

Sevens in Scripture Tied to the Seven Redemptive Gifts

Lists of Sevens

The Lists of Sevens in scripture parallel the redemptive gifts. There are about 100 lists of seven to be found including the 7 days of Creation, the 7 compound names of Jehovah, 7 articles in the tabernacle, seven miracles of Jesus in John, the 7 last words of Christ on the cross, the 7 letters to the churches in Revelations... The first thing in each list matches the first redemptive gift. So, first day of creation would give insight into prophet, the second day to servant, and so forth.

Days of Creation

Day 1—Light

Of the 7's in scripture, Genesis 1 is one of the richest.

On the first day God created light. It is interesting to note that God did not create the sun, moon and stars until the fourth day. So, what did He create on the first day?

You need a little science to follow this. Every kind of light, infra-red, ultra-violet, x-rays, gamma-rays, all these different spectrums of light are an electromagnetic field flowing across time. In order to have any sort of light you have to have matter, space, you have to have time and you have to have the laws of science to govern them.

So, God created all these on the first day. The first thing He created was time, then He created space, then He created the natural laws, then He created the matter that operates within those natural laws.

Every electron, every atom has time and space precisely governing it, the speed with which the electrons flow around the nucleus, the distance away from the nucleus, all of those things are governed by time and space.

Natural Law

In addition to the laws of science, on the first day God created all of natural law. We can't prove it from this passage; however, the laws of science are universal, non-optional, cause and effect relationship. Meaning that these natural laws operate completely outside of moral law and outside of God's intervention. If you take a pin and let go, it will drop to the ground because of the law of gravity. God did not reach down from heaven and slam the pin to the ground, rather the natural consequence, the cause-and-effect relationship came into play.

We understand the accuracy of the laws of science. They are universal; they work the same in Brazil as in America. They are not optional, they apply the same whether we understand them or not, whether we want



them to or not. Very simply, somehow, we are violating natural law in terms of Alzheimer's. We do not know which law we are violating, if we did, supposedly we would stop violating it. Even though we are ignorant, even though we do not want to violate the law, it is non-optional. The fact that we are, is causing disease in our minds. There is a natural consequence to breaking these laws without God's intervention. It has nothing to do with His moral judgment.

There is a 2nd and 3rd level to natural law. The 1st level is the laws of science, the relationship between man and matter. The 2nd is the relationship between man and man. God has established 5 authority structures in scripture and they are, in order: the relationship in marriage, parenting, civil government, religious government, and in business.

Again, you have to hold separately moral law, which has eternal consequences, and natural law which has temporal consequences without God's intervention.

Take two people who are married and devout believers. They love the Lord; they're saved and serving Him. But if they, out of ignorance, or willfulness, violate most of God's natural laws for marriage, they will have a horrible marriage no matter how saved they are. On the flip side, you can have a couple people who are unsaved, going to hell, but they accidentally obey most of God's natural law for marriage. They can have a wonderful marriage in time because they reap the natural consequences of God's law and yet they die and go to hell for breaking moral law. Similarly, an unsaved person can have a great business if he accidentally obeys God's laws for business. There are principles that are outside of moral law, that are natural cause and effect relationship that apply universally to Christians and non-Christians.

There is a 3rd level of natural law, that between man and the spirit realm. Our relationship with the demonic is governed by laws as well as our relationship with God. These laws are universal, nonoptional, cause and effect relationship. If you are ignorant of those laws and accidentally violate them, they can give demons access to your life whether you want it or not. Also, there are laws that deal with our relationship with God, how to become more intimate with God. If you violate those you reap the consequences.

On the 1st day God created all 3 levels of natural law. There are things we can do in our human relationships to work more smoothly together, there are things we can do in our spiritual relationship to come into greater intimacy with God when we understand natural law. This, very simply, is the playing field of the prophet.

Day 2

Day Two of Creation as a type for the servant: Atmosphere and Ocean

The various lists of sevens in scripture often parallel the redemptive gifts. The seven days of creation, the seven compound names of Jehovah, the seven pieces of furniture in the tabernacle, the seven last words of Christ, the seven miracles of Christ in John and the seven letters to the seven churches in Revelations.

Gen 1:6-8 Then God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters." God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so. God called the expanse heaven. And there was evening and there was morning, a second day.

On the second day God created two things. First, the atmosphere and secondly the big body of water collectively called the ocean. The atmosphere is an interesting picture of the servant because the servant really prefers not



to be visible. We don't see the air. We appreciate it, use it, benefit from it, but do not see it. The servant is deeply involved in many different things but does not desire the spotlight, in fact, can be uncomfortable or even embarrassed when the spotlight is on them.

Much more to the point, however, is that the servant and the atmosphere are vital to life.

So much of the servant is wrapped up in this issue of life. We can go weeks without food, a couple days without water but only four minutes without oxygen. The issue of the atmosphere is central to life. The servant in the Body of Christ does not have a lot of spotlights on them but are central to the life of the Body.

Again, we come to the issue of empowering versus enabling. The percentage of oxygen in the air is critical. God masterminded this percentage. If there is too much oxygen in the air the world just explodes into flames. Pure oxygen will explode without even a spark being around it. Yet, without enough of it in the air, we can't breathe and die. There has to be just the right amount of the servant in the body of Christ doing what the servant does well.

3rd Day

Dry Land and Vegetation

As we go to the sevens in scripture, beginning as we do on each one of these with the book of Genesis and in the creation story, we see that on the third day God created dry ground, dry land and vegetation.

Gen 1:9-13 And God said, "Let the water under the sky be gathered to one place, and let dry ground appear." And it was so. God called the dry ground "land," and the gathered waters he called "seas." And God saw that it was good. Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so. The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. And there was evening, and there was morning — the third day. (NIV)

Double affirmation

This is the only one of the seven days of creation where God twice pronounced it good. The gathering of the waters together in one place was good; the creation of vegetation was good. There was a double affirmation of the value and wonderfulness of the teacher.

There are several things to see in this passage. We've already mentioned the slowness with which the teacher processes and in the seed-bearing plants, the trees, again we see a slow process. A seed does not become a fruit bearing tree in 15 minutes or an hour, it takes time.

We also see a key component for the teacher which is food. The trees were initially created and vegetation was for man to eat. Man was originally a vegetarian until after the flood when God gave Noah and his descendants permission to eat meat.

But in addition to the food, the spiritual nourishment the teacher provides, there's also a healing component here because the vegetation is where we get the medicinal herbs for healing. In the priestly duties of the tribe of Levi, we have not only the offering of sacrifices for sin but the whole process was a process for healing. A



process of healing the relationship not just with God, but with the person's fellow man because when a person was a sinner he was excluded, he was outside the camp, he was not permitted to associate with others in the camp. There was not only the spiritual healing and the social healing, there was also the physical healing.

It was the priests, the Levites, the gift of teaching that had the responsibility to deal with medical issues in Israel. They did the diagnosis and determined when someone was contagious, they also were the ones that inspected the healed lepers and everybody else who was of whatever disease and declared that they were clean. It was they who adjudicated the Mosaic Law regarding clean and unclean foods and the term Jehovah-Rapha was given in the context of preventative medicine, in dietary and social behavior that would keep them from illness. So, with the teacher is the desire to not only communicate truth, but to communicate truth that heals, that feeds, that equips, that restores.

There is a far more profound issue here and that is—on the third day we have the first manifestation of life. Life in the trees is a little bit different than life in the blood, which comes on the 5th day, but still it is life compared to the first day when there was light and the 2nd day when God created atmosphere.

Day 4

Day Four: Sun, Moon and stars

Gen 1:14-19 Then God said, "Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and seasons, and for days and years; and let them be for lights in the firmament of the heavens to give light on the earth"; and it was so. Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also. God set them in the firmament of the heavens to give light on the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. So, the evening and the morning were the fourth day.

Works with many people

The diversity of what God creates is a marvel; one magazine said there are 250,000 different kinds of spiders. You would think that for ecological balance a mere 100,000 would have been adequate. But God is an extravagant God who creates out of the joy of creation. Out of all of the extravagance of the diversity of living creatures—the diversity of trees, of flowers—nowhere did He create as much diversity, as much expanse and as much intensity, as in the stars.

We have been studying the stars for generations, and yet the more telescopes we make and even send into space to see beyond what we can see from here, the more that is revealed. There is such diversity and vastness, the infinite endlessness of galaxy upon galaxy. And now with all our technology, it is still humanly impossible to map the stars in one single galaxy, let alone the galaxies upon galaxies.

This is part of the picture of the exhorter. The vastness of the exhorters' call, the diversity of those who will be included, and just the sheer numbers God has called the exhorter to deal with. More than any other gift, God has called the exhorter to interface with a vast number of people.

Passive governing



The second component on the fourth day is the sun. The sun was to govern the day, and the moon the night. In the Hebrew, “govern” is a strong emphatic word meaning to govern. Yet governing, being in a position of dominance, running a command-and-control operation, is not the primary thing on most exhorter’s hearts. They are very likeable people, much more into relationship than into dominance for the sake of dominance. The understanding here is that the exhorter governs passively more than aggressively; he governs in a group setting more than individual confrontation. In other words, if you get out of line, the sun does not roast your house to the ground the following day. There is no individual assault, no forcing you to obey. The sun does what it does day in and day out without singling anybody out for particular judgment.

It is in the passive provision of sunlight that we see the governing, the regulatory power of the sun. Imagine a tree. A tree has good soil that it is drawing from. Much nutrition is in the soil, plenty of water, a strong root system, and branches and leaves. Everything is there for the tree to function, for the tree to reproduce, for the tree to grow. Everything is there except the sunlight. It requires the sunlight hitting the leaves for photosynthesis to take place.

As huge as a tree is, a giant oak or redwood, it is still dependent upon the sunlight. With all the nutrients and water, it still cannot accomplish its task without the sunlight. The sunlight regulates, governs, and controls the amount the tree grows. In areas of the world where there is more sunlight, the vegetation is lush. In areas with less, there is less vegetation.

That is the governing power of the sun. The other half is the moon that governs the night.

The moon does not provide light for photosynthesis; rather the significant contribution of the moon is the gravitational field that controls the oceans.

Because of the moon’s pull that waxes and wanes throughout the month, twice a day

incomprehensible volumes of water are moved from one side of the ocean to the other creating high tide and low tide.

Humanity cannot even begin to approximate the movement of that amount of water. As the water moves up and down, some parts of the world have tides as high as 10 or 12 feet. That moves the air in the atmosphere up and down twice a day and it provides a cleansing affect. Much of the weather patterns in the world are controlled by the moon, the tides, and by the interaction between it and the sun.

The vertical dimension is the key to understanding the exhorter

With that analogy, we come to the exhorter and his role in governance. He does not single people out with a heavy hand but in provision. Even the geometry of the illustration is indicative because so far, everything has happened on earth or in the immediate atmosphere but now we have left the earth, the trees, the water and we have left the atmosphere of the first three days. Now we are in outer space and that vertical dimension is the key to understanding the exhorter.

By nature, superficially, the major behavior of the exhorter is horizontal. The exhorter relates to people, operates in the arena of people, enjoys people. The exhorter cracks the code to people and gets in their hearts. He inspires people, mobilizes them and exhorts them. However, beyond that superficial application we have the



question of what it is the exhorter is supposed to give to people. What is that catalytic truth, what is that piece of understanding that people need? The answer very simply is knowledge of God.

The exhorter must bring the knowledge of God

The exhorter must get to know his God, he must understand from the pages of scripture and experience in his own life, Who God is. It is the missing truth about the nature of God or God's application in each situation (or in each culture or in each contemporary event) that is the missing piece the exhorter brings to the table to govern, to control, to modulate, to regulate the work of the body of Christ.

Day 5

Day Five: Sea Creatures and Birds

Gen 1:20-23 And God said, "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky." So, God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind. And God saw that it was good. God blessed them and said, "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth." And there was evening, and there was morning — the fifth day.

Diversity

The first thing we see here is diversity. One of the reasons it is more difficult to determine the gift of giver is the diversity of things in which they are involved. There seems to be no limit to the areas where they can be effective in their gifting and no limit to the areas where they can make money, where they can exercise the different facets of their gifting and so they do not fall into a predictable job category.

Also, within the home of the giver, you tend to see a lot of different interests, a lot of different projects. It is very unusual to find a giver with a single focus. Typically, they have their fingers in many pies, many different projects. There are lots of different activities. They have very diverse interests in life.

Life and Birthing Far more significant than that, the giver's day was the first day where God created life in the blood. We talked about the first generational gift, the gift of teaching, where there was life in the trees and vegetation. However, there is a new kind of life here—life in the blood. So, life and health issues become central to the gift of giving.

There is a concern about the preservation of life; there is a concern about the quality of life, a focus on being prepared for old age. There is a need for safety. However, most important, there is the spiritual authority to protect new birth.

Many have been in a church where a worthwhile program has been conceived and birthed. Then, early on in its existence, in 4 to 8 weeks, the new program just fizzles and dies. This is an overt demonic attack. There is a particular package of the demonic, which devours new birth.

It is the giver, as an intercessor, that has the greatest authority to nurture, protect, and guard the new program, the new birthing. It is not necessary for the giver to protect it all the way through its life. However, during the early stages of birthing, nurturing and establishing a new ministry, the giver has extraordinary authority.



Generational

We also see in this passage that there is a generational anointing for the giver. Meaning that the things the giver does, good or bad, are more apt to be carried on in their physical or spiritual seed.

The sun, moon, and stars God created on the 4th day we still have with us. All the animals God created on the 5th day have long since died and we are seeing the reproduction of the reproduction of the reproduction of those birds and animals. Therefore, this is the second of the generational gifts.

Creating, Social Structure, and Blessing

More importantly, this is the first day that God spoke blessing. Wherever there is a first fruit it is significant. Vs.22 God blessed them and said, “Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.”

When it said man was made in the image of God it is referring to three things God did during this week:

First, He created, second, on the sixth day, He created social order where He established man and woman, parameters to a garden, and he brought purpose, moral law, and regulations. Third, He blessed. This is what separates man from animals.

First, on our side, we do not create but we make. We are obsessive compulsive about making. We have research and development labs all across the country. Day after day books and pieces of music and new gadgets and things and toys and events pour off the presses of the manufacturing plants of the world. We go to the beach and we make sandcastles and draw our names in the sand. We go to the forest and carve our initials on the trees. We make, we leave an imprint, and we change. We are not designed to leave things alone. We make far more than we need. The birds make nests in the air but they only make what they need. We make and make because it is in our genes, it is part of the image of God within us.

The second thing we do is organize social structure. Put three people together in a room for three hours and when you get done you are going to have a club, an army, a business, or a government or church. We organize social structure obsessively from the PTA to the New World Order there are always pecking orders and rules and regulations and objectives and goals and plans.

The third part of our heritage, one third of what makes man different from animals, is the ability and the power to bless. The church has largely abandoned this. It is the occult world that has largely taken it up. The effort they have invested in studying the power of cursing is frightening. Those who work in deliverance have discovered the most bizarre, complex, sophisticated, technically detailed forms of curses. They are merely taking the human birthright and perverting it.

Scripture says life and death are in the tongue, not just death. For every single thing we have seen in the arena of curses, there is the power to bless. If the church had spent as much effort in studying the art of blessing as we have in our culture studying the art of making and social structure, imagine what the world would be like.

Day 6

Day Six of Creation: animals and mankind



Gen 1:24-2:1 and God said, “Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind.” And it was so. God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good. Then God said, “Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground.” So, God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.” Then God said, “I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground — everything that has the breath of life in it — I give every green plant for food.” And it was so. God saw all that he had made, and it was very good. And there was evening, and there was morning — the sixth day. Thus, the heavens and the earth were completed in all their vast array.

We see huge diversity. You can find rulers involved in every imaginable kind of ministry and project.

Spiritual life created

On the sixth day, God created a new kind of life. There was life on the third day in the trees. There was life in the blood on the fifth day. However, on this day, spiritual life was created. This is central to understanding the call of God on the ruler’s life.

Dominion created

God also created dominion on this day. He gave man dominion over animals, birds, and fish. The Bible shows this when Jesus had the fish get a coin for taxes. This is what Adam and Eve had before the fall. The same with Noah. The serpent did not surprise Eve. They communicated with animals daily.

Resources

Resources are on this day as well. Plants are given as food to animals and man. The animals were given to serve man in expanding the garden. Man’s directive was to be an empire builder and expand the garden.

Again, there is a generational blessing on this day, not just physical but also spiritual. What Adam did in his life good or bad was passed on. Here generational curses and blessings were conceived. It is the highest of the three levels of generation anointing and it belongs to the ruler.

Authority to Bless

It is here we have the second of the days of blessing. God blessed and He gave dominion. There is an authority in blessing which passes on authority to other people.

All of us have seen blessing that has no authority. Someone speaks some blessing over us and there is no change. However, others have possessed authority in a transferable manner and when they speak a blessing something happens. This is the blessing imparted on the sixth day. It is the authority of the ruler.



Ruler's Birthright – spiritual generational blessings

The rulers calling, his birthright is to accrue that level of spiritual dominion, not just over animals but over spiritual issues and to impart to the spirit of his physical and spiritual offspring those generational blessings that will pursue the spirits of those people. Immense authority and dominion are granted to the ruler.

Moral Law

Also on the sixth day was the implementation of moral law. It was the first time God gave a moral commandment: “you shall not eat of the tree...”

Team Work

Finally, on the sixth day we see teamwork—Adam and Eve sharing dominion as co-regents to expand God’s plan.

Jehovah Tsidkenu – The Lord our Righteousness

Jeremiah 23:6 ...This is the name by which he will be called: The LORD Our Righteousness.

Think of a continuum line from -100 (bondage) to 0 (obedience) to +100 (freedom).

God has not called us to obedience only, it is merely a point we go through on the way to freedom.

You will know the truth and the truth will set you free.

When the Son sets you free, you will be free indeed.

The difference in these three principles has to do with amount of willpower needed to do what is right.

Example: Joe is at -50 as an alcoholic and so lacking sufficient willpower to do what he knows is right. Sam is also an alcoholic but he is at +2. There is still some desire to drink but he has just enough willpower to resist.

Living at +2 is the pits, it’s white-knuckle Christianity. At +100 it takes no willpower. There is freedom. Let’s look at this deeper.

Principle of Freedom – Earned authority to pass on blessing

This is the birthright of the ruler, where he must stand or fall. He is to possess the spiritual dominion to release powerful generational blessing to other people and the churches that they pastor.

The tendency for rulers is to be focused on the task, to say 80% is good enough, to walk in a measure of compromise, and to not have integrity. Wherever they do not have integrity or have not walked in holiness or freedom, they will not walk in spiritual authority.

They may be empire builders and build an incredible empire but that is not their birthright. Their birthright is to earn spiritual authority in the heavenlies, to have dominion over spiritual things and be able to release that to generations. This begins on the bedrock of righteousness— Jehovah Tsidkenu, the Lord our righteousness. On this issue of righteousness, he will stand or fall.



The principle is freedom. Unless he walks in spiritual freedom, he will not have that moral authority that is necessary. We see this not just in terms of spiritual authority but also in actual leadership.

All of us have a sense about when others have righteousness or integrity. Most people are averagely compromised but we resonate to a holy man. We intuitively recognize that here is earned authority, here is integrity, here is someone I am willing to risk following.

You can build an organization through administrative skills, structures, bribes, through motivational speeches or through a true ruler, someone with God's anointing, who is first righteous. People will desire to follow that individual because of his righteousness. Even unrighteous people desire to follow him.

Therefore, in addition to leading others that righteousness becomes the seedbed from which the generational blessings will be empowered in the individual's life.

The Ark of the Covenant-Validating the Ruler's Authority Three things in the ark validate the authority of the ruler.

The first was the Ten Commandments, the moral law of God. When the ruler is under the moral law, operating in it, walking in righteousness, he has authority.

The second thing was Aaron's rod that budded. This is a different type of authority, that of sovereign appointment. When the ruler knows he is handpicked by God, he operates a greater authority in both in the natural and spiritual.

Third was the golden pot of manna. For a ruler to be effective he must have provisions for the people following him just like on the sixth day there was vegetation for food and animals to help with labor. It is the ruler's responsibility to provide and he who provides well can lead effectively.

Day 7

God Rested and Blessed the Day

Gen 2:2 –By the seventh day God had finished the work he had been doing; so, on the seventh day he rested from all his work. And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

Draws from and adds to all the other gifts

First, we need to see that mercy is in the seventh position, meaning that the mercy draws from all the other gifts. Every gift contributes to the richness of the mercy and the mercy contributes to all seven. They are the crown jewel of God's creation, the most complex, the most sophisticated, the most sensitive, the most wonderful of the things God created in the heaven and earth.

Being

Notice the difference between the six days and the seventh day. On the first six God was busy doing but on the seventh day all He did was just "be." Even though the mercy is capable of many things and is continually having



tasks and expectations hung on them, and even though people try to fit them into pigeon holes of activity, the heart and soul of the mercy is just to be and enjoy the presence of God.

On the seventh day God, Adam, and Eve were not just resting, marking time, waiting for the first day to come around again so they could work, but it was a time of celebration, of enjoying and of savoring. Writers have to do many drafts. When it is finally finished, they give it one more read just to savor the hard worked for, finished product.

This is the third of the days that God blessed; it was the highest form of blessing. On the fifth day the giver day, there was the art of blessing, recognizing God's design and calling it forth, generational blessing. On the sixth day, we have the spiritual authority being imparted in blessing from one generation to another. In the seventh day, God blessed time and He made it holy. The blessing mercy brings to the body of Christ is the blessing of holiness, being able to impart holiness to different things and situations.

Notice what was made holy first. God sanctified time—the first thing in scripture He sanctified. By the law of first mention, this has great significance.

An immense number of curses can be attached to time. Arthur had one on finances every May. They did everything they knew to break the curse off the finances but it was not on the finances, it was on the timeline. Once he broke the curse off the timeline and sanctified that time, the money was then able to flow in that month. Families can have a death curse on their timeline, for another example. The gift of mercy can lift up worship and sanctify time easier than the other gifts.

God does not want us just to live normal—flat line— but wants us to have peaks in our timeline. The nation of Israel had 7 feasts throughout the year, 3 of them in which they were supposed to go up to Jerusalem. Therefore, they would have periods of anticipation—seasons into their timeline that were more holy than any other times. Times where their spirit was rising in expectation, where they could come into the presence of God more easily than other times throughout the year. We can also establish patterns of sanctifying time throughout the year.

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A Mercy's Calling to sanctify time

The gift of mercy's calling is to sanctify time in his own life and in the lives of others. It was the first thing that God sanctified and He did it with blessing.

Principle of fulfilment

The principle that applies for the mercy is fulfilment. The compound name that corresponds is Jehovah Shammah, the Lord is present. The item of furniture in the tabernacle that corresponds is the mercy seat.

Seven Churches

First Letter

Letter to Ephesus

In Rev.2:1 we see a classic description of the inner workings of the redemptive gift of prophet.



“These are the words of him, who holds the seven stars in his hands and walks among the golden lamp stands. I know your deeds, your hard work and your perseverance.”

Those are characteristics of the prophet—hard work. It is difficult to find a lazy prophet, most are doing more than they should. There’s a desire to invest sweat equity into these principles they believe in.

“I know that you cannot tolerate wicked men and that you have tested those who claim to be apostles but are not and have found them false.”

One of the characteristics of the prophet is that they can walk into a room full of strangers and it takes them about 60 seconds to spot the rebels in the crowd. They have an intuitive reaction to overt rebellion. They can tolerate brokenness, ignorance, they can tolerate a lot of things, but the rebel absolutely sets the alarms going for the prophet. And the only thing worse than a rebel is a hypocrite in a position of leadership, and the prophet can usually spot that in 3 seconds not 60. “You have tested those who claim to be apostles but are not and have found them false.”

“You have persevered and endured hardship for my name and have not grown weary.”

For reasons I can’t explain, God requires a higher price from the prophet than any other gift, in his own walk and in his personal disciplines. Most of the time the prophet has to live out in his life, in his personal sacrifices his faith and his commitment.

I don’t think there is any higher example of this in scripture than the prophet Ezekiel. He was a prophet in exile. He was ministering in Babylon, having been carried there from Israel in captivity. He was ministering to one of the worst congregations around.

The Israelites were in absolute denial. Denial is something else that drives the prophet nuts. They were saying “this is not God’s judgment; we don’t deserve God’s judgment. We will be back in our land shortly; this is just a blip on the screen.” Day after day Ezekiel got in front of those knuckle heads saying, “It is God’s judgment, and it will last, and Jerusalem will be destroyed and you are in denial.” They said, “no we’re not,” and he said “yes you are.”

Not only was he in captivity and had a wretched audience, there was also apparently poverty and hardship in his ministry. God had him lie on one side for 300 days, then lay on the other side. All of these symbolic things he had to act out—eat food that was cooked over a polluted fire. Many things he lived out in his own flesh, his own pain. Then, finally, God came to him and said, “you only have one thing that is really important to you and that’s your wife, you love her dearly, she’s the apple of your eye, she’s going to die tomorrow and you’re not going to miss a beat. You’re going to preach your morning sermon and your evening sermon and you’re not going to mourn or be part of her funeral.” As prices go, that’s an awfully high price. He paid it.

God calls the prophet to pay a high price. There are many well-meaning, foolish people that gather around the prophet who has experienced difficulty in his life, and they begin talking about sin and repentance and this, that and the other. For those with redemptive gift of prophet, don’t let God’s people or the devil lay a guilt trip on you. When your conscience is clear, when you have done what God has called you to do and you’re experiencing severe hardship, when your prayers are not answered and the prayers of other people for you, and prayers for others get immediate answers, God is not angry with you nor has put you on the shelf, this is part of what God does to build authority in the prophet. So, persevere.



Rev.2— “you have persevered and endured hardship for My name and have not grown weary.”

There is also the time issue. Ps.1:3— “he is like a tree planted by streams of water which yields its

fruit in season and whose leaf does not wither.” Let’s take first of all, the phrase “he is like a tree planted by streams of water.” There are two separate words in the Hebrew, one for planted and one for transplanted. The planted word is to take a stick and make a hole in the ground like you put seeds in. The word in this verse is transplanted. You do not transplant a tree on a whim. It takes a great deal of effort and skill. When God uproots the prophet and moves him to a new location, which God seems to do fairly frequently, it is very intentional, very carefully done. Even though it is traumatic, it is from the hand of God. God transplants this tree by streams of water, hand-dug irrigation ditches, intentionally put there to water the prophet.

Then He goes on and says, it’s like a tree that will bear fruit in his season and the season depends very much on the tree. A papaya tree bears fruit in 6 or 7 months, a lemon tree in a couple years an apple tree in 5, a Brazil nut in 75 years! Each tree bears fruit in its season and there are different seasons within the season.

Some prophets will begin to bear fruit early in life, some late in life. Again, people are so quick to pigeon hole the prophet, to not understand that God deals with the prophet differently than he deals with the other 6.

It says “his leaf will not wither.” There are two Hebrew words, one for wither, the other for wilt. A better translation is his leaf will not wilt. Wither means you cut a branch off, it’s dying, it’s a one-way trip, and the leaf never comes back when it withers. A leaf that wilts lack water. There’s a drought, a dryness, whether for an afternoon or for a season. There is not enough water getting to the leaf. When the water gets to the leaf, this leaf that is still alive but is drooping will perk up again and will receive its full form.

And God says this tree He has planted is not going to wilt, the leaves will not wilt, which means there will always be enough water to get up to the leaves. This has to do with the root system that is so critical for the prophet. The issue is not the water. There is plenty in the irrigation ditch, there’s no shortage. God saw to that, that’s why he transplanted it. The issue is the size of the root system. The wise gardener who did the transplanting knows he can’t allow nature to run its course. In the natural, the tree is going to develop proportional roots and branches—the first year 10 units of roots, 10 of branches, the 2nd year 20 and 20, the 3rd year 30 & 30.

The gardener knows in the context of Israel that this tree, which is planted in the lush valley between the mountain range of Jerusalem and the Jordan River, is going to be subjected from time to time to the siroccos, the hot blowing winds that come from the desert, east of the Jordan River. So, the gardener prepares. He does so by changing the ratio of roots to branches. He has to see to it that there are enough roots to draw not just the ordinary amount of water but to draw the extra-ordinary amount of water up to the leaves.

So, the gardener does two things. From time to time he will artificially stress the tree by withdrawing water. By simulating a drought, removing the water from the irrigation it forces the tree to thrust down roots deeper and farther to find new sources of water. It’s traumatic in the short run but beneficial in the long.

It can be very disconcerting for the prophet when all of a sudden God is silent. When after years of being able to open the word and hear God speak to him through the word, years of hearing God speak in his ear, all of a sudden God is silent for days, weeks or months. The prophet goes to his heart and searches for sin and confesses everything he ever did and the things he intended to do but didn’t get a chance. He goes to his friends and asks them for examination, he does everything he knows how to do, still God is silent. Again, the well-meaning friends



of Job come around and begin to point the finger and accuse. Don't accept the guilt trip from man or the devil. When your conscience is clean and God is silent it is because God wants to force you to drive your roots down deeper level. Eventually, if you will be tenacious, hang in there, persevere, if you'll keep going to the word that seems so dry, keep going to the word that seems like a rock, eventually out of that rock anointing will flow, the honey will flow, all that you've been looking for.

There are times, seasons in the prophet's life when God is silent and it is not because of their sin, it's because of God's plan for their life, trying to develop a deeper, richer root system.

There are also times, repeated seasons, for everyone, but more for the prophet where God prunes an effective ministry. You were in a ministry, you were serving, things were going well, and God was blessing and all of the sudden God yanks you out of that ministry and hands it to someone else. It's painful.

What God has done is prune the branches, and now this tree only has 10 units of branches and 30 units of roots. It grows another year and you get plugged into another ministry and that begins to build and you have 20 units of branches and 40 units of roots and 50 units of branches and 60 units of roots. God prunes it again and yanks you out of this very profitable ministry where you're touching lives, where the Spirit God is flowing, where there's life and there's fulfillment. You're excited, and you're beginning to feel the release of the volcano that's in your belly, and God cuts off those branches and pulls you back out and you're standing there a nub of a tree with 10 units of branches and 60 units of roots. Now God says, "I can let him go. Now I know there is enough of a root system there, a root system that is far greater than the branches and I can let him move into a position of ministry."

God can laugh at the siroccos coming across the Jordan River. Those hot, burning winds and knows that this prophet can face the fire, can face hardship and turmoil, can look fearlessly in the face of a withering blast from the devil and have enough of a root system to draw life from the word of God and his leaf will not wither.

God calls the prophet to a higher price than any other gift. God prepares him, prunes him, stresses the root system

Vs.4 "yet I have this against you, you have forsaken your first love, remember the height from which you have fallen, repent and do the things you did at first. If you do not repent, I will come to you and remove your lamp stand from its place but you have this in your favor you hate the practices of the Nicolaitans which I also hate."

The Nicolaitans were apparently the followers of one of those first 7 men that were chosen to serve tables in Jerusalem, Nicholas. He taught a cheap grace. He said almost any sin can be overcome very easily. The sin of fornication only made you unclean for 8 days then you were fully restored, there were no long-term consequences and against that cheap grace the prophet's ire burns hot.

This is characteristic of the prophet. They are so quick to restore but only after there has been legitimate repentance. They are quick to restore but they understand the damage that is done by sin. They're quick to restore but they know there is no such thing as a small sin. God commended them for their hatred of cheap grace.

The verse before said, "if you do not repent, I will come to you and remove your lamp stand."



God has built within the prophet deep within the core of his being a terror of being sidelined, an absolute fear of becoming so unworthy that the prophet loses the opportunity to pursue his birthright, that the door is forever closed, that the lamp stand is removed. It is something God has placed there as part of the terror of the Lord to keep the prophet walking a holy walk. No other gift can fully understand that latent, resident, permanent fear that the godly prophet has of making a mistake that will cause him to be side-lined, to position him to where he can never possess his birthright. The prophet brings that fear to bear on others desperately pleading with them to walk in holiness and to not run the risk of losing their opportunity for their birthright

2nd letter

Letter to Smyrna

The 2nd letter to the churches in Revelations is to Smyrna. In 6 out of the 7 letters there is a rebuke from the Lord for sin in the camp. This is the only one with no rebuke. Again, we see, an Israelite without guile, a church without guile. There is holiness, a basic integrity that comes to the servant.

Look at what is said in verse 8, “To the angel in the church at Smyrna write, these are the words of Him who is the first and the last, who died and came to life again. I know your afflictions and your poverty yet you are rich, I know the slander of those who say they are Jews and are not but are a synagogue of Satan. Do not be afraid of what you are about to suffer, I tell you the devil will put some of you in prison to test you and you will suffer persecution for ten days, be faithful even to the point of death and I will give you the crown of life. He who has an ear let him hear what the spirit says to the churches; he who overcomes will not be hurt at all by the 2nd death.”

Principle of Authority

Notice the themes of life, death and suffering that are throughout this passage. This is a major indicator of the authority that God gives to the servant. As we go to the 7 principles, the 2nd principle is the principle of authority. God gives more spiritual authority to the servant than to any other gift.

The primary reason that God gives that much authority to the servant is that the servant doesn't want it. There is not in the servant the “empire building germ” that seems to invade every other gift. It is not that the servant has had to do battle to crucify the flesh and to overcome that temptation. It is simply that they are born without the need to establish their own empire, to make a name for themselves. The servant does not lie awake nights wishing that he could be pastor of the church for a week in order to straighten things out. That temptation doesn't even register. They don't lie awake nights wishing to be mayor so they could change a couple laws to make life easier for themselves. There simply is not a self-centered inwardness in the servant; even carnal servants are not typically looking for grandeur, or looking to make a name for themselves. So, it's in this willingness to use authority for the benefit of the kingdom, for the benefit of others, we find the central issues for the servant.

3rd Letter to Pergamum

A far more important issue, a pivotal issue for the teacher is his unwillingness to impose responsibility on others. He is hard working in most contexts but finds it difficult to compel someone else to do what is right.



The teacher would like to explain, to reason, to persuade, to give time to the individual to embrace the truth to where he is self-motivated to do what is right. This is good to a degree because the teacher is in the priestly context, the teacher is the safe individual and the one who communicates truth yet taken to an extreme it becomes not only unhealthy but deadly. We see this in the letters in Revelations to the church at Pergamum,

Rev 2:12-17 To the angel of the church in Pergamum write: These are the words of him who has the sharp, double-edged sword. I know where you live—where Satan has his throne. Yet you remain true to my name. You did not renounce your faith in me, even in the days of Antipas, my faithful witness, who was put to death in your city—where Satan lives. Nevertheless, I have a few things against you: You have people there who hold to the teaching of Balaam, who taught Balak to entice the Israelites to sin by eating food sacrificed to idols and by committing sexual immorality. Likewise, you also have those who hold to the teaching of the Nicolaitans. Repent therefore! Otherwise, I will soon come to you and will fight against them with the sword of my mouth. He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, I will give some of the hidden manna. I will also give him a white stone with a new name written on it, known only to him who receives it. (NIV)

Now track with me with all the players here. We have a righteous remnant within the church. I know where you live—where Satan has his throne. Yet you remain true to my name. You did not renounce your faith in me, even in the days of Antipas, my faithful witness, who was put to death in your city— where Satan lives.

There they live, in a very negative context, where Satan lives and has his throne. This was a literal throne, it still exists today, a great stone throne with occult symbols written all around the base. And in that extraordinarily defiled city—with not just flaky witchcraft going on but where the throne of Satan was with overt, concentrated, public satanic enthronement—they were still righteous. This is a hallmark of the teacher; he is not easily swayed from the truth. God made them that way. God affirms this righteous remnant, that not only kept their theology sound in the midst of occult practices but they were willing to go to the point of martyrdom and not renounce their faith. This is noble, admirable, wonderful, and yet, he says in the subsequent verses...

Nevertheless, I have a few things against you: You have people there – and that’s the rub. The righteous remnant itself was not participating in the rituals of these followers of Balaam. They themselves were not participating in the immorality, not eating the foods sacrificed to idols but they had people who were. There were people in the congregation that were walking in this iniquity and the righteous remnant did not have the intestinal fortitude to confront and say this must stop or you must go.

Under the guise of love, under the guise of teacher and their priestly office, they continued to teach, to exhort, to suggest, to love, to encourage and nothing changed. Notice verse 16: Repent therefore. He is not speaking to the follows of the Nicolaitans or of Balaam. He is speaking to the so-called righteous remnant, the ones who are so sound in their faith, that they would die before recanting their faith; people who are sound they can go toe to toe with occultism in their city and not have their theology tweaked.

But the Lord says, against your profound theology, I have a problem with your leadership style. He commanded them to repent for their lack of cleansing the church, for their allowing those people to be there. Vs.14 ...you have people there... the presence of sin in the camp is what God holds against the righteous remnant.

It is not enough for the teacher to be personally righteous; it is not enough for the teacher to be willing to die for his faith. God calls the teacher to step up to a measure of leadership. The teacher who is a husband and



cannot direct his wife, a father who cannot direct his children or a pastor who cannot direct his church is forfeiting much of God's pleasure and blessing. A harsh word but it is here in scripture.

Notice the rest—Repent therefore! Otherwise, I will soon come to you and will fight against them with the sword of my mouth.... Understand the dynamic, the teacher wants to love people into the kingdom and that is right and true and proper to a degree. Roman 2:4—it is the kindness of God that draws people to repentance. But there is also Is.26:10, even though God shows grace to the wicked, they do not repent.

The key phrase is down in the letter to the church at Thyatira speaking about Jezebel where God says I have given her time to repent of her immorality but she is unwilling. It is appropriate to give people time to repent, it is appropriate for the teacher to move much slower than the prophet. The prophet will explain it once, then take them outside and stone them if they don't get it. It is appropriate for teachers to show love and kindness but there comes a point where God says you've taken too much time, you're in denial, you just don't want to step up to your leadership responsibilities, therefore I will come to you and I will fight against them.

The teacher says he doesn't confront because he loves them and God says I gave you time to confront in a teacher sort of way to heal the sinner and if you do not confront to the degree, you can heal the sinner, I will have to come and destroy the sinner in your midst. So, your statement that you don't confront because you love them is actually phony, because if you loved them, you would spank them so I wouldn't have to destroy them.

This issue of responsibility is the issue upon which the teacher will rise and fall.

God does not give the teacher the option by and large of being an ivory tower theologian. He does not give him the option of being detached from society, of just spinning his ideas in the privacy of his office. God calls the teacher to be engaged. There is a time for showing kindness, but there is also a time for purging sin in the camp. On this issue the teacher rises and falls.

Moving on to the end of the passage we find the fulfilment for the teacher. It says vs.17...To him who overcomes, I will give some of the hidden manna. I will also give him a white stone with a new name written on it, known only to him who receives it.

Two things here: First, many teachers have a real dryness in their spirits. They have been feeding the flock, doing the studies. They have been dispensing truth for everyone else but there is a dryness, a lack of intimacy and just no feeding for their spirit, only feeding for their mind.

God has designed everyone, including the teacher, to be nourished by the rhema word of God, to have the word of God be quickened to them, to have the word of God come alive, to speak to them, encourage them, equip them and nurture them and water the dry spots in their soul and spirit.

God says this will only happen, this hidden manna, the manna that you need, teacher, for the dry spots in your soul will only happen as you're willing to step up to your responsibility. The teacher plays a game saying he doesn't know enough and uses study as an excuse to procrastinate. God says no, as you incrementally walk out what you already know, as you put in practice the truth that has already borne witness to your spirit, then I will release to you the rhema word, the hidden manna, that waters the deep spots that are so dry within your spirit.



The second issue is the white stone with the name. Throughout scripture a name is a position of identity and a name given by God is always a pivotal point in a person's life. Jacob to Israel, Abram to Abraham, Sarai to Sarah—every one of those was a major identity change. It gave the individual dignity, purpose, and understanding of who they were.

Many teachers are not sure who they are and are tentative in their leadership.

We see a great call of God on their lives, they acknowledge the prophets have spoken over and over that there's a call of God and they have this and that and the other. God has called so many teachers because of their priestly anointing into positions of leadership. Yet time and again we see teachers taking two steps to the right and two to the left, equivocating, not able to step into that identity, not able to receive the view that God has of them, to understand who they are in Christ, not able to receive that new name God has given them.

The beginning steps for a teacher who does come into his calling is to engage his emotions to celebrate who God is and what He has done.

This is the upward and downward spiral of what produces spiritual brain rot or cures spiritual brain rot in an individual. This applies to everyone but is central to any teacher who has grown up in a system that has a professional relationship with God not a personal one.

In Rom.1:21 it says although they knew God, they neither glorified Him as God nor gave thanks to Him. But their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools and exchanged the glory of immortal God for images after mortal man and birds, animals and reptiles. Vs.24—therefore God gave them over to the sinful desires of their heart to sexual impurity. Vs.26—because of this God gave them over to shameful lusts. Vs.28— furthermore since they did not think it worthwhile to retain the knowledge of God, He gave them over to a depraved mind. Vs.33—although they knew God's righteous decree that they which do those things deserve death, they not only continued to do these very things but also approve of those who practice them. This is the downward spiral.

The first consequence of sin is that we think a little less rationally. Once we allow a little bit of brain rot in where we are not thinking as rationally as we used to, the next sin, the sin we wouldn't have committed yesterday, becomes a little plausible today. We can reason our way to committing the next sin which causes more brain rot and all the way through this downward spiral.

God kept giving them over in their thinking and they spiraled down and down into iniquity that they couldn't imagine committing a few years earlier. And they end up with approving of those that practice them. In Proverbs 30 it says a prostitute, eats and wipes her mouth and says I've done no wrong; she's eaten the food that her lover brought. Initially no women can move into prostitution without a sense of guilt, without a sense of shame, of shame and inappropriateness. But after a season the heart becomes much calloused to where there is no discomfort or guilt. This is the bottom of the downward spiral.

Yet most of us are not at the bottom. The concern is the beginning of the spiral. Vs.21—although they knew God, they neither glorified Him as God, nor gave thanks to Him. Their thinking became futile. The baseline between brain rot and wholeness is being able to recognize God's finger prints in your life and being able to celebrate them. When the teacher becomes purely cerebral and has no emotional engagement with God, he already has one foot in the downward spiral. He positions himself to fall into more and more sin as his brain rots at the same time he imagines himself to be wise.



As a core value we need to be able to recognize God's finger prints, to go through life every day seeing the presence of God, seeing the gifts of God and then emotionally celebrating them. This begins the upward spiral, but only the baseline.

In Rom.12:2—do not conform any longer to the pattern of this world but be transformed by the renewing of your mind. What happens when we renew our minds and heal the brain rot? We will prove what is that good, and acceptable and perfect will.

If God were to reveal His full will to us, we would probably scream and run the other way. So, God can only reveal His will to us incrementally. Every time He reveals a piece of it and I walk it out, it brings another measure of healing to my mind to where I can better approve of the character and nature of God. Then He can reveal another piece and then another piece, and it stretches me and I learn to walk it out and it brings another measure of healing.

But the beginning place is that recognition of God's fingerprints around me, not issues of His will but His presence. It is the teacher more than any other that has to do with the manifest presence of God. Another translation for the bread on the Table of Showbread is the Bread of His Presence. God wants to be present in the life of the teacher. The carnal teacher, the immature teacher, the deluded teacher, wants to validate truth, verify truth with his natural wisdom but God says in 1 Corinthians that knowledge puffs up. You can study the word forever and master all the data but if you don't see God and celebrate Him, you'll completely miss the truth.

Christ accused the Pharisees of the same thing, He said you study the word, you think you know everything because you know the word but you completely missed Me and I'm all the way through it. This is vintage carnal teacher.

As an individual celebrates God and experiences the power of God and experiences the presence of God in the outside world, as he sees God's fingerprints and is able to rejoice over what God is doing at that point, God can then begin to reveal His will to the teacher. And the teacher can begin to walk it out and to accelerate the upward spiral until they are able to enjoy the manifest presence of God.

4th letter

Letter to Thyatira the 4th Church

Rev 2:18-19 To the angel of the church in Thyatira write: These are the words of the Son of God, whose eyes are like blazing fire and whose feet are like burnished bronze. I know your deeds, your love and faith, your service and perseverance, and that you are now doing more than you did at first.

This is a marvelous description of the exhorter. Love and faith are hallmarks of the exhorter. In the armor of the believer, it parallels the gifts, and for exhorter it is the shield of faith. Almost in the same way faith comes easily to the prophet it does also to the exhorter. They have faith, not only for themselves but for others, to inspire them. When they have that incarnated truth, that earned authority, they have faith for themselves and for the group.

God says I know your love, your relational abilities, your faith, these are good things; your service, perseverance, and you are doing more than you did at first. The exhorter works longer and harder than probably any other gift. They are not couch potatoes. The ones in ministry tend to be people who are intensely busy. They put their



money where their mouth is, they are diligent, they always do more, often functioning on very little sleep. They rise early in the morning and up till late at night, wearing many hats, involved in many projects, doing an abundance of things and God says I know all that.

Rev 2:20-25 Nevertheless, I have this against you: You tolerate that woman Jezebel, who calls herself a prophetess. By her teaching, she misleads my servants into sexual immorality and the eating of food sacrificed to idols. I have given her time to repent of her immorality, but she is unwilling. So, I will cast her on a bed of suffering, and I will make those who commit adultery with her suffer intensely, unless they repent of her ways. I will strike her children dead. Then all the churches will know that I am he who searches hearts and minds, and I will repay each of you according to your deeds. Now I say to the rest of you in Thyatira, to you who do not hold to her teaching and have not learned Satan's so-called deep secrets (I will not impose any other burden on you): Only hold on to what you have until I come.

The issue of Jezebel has become a distorted issue in the church and it needs to be restored to basic simplicity.

An individual can have a Jezebel attitude in them apart from demonization. It comes from a very simple source; it begins when an individual is wounded by their authority. It can be a man or a woman. The wounding can be overt such as a man molesting his daughter or passive such as a father who is missing from the picture. The fact that there is a wound does not necessarily mean a Jezebel spirit will result. There are many different ways an individual can respond to the pain of wounding.

However, when an individual makes the vow, consciously or sub-consciously, "I will never be hurt again by authority," they have crossed over the line because then they have a need to control. This wounded individual begins to control situations around them fairly or unfairly, using manipulation or overt power, it does not matter which. Where there is control for the sake of safety, you have a Jezebel attitude at work. In the extreme demonization with the Jezebel spirit, you have someone who is a pathological controller, he is controlling for the sake of control, whether they need to control or not. This creates havoc in the church.

The presentation here in the church of Thyatira was the absolute worst scenario, not only was there control for the sake of control but there was immorality and occultism. In order to control effectively this Jezebel had tapped into the deep secrets of Satan.

However, the issue in the church is not the Jezebel spirit, the issue is the exhorter. The exhorter does not like rejection. It is important to understand when working with the exhorter that they have in their mind an "us vs. them" scenario. Someway, somehow the exhorter divides the whole world into insiders and outsiders. The exhorter does not mind opposition from outsiders, in fact the exhorter almost rejoices in it.

Look at Paul's writings, he shrugs off very briskly the opposition as long as it is from outside. However, when someone from inside the camp, someone at Corinth questions whether his apostleship is legitimate, the ink flows for page after page after page because the exhorter cannot tolerate rejection from inside the camp. The exhorter is almost more sensitive than the mercy to rejection or any sort of criticism from inside the camp.

The insider who would seek to challenge the exhorter, to stimulate them, to motivate them to walk a more holy walk needs to walk very gently because they will be deeply wounded by a criticism from inside the camp. When the same thing is said by someone who is psychologically outside the camp, he or she would be able to brush it off.



Therefore, in this context, the exhorter is unwilling to confront sin in the camp because he is unwilling to experience the reaction and rejection that is inevitable when you confront a full-blown Jezebel. There is no clean, neat, tidy way to evict a full-blown demonized Jezebel from the church. The only way is to hit it head on, take your lumps, and get the job done. The exhorter will take two steps to the right, two steps to the left, dance around it, reason, and make all sorts of excuses to keep from experiencing rejection.

When the exhorter places relationship ahead of purity, he has destroyed his ministry. When the exhorter is not willing to risk offense, not willing to risk reaction from inside the camp, he is paralyzed and whatever good he has, all of his relational abilities and his knowledge of God are not going to be effective.

God says He Himself will come, that He has given her time to repent and she is unwilling and so God will judge and He will do it with suffering. "I will cast her on a bed of suffering and make those who commit adultery with her suffer intensely."

This brings us immediately to the principle that affects the exhorter and that is the principle of pain and suffering.

Principle of pain and suffering

None of us like pain and suffering and all of us need to deal with having a right response to pain. More than any other gift, the exhorter has to wrap his arms around that issue. So many times, there is an out, a way to look at a situation and to side-step it. So many times, exhorters come up to the very edge of greatness, come to the point where the entire table is set, where the prophetic words have been uttered, where the opportunities are present. They have to go through one final test, which is to confront sin in the camp, but for failure to do so in the proper season, the hand of God's favor is removed.

When the hand of God's favor is removed, instead of repenting and dealing with it, the exhorter will resign the church, go somewhere else, and start all over again. He will experience God taking him up to the limit and not allowing him to step into his full authority until he is willing to risk rejection and to embrace pain and suffering. It will come either way, you can either embrace the pain and suffering that makes you a better person, brings you to wholeness, and into authority, or stand and see the pain and those who suffer intensely when the consequences of sin come to fullness.

5th letter

Letter to Sardis

In Revelations 3, we see some of the same critical themes repeated. This is one of the most negative of all of the passages to the churches.

Giving the Heart, not Sacrifice

Rev 3:1-2 "To the angel of the church in Sardis write: These are the words of him who holds the seven spirits of God and the seven stars. I know your deeds; you have a reputation of being alive, but you are dead."

The giver is rarely overtly evil. He has a reputation for being alive because he does the right religious things, and yet he is not in pursuit of holiness. His righteous actions are a substitute for personal righteousness. God says I



know your deeds you do have a reputation for being alive but you are dead. Vs.2 “Wake up, strengthen what remains and is about to die, for I have not found your deeds complete in the sight of my God.”

Again, that attitude of determining what is right. That tendency of the giver to say, “I’m giving this and this and this, therefore God ought to be pleased; so, we can overlook the rest of what I’m not doing.” But God says, “I don’t think so, I have not found your deeds complete.” The giver points at what he does and God says no, I want to talk about what you have failed to do because you are not in relationship.

Rev 3:3 Remember, therefore, what you have received and heard; obey it, and repent...

The repent again is a heart word. He did not say repent and obey, he says obey and repent, it is not enough to do the actions, you must have it out of your heart.

Rev 3:3-6 “... But if you do not wake up, I will come like a thief, and you will not know at what time I will come to you. Yet you have a few people in Sardis who have not soiled their clothes. They will walk with me, dressed in white, for they are worthy. He who overcomes will, like them, will be dressed in white. I will never blot out his name from the book of life, but will acknowledge his name before my father and his angels. He who has an ear, let him hear what the Spirit says to the churches.”

The whole area of being dressed in white is described in chapter 19 of Revelations. It refers to the righteous deeds of the saints. God commends the givers who are walking in righteous actions.

Principle of Stewardship

The principle the giver has to wrestle with is stewardship. The immature giver, who does not understand God’s plan, tends to see his gifts to the Lord, his tithes and offerings kind of like we see taxes. “I receive a salary for the year and I give the government the portion that they demand. After I have paid my taxes, the government has no say in what I do with the rest. I can buy Cadillac’s or candy corn; it does not matter to the government.”

This is not a stewardship mindset, but an inappropriate mindset the giver can bring to his finances. God has one simple standard for the giver. He does not want 10% or 10% plus offerings—God wants it all.

Everything God gives to the giver is for a stewardship purpose. The funds that come to the giver are for kingdom purposes. When the giver gives out of his abundance, out of what is left over, easy and convenient, he may be meeting needs here on earth but he is not accruing generational blessings, he is not receiving the honor of the Lord.

God has said He does not need our offerings, He owns the cattle on a thousand hills, all the gold in the earth. He has unlimited resources. Many people have seen the creativity of God in providing funds from whatever source He determines.

God gives the arena of giving to these individuals in order for them to establish relationship and in order for them to accrue the generational blessings they will pass on to others. The money is not the issue; the money is merely the playing field where their relationship with God becomes established and enriched.

Just to see a well-rounded picture of how a giver uses his money look at Job 31. Job was a giver. As you go through the book, delete all of the arguments with his friends and just pull out the autobiographical portions



where he is talking about his own life and what he does. It is hugely instructive; Job was a mighty man of God in terms of understanding how to be a steward of God's funds.

Job 31:16-34, 38-40 "If I have denied the desires of the poor or let the eyes of the widow grow weary, if I have kept my bread to myself, not sharing it with the fatherless- but from my youth I reared him as would a father, and from my birth I guided the widow- if I have seen anyone perishing for lack of clothing, or a needy man without a garment, and his heart did not bless me for warming him with the fleece from my sheep, if I have raised my hand against the fatherless, knowing that I had influence in court, then let my arm fall from the shoulder, let it be broken off at the joint. For I dreaded destruction from God, and for fear of his splendor I could not do such things. If I have put my trust in gold or said to pure gold, 'You are my security,' if I have rejoiced over my great wealth, the fortune my hands had gained, if I have regarded the sun in its radiance or the moon moving in splendor, so that my heart was secretly enticed and my hand offered them a kiss of homage, then these also would be sins to be judged, for I would have been unfaithful to God on high. If I have rejoiced at my enemy's misfortune or gloated over the trouble that came to him- I have not allowed my mouth to sin by invoking a curse against his life- if the men of my household have never said, 'Who has not had his fill of Job's meat?'- but no stranger had to spend the night in the street, for my door was always open to the traveler- if I have concealed my sin as men do, by hiding my guilt in my heart because I so feared the crowd and so dreaded the contempt of the clans that I kept silent and would not go outside. If my land cries out against me and all its furrows are wet with tears, if I have devoured its yield without payment or broken the spirit of its tenants, then let briars come up instead of wheat and weeds instead of barley." The words of Job are ended.

Here is a man who understood stewardship. He understood that God had given him wealth in the community for him to minister to the needs of the community. He did not see his funds as a point of personal security for himself. He saw a responsibility to the community at large, to people who did not deserve it, to people who would not be a worthy investment from a financial sense. He understood his life was to be a steward in every way. He walked in high justice, high holiness, and great ethical behavior in everything that he did.

6th letter

Letter to Philadelphia

Revelations 3:7 These are the words of Him who is holy and true...

Again and again, God drives home the theme the ruler and righteousness are inseparable. It is on

this issues the ruler will stand or fall not on whether he can borrow money, build buildings, or mobilize people in the natural.

Rev 3:7-13 "To the angel of the church in Philadelphia write: These are the words of him who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open. I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name. I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars-I will make them come and fall down at your feet and acknowledge that I have loved you. Since you have kept my command to endure patiently, I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth. I am



coming soon. Hold on to what you have, so that no one will take your crown. Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. I will write on him the name of my God and the name of the city of my God, the new Jerusalem, which is coming down out of heaven from my God; and I will also write on him my new name. He who has an ear, let him hear what the Spirit says to the churches.

Vs.9 I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars—I will make them come and fall down at your feet and acknowledge that I have loved you.

Do not need validation

There is an interesting dimension to the ruler, another reason it is difficult to recruit them to your team. They do not need the affirmation of other people. When they have made up their mind they can do a particular thing, they can do it even when no one is affirming them. There is a desire within them for vindication but they can wait a very long time for it. They can wait for God's time to say that they were right.

Many people can be mobilized to join you by giving them affirmation, telling them how wonderful they are and how much the kingdom needs them. That just goes right over the head of the ruler. He cannot be recruited by human affirmation because he gets his from a different source.

We can also see partnership with God. Vs.7, 8 ... What he opens no one can shut, and what he shuts no one can open. I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name.

Does a lot with little

One of the marks of the ruler is that the results of his godly work are disproportionate to the resources. Look at Nehemiah building the wall in 52 days. This is the heritage of the ruler. When partnering with God, doing what God has called him to do—not just “good” things he sets his hand to—he gets disproportionate results.

Look at the promise in vs.10: Since you have kept my command to endure patiently; I will also keep you from the hour of trial that is going to come upon the whole world to test those who live on the earth.

This is a stunning verse. There was a book written in 1910 that researched and found that when these areas were overrun by the Turks this was the only church that survived.

7th letter

Letter to Laodicea

Sadly, not every mercy with this calling possesses their birthright, though. In fact, the letter to Laodicea is fairly grim.

Rev 3:14-22—To the angel of the church in Laodicea write: These are the words of the Amen, the faithful and true witness, the ruler of God's creation. I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth. You say, ‘I am rich; I have acquired wealth and do not need a thing.’ But you do not realize that you are



wretched, pitiful, poor, blind and naked. I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see. Those whom I love I rebuke and discipline. So be earnest, and repent. Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me. To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne. He who has an ear, let him hear what the Spirit says to the churches.

Walk in Dominion

Two words not normally linked are dominion and the gift of mercy. We think of dominion with the prophet, with the vision of the exhorter, or we think of it with the authority of the ruler.

Nevertheless, dominion was given first to the gift of mercy. It was Adam, who walked with God, experienced His glory, and enjoyed God, that God gave the dominion mandate to expand the garden throughout the world. God commanded him to use that authority to make holy the whole world.

Vs.21 to him who overcomes I will give the right to sit with Me on my throne.

Once again, mercy is called to dominion. Then it says, “Just as I overcame and sat down with My Father.”

The gift of mercy often does not walk in dominion because they have not resolved the fathering issues in their life.

Dominion through identity

From a purely psychological profile, there is dominion and there is domination. The people that are wounded seek authority in order to dominate other people. It is basic emotional wholeness and a solid identity that enables an individual, in any context, to move into dominion that is life-giving to those under him. Our dominion and desire for dominion that is wholesome are rooted in our identity, and not in our authority. And our identity comes primarily from the way we were fathered.

Belongingness

It is a father and the way he responds to his children that builds the identity in the children. The mother plays a significant role but the father’s opinion is so crucial. When the father has been diligent in establishing the child’s identity, there is a freedom, wholeness, and a willingness to risk established in the child. Psychologists call it the “sense of belongingness.” When a child has had a secure relationship, his identity affirmed and his need met by his father, he looks at the world as a positive place, a place where he can risk and accomplish things. When a child has not experienced the provision and the relationship, then there is a fear factor, some insecurity, and a root of abandonment, so they are not able to risk; they are unable to walk freely in their dominion.

The mercy that has not been properly fathered is so apt to be a people pleaser, so apt not to stand on values, but to do whatever it takes to make the people around them happy with their presence because they are trying to fill the lack of fathering in their spirit.



Therefore, we see the harsh words in this letter.: Vs.16 So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth.

Dante said the hottest places in hell are reserved for those who in times of great moral crisis maintained their neutrality. This was God's attitude toward the carnal, immature, sinful mercy. You need to have values, to be willing to stand for something, somewhere and not just be people pleasers. God tells them to ask Him for the gold of good character, the white clothing of righteous acts, and most of all, salve to put on their eyes so they can see.

Re-fathering

In context, if you remove the paragraph markings artificially put there, immediately after the salve phrase God moves into relational things. First of all, "Those whom I love I rebuke and discipline." Hebrews teaches us the connection between fathering and discipline.

For the mercy that has no perspective, they will see all pain as bad and run to avoid it. So the discipline of God is wasted. God wants to build relationship, maturity, and wholeness through the discipline.

Then there is verse 20 that is primarily used as an evangelistic verse but is really more geared toward believers. Vs.20—Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.

This is not a "doing" verse but a "being" verse. It is not that the Lord will come in and equip this person to do great things in the kingdom, but that God will come in and have relationship and intimacy. He will be a Father and heal the woundedness.

All of us have come from a dysfunctional family at some level. We all have deficiencies in our identity and they are rooted in not knowing the Father and allowing Him to re-parent us. And it is from fathering that we are able to step into dominion.

This is illustrated in the life of David with his gift of mercy. As you look through the references to his family line, as you go through the genealogies in the book of Chronicles, there is the strong suggestion that he was conceived in illegitimacy. It appears his seven older brothers were a part of his father and mother, but that he was the child of another woman. This is also suggested in Ps.51.

We do not know if this is pictorial language or refers to illegitimacy, but he says "in sin did my mother conceive me." This theory is also reinforced by his own sensuality. Basically, David had a problem with women a long time before Bathsheba came along. He had physical sensuality with a lack of emotional connectedness with women as he constantly took wife after wife, enjoyed her for a season, had a child by her, then seemed to discard her and pick up another wife. This was permissible for kings to a certain degree, until he happened to see Bathsheba who was already married.

David not only had a problem with fulfillment in sensuality, but he also failed to have courage in his soul. As mentioned before, he had an inability to confront, to deal with his children, to discipline them. Also his profound inability to deal with Joab, a relative of his, is an example. The best he could do is throw up his hands and say, "You sons of Zeruiah are too much for me." He left it to his son Solomon to kill Joab. David did not even have the courage to remove Joab from his position of leadership. But the story does not end there. Somewhere along



the way in his reign, God met David in a new and different way. God began to bring healing to him and the strength of dominion into his life.

As you read the story of Solomon and look at the proverbs, you will find that David learned the art of parenting. Repeatedly in Proverbs, especially in the first few chapters it says, "When I was young my father taught me this and that." This man, who botched his first batch of children, learned dominion and fathering. Solomon, his son, was able to move in even greater dominion than he could. And with him we see the same is true in terms of the physical, sensual fulfillment. Later on in David's life, his circulation was too poor to keep him warm at night, so they found a new wife for him, Abashag. She kept him warm and yet he left her a virgin. After Bathsheba, he was committed to no more wives. He was totally committed body and soul to Bathsheba. His moral freedom was so great he could have this beautiful young woman keep him warm in bed, and yet leave her alone sexually. This is the power of dominion of one of the greatest mercies of all time.

Spiritual fathering is somewhat of a new word in the body of Christ. There are 300 verses in the New Testament alone about Father God, 150 on His relationship with Jesus and 150 on His relationship with believers distinct from Jesus. In the next 5 to 10 years, there should be a flood of books and conferences on spiritual fathering. It is not only about fathering but also about God's strategic time in history to release the gift of mercy.

Solomon built the temple where the presence of God came down and where no one could stand because of the glory. He was able to do it because David, a mercy, was re-parented by God and then able to impart that to his son.

We are in a Kairos time where God is bringing His fathering to heal everyone, especially the mercies. It is time for the mercy to know who the Father is, and who they are in the Father. And for the mercies then to be able to walk in their full identity, to walk in the dominion that is their birthright in this last age of the church, and to bring the manifest presence of God forth in a holiness that will sanctify others, and to release the holiness of God into the camp in a most holy way.

We walk seeing in part, knowing in part, and having deep within us knowledge that there is more.

Intimacy

In the Garden of Eden, man had his finest moment. There were no worship services but simply man enjoying God. When a young couple is in love, they do not need money for a date, or some activity to do. They can go sit on a log by a stream, look in each other's eyes, kill four hours, and have a greater level of intimacy than they will ever have in bed, because a soul intimacy is a higher intimacy. This is what we had in the garden, man enjoying God. There was no secular and sacred, just God and man enjoying life. This was the high point of humanity.

Everything we have done from the garden on is man's desperate attempt to get back to that kind of simplicity and that kind of anointing. It is man's desperate attempt to penetrate all the barriers that separate us from God and to come to the point of enjoying God.

The mature mercy is the one who can come into the presence of God easily, and know that once they are in the presence of God, they do not need to do anything. They do not need to intercede, ask questions, or get a prophetic word. They just want to be there and stand in the glory of God. They desire to fill their spirits with that contagious glory of God, the Shekinah glory of God that makes their spirit glow with the holiness of God,



and then to bring it back to the rest of the body. That is where the church is poised now. God has stirred up this desire in this hour. The heart cry of the church is for intimacy.

A sequence to intimacy

The intimacy message works only in sequence. A girl is not fit to be married until she has been fathered. If she brings to her wedding day a lack of fathering, she expects her husband to be a husband on one day and a father on the next. We have a generation of believers who do not understand the distinction between God the Father and God the Son.

Many that preach on the bride of Christ try to get us to come as the bride to have our fathering needs met in Christ. God is bringing a course correction into the church now. He wants us to seek the face of the Father, the manifest presence of the Father, and for the Father to finish repairing our dysfunctional parenting—to grow us up into our identity. Once we have established our identity—we know who we are because of our relationship to the Father—then we can walk in dominion, and from a position of dominion we interface with God as the bridegroom. Then there is a proper, holy, wholesome intimacy there and the glory of God is able to fall upon the entire world.

It begins with spiritual intimacy and it will be channelled through the gift of mercy. The crown jewel of God's creation is called to walk in dominion. The dominion they are called to walk in is to release the holiness of the glory of God into the world. That will give them their greatest fulfilment and it will meet the greatest need of all mankind. However, to do that they have to be fathered.

The earth will be filled with the knowledge of the glory of God as the waters that cover the seas. It is the mercy that will step into dominion and lead the body of Christ.

7 Names of God

Jehovah Jireh

The next illustration is from the 7 compound names of Jehovah that parallel the gifts. Jehovah Jireh, the Lord who provides is the first.

This was given in the context of God commanding Abraham to sacrifice Isaac. This made perfect sense to Abraham in the context of the Gentile nations he was living in. Understand that God was still developing, still unfolding the truth of who He was and how He wanted to relate to man. The surrounding Gentile nations sacrificed their firstborn son as the highest form of sacrifice, the greatest appeasement, the greatest bribe to give to a god. So, the instructions came, sacrifice your son. He knew it was his only son and that his son was over 13 years old. He took his son to sacrifice him and God stopped him and said no, don't do this. There was a ram caught in the bush by the horn so Abraham took that ram, sacrificed it, and said "the Lord will provide." The lesson is very simple here—the Lord will provide the payment necessary for sin. This is all about holiness, all about a righteous God; it is all about satisfying the demands of God.

2nd name



The compound names of Jehovah – Jehovah Rapha – The Lord Who Heals Ex.15:22 gives us the 2nd of the compound names.

As Jehovah-Jireh is commonly misunderstood, so is Rapha, as it is not a healing of illness. Listen to the context. Israel has just come out of Egypt. In Egypt, Israel was dependent on the medical profession of the Egyptians. God has supernaturally healed the nation, there was not one who was lame or ill, an entire nation was whole.

Ex 15:22-27 So Moses brought Israel from the Red Sea; then they went out into the Wilderness of Shur. And they went three days in the wilderness and found no water. Now, when they came to Marah, they could not drink the waters of Marah, for they were bitter. Therefore, the name of it was called Marah. And the people complained against Moses, saying, "What shall we drink?" So he cried out to the LORD, and the LORD showed him a tree. When he cast it into the waters, the waters were made sweet. There He made a statute and an ordinance for them, and there He tested them, and said, "If you diligently heed the voice of the LORD your God and do what is right in His sight, give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have brought on the Egyptians. For I am the LORD who heals you." Then they came to Elim, where there were twelve wells of water and seventy palm trees; so they camped there by the waters.

Notice that this is not a healing of disease, but a keeping people whole. This is preventative— "if you obey the commands, I will not bring on you any of the diseases of the Egyptians for I am the Lord who heals."

Again, we come back to the issue of cleansing. In cleansing and deliverance ministries, the servant is one of the best available. There is just an anointing on them to do that type of cleansing; there's a desire to walk in holiness. This is one reason there is such a strong synergy between prophet and servant. Servants are almost always surrounded by prophets and are usually ministering to or partnering with prophets. The servant resonates to the high call of holiness that the prophet utters and draws on that teaching to communicate holiness to others. Typically, the servant is not the greatest scholar. It's not that they dislike study, it's just not one of their main strengths. They go to the word and don't necessarily see the jewels, but there is a resonance to truth. So, the servant gravitates to the prophet who is developing these principles, articulating them and giving them to the servant for the servant to apply to others in a cleansing ministry.

More than meeting the physical needs—the food, the comfort—the deeper desire of the servant is to provide cleansing and allowing the person's life to operate the way God designed. So, when we invoke the name of Jehovah-Rapha, the Lord Who heals, it is in the context of obedience, in the context of being able to avoid something that is about to happen. This ties into the issue of obedience, which seems to come easier to the servant than anyone else.

If faith is the free money for the prophet, obedience is the free money for the servant. That is one reason God probably choose Joseph for Mary. Mary had a virgin birth, something that had never happened. God could have had Jesus raised by a single mom. But God brought Joseph with the servant gift to be able to protect the life of Jesus. It was Joseph's obedience that made him the chosen vessel to protect.

Basically, God said, "Joseph, I want you to marry Mary; she's pregnant, not by man but by the Holy Ghost. No one will believe that and your reputation will be ruined the rest of your life. Stay in your home town of Nazareth and walk out the shame." Joseph said, "Yes, Lord."

Then God said, "Take Mary, five days after the birth of Jesus, to Bethlehem even though it's not a great time to travel," and he said, "Yes, Lord."



Then God said, “I know it’s the middle of the night, but I need you to pack up your things and take your wife and son to Egypt,” and he said, “Yes, Lord.”

This is the kind of life-giving obedience, which is so significant in the life of the servant. The trust level, the willingness to do the things God says—it is life-giving and it is cleansing. In their own life they walk in holiness, in their own life they embrace the high calling, particularly when the prophet points it out to them. They bring that sense of purity and cleanliness, that sense of not reaping the consequences for their sin, to the table when they’re ministering to others.

4th name

Jehovah Shalom

Jehovah Shalom was given to Gideon in the context of the issue with the Midianites.

The Midianites were in the land. Israel was being judged for their sins. They were crying out to God because of the oppression of the Midianites. Gideon was pressing wheat in a wine press and hiding.

God showed up to him uninvited and said to Gideon, “the Lord is with you mighty warrior.” To paraphrase slightly, Gideon said, “Yeah, right. I’ve heard about God, I know what He used to do, His interventions, what He did for our forefathers. I’ve heard of the miracles of yesterday but I haven’t seen Him lately, all I’ve seen is the Midianites.” God worked with him quite a while that day, showing signs and giving prophetic words and Gideon made the statement Jehovah Shalom.

Peace by seeing God as intervening

What is significant about the story is not that God is peace; He’s always been that. What is significant is that the only thing that changed was Gideon’s perspective of God. He was still in the wine press, the Midianites were still in the land, there was no army, no battle plan, no victory, and everything was purely theoretical. The one thing that had changed was that before, in the morning, he saw God as a distant God, a detached God, uninvolved, a God who had abandoned His people, a God who did stuff in times past and was currently involved in Israel’s politics. At the end of the day, he saw God as present in his life. Because of his perception of God, because he saw God as a present-tense God, an intervening God, a God who had a plan to deal with the Midianites, who was willing to deal with the Midianites and was willing to deal with him, he had peace.

5th name

Jehovah Rohi

Ps.23— “The Lord is my Shepherd I shall not be in want.” It is here, not Jehovah Jireh, which we go to invoke a name of God for financial, material provision.

Notice the sequence, because the four things here in this package are hugely instructive about the growth sequence for the giver.

Provision and Security



He begins with the provision: “the Lord is my Shepherd I shall not be in want. He makes me lie down in green pastures, He leads me beside quiet waters, He restores my soul.”

From a Shepherd’s point of view this passage has not only provision but also it has safety.

He leads me beside quiet waters. Sheep are easily spooked and they do not like to drink from a turbulent stream. Therefore, there is security, peace, and quietness in this pool of water he brings the sheep to drink.

He makes them lie down in green pastures. The ease with which sheep are frightened is legendary and they are only going to lie down to chew the cud when they have a sense of safety and security. So, we have these two themes surfacing again, there is provision but there is safety, nurture. There is an environment where the provision can be enjoyed.

Holiness

This is what God does first for the giver. God initiates, He primes the pump, and He provides the provision and the safety and security for the giver. Then He requires from the giver a response and the response is holiness.

“He guides me in paths of righteousness for His name’s sake.”

As we go through the rest of the passages dealing with the giver, we will see the issue of holiness on more than one occasion. This can be the downfall of the giver, not that they are evil but that they are casual about holiness. Yet God requires it.

Relationship

The third step then is relationship and this is pivotal. “Even though I walk through the valley of the shadow of death, I will fear no evil for You are with me, Your rod and your staff they comfort me.” Again, we will see in other passages that relationship, that relationship with God, is the missing link usually for the giver possessing his entire birthright.

The giver was made to be independent, made not to be needy of other people, but God did not intend the giver to be independent of God. God did not intend the giver to go through life with his expertise and his money, using that for his own security and provision. God requires relationship with God.

Therefore, God will take the giver through the hard times. In those hard times, the giver will have to choose whether to look to himself for his security or to his God for his security.

God’s desire is not to hurt the giver but to allow the threat of impending danger to cause the giver to turn to God for his security. He is not hurt here—he walks through the valley of the shadow of death, and he fears no evil, for God is with him; His rod and staff comfort him. There is no warfare here, there is no assault, attack, or harm, and there is no damage. It is all perceptual. Because of the yearning for safety, the giver can be excessively prone to see problems anywhere. Whether the problems are real or imaginary, God allows them to intrude into the life of the giver so that He can draw the giver, not to find material protection but to have no fear and find comfort in the rod and staff of the Lord.

The giver must be able to find his security, his peace, his comfort, in the face of threat, from his relationship with God.



When he does find that, when there is the holiness and the relationship with God, the payoff is immense, it is generational. “You prepare a table for me in the presence of my enemies, you anoint my head with oil, my cup overflows, surely goodness and mercy will follow me all the days of my life, and I will dwell in the house of the Lord forever.” Generational blessings pursue the man and pass on to subsequent generations.

So, we have the sequence: provision with safety, holiness as a response, the Lord brings trauma into the individual’s life to try and force a relationship with God and if the person enters into a relationship and makes God his point of safety, then God bestows an extravagant anointing.

What is the descriptive phrase, the title Abraham has in scripture? He was the friend of God. One of the greatest strengths of the giver becomes his greatest battlefield. That independent spirit that is good, fine, righteous, and blessed by God and a core part of his DNA can turn around and destroy him if he becomes independent of God and does not have relationship with the Lord. God designed the blessings to flow into the giver through a friendship relationship with his God.

6th name

Jehovah Tsidkenu – The Lord our righteousness

7th name

Jehovah Shammah – God is Present

This compound name is at the end of the book of Ezekiel. After 39 chapters of judgment, there are nine chapters describing the temple and its restoration during the millennial kingdom. After describing the building, the layout of the land, the priesthood, the river that flows from the altar, the conclusion, and the final statement of the entire restoration of everything that will be done in the millennium, is the name Jehovah Shammah. Once again, Almighty God will be present in our midst and that is the climax and culmination of it all.

Levels of Holiness

There are three levels of holiness.

Looking at the Mosaic Law there were those things that were ceremonially clean, clean until something touched them. This is basic holiness. Avoiding sin and staying away from that which is defiled.

Then there is a more significant level. This is called “most holy.” This is something that could not be defiled. Something most holy sanctified the unclean thing that touched it.

First in this category is the brazen altar. Every day the first sacrifice was made to sanctify the brazen altar. The brazen altar from then on was most holy for the rest of the day. It would receive unlimited defilement. When they did the sacrifices, not all of the meat went on the offering, only the dirtiest part. The kidneys which had all the toxicity, the fat from the innards which is the toxic waste dump of the body, the covering over the liver, everything that was symbolic in the natural of sin as well as the sin of the individual was placed on the altar.



And no matter how much defilement was put there, it was most holy, so it sanctified the sin that touched it. Likewise, the altar of incense was most holy.

When the unclean woman touched the tassel on Jesus' prayer shawl, she was healed. When He touched lepers, they were healed. This is the most holy level in which the mercy walks.

Then there is the holy of holies behind the veil where no sin was allowed in. If the priest went in having sin in his life, he immediately dropped dead. There was no negotiation.

God has called the mercy to walk in that arena of most holy. The blessing that the mercy imparts is not the blessing of affirming design and releasing it, or of having authority to impart authority. It is the blessing to be able to sanctify the environment where they go—to be most holy to sanctify time, buildings, land, people—for holiness, virtue to go out of them into the defilement and to turn the defilement into holiness.

Now the other side of the coin is the principle of fulfilment.

Mercy's Birthright

Three levels of fulfilment we can each experience.

Physical

There is fulfilment on the physical level, the body such as sexual intercourse and drugs.

Soul

On the next level, the soul, there is a much broader spectrum of fulfilment possible. There is the fulfilment of competition, of accomplishment, of family relationship, of friends, of power, of achievement, athletics, artistic ability, writing, celebrating, of all the expressive arts... This is much more gratifying, deeper, and much more mature than mere physical fulfilment.

Spirit

Beyond that, there is the fulfilment for the spirit. And there are three levels of fulfilment here. The first is when the spirit of man is able to interface with another person. If you speak at a church where there is a hardness of heart and, not only can you not connect with the people's spirits, even their souls have a wall up—it is no fun. However, if you speak somewhere and you feel some of the people open their spirits to you, it is exhilarating to connect—a fulfilment happens.

Another level is when the spirit of man interfaces with a demonic spirit. There is a terrible price to pay for this, nevertheless, a rush happens that can be addicting.

But the greatest fulfilment of all is when the spirit of man connects with the spirit of God. It is the mercy more than any other gift that goes to this place the easiest. All of humanity is called to that level of intimacy. Some can get to this occasionally with the right music at the right church, and some can do it often. But the mercy can do it the easiest.



The reason mercy can do it so easily is that God has designed for him to come into His presence to absorb the holiness of God to increase the mercy's authority. So that out of his holiness, they are able to sanctify the realms around them. Moses on the mountain spent so much time with God his very body began to reflect His glory.

God calls the mercy to cross over that threshold and experience intimacy with God. Therefore, there can be a release of the holiness of God in his spirit.

It is out of that position of having come into the presence of the Father and absorbing that glory that they are able to return to our community and walk with the authority of releasing that blessing of holiness. To be able to make holy, those things that are unholy, this is the calling of the gift of mercy.

Seven Items in Tabernacle

Prophet

The Brazen Altar The first thing you come to in the outer courtyard is the brazen altar, that's where it all has to begin. Two things happen there. One is a person would bring a sacrifice for his sin. Again, we see this motif of dealing with sin in a head-on way. The sinner comes to the priest, offers the sacrifices, the sin offering, the guilt offering and the burnt offering. But we overlook the fact that it is at that brazen altar that the prophet also brought his thank offering, his fellowship offering, his praise offering. Again, we see the prophet's passion for celebration. The prophet is first in line with the glory stories, the prophet is the one that is quickest to celebrate and celebrate the most extravagantly the things that God has done. Think again of the piano, that full range of emotions, not just the sinfulness of sin but celebrating, in advance before it's even done, celebrating the restorative work of God.

2nd

The Bronze Laver

The bronze laver held water that was used for two purposes: 1) To cleanse the sinner and 2) To cleanse the priest.

In the process of the Old Testament sacrifices, they would draw water out of the laver and would wash different parts of the sacrifice before putting them on the altar. There were a number of different symbolic washings used in different ceremonies for the sinner.

But, more important, every time the priest went from the courtyard—where blood, guts, smoke, ashes, firewood, the sin, and all of the stuff related to the altar were—into the tabernacle, where the table of showbread, lamp stand and golden altar of incense were, he was supposed to go by the laver. He was to wash his hands and his feet and whatever else needed it. This depicts one of the critical life-giving roles of the servant.



They are drawn to pray for leadership. One of the most critical areas of their prayer is to provide the means for the leader to get out of the hustle and bustle of administrative work. To be able to wash their soul clean from the administrative, task-oriented mindset, so they can go in to the holy place and experience the presence and light of God and the worship of God is the servant's delight. This is the pivotal part of being an armor bearer. It is not just protecting the leader from demonic attack, that's a part. But what is far more significant is to make it possible, in other words to do the stuff to release the leader from administrative work. Then, with prayer, to wash his soul clean from the junk, so that he is not just physically in the holy place but also emotionally and spiritually able to receive in the holy place.

Many ministers try to carve out blocks of time and say, for example, "Between 2pm and 5pm on Tuesday afternoon I'm not going to have any interruptions. I'm going to go to the word and develop this teaching. I have to do it." So, he gets in there in that block of time, the phone is off, the door is closed, and his mind is going 832 different directions and none of them are the passage he's supposed to study. He puts his servant to guard the door—nobody is going to disturb him or bother him in any way as he tries to settle his mind and forget about other work that needs to be done. The servant makes sure that he's left alone and has space. That is the anointing, the particular call on the servant, the be able to wash the busy mind, the hands, the intensity of the leader so when they come in to the holy place they can genuinely meet with God and they don't carry the baggage of the outer court with them.

3rd

The Table of Showbread

The third article in the tabernacle, the table of showbread, has a prophetic significance for the teacher. Every week they put out the twelve loaves of bread and there was incense sprinkled among it. Then at the end of the week they took those loaves and the priests ate the week-old bread. Christ addressed this issue in the NT when He said a good teacher of the law will bring out of the storehouse old and new.

The teacher vastly prefers the old. He prefers that which has been established, which has been validated. The teacher sees a truth that has been established for several hundred years as much more credible than a new idea that came out. One teacher said that with all the research that has been done down through the years, there is no new truth that has not already been discovered. This of course is crazy but some teachers are in this place.

There is a more important aspect to the Table of Showbread and that is found in Lev.21—a passage that deals with wounded and maimed priests. In the ceremonial work of the temple there were some distinct limitations.

Lev 21:16-22 And the LORD spoke to Moses, saying, "Speak to Aaron, saying: 'No man of your descendants in succeeding generations, who has any defect, may approach to offer the bread of his God. For any man who has a defect shall not approach: a man blind or lame, who has a marred face or any limb too long, a man who has a broken foot or broken hand, or is a hunchback or a dwarf, or a man who has a defect in his eye, or eczema or scab, or is a eunuch. No man of the descendants of Aaron the priest, who has a defect, shall come near to offer the offerings made by fire to the LORD. He has a defect; he shall not come near to offer the bread of his God. He may eat the bread of his God, both the most holy and the holy.

God separates out service from intimacy.

A crippled priest was not allowed to do service, no exceptions. Yet, as drastic as that statement is, God immediately follows it saying that no matter how damaged the body of a Levitical descendent is there is never



any limitation on relationship with the Lord. That is shown in the eating of the food. There were two categories of food: the holy food was the priests' portion of the offerings and the priests' portion of the sacrifices, and the most holy food refers the bread on the Table of Showbread.

This applies to all of us but most especially to the teacher because the teacher tends to feel unworthy about his role in leadership. The teacher also seems to be looking for more validation, more credentials, more degrees and God is saying your excellence is not in your service but in your relationship. Again, no matter how damaged, even though the priest could not do any work the whole of his life; he was still entitled to the full quota of food. No limitations on the amount of sustenance from God and no limitations on intimacy. He could eat the most holy bread. Also, on the table of showbread, sprinkled in and around the twelve loaves on the table is incense which refers to prayer.

This again highlights a major battle for the teacher. Simply put, there is a way to study the word of God that develops a professional relationship with God. It is a doctrinal approach. It produces a great deal of truth and people who embrace it are absolutely saved, they will be in heaven with us, they're accurate in their exposition of scripture, but they're just incomplete in their application of scripture. God designed the teacher to walk in intimacy, not just to be a computer on two legs. God designed the teacher not just to validate truth but to experience relationship with almighty God. To be involved in an active prayer life, a prayer life that is two ways, with God speaking and then responding, for there to be worship, for there to be celebration, for there to be intimacy.

When the teacher rejects emotion, when the teacher rejects relationship, when he rejects intimacy with God and remains in a professional, cerebral, detached, doctrinal study of the word of God he has squandered his heritage. His heritage is first and foremost intimacy with God, secondarily someone who is serving, equipping, and providing doctrinal truth to the body of Christ. The service was optional; the intimacy was an irrevocable right. No matter how wounded, how damaged they could still have intimacy with God at the very highest level, the most holy bread from the table of showbread. The tragedy of this day is teachers that will settle for knowledge and don't even know they're missing intimacy with God. Intimacy is a major birthright of the teacher.

4th piece

The Candelabra

The issue of the tabernacle is where God sharpens the focus of the knowledge of God they are supposed to have. The 4th item of furniture is the candelabra, the 7 lamps that shed light upon two things: the table of showbread and the altar of incense. It sheds light upon the gift of teaching and upon the gift of giving. The gift of teaching tends to have an analytical, cerebral, doctrinal approach, a professional relationship with God, not a personal one. God calls the exhorter to know his God and to reveal to the teacher the rest of the message, an experiential relationship with the Most High God. The giver tends to be religious rather than spiritual, tends to adopt forms and functions, ceremonies and activities rather than the reality of a faith walk with God. It is the faith and vision, the reality and experiential walk of the exhorter that sheds light upon the giver, brings balance to their walk, and brings wholeness.

The exhorter is God's world changer, he is pivotal. And when the exhorter does not possess his birthright, he not only squanders his own fulfillment, but the lack of provision damages the rest of the body, especially the



teacher and the giver. They both need the understanding of Who God is, and that will come primarily through the exhorter. The body of Christ is dependent upon the exhorter becoming everything God has called him to be.

5th piece

The Altar of Incense – Worship

This altar is symbolic of intercession and worship. Again, we see a significant division between the mature giver and the carnal, immature, undeveloped, and untaught giver. For the one there is religion and the other there is relationship.

Religion versus Relationship

It is so easy for the giver to fall into a religious spirit where they do the right things and go through the motions and where they have a form of godliness but they lack the power thereof. You will frequently see an undeveloped, untaught giver very active in doing stuff, very active in jumping through the hoops, very conscientious in doing the appropriate behavior. That is a shallow substitute. God intends for relationship to be expressed by intercession and worship.

Gratitude

It seems to pivot around the issue of gratitude. Gratitude seems to come hard for the giver. They seem to perceive the world as owing them something or that it is appropriate for things to come to them based on their hard work.

The idea of being grateful because they received something they did not expect to receive, or because God gave them more than they expected, does not come easily to the giver.

It is something that is birthed out of relationship and where there is the proper wholesome relationship as described in Ps.23, then the giver is able to enter into intercession and worship, celebrating with his emotions his relationship with the Highest God. (Giver along with teacher and ruler are cognitive gifts.)

God defines acceptable worship

Another problem with worship that crops up frequently with the giver is his propensity to define what satisfactory worship is.

The evidence is not conclusive but the behavior is indicative. It is not for sure Cain was a giver, but his behavior in terms of the offering has been replicated in many givers. Cain attempted to determine the kind of worship that he gave. His attitude was that God ought to be pleased with it because it was good. Presumably it was first fruits and definitely something he had grown with his own hands through the sweat of his own brow. It was organic, high fiber, low cholesterol, it was a good sacrifice. But it just so happens, it was not the sacrifice God wanted.

Throughout the prophets we see this theme repeated where God says “I don’t need all of your busyness and all your sacrifices.” Ps.50 says, “Do I drink the blood of bulls and eat the flesh? I do not need stuff. What I want is your heart; to obey is better than sacrifice.”



Repeatedly God confronts this attitude because people have made a sacrificial offering thinking it must be acceptable to Him, but God says no. He wants our heart first. Where there is religious activity without relationship, God is neither fooled nor bribed, nor is He pleased.

Worship and intercession are central to the DNA of the giver, but they must be rooted in relationship and not in religious observance, otherwise they become negative rather than positive.

6th

Ark of the Covenant. In the ark of the covenant you see three separate things that validate the authority of the ruler: the Ten Commandments, Aaron's rod that budded, and the golden pot of manna (It is the ruler's responsibility to provide}.

7th

Mercy Seat

Seven Miracles of Christ in John

Changing Water to Wine

Another one of the 7's is the 7 miracles of Christ in the gospel of John. The first is the changing of water to wine. The prophet very much enjoys demonstrating the power of God, using the power of God over nature to be able to prove to somebody that their God exists. The prophet gravitates to the power encounter. The prophet, with his lack of fear and his great faith, is willing and able and desirous to celebrate the power of God over nature and in nature for restorative purposes.

2nd

The Royal Official's Son

We see an interesting bringing together of several themes in John with the 2nd miracle Jesus did.

Jn.4:43 "After two days he left for Galilee. Now Jesus himself had pointed out that a prophet has no honor in his own country, when he arrived in Galilee they welcomed him, they'd seen all that he had done in Jerusalem at the Passover feast where they were also present. Once more he visited Canaan in Galilee where he had turned the water into wine and there was a certain royal official whose son lay sick in Capernaum, when this man heard that Jesus had arrived in Galilee from Judea, he went to him and begged him to come and heal his son who was close to death.

"'Unless you people see miraculous signs and wonders,' Jesus told them, 'You will never believe,' and the royal official said, 'Sir, come down before my child dies,' and Jesus replied, 'you may go; your son will live.' The man took Jesus at his word and departed. While he was still on his way, his servants met him with the news that the boy was living and when he enquired as to the time his son got better, they said the fever left him yesterday at the 7th hour. Then the father realized that this was the exact time that Jesus had said to him your son will live and so he and all his household believed. This was the 2nd miraculous sign Jesus performed, having come from Judea to Galilee."



It appears that this Royal official had the gift of service. First, there was a profound connection to family. He was coming about his son. Everybody loves their son and no one wants to see their child die but throughout scripture we see a connection between servant and family that is very deep. Notice that the healing was based on very simple obedience. God said you can go and he took Jesus at his word and departed and at that simple obedience of the servant healing came

3rd the healing of a man at the sheep-gate pool;

4th the walking on water;

5th the feeding of five thousand;

6th healing of the man born blind; and

7th the raising of Lazarus

7 Last Words of Christ

The 2nd thing He said on the cross was to the thief. One thief reviled Him; the other said Jesus was a righteous man— “I deserve this punishment but He doesn’t.” The second thief then turned to Christ and said, “Remember me when you come into your kingdom,” and Christ responded to him, “This day you will be with Me in paradise.”

Look at the context. Christ at that moment had nothing going for Him in the natural. Three years in ministry and, so far as we can tell in scripture, the only person in all of Israel who understood that His crucifixion was good and necessary was Mary the sister of Martha. As often as He told His disciples, they didn’t get it. His family didn’t get it and the thousands He fed the bread to didn’t get it either. As He hung there on the cross, He had no following, He had no institution, He had no organization. His disciples were scattered and hiding and disbelieving. He had gone through three kangaroo courts, was stripped naked, and beaten to a pulp.

The Romans only beat Roman citizens 39 times and the Jews only beat Jews 39 times but there was no limitation on how many times the Romans could beat a Jew. They had in every Centurions group, one man who was skilled at watching physical deterioration, and it was an art form to the Romans to take a non-Roman to the very edge of his life with the flogging. It was not a mere 39 times that Christ was beaten. Also, it was highly unusual to beat a man that was going to be crucified because either one was so horrific, both weren’t needed. Christ was hanging there on the cross in extraordinary pain, with no dignity in the externals, nothing to validate the fact that He was the Son of the living God and that He had authority over life and death. Any one of the rests of us would have given Him the rest of the afternoon off, given the intensity of the suffering and that is the test the servant faces.

When nobody believes in you, when everybody is looking to the prophet or the exhorter or the others for leadership, when you have no credentials, when the leadership doesn’t even know you’re there, when your family doesn’t even believe in you, when your finances are down and your car is broken and everything looks like junk around you; do you believe in who you are according to the word of God, or do you believe in who you are according to what people say about you and what’s seen in the externals?

Jesus Christ, stepping into the role of a servant, absolutely defied all of the external evidences and with nobody else to believe Him, knew that He was still the Son of God. He knew, “I still have authority to give eternal life to whomever I want to and I declare, not just invite or suggest, but I declare this day you will be with Me in



paradise.” He saw Himself as every single bit the Son of God hanging on the cross as He was a week before when He marched into Jerusalem with the “Hosannas” and the crowds around him.

And that is the issue that the servant needs to wrestle with. The servant will not be in the lime light— they are like the atmosphere, relatively unseen, ignored, used. Very few of us wake up in the morning and celebrate that we still have air in the room. We take it for granted. And the servants are usually taken for granted. If they take themselves for granted, they will not possess their birthright and the church will be deprived of a great deal of life that is supposed to come unto it.

4th word

Why have you forsaken me?

As we look the 7 last words of Christ on the cross the 4th thing Christ said was “My God, My God why have You forsaken Me?”

That sense of isolation and abandonment by God cuts so very deeply to the exhorter gifting. This again fits into the pain and suffering. We see the exhorter not willing to face alienation most of the time; he is not willing to face isolation, rejection, abandonment by people, especially those he loves. Yet that is exactly where God takes him. Is he willing to do what is right even though it may mean a season of alienation?

God’s promise, Rev.2:26-28 to him who overcomes—to the exhorter who is willing to walk by principle, not by relationship, to the one who overcomes by knowing his God and speaking the reality, the truth of Who God is into that particular time and season in society—God will give authority over the nations. He will rule them with an iron scepter, he will dash them into pieces like pottery just as I have received authority from My Father.

It is not wrong for the exhorter to desire to lead great groups of people or to be a mobilizer, recruiter, reconciler, or to do all of these good things. It is in his DNA. Yet God wants it to come about supernaturally, not naturally, for a man to be willing to walk on principles, to risk the alienation of everybody if necessary. He wants someone like the apostle Paul who was willing to be persecuted by his own people, to be run out of town after town for speaking the truth. When God finds that kind of person, He will supernaturally give him much more authority over much larger numbers of people, over the nations. God will give him much more governance than he could ever achieve in his simple humanity.

Dying to activity and people’s approval

God calls us to die first and from that death will then come life. For the exhorter whom we so desperately need, dying to people, their perceptions, dying to activity, to relationships, to other people’s approval in order to find time to know God, and dying to people’s approval in order to be holy, these are the major barriers. When he embraces that pain and suffering, then God delights, rejoices in releasing to him authority over a vast number of people.

The history of the church is marked by the exhorters who have embraced pain and suffering, they have become world changers. But the church has also been scared by the world changers who would not walk in holiness, the ones who did not know their God, the exhorters who would not confront, so they did not fulfil the call of God on their life. They died frustrated, settling for the good instead of the best and the church suffered acute lack.



1 Tim.2:1 all of us are to pray for those in authority over us and to specifically challenge the servant, who has the highest authority of anyone to pray for those in authority. We dare not sit self-righteously in the pew and condemn the exhorter who is so busy doing good things, who does not have time to know his God. Rather we must be diligent before God for our sake as well as for his and crying out for time control and a proper first fruits of time and for the opportunities for this man of God to get to know his God because as they know God, so will we.

We owe an incomprehensible debt to the exhorters in the history of the church as well as in our generation.

We miss much when we who are not exhorters fail to cry out to God for His conviction and His anointing to fall upon the exhorters. They hold the keys to an understanding of God that will unleash all the rest of the truth. Without the exhorter's role we are like the Rolls Royce with only three wheels, and without the exhorter controlling his time, he is like that.

The stakes are great. Each gift has a greater anointing; each has more to contribute, each fall harder when they fail to possess their birthright. Every gift that fails the church hurts worse.

It is time for us to embrace the command to pray for those in authority as we never have before, because our well-being rests upon our authorities, especially the world changing exhorters who are standing in the wings.

6th word

Jesus' last words on the cross – It Is Finished

The ruler tends to walk into the same trap as the giver. Their very excellence, their ability to do things in the natural causes them to fall short of God's plan.

God's heart and desire is to partner in the spiritual realm and do the supernatural.

There are two applications to the phrase "it is finished."

Freedom from Sin

First, the penalty for sin is finished. Jesus paid the incredible price for every sin of all time. When the ruler can grasp this message and apply it to his own life in holiness. When he can come to a position of freedom and speak that message to his followers and to apply the blood of Christ that was shed at such a high price to every single sin, then there is great dominion and great spiritual authority for the ruler.

Holiness, freedom, generational freedom from sin is the central piece of the birthright of the ruler.

Doing the best thing

There is a second application. Jesus finished the work of which He was called. He got the main thing done. Realize Jesus could have done a lot of good things. He could have spent 70 years healing the sick. Jesus had time management. He said no to the good things to do the best things.

In Mark1, people came from miles for ministry. Jesus had got up early and went out to pray. The disciples finally found Him saying the people are waiting and He said, I am moving on down the road.



Because He knew His job was leadership development and that He had three years to prepare 11 world changers, He walked away from the crowds. Certainly, some were angry, having walked all night to get healed and He was gone. This is another of the huge battlefields the ruler has.

A ruler will always be busy, will always find things to do. The question is not whether he is busy or productive, the question is whether he is doing the thing God has called him to do.

Solomon lived out this tragedy and it cost him and his generation. He did what David said and he got rid of enemies, built the temple, and established his throne. Then he did the king thing that they do and built himself a palace and one for his Egyptian wife he was not supposed to have. At 20 years, he had met with God, received wisdom, had generational blessing pursuing him because of his father David, had an incredible mind, and looked around for things to do because he was maxing out.

He started civil engineering, building aqueducts and projects, cities, roads. Then he turned to the sciences and studied them until he maxed out. He established commerce and a commercial network around the world. He turned to writing, wrote books, proverbs, and got bored with that. Everything he touched he maxed out and he got bored. Finally, he turned to sensuality and died a pathetic man having wasted his intellectual competence worshipping idols and being indecent with women.

What was God's call on his life? The biggest mistake Solomon ever made was in not asking this question. There is one recorded time when he sought the face of God. He went up to Gibeon and offered 1000 sacrifices and God showed up. In a wise, stewardship way, he asked for wisdom to do what God called him to do. As far as is recorded in scripture, he never again sought God for His will.

Solomon had a commercial network that spanned the world. Everywhere commerce goes, communication goes. The entire world heard about the king of Israel. What would have happened if the entire world had heard about the God of Israel?

People came from around the world to know the wisdom of the king of Israel and they could have gotten to know the God of Israel. He had wealth, wisdom, a worldwide network, and priesthood at its height. Worship was at its highest level ever in Israel. Solomon could have launched a world evangelization effort. Everything was in place—money, priests, networks—and he had the administrative ability for such a task. No man has ever had so much in place for this. But because he did not ask God what he was supposed to do and just did the king thing that they normally do, he missed it and so did the world. Vanity of vanities he said. He could have released generational blessings to the world.

Seven eyes of the Lord

Seven trees

