer. Because ischus is just like building yourself up in God, spending your time with God in prayer. And we know how some times as you pray before God you feel that God is working some thing in your life. It is like God forming and changing on your inside. But other times in your prayer life when you are so charged up in God and you come before God, you really feel that you are really getting into that realm and doing some thing out there. It's a different dimension in the spirit.

Proseuche stands between these two. Proseuche is that special bringing out what has been put in and demonstrate it forth. Now the other word is the word supplication. That's the word deesis. It also stands between the two. Deesis is also a manner in which you bring down the manifestation and remember there is an energizing when those two come together. When those 2 join hands together an explosion comes and an energy is released. Both of you join hands Mr. Kratos and Mr. Ischus. Mr. Exousia and Mr. Dunamis join hands. When those 2 join hands there is an explosion so we need Mr. Proseuche. Mr. Proseuche say I will show you how to bring it out. So Mr.

Proseuche reaches into his spirit and contact both of them. And Mr. Proseuche now can bring out the energy. Now what happen if you have not enough kratos and ischus? Proseuche wants to bring it out but there is nothing to bring out. Unless they are full then when Proseuche reached there he finds some thing there. A lot of Christians are trying to proseuche but they proseuche nothing. Nothing comes out, because there are not enough kratos and ischus. Kratos and ischus are already half dead. While proseuche is trying to massage them they died. So we need to strengthen kratos and ischus and then when they are strong they can walk up right near to proseuche and proseuche contact them the energy starts coming out. Then exousia and dunamis, which is the anointing upon will come out. It is a different energizing. This is the energizing that brings the gifting of the Spirit. The power upon that flows out.

When they come together there is energy flowing also but at a higher and different level. But that energy needs to be channeled correctly. It needs to flow in a certain direction. A lot of people when the anointing comes they don't know what to do. All these need teaching otherwise we will not have First Corinthians. Remember First Corinthians Paul never question their gifts. Their gifts were genuine. Not for a moment had he ever said that the gifts were from the devil. He acknowledged that their gifts were from the Holy Spirit. He acknowledged that it was the anointing upon their life. He acknowledged all the workings of the gift of God. But they need to understand how to flow in deesis.

Just as proseuche brings out, deesis brings down into the appropriate area that God has. Let me explain a little bit. When there is an anointing upon that is strong almost everybody feel like prophesying. Almost everybody feel like doing something. Some times when you go to a convention lets say there is 1000 preachers there. When the anointing comes they all want to preach. But with 1000 preachers you give each one 2 hours the meeting will not end. But when the anointing come you feel it and do what you are called to do. But yet we need to recognize what the anointing is for. And be faithful to what the anointing wants to do. Be faithful to the limitations of the anointing.

For example some people may have an anointing to evangelize. But having an anointing to evangelize doesn't mean God wants you to go to every nation and every town. But yet sometimes people get overconfident. They start getting into places God never asked them to do. Even the apostle Paul had a no from the Spirit. In the book of Acts 16 the apostle Paul try to go to Bithynia and Mysia and the Holy Spirit says, "No, Paul not here." Perhaps those places are meant for another person to go to. And in the end the Holy Spirit directed him to Philippi. When he was in Troas he had a vision of a Macedonian man calling him to over and help them.

So just because you have got an anointing to do some thing doesn't mean that you are going to do everything under the sun. We need deesis, which is a bringing down into the proper channel for that energizing to take place. So when those things are taking place exousia and dunamis are shaking and about to do marvelous things, they need to be channeled properly. That's why some people when they have the anointing of God and the time is not ripe to do certain things, they move ahead and interrupt the flow of what the Holy Spirit want to do. Perhaps the song leader has not finished yet but you got an anointing of God to prophesy. You come up and interrupted the song leader and begin to flow in your prophetic anointing. But there was no grace and proper

order like the Corinthians and the gift did not really edify although it was a genuine anointing.

So there is an energy that comes forth that needs to be channeled through deesis. Deesis is supplication and is a different form of prayer. When deesis come deesis is able to control and flow with the energizing that comes there. On one hand proseuche is flowing on one side and then deesis is flowing on the other side and you have both sides flowing correctly. Then when proseuche and deesis join hands there is a harmonizing of the Spirit of God and the true anointing of God flows.

We have learned those 2 words deesis and proseuche. Proseuche means bringing forth of some thing that is already there. What does the word deesis mean? To define the Greek word deesis from its original is a bit difficult. So I went into the Hebrew to look at what the Hebrew says about supplication. And I found that there are about 5 or 6 Hebrew words for the word supplication. All of them mean to ask for grace. When that meaning is brought forth into the New Testament, I found that deesis mean the same thing. Deesis means to supplicate and request for grace to come in. So proseuche means to pour forth. Deesis means to receive grace. With those definitions now we are already equipped with the right tools to look at Ephesians further.

With those right tools now we can analyze it. The limitations of humans are limited to the tools they use. When human invent more and more advanced tools like the electron microscope they began to see more things. It is the same way with the Word of God. We have to have the right tools to rightly divide the Word. To see what the Word is saying. With those definitions we are able to analyze now chapter 3 of Ephesians verse 7 Of this gospel I was made a minister according to the gift of God's grace which was given me by the working (energizing) of His power (dunamis). He is saying now he continued in that ministry of his according to the gift of His grace given to him by the energizing of dunamis. So the dunamis is flowing down in the form of grace into Paul's life.

Tonight we will only be able to look at deesis. Tomorrow morning we will look more at proseuche. Look at chapter 6:18 putting the Greek words in this is what Paul says. Pray at all times in the Spirit, with all prayers and supplication. (proseuche always with all proseuche). You notice he is talking about bringing forth. For now lets look at chapter 3 and relate it to chapter 3 and chapter 4. What is Paul saying about the bringing forth of that energizing of exousia and dunamis? We understand the 2 words deesis and proseuche tonight we look at deesis which means asking for grace.

When you ask a Christian what is grace. Some would say, "God's Riches At Christ's Expense." True enough, that tells us how grace operates but it doesn't really tell you what grace is. God's riches at Christ expense. What are the riches? Most Christians know salvation grace. And salvation grace is dealt with in chapter 2 of Ephesians. Most Christians don't know that there are 3 different areas of grace. Grace of course they know is what Jesus did on the cross and what He has given to us freely, that's salvation grace. And salvation grace is mentioned in chapter 2:8 the free gift of grace given to us. But what many Christians didn't know that there are 2 others areas of grace.

The second area of grace is called ministry grace. Ministry grace is what deesis is about. Ministry grace is the impartation of that grace that makes you whatever God

wants you to be and to do. Every one of us receives an equal measure of salvation grace. Every one of us was born through the precious Blood of Jesus. We all are saved and seated at the right hand of God. We all received an equal measure of salvation grace. But when we talk about ministry grace, we all do not have the same or the equal measure of ministry grace. There is such a thing as ministry grace.

I quickly give all the scriptures for that. Look at Gal. 2 where we talked about the energizing just now and you see the relationship of energizing with grace. In Gal. 2 Paul is talking about his apostleship. Verse 8 he was talking about the energizing that was occurring in his life. Then verse 9 he continues on the same subject. And when they perceived the grace that was given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship. When they perceived the grace that had been given to Paul. What grace? Not salvation grace. Ministry grace. When they perceived the ministry grace of an apostle that had been given to Paul they gave him the right hand of fellowship. Every time when God talks about a ministry or a gifting it is all grace. There is a grace to be an apostle, a grace to be a prophet, grace to be an evangelist, grace to be a pastor, grace to be a teacher, grace to be in the ministry of help. There are so many different types of ministry grace. And all of us don't have the same grace in ministry. Some are called to be prophets not everybody. Some are called to be evangelists not everybody. We all have different ministry grace.

In the book of Ephesians 4 when it speaks about the different ministries, it speaks in verse 7 about the measure of grace coming. Eph.4:7 But grace was given to each of us according to the measure of Christ's gift. Then he talks about the different gifting of grace that He gives. See ministry gifts are not equal and not the same. It is depending on God's call and purpose and destiny in our life.

Rom. 12 when he speaks about all the other different types of gifting in the body. Rom.12:6 Having gifts that differ according to the grace given to us, let us use them; if prophecy, in proportion to our faith. Having gifts that are different from one another according to the grace that is given. Each one is given a different grace to do different things. That's what I call ministry grace. It is in the bible but it has not been analyzed and divided correctly. People read grace and they were just thinking about salvation. They don't see grace and think about ministry.

There is salvation grace there is ministry grace and the third is called operational grace. Ministry grace makes you what you are in God, whether you are a pastor, prophet, evangelist or ministry of help or a professional out there. God gives you grace to be a businessman. God gives you grace to be whatever He wants you to be. Grace to be like Daniel a administrator and a leader over nations. Lets recognize that its grace that makes us what we are. Not because of who we are, or what we have done. It's the grace of God that comes into your life that makes you what you are.

We know half of the story when people say God wants your availability and not your ability. So you avail yourself. But you are still without ability. So what does God do? He puts His grace into your life and His grace makes you able to do whatever He calls you to do. Paul in Gal. 2 had the grace to the Gentiles. Peter had the grace to the Jews. Do you notice the immediate difference in the book of Acts? Every time Paul tries to go to the Jews he didn't have the grace. So they gave him stones. But when Paul went to the Gentiles he had grace with them and he always found a reception. It has to do

with the grace imparted in different measures. And for the apostle Peter in spite of some persecution that he had, he had the grace to remain in Jerusalem to be with the Jewish Christians. When the strongest persecution came you notice some thing mentioned in the book of Acts 8 though everybody was running out I say the apostles stayed behind because they had grace to protect their lives.

Grace in the New Testament is both a position and a substance. The average Christian thinks of grace as a position of favor with God. When they think like that they only thinking of salvation grace. But grace is a substance as well as a position. In the Old Testament, the old covenant grace is only a position. Noah found grace in the eyes of God. He found a position of favor. In the Old Testament grace couldn't come as a substance because they were not born again. They don't have a newborn spirit for grace to reside. But in the New Testament grace is more than just a position. Grace is a tangible commodity in the spirit realm that God dispenses out. How does He give us a call to be an apostle, evangelist, and pastor? He gives it by taking the grace and dropping it into your life. Grace is a spiritual commodity and tangible substance that God places it on our inside. And it is not only for five-fold ministry. Whatever area of grace you need He will bring it to you.

There is grace for different things, grace for wisdom, grace for prosperity and grace for many other different things. Let me just give you an illustration on that in II Cor. 9:8 And God is able to provide you with every blessings (grace) in abundance, so that you may always have enough of everything and may provide in abundance for every good work.

Now analyze it carefully. He is saying that God is able to make all grace abound. So they have abundant grace. And then he says that you may have abundant works and ability to do works for Him. Do you notice that abundant grace must precede abundant works? And in the context of II Cor. 9 he is talking about prosperity. He is talking about the grace to prosper. When you receive the grace of God to be a millionaire wherever you go you will be a millionaire. But if you don't have the grace of God to prosper no matter how hard you try you can't. Why does God operate that way? So that at the end of the day when we look back at all that has happened in our life and our destiny, Jesus gets all the glory. Because it was through His grace that it was done. So that no human being can stand in the presence of God and say I did it. Paul said that it was grace that at did it. In I Cor. 15:10 But by the grace of God I am what I am, and His grace towards me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God which is with me.

There you have it my friends. The grace is a substance. If grace is a position how can it be inside him? Grace was in him to do God's work. Grace can be multiplied and can be increased. The bible says in Jn. 1 that Jesus was full of grace and truth. When you see this understanding you will understand that grace and truth speaks about Spirit and Word. There is the same harmony coming all over the scriptures. When you began to see you can see all through the bible it's the Word and the Spirit. It started with Genesis 1 the Spirit was hovering over the surface of the earth and then when God spoke creation came. All through from Genesis to Revelation it has to be the Word and Spirit but in different manifestation. In Jn. 1 it was truth and grace.

In II Peter 1 it says grace and peace be multiplied into your life through the knowledge of Him. So grace can be multiplied it can be increased. We can receive

more and more grace for certain things. When we understand this truth of grace our lives will never be the same again. For whatever we need in God all we need is to draw into grace. That grace needs to be received and increased in our life. We need to draw more grace from God and ask God for grace.

Why is grace important? Its related to the most important thing we are talking about dunamis. Look at the book of II Cor. 12 Remember that deesis and proseuche relates to the bringing forth of exousia and dunamis. And deesis and proseuche both operating together is what we call agonizomai (agonizing). When you agonize it is both with deesis and proseuche the two working together.

In II Cor. 12:9 let me read it with the Greek words in. But He said to me, “My grace is sufficient for you, for my power (dunamis) is made perfect in weakness.” Now the word perfect means to be made full or whole. And here we are with kratos and ischus and we are growing in God and we want to move in the same stature under the power of the Spirit that Jesus wants. There is imperfection in our life, in our character, in our mind, in our body and Jesus says my grace is sufficient for you; my dunamis is made perfect in you through grace.

Grace is a substance and grace is a position. What is this grace we are talking about? Grace brings you beyond what you are able to do. Grace is not limited by your ability. Its only limited by what impartation God has put in your life. You notice some thing about the apostle Paul here. Three times he is crying out to God. And he says God I can not take this any more. The enemy is coming against me, this messenger from Satan. Three times he cried out to God. And on the third time finally God answered and said Paul my grace is sufficient for you. For my dunamis is made perfect in your weakness. Therefore Paul said most gladly I would rather boast in my infirmities that the dunamis of Christ might rest upon me. Paul discovered the truth on grace. God was not just saying Paul never mind one day it will be all over. He was not just comforting him. It was not comfort alone that Paul wants. Paul wanted deliverance. God was giving him a revelation of what grace is. See Paul has wrestled, has fought, he has done everything within. Whatever that demon power brought against him, he has fought a good fight. He has done everything he could God is saying that the grace that He imparts into his life will bring him beyond his ability and make perfect what was lacking in him. Graces brings us beyond our ability.

II Cor. 8 in writing about the grace of prosperity he says in verse 2 For in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part. For they gave according their means (ability), as I can testify, and beyond their means (ability) of their own free will. How could the Macedonia churches reach beyond their ability? The secret is in verse 1 Brethren, about the grace of God which has been shown in the churches of Macedonia. In their deep poverty and in all their weakness when grace was there they rose beyond their ability. We understand now what Paul was saying in II Cor. 12 he says there he was struggling and God was saying my grace is sufficient for you. Paul was praying for God to change his situation. But instead God changed Paul. Paul was transformed by the grace coming into his life. And he says I am strong and able and he is able to go out and change his circumstances. Many of us are crying for God to change our circumstances. But one thing you should do is to come to God and let God change you.

How does God change us? By deesis or supplication. Deesis is asking God for that grace to come into our situations. Do we need to keep asking? Yes. It is because as you grow in God there will be different things that will confront you. The grace that you had to do those work that you did last year may not be enough to do what God has for you in the coming years. And many ministers are trying to go on last year's grace. If we grow in God we should grow more in grace. Is there such a thing as growing more in grace? Jesus was full of grace. That is why many ministers failed to draw more grace from God. They lacked understanding on knowing how to deesis or supplicate for more grace from God. They are just wiped out and their energy is lost and they are giving up the ministry in many areas. They don't draw grace from God. Grace for whatever you need in your life. The grace of God can be all and whatever. Because the riches of God cover all ministries, cover all workings and every aspect of needs in this life. We need to draw grace from God. That's what the gift of grace will do in your life in the area of deesis, the supplication for grace that God has for each one of us.

4. EPHESIANS 3 AND 4 - TABLE OF SHOWBREAD AND CANDLESTICK

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

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

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

Basically every time dunamis and exousia are energized, they come from the realm of kratos and ischus and your spirit man is stirred up more. As you proseuche and pour it forth out to God in intense prayer, God blesses you. You experience exousia and

dunamis and through deesis you bring it more in. It is just like the grace of God. When you receive a measure of God's grace you are able to experience certain things. And as you experience them, you become established in them. And it puts you in a position to receive even more grace. And you are more able to do greater things of God.

So we see here in chapter 3 and 4 of Ephesians that it relates to the table of showbread and to the candlestick. And we will see the interplay of this exousia and dunamis in the life of the church and in our life. In Ephesians chapter 3 see the interplay now of those words in verse 20 Now to him who by the power (dunamis) at work within us is able to do far more abundantly than all that we ask or think. Do you notice that the dunamis now works inwards? See every time you receive a revelation from God you act on it, it becomes solidified and crystallized in you. And you have a higher platform to operate from. Then from that platform you could do more things. It is just like God dealing in your life to believe God for five hundred dollars. Then you receive the kratos and ischus and the energizing of your faith to reach that point. And as you exercise that faith, you come to the level where you act it out and you receive that miracle of five hundred dollars. And after you received you find that there is some thing on your inside getting stronger. The experience of that level of faith brought you to a higher platform. So as you prosecute it out and experience it the deesis of it comes back into you and you are on a higher platform. And then God began to deal with your life to believe God for a thousand dollars. Then as you stretch yourself out and reach that point of faith, you are enabled to do it. And you did a great work in that area where you could believe God for that area. And the grace of God comes into your life and it establishes into you through deesis. And then you move from one level to another level and so grace increases upon your life. As you bring it out it is poured back into you. As the ox treads the grain he himself nibble on the grain and gets fed. And as you bring it forth more comes into you.

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

Philip the evangelist seems to have started that way. All the time he was just hearing the Word and storing the Word. He was faithful as a deacon in Acts 6. But some thing was building on his inside the office of an evangelist. He has never moved in that direction before. And in those days there was no real example of what an evangelist should be like. Every thing was just starting and the revival was just nil. But one day the persecution came so strong in Acts 8 so that many had to run away from that

persecution. And Philip was among those who were running away from the persecution. Philip was not going forth in an organized campaign. Acts 8:4 Now those who were scattered went about preaching the Word. Philip went down to a city of Samaria. Now Philip was among those who were running away. He did not go out in Acts 8 to evangelize. However kratos and ischus was strong in his life. The word was strong. He was a man of the Word. Obviously he knew the Word. From the way he shared from the book of Isaiah with the Ethiopian eunuch you could tell he knew the Word. Remember they were not just going on a tour. They were moving house. Here was Philip and he was sort of shifting to a new place to stay. As they went along they saw some people who didn't know the Lord. And so they started talking about the Lord. As Philip shared the Word there was a big crowd. Slowly the whole city came out to hear him. Now Philip never expected to be an evangelist that God called him to. He was just sharing the Word. But as he shared the Word the evangelistic gift in his life was sealed.

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

This is the same way with some of you who are beginning to move in the anointing of God. But as you began to move into that area some thing clicked on your inside. What you bring forth is put back into you through deesis. I remember after Jesus spoke to me about the anointing of the Holy Spirit some thing clicked on the inside of me. You see I have been teaching faith and teaching the Word all the time but I never really moved in the Spirit. And so after that some thing clicked on the inside of my spirit and said, "You have to watch out now because the anointing is going to flow and they can flow all the time." Because we were not taught in the things of the Spirit we don't believe in catchers. We were taught in my earlier theology that said that if these people fall and if it is really God, God will catch them. I didn't know God was in the catching business. And God has to teach us about the value of catching.

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

No. 2 I have learned that the power of God can flow even in meetings through each person to different degrees. There is a degree where the power of God flows and it is so strong that you will be cushioned. It doesn't matter what you fall on. You could fall on a bed of nails and it will cushion you. Some times the power of God is enough to knock a person out but not enough to cushion them. And at that time you may have come to experience some people falling and they got a knock and they got up they are blessed, they are touched, they are healed of their old ailments but they got a new one the knock on their head. So the power of God flows in different degrees and some times it is at a level where its just enough to touch them but not enough to cushion

them. It doesn't necessarily mean that you got to fall to receive the blessing of God. It makes no difference whether you fall or not. You can receive whatever God wants you to receive. However some times because of our natural fear, if there is no catcher behind us, we have an inborn resistance and say, "I am not going to fall because the cement floor is behind me." So while the person is praying for you, you are thinking I don't want to fall. And so mentally if you knew that there were catchers behind you, you could remove that anxiety. That was the second reason the Lord began to show me the value of having catchers. I am sure you have heard about it in the U.S. where some people have begun to sue preachers who make people fall and they got injured. So before that catches on here in this country lets have catchers.

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

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

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

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

Now that word endunamo occurs again in the book of Ephesians 6:10 Finally, be strong (endunamo) in the Lord and in the strength (kratos) of His might (ischus). He is talking about 2 things now. Be endunamo and in the kratos of His ischus. He is talking about 2 things taking place. Endunamis which is the working of the ischus and dunamis the working of deesis coming into you. Be strong in that and be strong in

this. Be strong in kratos and ischus in the power of His might. And be strong in endunamis as it comes into your life. As both energy come into you that's when God begin to work mightily in your life.

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

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

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

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

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

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

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

The Word and Spirit are repeated twice, first in the Outer Court and secondly in the Most Holy Place. In the Outer Court we have the brazen altar and the laver. The brazen altar represent the work of the cross in our life, which comes through the Word of God in your life represented by the laver. The Word comes to us and we were born again. We were born of that incorruptible Word. Both are combined together. The brazen altar always has an offering going to God. But it's a different type of prayer. It is a prayer of more or less of committing or surrendering onto God and it is a building in ischus and kratos in our spirit man.

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

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

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

Then we have on this table of showbread in verse 16 And he made the vessels of pure gold which were to be upon the table, its plates and dishes for incense, and its bowls and flagons with which to pour libations. There were all kind of instruments. When you cross reference to other portions like Leviticus 24 you find that they have frankincense and they have the 12 loaves of bread. Now the loaves of bread also represent the Word. So you have the laver that represents the Word. And here you have the loaves of bread on the table of showbread the whole essence of it is presenting Jesus Christ the King of Kings, the Lord of Lords, crowned twice, King of

Kings and Lord of Lords. And at the same time within that concept is the 12 loaves which represent the Word of God. And the High Priest is to partake of the loaves. The High Priest eats of that show bread which again the Word and the Spirit. Now how do the 2 linked together? In deesis which is to ask or supplicate for grace in order to partake of the substance of God's nature and the tangible supply of God into us. The deesis of God forms our inward character and our inward being. Deesis is receiving grace from God. We learn to draw grace from God. Grace grows stage by stage in our lives. And as we partake of it we need to be humble and partake of it again.

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

It is just like Isa. 40:31 which says that they who wait upon the Lord shall renew their strength. They shall mount up with wings like eagles. They shall run and not be weary. They shall walk and not faint. Do you notice that there are 4 gears inside that verse? First gear is to wait on God. Then somehow in the spirit realm waiting on God brings you to fourth gear. They shall mount up with wings like eagles. Flying up there in the spirit. Do you notice that after flying it slows down to running? They shall run and not be weary, which is the third gear. Then they shall walk and not faint, which is the second gear. And what it implies is that it has to be a cycle of that continuing all the time. The eagle that flies up have the resting place on the mountain. And as we wait on God and receive from Him the direction we soar up. But there are different speeds because if you are flying all the time there is no time to eat. Eagles do not eat their food while flying. When an eagle wants to catch his prey he has to aim carefully, slow down, zoom on the chicken or whatever it is and fly off again. Then he doesn't carry the chicken all the time while flying to show off to people. There is a time when you mount up with wings and there is a time when you run. There is a time you have to walk and there is a time you have to wait.

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

God so that we could remain fresh all the time and be able to bring forth all that God wants. So that pruning is mentioned here in the grace part the deesis.

Here on the candlestick there is also a process pruning. You have the wick trimmers. Why must that take place? You see the wick trimmers must come to trim the lamps. The lamps must be trimmed from time to time. And every time the lamps are trimmed you can read about it in Leviticus 16 they had to put more incense and then they trim the lamps. Why must it be trimmed? So that the lamps will burn brighter. There is a pruning process that is necessary a cutting in our lives that needs to be continuously done. When that is done then more life comes forth, more fruit, more energizing of God comes forth in our life.

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

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

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

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

Word so much, there is going to come an explosion of the Word in you so that you walk like Jesus walk. You talk like Jesus talk. You think like Jesus think. You desire as Jesus desires and you could ask anything and it is done.

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

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

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

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

Now the other word which we want to describe is the word proseuche. We have learned the word deesis has to do with learning to draw on the anointing of God and

the grace of God. But the other word *proseuche* is most powerful in working out His will. It is so powerful that we need to learn how to flow into that energy that comes forth from inside us. When the anointing upon comes upon our life, it is operated with the anointing within. Some people think that when the anointing upon comes you forget about the anointing within. The bible says in I Jn. 2:27 the anointing within teaches you all things. No matter how strong the anointing upon, the anointing within is the key guide. Because it's the anointing within that tells you the rightness and the wrongness of certain things. It's still the basic guide on our inside.

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

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

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

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

5. EPHESIANS 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 you 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 specials 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 hat 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 word 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 can not 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 can not 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 can not 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 can not 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.

6. 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 can not 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 brings 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 prostrate 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 1'6 and he uses a different phrase. Before that it was a participle form; having shod our feet, having girded your lions. 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 prosecute 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 can not get the results. However you can not 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 can not 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 can not 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 endowed 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 can not 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 can not 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 can not 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 persevere 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.