

# The Prophetic Church A Prophetic People

## Table of Contents

Introduction to the “Prophetic”..... 2

### SECTION ONE

Foundation Principles for the Prophetic..... 3  
    The Holy Spirit—Administrator of the Godhead.....4  
    The Work of Jesus..... 5  
    The Purpose of the Father..... 8  
    The Paternal Theme..... 13  
    Developing a Proper Perspective.....14

### SECTION TWO

Prophetic People—An Individual Expression.....17  
    The Growth of the Prophetic..... 17  
    Three Aspects of the Prophetic.....18  
        1. The General or Basic Prophetic Function.....18  
            Caution: Potential Problem Areas..... 20  
        2. Prophetic Ministry..... 20  
            Caution: Potential Problem Areas..... 22  
        3. Prophets.....23  
    The Place of the Prophet..... 27

### SECTION THREE

Prophetic Church—A Corporate Expression..... 29

### SECTION FOUR

Recognizing the False..... 31  
    Twelve Characteristics of False Prophets..... 33

# The Prophetic Church

## A Prophetic People

### ***Introduction to the “Prophetic”***

Prophetic people express the fullness of the Lord to others. They are being conformed to the image of Christ, which includes thinking like Jesus, manifesting the character of Jesus and acting like Jesus. Just as Jesus revealed the Father by His life and actions, we reveal the Lord Jesus in the same manner.

There are two aspects to being a Prophetic People. There is the development of the prophetic individual and there is the corporate development of the prophetic. However, before we look at them we need to lay some foundation and define what we mean by “prophetic”.

We normally think of the prophetic as the actions and words of one who is a prophet and that prophecy is speaking or proclaiming God’s Word like the Old Testament Prophets. Actually, the prophetic extends beyond this to the full range of the supernatural aspects of God’s dealings with us. We can look at the life of the Old Testament Prophets and see this. For example, Elijah and Elisha not only spoke God’s word as Prophets, but also performed all manner of miracles including raising the dead.

This is the definition of the prophetic that we will use for this study:

---

The Prophetic—the full range of the manifestations of the Spirit of God in our midst.

---

We will, however, use prophecy as a revelation of the Spirit to be spoken and it will be our pattern or example to help us understand all of the other supernatural aspects of the prophetic.

Under the old Covenant the prophets represented God in the earth. They spoke His Word and did His Work. At any given time there were only a few that walked with God in this manner. If you needed something from God, you had to find the prophet of God.

The way God speaks to us changed dramatically under the New Covenant.

**Hebrews 1:1-2 KJV**

- (1) God who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
- (2) Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Now, God has spoken to us through the Son. He has become our source of supply of all that we need from God. Prophecy is even defined as it relates to Jesus.

**Revelation 19:10 KJV**

- (10) And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

Under the new covenant prophecy can be divided into three categories all of which relate to Jesus: What Jesus *has done*; what Jesus *is doing*, and what Jesus *will do*.

## **SECTION ONE**

### **Foundation Principles for the Prophetic**

All that the Father intends for us is contained in Jesus, which includes every word and every gift. One of the purposes of the Holy Spirit is to administer all that Jesus has received and reveal it to us.

**John 16:13-15 KJV**

- (13) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come.
- (14) He shall glorify me: for *he shall receive of mine, and shall show *it* unto you.*
- (15) All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show *it* unto you.

If we snub the Holy Spirit or limit His ministry in our lives, we will severely limit the things that we receive from the Lord.

We also need to understand the difference between a Church that uses the gifts of the Spirit and a Prophetic Church. The best example of this is the Church at Corinth. They not only exercised the gifts of the Spirit, many were used to the excess. In correcting their use of the gifts, Paul

made it clear that their motivation and expression of the gifts were for their own aggrandizement rather than the building up of the other believers. They were not furthering the purpose or work of God; therefore, they were not “prophetic” (that is, not properly representing or expressing God’s purpose) even though gifts were apparently expressed at every gathering.

### ***The Holy Spirit—Administrator of the Godhead***

We have a process of how the Holy Spirit administrates the things of the Lord revealed in the previous scriptures quoted above:

---

PROCESS: Holy Spirit takes what belongs to Jesus and shows it to us. Whatever the Holy Spirit hears, that’s what He speaks to us. The Holy Spirit is the administrator of what belongs to God and of what God says.

---

We have an example of the way the process works in Genesis 24, which is a scriptural parable. The typology is very clear: Abraham = God the Father, Isaac = Jesus the Son, Rebecca = the Church, the un-named steward = the Holy Spirit.

The agent who selected the bride was not the son but the steward. When Rebecca made the proper response the steward gave gifts. Rebecca adorned herself with gifts showing that she was the chosen bride. Rebecca’s only source of information about her husband was the steward. She had never seen, heard of, or talked with Abraham or Isaac. She had to listen to the steward, do what he said, and follow him to meet her husband. We, too, must listen to the Holy Spirit in order to meet our Husband.

The Holy Spirit is the only channel of access to the council of the Godhead—he hears and brings it back to us.

#### **1 Corinthians 2:9-14 KJV**

- (9) But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.
- (10) But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
- (11) For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
- (12) Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.
- (13) Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

The Holy Spirit is the active agent of the Godhead in the earth today. He is also responsible for seeing that the purpose of God is fulfilled in the last days.

**Ephesians 1:9-10 Darby**

- (9) having made known to us the mystery of his will, according to his good pleasure which he purposed in himself
- (10) for the administration of the fulness of times; to head up all things in the Christ, the things in the heavens and the things upon the earth; in him,

The administrator is the manager of the work of God to accomplish all that God intends to be accomplished in the last days as time is completed--The Holy Spirit is fulfilling the Purpose of the Father. He is bringing all aspects of the plan and purpose of God to closure at the end of this age. This is the goal toward which He is working. By His actions, He is causing all things to come together according to His will. He is doing this by continuing the work of Jesus through the people of God.

***The Work of Jesus***

Sometimes in listening to preaching we can get the impression that Jesus' only reason for coming was to atone for our sins. While this is a key reason, it was not the only purpose (for example, *John 3:8 .... For this purpose the Son of God was manifested, that he might destroy the works of the devil*). Even providing salvation was more than just the death of Jesus as the sacrifice Lamb. Salvation also included Jesus as the Scapegoat. In Israel, the Sin Offering on the Day of Atonement included two functions: the blood offering on the mercy seat and the live offering before the Lord. (See Leviticus Chapter 16 for the full details) *[The work of Jesus as the Scapegoat is a message in itself and is only mentioned here to show that the work of Jesus is greater and includes more than we sometimes think.]*

Jesus fulfilled both of these functions as indicated in the scripture:

**Isaiah 53:4 KJV**

- (4) Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

Jesus not only made atonement for our sin, He also carried away our sins. The work of Jesus dealt with the nature of sin and the actions of sin. He fulfilled His ministry as both the Lamb of God and as the Scapegoat of God, both of which were required on the Day of Atonement.

Jesus specifically recognized that He had work to do that had been assigned to Him by the Father.

**John 4:34 KJV**

(34) Jesus saith unto them, **My meat is to do the will of him that sent me, and to finish his work.**

**John 5:17 KJV**

(17) But Jesus answered them, **My Father worketh hitherto, and I work.**

**John 5:36 KJV**

(36) **But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.**

**John 9:4 KJV**

(4) **I must work the works of him that sent me, while it is day: the night cometh, when no man can work.**

Jesus also told us that He was doing the works of the Father because He and the Father are one and that it was the working of the Father in Him that was expressed in His own actions.

**John 14:10-12 KJV**

- (10) **Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.**
- (11) **Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.**

Jesus expressed a principle and a process of how to do the works of God. The Father dwelling in Jesus did His work through Jesus. This is important because it explains our need of the Holy Spirit.

**John 16:7-13 KJV**

- (7) **Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.**
- (8) **And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:**
- (9) **Of sin, because they believe not on me;**
- (10) **Of righteousness, because I go to my Father, and ye see me no more;**
- (11) **Of judgment, because the prince of this world is judged.**
- (12) **I have yet many things to say unto you, but ye cannot bear them now.**

- (13) Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come.

**John 14:12 KJV**

- (12) Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

Jesus said that because He was going to the Father, we would be able not only to do the works that He did but we would also be able to do even greater works. How is that possible? Before Jesus ascended to the Father, He told us how it would happen.

**Acts 1:4-5 KJV**

- (4) And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.
- (5) For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

**Acts 1:8 KJV**

- (8) But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

Before going to do any of the work of the Lord, they were to wait for the Holy Spirit, which the Father had promised. The baptism of the Holy Spirit would provide them the power to do the works of the Lord. Again, we have the principle and the process as it now applies to us: the Holy Spirit dwelling in us to do the work of the Lord through us.

This answers one of the questions that was asked of Jesus.

**John 6:28-29 KJV**

- (28) Then said they unto him, What shall we do, that we might work the works of God?
- (29) Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

We have to believe on Him whom He has sent. The Father sent us Jesus; the Son has sent us the Holy Spirit from the Father. (Isn't it interesting that we have the full working of the Trinity in this process)?

## ***The Purpose of the Father***

A “prophetic people” have to be able to express the heart and intention of God to the world in order to be classified “prophetic”. Which means that we first must understand His heart and intention or we won’t be able to express Him properly to others.

We also need to understand that God has a timeline for completing His purpose and that the times and seasons are expressions of the Father’s will. An example of this is the promise to Abraham about his descendants when the Lord “cut covenant” with him.

### **Genesis 15:13-14 KJV**

- (13) And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years;
- (14) And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

It was in God’s timeline that Abraham’s descendants would be in bondage for 400 years and then He would bring them out by sending Moses as a deliverer. We see from this that the stream of God’s purpose flows through history and as God raises up prophets or prophetic people, they must stand in the stream of His purpose just as others did before them.

As the Lord uses people to reveal or accomplish His purpose, each one He uses stands directly in the stream of those used previously by the Lord. This gives us a continuity of the fulfillment of the purpose of God. Any prophetic person should understand the stream of God and how their work fits with those who went before. Those who don’t understand this become “prophetic loose cannons” and hinder or even divert the purpose of God.

How can we understand our place in the stream of God if we don’t understand the purpose of the Father or the timeline of God? All work of the Lord, which has been assigned to us, is woven into the fabric of God’s eternal purpose.

### **Ephesians 2:10 KJV**

- (10) For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

God develops us as a finely crafted tool, a well-trained worker, to accomplish the work that He has already assigned us. Part of our development includes coming to an understanding of His Purpose. Just as God is not looking for puppets as sons, He is not looking for assembly line workers who do not have a clue about how the finished product looks or functions. He intends for us to know and understand.

**Ephesians 1:9-10 KJV**

- (9) Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:
- (10) That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:

God had a goal, a purpose, before the foundation of the world. Before man existed, God already had a plan in His mind. This plan dealt with things that God had purposed in Himself for His good pleasure or enjoyment before He created Man. In Revelation, it says that the Lamb was slain before the foundation of the world. That means the Redemption Plan wasn't an emergency add-on for God. He had already made provision for Redemption so that His purpose would not be thwarted.

It was God's intention that Adam would choose the Tree of Life and become capable of achieving God's plan; but Adam did not fulfill the purpose of God. He failed the test of obedience. The Last Adam made the correct choice by being obedient to the will of the Father. When we partake of Jesus as the Lamb of God, we are cleansed both from sin and the Sin Nature inherited from Adam. We then can partake of Jesus as the Tree of Life and, through Him, become capable of fulfilling God's plan.

We have so concentrated on the plan of redemption that we forget that God's plan was before redemption and God's plan was after. Adam's sin did not change God's purpose. We must see that *redemption is not an end but a means to an end*, that it, redemption, places us in a position where we can fulfill God's purpose.

We can only understand that if we have the proper viewpoint of God's purpose. If we place our perspective with the fall and start there, all we see is man's need of redemption. While it is wonderful that God provided redemption for us, it is not the end-all of God's purpose. If we start with creation, which is before the fall, and move forward from there, all we see in the Bible is the history of man. God's purposes are greater than the history of man. His purpose was before man and continues after the end of Revelation. We have to begin in God. What was God's purpose? Ephesians tells us—to gather together all things in Christ, both in heaven and in earth; to sum up all things in Christ; literally to “head it up”.

God created Adam and placed him in a garden with two trees. He was told not to eat of one of the trees. The natural, logical implication then is that he should eat of the other tree. He didn't. Adam's choice was simple. He could *take* of that which God had denied or, he could *receive* that which God had provided. He decided to *take* and that has become the characteristic of fallen man--always taking what he wants. So, after eating of the wrong tree, Adam had to be put out of the garden to keep him from eating of the Tree of Life and living forever in his fallen state.

Even today in the Church we see the Old Nature expressed in *taking*. We are told that the blessings of God belong to us because we are King's kids, that we should *take* our inheritance. We make demands on God and storm Heaven with prayer to *take* what is rightfully ours. The New Nature is not based on demanding and taking but instead on receiving and giving.

Over the years, I have had a number of people tell me that their primary goal is to make Heaven their home. How shortsighted and shallow! Our goal is not Heaven! Neither is that God's goal for us! Jesus never said believe in me so that you can go to Heaven when you die. He spoke instead of being a part of His Kingdom and of the work to be done. The redemption plan is to bring us to the place that we eat of the Tree of Life and realize God's purpose in the New Heaven and the New Earth spoken of in Revelation. Any evangelistic message that focuses on Heaven as the goal is missing the purposes of God. If we minister with the wrong goals we are ineffective in accomplishing God's purpose.

The Father had purposed something in Himself. He made man. Man sinned. Man became excluded from the purposes of God. Man could no longer participate in God's purpose of summing up all things in Christ. Not only that, but God had given Title Deed to the earth to man. He was to have dominion over it and all that it contained. Satan came and seduced Eve and Adam traded the Deed for the Tree of Knowledge of Good and Evil and the supposed opportunity to become as God. Man then became a slave to Satan and Satan became the God of this world, the Prince of the power of the air and took up squatter's rights to the earth and all that it contains. (That is why the whole creation groans and waits for the revealing of the Sons of God.)

God needed a savior. One who could fulfill the righteousness and justice of God, who, by His nature, cannot be unjust. He can't be unjust to man; He can't be unjust to Satan. His savior would have to be born of man in order to pay the penalty for man, yet the savior could not be under the dominion of Satan. The Savior would be the "kinsman-redeemer" who would pay the price to restore what was lost.

Jesus came to do the will of the Father, that is, to fulfill His purpose. He did what Adam was unable to do by resisting the temptation of the devil in the wilderness. Jesus refused to do anything *for Himself* (turn stones to bread); refused to do anything *of Himself* (jump off the pinnacle); refused to do anything *in Himself* (worship the enemy). That is why He could say that the God of this world had come and had nothing in Him.

Therefore Jesus redeemed man and restored him to a place that he could participate in the purpose of God. Man is now in a position where he can be summed up in Christ.

God's purpose then is one new man—the Body of Christ—the Church. Again, this is a word that we use in a way that is not meant by the scriptures. When we say Church, we usually mean a building. The scriptures never mean a building when the word Church is used. It always means people. We are to be people built together into one new body (or temple). From miniature to

magnitude—from the physical body of Christ to the mystical body, revealing the mystery of God’s will to the heavens. We become a habitation (the temple) of God through the Spirit.

**1 Corinthians 3:16 KJV**

(16) Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

The “ye” and “you” in this verse are plural. The problem with English is that “you” can be singular or plural and only the context tells us which is correct. Many people read this verse with “you” as singular, meaning the individual; however, reading it with “you” as plural gives us a corporate picture with us corporately being the temple of God. This is also Peter's understanding of what God is doing.

**1 Peter 2:5 KJV**

(5) Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

It is not by accident that we are called living stones. In order to fulfill God’s purpose we have to find our place, our “fit” in the Body. Stones have to be fitted together. You can’t just pick up any old stone and stick it any old place in a building.

In order to be fitted together, there are some secondary purposes that must be accomplished. The stones have to be “dug up”, “cut up”, “shaped up”, etc. before they can become “fitted together”. If we put this into the context of “harvest” instead of “stones” it might be clearer. I grew up on a farm; therefore, the idea of the field being ripe for harvest makes sense to me. When harvest season comes, it has to be done then or much of the harvest will be lost.

**Example: harvesting corn.** On our farm corn was a staple. We canned a lot of it for our use. We fed it to the pigs, chickens, cows, and saved the best for seed for the next year. When the corn was ready for general harvest (we pulled “roasting ears” while it was young and tender for canning), we pulled the ears and gathered them into a wagon. Then, they were taken to the barn. In the barn they were prepared for their intended use. The “nubbins” (the ears of corn that didn’t fully develop) were separated into their own “crib” (bin) to be used as pig feed. The largest and fully developed ears were run through the corn sheller. After shelling, the best was saved for future seed—the rest was used to feed the chickens. The average corn ears were usually ground and mixed with other ingredients to become feed for the cattle. All of the corn was used according to its intended purpose.

Can you see how this applies to the Church? Jesus said the world is the field. We (the workers) go to the field (the world) and gather the harvest (the converts, new births, etc.) that is ready and

bring it back to the storehouse (barn, Church). There it is separated (placed, fitted, shaped, etc.) for its intended purpose (call, use, etc).

Back to the stone analogy—the stones are found in the field or a stone quarry. They are dug up and taken to a stonemason for cutting and shaping for use. The stones that can't be shaped go to the scrap heap.

How does this apply to us? The Holy Spirit is God's stonemason. We are stones that have been dug up and are in the process of being shaped by the Holy Spirit. He places us with people and in circumstances that create friction to rub off the rough spots and polish the flat surfaces. However, we don't like the preparation work. We seek to escape the shaping process (or refuse to yield to it to begin with) and, because God gave us free will, many times we will escape. Anyone who repeatedly does this, refusing to embrace God's purposes, ends up on the scrap heap (I do not mean that you lose your salvation, only your usefulness to the work of God.)

2 Peter 1:4-8 gives us the shaping process to produce the qualities necessary for us to not be unfruitful, useless, and idle in the things of God. If we do these things we will never fall. If we don't we become useless to the purposes of God. (We are not talking about salvation but the work that God has called us to do.)

After shaping, God places us in His Body—in the place where we fit. This brings us into fulfilling the purposes of the Father in our life. We have three primary aspects of His purpose as major focus for our work.

1. Extend the Kingdom of God—evangelism and lordship,
2. Destroy the strongholds of the enemy, and
3. Build up and strengthen the body—body ministry with each joint making supply.

God's goals focus on producing One—all things summed up in Christ. If we desire to serve God, then our goals should align with God's and be designed to further God's purposes. We should be one who helps in the process of the summing up of all things in Christ. This is the holy calling to which we have been called by the purpose of the Lord. If our goals differ then we should consider the possibility that rather than being a productive citizen of the Kingdom of God, we may actually be hindering God's purpose.

### **2 Timothy 1:9 KJV**

- (9) Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,

## The Paternal Theme

### Hebrews 2:10 KJV

- (10) For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

It is God's intention to bring many sons to glory, summing them up in Christ. Christ is to become the center of all things in Heaven and earth. The many sons become His body, revealing the glory of God to all things. This is God's two-fold purpose that was established before the world was made.

We have a *paternal theme* presented as the motivating factor for the works of God. Every father, including our Heavenly Father, desires to have sons—sons who look like him and carry forward the character and purposes of the family. This is the revelation of the New Covenant.

Under the Old Covenant, the people of God saw Him as God but were so afraid of Him that they would not speak His name in case they would use it incorrectly. However, Jesus came to show us the Father--to reveal the paternal nature of God.

### John 14:7-9 KJV

- (7) *If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.*
- (8) Philip saith unto him, Lord, show us the Father, and it sufficeth us.
- (9) Jesus saith unto him, *Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Show us the Father?*

Because it was the Father's intention to bring many sons to glory, He made a way for us to become sons of God. This is the very meaning of “being born again”--that we are born of the Spirit and thus become children of God.

### John 1:12 KJV

- (12) But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

### Romans 8:14-17 KJV

- (14) For as many as are led by the Spirit of God, they are the sons of God.
- (15) For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.
- (16) The Spirit itself beareth witness with our spirit, that we are the children of God:

- (17) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

**Galatians 4:6-7 KJV**

- (6) And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.
- (7) Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

And because we are His Sons we must present to the world the same characteristics of the Father that Jesus presented. Jesus *declared, displayed, and demonstrated* the nature and character of the Father. We as his “prophetic” body in the earth must do the same.

Therefore, our starting point, our perspective, is with the paternal theme--God as our Father. Because of that, He has a father's heart toward us and develops in us a father's heart toward others.

### ***Developing the Proper Perspective***

**Romans 11:36 KJV**

- (36) For of him, and through him, and to him, *are* all things: to whom *be* glory forever. Amen.

This scripture says that all things are *Of Him, through Him, and to Him*. All ministry begins “of Jesus”--He is the source or originator of all things. All ministry is through Him; all ministry is to Him. It is in His purpose that all things provide something to God. We need to be able to see the fullness of the purposes of God in this Scripture. All things begin in Jesus, all things are done through Jesus, and all things are to Jesus.

Our starting point must be God, the Father, and His purpose before the foundation of the world. In Eternity, before our space-time continuum was created, God purposed that Jesus would bring forth the *revelation* of Him as Father and that through Jesus the Father would bring forth *restoration* of all things that would be corrupted by the fall of man and that in Jesus we would find the *realization* and fulfillment of our destiny as pre-ordained by the Father.

Everything requires a reference point that is placed in a proper perspective of the Father's purposes. The reference point establishes a place to begin and a place to which you can refer when you get off course. Our reference point is determined by the perspective of the purposes of God which we hold. Our problem is that various groups of God's people hold differing perspectives and therefore tend to have differing reference points. To get the correct reference point we must get to the correct perspective, that is, we must see things the way that God sees them.

There are various perspectives on the history of man, but to properly see our place and functions requires that we see man from God's viewpoint and His intention when He created us. We can break man's history into several segments:

1. The intention of God before He created man;
2. The creation of man and the Garden period;
3. The fall of man, its consequences, and history since then;
4. The coming of the Savior and His cross, the Last Adam, the Second Man;
5. The new creation, becoming sons of God, justified, restored;
6. The fulfilling of man's purpose by application of the Way of the Cross; and
7. The summing up of many sons into the one new man.

Those who begin with the creation of Adam emphasize the “dominion of man” because man was created to “rule over” the rest of creation. Those who begin with the fall of man only see man's sin, depravity, and fallen nature. Those who begin with Jesus' death on the cross emphasize man's need for a savior and Jesus' provision by His death so that our sin's could be atoned.

When we see things from an incorrect perspective or a short-sighted one, we are faced with ongoing problems. Starting at the wrong place makes it difficult to determine the proper course direction and impossible to determine if we have gotten off course. Even if we determine that we have missed the correct path, it is impossible to correct because we have no proper point of reference with which to compare our course. We have no way to connect the correct starting point with the correct destination without a correct point of coordination.

This produces these three critical problem areas:

1. Beginning at the wrong point cause us to relate everything to a false reference point
2. We develop short-sightedness and nearsightedness
3. We develop procedures based on an incomplete picture of the purpose of God

Our starting point can be

1. with creation
2. with man
3. with the fall, or
4. with the Eternal Purpose of God.

To realize God's purpose we must correct our viewpoint problem.

1. By establishing the true point of reference—a proper perspective
2. By seeing the big picture of God's intention
3. By adjusting our viewpoint to God's perspective.

We have to start with God's purpose in order to understand His ways. It is God's desire that we understand His ways because He desires for us to cooperate with Him in His work. Some of our problems today are because the Church is more interested in His acts than in His ways. That is the mark of the immature.

Our starting point in God determines *all basic concepts* of our understanding of the ways of God. Since the present perspective of the Church is centered in Man, his need and God's provision, we produce man-centered basic concepts resulting in

1. an emphasis on the work that needs to be done *by man*
2. an emphasis on what God has done *for man*
3. an emphasis on what God must do *in man*.

Each of these concepts is good and can produce some good things in our lives. However, each is only a piece of the big picture. We need to get a grasp on the whole picture as God sees it.

For us to become a Prophetic People, a Prophetic Church representing the Lord in the earth, we must have the correct viewpoint—His. Only then can we participate with Him in His purpose and play our roles in bringing His purpose to completion in the earth. Our only problem is that we only know in part. God doesn't reveal everything to one person.

**1 Corinthians 13:9-12 KJV**

- (9) For we know in part, and we prophesy in part.
- (10) But when that which is perfect is come, then that which is in part shall be done away.
- (11) When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
- (12) For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

This is a corporate function not an individual one. None of us are capable of grasping God's viewpoint with our individual finite minds; however, corporately, we have the Mind of Christ for He is the Head of the Church. As each of us begins to walk in the individual prophetic revelation of the plans and purposes of God and as each of us begins to comprehend or gain a perspective on the ultimate intention of God, we can come into a place where we can contribute what God has given us toward a bigger, collective picture or understanding that transcends our individual comprehension.

He intends that we function together and in unity. We need one another for each one makes supply to growth of the body. As we come together in one accord, unified in the Spirit, we are each able to contribute our part of the picture until we can begin to see the whole.

## **SECTION TWO**

### **Prophetic People—An individual Expression**

Prophetic people are naturally supernatural. Their walk in the Spirit is a peaceful, natural expression of the Life of the Lord and as different situations are encountered, the power of the Spirit is shown in a most natural way. The Holy Spirit may be manifested in a simple manner or in a dramatic powerful display of the magnificence of the Lord.

Prophetic people are not loners, although they may be alone for a season. The Holy Spirit causes them to desire to be with other believers in order to give and receive of the life of the Lord and the fellowship of the Spirit. However, many prophetic people do seem to be loners. This is because others, through not understanding the working and gifting of the Spirit, have hurt them deeply and they have withdrawn themselves from close fellowship.

#### ***The Growth of the Prophetic***

The Prophetic is an organically grown function. The Body of Christ is an *organism* not an *organization*. If I were to establish a business organization, I would appoint executives, managers, and supervisors. They would immediately begin to function in their jobs because they make up the oversight and directive aspect of the business. Each one has assigned responsibilities and objectives.

We have done the same thing in the church. We incorporate and file papers with the government naming the directors and establishing the By-laws. Our traditional church structure appoints various positions of oversight, government, and service like any other business organization. We try to make it sound religious by giving these positions biblical names, but it is like they say, “a rose by any other name is still a rose”. We have an organization designed and implemented by the rules and standards of the world, yet we want it to function like the spiritually alive church of the first century.

As an organism, the Body of Christ grows and matures naturally. The problem with an organism is that at various stages of development there may not be much resemblance to the full-grown specimen. Anyone looking at a two-week-old fetus would never be able to describe what the full-grown person would look like. Likewise, we can't take a tadpole out of the water, place it on land and say to it, “you're a frog, so jump”. There must be a growth process that causes the tadpole to grow legs and be able to breath air.

So it is with the prophetic—there must be a growth process, which takes time. There is no such thing as “instant spirituality”, even for one who is gifted by the Holy Spirit and who has a call

upon his life for ministry. While we may discuss various aspects of the gifting of the Spirit in a segmented, clear-cut fashion so that we can understand, or categorize the work of the Spirit so that we can describe the expected results, the reality is that the body contains the Life of the Lord and grows accordingly. Like any other organism, the Body grows by that which every part supplies.

**Ephesians 4:16 KJV**

- (16) From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

### ***Three Aspects of the Prophetic***

Learning to walk in the supernatural is a learned process. It takes time for us to grow properly in consistency and in veracity of the prophetic.

#### **1. The general or basic prophetic function**

The gifts of the Spirit are something that Paul told us that we should desire; but the prophetic aspect is so needed by the Church that Paul told the Corinthians to desire it more than the other gifts.

**1 Corinthians 14:1 KJV**

- (1) Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

The gifts of the Spirit are not our “play toys” nor are they medals of spirituality that we wear on our chests. This type of thinking is carnal. All manifestations of the Spirit are given to build up the Body, and we who exercise the gifts do so for the profit and well being of our fellow believers.

**1 Corinthians 12:7 KJV**

- (7) But the manifestation of the Spirit is given to every man to profit withal.

The Greek word for “profit” (Strong’s # G4851) has the basic meaning of “to bear together (contribute)”. The gifts aren’t given to us for personal use but we are to bear together with others and contribute what the Lord has provided so that others may be edified.

The first aspect of the prophetic is available to everyone and should function without strain or effort in every gathering of believers.

**1 Corinthians 14:31 KJV**

(31) For ye may all prophesy one by one, that all may learn, and all may be comforted.

Every Spirit-filled believer may prophesy. This is the beginning of prophetic training and for some will provide a foundation for further growth in the other areas of the prophetic or other gifts of the Spirit.

This level of the prophetic has strict limits for the types of prophecy given.

**1 Corinthians 14:3 KJV**

(3) But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

We are to edify, exhort and comfort the other believers. The root word used here for edification is an architectural word, which basically means to build up. Every one of us needs to be built up, strengthened, and established on a solid foundation. In the same way we need to be exhorted to do the will of God, to yield to His dealings, and to not compromise His call on our lives. And, on occasion, we all need to be comforted, to know that God loves us and has not forsaken us.

We are told that the operation of the Spirit in this way is not something that should be stopped, squelched, or despised.

**1 Thessalonians 5:19-20 KJV**

(19) Quench not the Spirit.

(20) Despise not prophesyings.

Prophecy can become so common that it makes no impact upon us. Even so, we must remember that it is the Holy Spirit speaking to us through the filter of people and not allow ourselves to take it for granted nor think too little of the words brought or the ones through whom they come.

Why don't we see more people prophesying or excising the other gifts of the Spirit in our meetings? Many times it is because we have not correctly understood the process of prophecy and have been disappointed because of seemingly inaccurate or unfulfilled prophetic messages.

When giving or receiving prophecy there are three areas that need to be considered by both the one giving the word and the one receiving it:

1. Revelation,
2. Interpretation, and
3. Application.

The one who is prophesying may have a correct revelation but while giving it may interpret it in an incorrect manner or the one receiving the word may also interpret it incorrectly. If you do this it will cause a correct word to be perceived as an incorrect word.

Even if the first two steps occur correctly, many times the word will be applied to our life circumstances incorrectly. Usually, this happens in the area of timing. Many words may not be applicable to your situation until a future time or set of circumstances.

### **CAUTION: POTENTIAL PROBLEM AREAS**

Prophetic people (those who are open to being used by the Holy Spirit) typically will have one of two basic problems that hinder them from contributing to the Body.

1. **Inferiority**—In the twelfth chapter of Corinthians Paul speaks of those who would say that because they weren't the hand, or the ear, or the eye then they weren't a part of the Body. We look at others and their function in the Body and our feelings of inferiority cause us to believe that because we don't have the same function as others then we must not be a part.
2. **Superiority**—In this same chapter Paul goes on to speak of the other side of the problem. The eye can't say to the hand, "I have no need of you." This is one of the greatest dangers to one who is prophetically gifted. Pride causes them to begin to feel superior to the other members of the Body and that they don't need them to be "spiritual".

NOTE: God is no respecter of persons. If either of these attitudes is loose in the assembly then the Holy Spirit will shut off the flow of the gifts and His anointing.

As various ones begin to gain experience with the Holy Spirit and His Gifts, some will begin to function consistently with certain types of gifts. Some may move consistently in healing or miracles or other gifts; but some will begin to function regularly and consistently in the revelatory gifts. As this continues to happen, they will naturally move into the next aspect of the prophetic.

## **2. Prophetic ministry**

Besides the general use of the gifts, I see two characteristics of prophetic ministry:

1. Intercession, and
2. Worship

The intercessors generally are a part of the "watchman" functions of the Old Testament prophets (there are two types or categories). (There is a third type but I consider it a bridge between the prophetic ministry and the function of a Prophet, so it will be discussed in that section of the

lesson.) They are dependent upon the Holy Spirit to direct their prayers and bring revelation of the will of God for specific prayer warfare.

The first watchman category is the Lookout type. These watchmen were on the walls of the city so that they could see anyone approaching the gates of the city. They reported any sightings to the Elders, which sat at the gates. Normally, the watchman only reported (sometimes it was obvious that it was a war party, in which case, he blew the trumpet). Any action to be taken was not his decision. The Elders decided on the action; whether those approaching were friend or foe; whether to close the gates or leave them open, etc.

We need Lookout Intercessors who can see into the spiritual world; who watch and pray and report back on what they receive in their spirits.

The second watchman category is the Harvest watchman. Small towers were built in the middle of the vineyards and fields. Watchmen stayed in these and watched for thieves, wild animals, fires, locusts, etc. They would sound an alarm if anything threatened the future harvest. As the crops matured, they also watched for the ripened fruit.

We need intercessors who watch and pray over the assembly, always on the lookout for thieves, or demonic “wild animals”, or other threats to the well-being of the body.

The other category of prophetic ministry is that of worshipers. While we all worship, there are some that the Holy Spirit anoints especially for worship. A worshiper is not doing anything *for* the Lord, or *with* the Lord, but is ministering *unto* the Lord. Worship is a function of the spirit and is spirit-to-Spirit, not soul-to-Spirit. Look at the scenes in Heaven in Revelation and read the expressions of worship by those in attendance in the Throne Room of God.

We need prophetic worshipers who can, under the anointing of the Holy Spirit, express to God the fullness of our adoration and love for the Lord. But we also need prophetic worshipers and intercessors that pray the type of prayers that are mixed with incense on the Golden Altar before God.

**Revelation 5:8 KJV**

- (8) And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.

**Revelation 8:3-4 KJV**

- (3) And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

- (4) And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

These are “prophetic prayers” because they are part of the completing of the purpose of God as His judgment comes on the lawless.

**CAUTION: POTENTIAL PROBLEM AREAS**

These problem areas are applicable to both the prophetic ministry and to the Prophets and are presented as a combined list.

1. **False spirituality:** The person assumes a persona that he (she) believes to be the way a “spiritual” person would look and act. As a consistent expression of the prophetic, they can take on a “wild-eyed” expression, speak in a deep resonant voice, utilize “spiritual language”, that is, “Thus saith the Lord God” in King James English, and raise their voices in loud declaratory shouting. While at times, some of these things *may be* appropriate; they should not be the norm.
2. **Spiritual superiority.** These people believe that they have matured into a special relationship with the Lord. They begin to think very highly of themselves and as a result they believe that they are
  - Always right:** Because the person is hearing from God, he (she) will begin to take a stance of always being right, hearing right, and speaking right. They forget that we hold the treasure in an earthen vessel.
  - Uncorrectable:** This is a result of the “always right” problem. Once a person believes that he (she) is right, it becomes very difficult for them to receive anything that would differ from their perception.
  - Clone syndrome:** “If you were really close to the Lord like I am, you would be doing the same thing that I am doing (and doing it the same way)”. God doesn’t produce clones; He produces sons and daughters.
3. **Spiritual approval and endorsement.** Because they move in the gifts of the Spirit and God does miracles are other astounding works, these believe that God has put his divine seal of approval on them. This results in incorrect attitudes such as
  - Gifts = character:** This becomes an incorrect assumption among prophetic people. Gifts are just that—gifts. They are not earned nor bestowed as an act of approval. Character development is a requirement of maturing in God. It doesn’t matter how many gifts nor how powerful the gifts, we are not excused from the proper development of godly character.
  - Gifts = doctrinal accuracy:** This problem is a corollary of the one above and is very dangerous to the Church. Gifted and prophetic people make the incorrect assumption that God has put His stamp of approval on their doctrine. For some reason, Prophets always want to teach, which is not their area of calling. The

result is muddled, confused, and erroneous teaching that leads many astray from the purposes of God.

**Gifts = maturity:** Gifts of Grace are given to all levels of maturity. They are not merit badges, nor earned by consecration. Sometimes this will encourage some to “fake it” so as not to appear un-gifted.

4. **Anointing hype:** Methodology or style does not produce anointing. Neither gifts nor anointing are a divine endorsement of ministry style. The anointing is not dependent upon mood or atmosphere. Methodology becomes a prop and leads to hype and exaggeration. We desire to never look weak; however, Paul delighted in weakness (see 2 Cor. 9-10).
5. **High mindedness:** Prophetic people need to guard against becoming high minded and thinking more highly of themselves than they should. Most prophetic people do not have a gift of leadership. This is one of the reasons that leadership is always plural. It is a mistake for only the prophetically gifted to lead the prophetically gifted. When this happens there is no balance to the prophetic. A leader of prophetically gifted people needs to understand the gifting and operation of the prophetic, but doesn't need to be a prophetically gifted person himself. In plural leadership, it may even be desirable for them to not be in order to add balance to the prophetic group.

### 3. Prophets

New Testament prophets are different than Old Testament prophets. Also, a prophet is different than one who prophesies. One can prophesy regularly and still not be a prophet. Paul said that all may prophesy one by one. He said that we all should desire to prophesy so that the Church could be edified. Prophecy should be universal in the Body of Christ because the testimony of Jesus is the spirit of prophecy as mentioned earlier in the lesson. Yet, Paul clearly says that all are not prophets.

#### **1 Corinthians 12:29 KJV**

(29) *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

The answer to each of these questions is clearly no. Then, what is the difference between prophesying and being a prophet?

The gift of prophecy is a gift of the Holy Spirit to a person.

#### **1 Corinthians 12:7-11 KJV**

(7) But the manifestation of the Spirit is given to every man to profit withal.

(8) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

---

## The Prophetic Church—an Individual and Corporate Expression of Jesus

---

- (9) To another faith by the same Spirit; to another the gifts of healing by the same Spirit;
- (10) To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues;
- (11) But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

The gift of a Prophet is a gift of Jesus to His People—His Church.

### **Ephesians 4:8 KJV**

- (8) Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

### **Ephesians 4:11 KJV**

- (11) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Commonly called the 5-fold Ministry, these are gifts of men to the Body. Some call these *offices* but I think it better to call them *functions*. When we speak of *offices* it reminds me of an organization but when we speak of *functions* it is more in the manner of an organism. We do not all have the same function, but there is a diversity of function so that corporately we can manifest the full ministry of Jesus in the earth.

Each function is an aspect of the ministry of Jesus. The Apostle is Jesus manifesting His ministry as the Apostle of the Father through a person. The Prophet is Jesus manifesting His ministry as a Prophet through a person and so it is with Evangelist, Shepherd and Teacher.

Since these functions are people, we can think of them as callings. As a matter of fact, I believe that these are what Paul referred to as the “high calling” of Jesus. While we are born into the Family, we are called to work and some are even called to a “higher” work.

We become children of God by the grace of the Lord Jesus Christ. We can do nothing to earn our position in Christ. However, the work he has called us to do is a different matter. We have to be trained properly for work. In other words we have to “qualify” for work and if that is true, we can also be “disqualified”.

Paul speaks of this in relation to himself (that should make us pause and think!).

### **1 Corinthians 9:27 KJV**

- (27) But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

The word for “castaway” means “unapproved”, “rejected” or “worthless” (Strong’s # G96). Paul used sports terminology to show that we needed training and discipline in order to do the work that He called us to do. Without training and discipline we could become worthless and unapproved for the work. (Again, this is NOT salvation that is being discussed.)

Peter said it this way:

**2 Peter 1:8 KJV**

(8) For if these things be in you, and abound, they make *you that ye shall* neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

In the original, this is the word for “barren” (Strong’s definition):

G692 “argos” From G1 (as a negative particle) and G2041; inactive, that is, unemployed; (by implication) lazy, useless: - barren, idle, slow.

If the qualities that Peter is telling us about are developed in us, then we will be employed in the Kingdom of God; we will not be inactive.

The 5-fold ministry functions are “employment opportunities”. Jesus has pre-selected (called, elected) some for these functions. But those so called must mature or grow into them.

Most of the clearly seen functions of the Old Testament Prophet have been *divided and diffused, dispersed and distributed* among the people of God by the Holy Spirit under the New Covenant. What, then, does a New Testament Prophet do?

One function grows out of the Intercessor Ministry and that is a watchman after the manner of Ezekiel. I call this type a Prophet of Repentance. His job is to warn the people of approaching judgment from the Lord and their need of repentance. He must so identify with the people that to not warn them would cause him to incur the judgment along with them. This is part of his motivation.

**Ezekiel 3:17 KJV**

(17) Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

To me, the Repentance Prophet is what is needed in the American Church and in terms of our corporate walk one of the most valuable functions of the prophetic for the purity of the Church.

I believe that most of the New Testament Prophet’s work relates to the corporate expression of Christ and to the fulfilling of God’s purpose according to His timeline. Usually, they are more

concerned with the overall plan of God, the key events of His timeline, and calling of His workers than they are of individually focused words of the nature of the general or basic prophetic functions of the Holy Spirit.

One can see this pattern when we look at the recorded passages of the work of a New Testament Prophet.

**Acts 11:27-28 KJV**

- (27) And in these days came prophets from Jerusalem unto Antioch.
- (28) And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

**Acts 21:10-12 KJV**

- (10) And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus.
- (11) And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.
- (12) And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

**Acts 15:32 KJV**

- (32) And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

Agabus first prophesied a drought. This is certainly important to the believers and allowed them time to prepare for it and allowed time for other areas to send help. This was a predictive prophecy that warned of trouble coming.

Later, Agabus gave a prophetic word to Paul and demonstrated the meaning of the word. Paul was at a crucial decision point that affected his future ministry. Since Paul was one of God's key men in His timeline, Agabus was sent with a warning of impending trouble.

Judas and Silas, as prophets, exhorted and confirmed the brethren concerning the word received from the Jerusalem Church regarding the requirements for the Gentiles. This wasn't the same as the individual prophetic functions of edification, exhortation, and comfort but rather this was for the whole group of believers. This is one of three reasons that God provides the prophetic to His people and why we should all seek to function in the prophetic service.

**Reasons for the prophetic:**

1. Exhort and confirm (Acts 15:32)
2. Minimize unbelief ( I Cor. 14:24-25)
3. Eliminate boredom—provide fresh anointing

***The Place of the Prophet***

The place and function of a Prophet plays a key role in the purposes of God. They form part of the Church foundation along with the apostles and Jesus Christ.

**Ephesians 2:20-22 KJV**

- (20) And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;
- (21) In whom all the building fitly framed together groweth unto a holy temple in the Lord:
- (22) In whom ye also are builded together for a habitation of God through the Spirit.

These scriptures are not talking about the Old Testament prophets because the apostles are mentioned first.

It is to the apostles and prophets that God reveals His mysteries. They then make those known to the rest of the people of God.

**Ephesians 3:5 KJV**

- (5) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

God has set an order of importance (of function not value) in the Church, which puts the apostles, prophets, and teachers at the head of the list.

**1 Corinthians 12:28 KJV**

- (28) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Why are these listed first? I believe it is because of the importance of the Word of God to His people. These three functions all handle the Word and are responsible for its distribution. God holds His Word as very important.

### Tests of Proper Prophetic Relationship to the Lord:

1. **Surrender and consecration:** willingness to speak the hard word and accept the persecution and reproach that results from its delivery. The desire is to see the Lord's will and word brought forth at the proper time and the proper place with the proper emphasis.
2. **Honesty and integrity:** ability to remain silent when God has not spoken regardless of the apparent need of the moment. The desire is to only deliver the Lord's word. If God has not spoken then God has not spoken and we should in no way imply that He has.
3. **Maturity and security:** willingness to be silent when God has spoken or given revelation but requires you to keep quiet about it. Sometimes the word from the Lord is for our benefit so that we might understand what He is doing.

Before maturing a prophet has to pass all of these tests. Many times prophetic people act like a child who has a secret and can't wait to tell it to someone. Also, they always want to get the credit for God speaking.

As you begin to move in the prophetic, there are three areas that must be addressed quickly.

1. **Timing**—not only must the word be a correct word from the Lord, it must be delivered at the correct time and in the appropriate place. Timing is difficult because prophets tend to be task-oriented people. They want to accomplish the goal. They put agendas before relationships. Rather than wait on the proper time, they want to give the word and move on.
2. **Harshness**—there is a tendency for those newly moving in the prophetic to give harsh words, full of doom and gloom. Consider the heart of the Lord and deliver the prophetic with the proper emotions. Don't make the mistake of Moses when he was angry with the people and God wasn't.
3. **Pride**—we puff up very quickly. Just remember, God can speak through any Ass—just like He did to Balaam!

Prophetic people tend to wear themselves out. Jeremiah gives us an important perspective.

#### Jeremiah 12:5 KJV

- (5) If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in the swelling of Jordan?

There are some important lessons here. First, we should evaluate ourselves and not extend into areas for which we don't have the strength or stamina. Second, we need to find our "cruising speed"—the pace that doesn't wear us out. Third, expect the Lord to provide ways of strengthening or increasing your abilities in order to accomplish His work.

## **SECTION THREE**

### **Prophetic Church—A Corporate Expression**

Not only are we to be a prophetic people, corporately we must also be a prophetic expression of the Lord. We are His Body. Collectively, we represent the fullness of Jesus in the earth. The Church must fulfill its role in the purposes of God during the end times. The prophetic Church acts corporately in a manner similar to the Old Testament Prophets.

#### **Characteristics of the Prophetic Church in its Corporate Expression:**

1. **Shows forth a reconciled and a reconciling community of believers.** All divisions based on race, economic differences, social status, and every other form of elitism must be biblically challenged. Reconciling work is being done toward healing every form of divided relationships.
2. **Recognizes the real enemy.** The Prophetic Church recognizes that our warfare is not against flesh and blood but against the principalities, powers and spiritual wickedness that is behind the physical. The true enemy must be defined in the spiritual realm that lies behind the visible enemy.
3. **Renounces the world's definition and practice of power.** The world's ways and practice of authority are rooted in and directed by Satan. Jesus told us that it was not to be this way among us. Authority in the Church is of function and service directed by the Lord—not position, hierarchy, or titles.
4. **Does justice and loves mercy.** The Church bears a particular responsibility for the poor and oppressed, for the widows and the orphans. We work for justice for those without social or political power.
5. **Expresses the rule of the King.** The community of believers should express the character of the King and manifest the nature of the Kingdom—a counter-culture to the world for the Kingdom of God is opposed to the world.

I believe that we have largely ignored the Church role of the fulfillment of the prophecy in Malachi of Elijah coming before the coming of the day of the Lord.

#### **Malachi 4:5-6 KJV**

- (5) Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:
- (6) And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

While this scripture was partially fulfilled by John the Baptist it was not completed. John's ministry was not a generational ministry.

The root problem of the end times will be the heart problems between the generations. The hatred and rebellion will be so bad that if something isn't done, God will have to bring a curse upon the earth.

This generational problem manifests itself in this manner:

**2 Timothy 3:1-5 KJV**

- (1) This know also, that in the last days perilous times shall come.
- (2) For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
- (3) Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,
- (4) Traitors, heady, highminded, lovers of pleasures more than lovers of God;
- (5) Having a form of godliness, but denying the power thereof: from such turn away.

The Church has been given the ministry of reconciliation and in the end days must work to heal the relationship between the generations. I believe that the prophetic actions of the Church will be the fulfillment of the prophecy of the coming of Elijah the prophet. (Consider also that he was "caught up" to the chariot of fire in a manner similar to the Church being caught up to Christ).

Of course, just as Jezebel opposed Elijah, it will be the Jezebel Spirit that will oppose the Elijah ministry of the Church in the last days. Jesus reveals some things about her when He spoke to the Church at Thyatira.

**Revelation 2:20 KJV**

- (20) **Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.**

One of the aspects of Jezebel was that she called herself a prophetess, which means that was a self-appointed title and did not come from God. The result of her work produced immorality and idolatry among those who received her teaching and were seduced by her prophecies.

Since her prophecies were not from God, they had to come through spirits of divination and witchcraft. These are the spirits that come against God's prophetic people since they are the counterfeit gifts. One of the greatest dangers to those who move in the prophetic is that they will be seduced into operating under the counterfeits instead of the real.

Galatians tells us that witchcraft is a work of the flesh. When we try to manipulate, dominate, and control others we are operating in witchcraft. Yielding to this will eventually open the door to demonic empowerment through a spirit of witchcraft. As the demonic spirit is utilized it will build a demonic stronghold that is difficult to remove.

I believe that witchcraft is the spiritual force that will oppose the releasing of the prophetic anointing of the last days.

## **SECTION FOUR**

### **Recognizing the False**

Recognizing the false sounds like a “no brainer”, but it is not as simple as it sounds. You can have a true message from a false prophet and sometimes a false message from a true prophet and sometimes a true message from a true prophet that doesn’t happen. When any of these occur, it becomes confusing and hard to separate the true from the false.

Most people think that in the Old Testament if a prophet spoke a false or incorrect word, he was stoned to death. This was not always the case as this example with Nathan shows.

#### **2 Samuel 7:2-5 KJV**

- (2) That the king said unto Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains.
- (3) And Nathan said to the king, Go, do all that *is* in thine heart; for the LORD *is* with thee.
- (4) And it came to pass that night, that the word of the LORD came unto Nathan, saying,
- (5) Go and tell my servant David, Thus saith the LORD, Shalt thou build me a house for me to dwell in?

Nathan’s words in verse three are not from the Lord for later the Lord spoke to Nathan and told him what to tell David. Therefore, Nathan’s first word to David was incorrect or false. He spoke out of his own understanding, desire, or reason but not out of the Spirit of the Lord yet Nathan was not stoned to death.

A good, clear example of a true message from a true prophet that doesn’t happen is the story of Jonah and the word of the Lord for Nineveh. The people of Nineveh received the word of judgment and sincerely repented before the Lord. As a consequence, the Lord did not do any of

the things prophesied by Jonah. To all outside appearances, the prophecy of Jonah was incorrect yet he was not stoned.

Then, how do you recognize the false? First, let's look at the Old Testament and then we will look at what Jesus said.

**Deuteronomy 13:1-5 KJV**

- (1) If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,
- (2) And the sign or the wonder come to pass, whereof he spoke unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;
- (3) Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.
- (4) Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.
- (5) And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.

The question here is one of motive. Even if the message, sign or wonder is true, if the motive is to turn the people of God away from Him to serve other gods, then the prophet is false and must be dealt with in the appropriate manner.

Jesus gave us the yardstick by which we are to measure prophets. If they don't measure up then they are false, even if their message is true.

**Matthew 7:15-20 KJV**

- (15) Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
- (16) Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
- (17) Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
- (18) A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.
- (19) Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

(20) Wherefore by their fruits ye shall know them.

The yardstick is *fruit not gifts or power or anointing*. As previously stated, the exercise of a gift does not give a divine stamp of approval to one's methods, doctrine, or lifestyle. This is not to say that one needs to be perfect before he can be prophetic, only that our life should be producing good fruit for whatever level of maturity we may have achieved.

**Areas needing fruit inspection:**

1. **Attitudes**—such as anger, hatred, envy, jealousy, greed, elitism, favoritism, etc.
2. **Appetites**—lusts, gluttony, drugs, perversions, etc.
3. **Actions**—strife, seditions, heresies, adultery, homosexuality, violence, etc.

We know that the last days will be full of peril, both natural and spiritual, and we know that as the Day of the Lord gets closer, wickedness will increase. Jesus repeatedly warned us of the false ones who would come.

**Matthew 24:4-5 KJV**

(4) And Jesus answered and said unto them, **Take heed that no man deceive you.**

(5) **For many shall come in my name, saying, I am Christ; and shall deceive many.**

**Matthew 24:11 KJV**

(11) **And many false prophets shall rise, and shall deceive many.**

**Matthew 24:24 KJV**

(24) **For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.**

The word for Christ also means anointed. Not only will many claim to be Messiah, others will claim to be the “anointed” of God. These are impostors. (This should give pause to those who constantly run from meeting to meeting chasing an illusive “anointing” because someone said the anointing is here or the anointing is there.)

Notice that the false will show miraculous signs and wonders as part of their deceptive practices. Again, we can only measure them by their fruits not by any power that may be displayed during their ministry.

**Twelve Characteristics of False Prophets**

1. **Out of Alignment**—Jesus is central to the prophetic and the purposes of God are central to Jesus. True prophets stand in the stream of the timeline of God and are aligned with those who came before them. Those not in alignment will also major on minors—strain

at gnats and swallow camels. They are usually not in alignment with the God given authority structure either.

2. **Approval Seeking**—desire the approval of men and therefore become too sympathetic to the interests of people. Jer. 5:31; James 4:4
3. **No fear of the Lord**—they are too familiar with God. Psalm 25:4; Amos 3:7
4. **Only Source of Truth**—they alone see the way things really are, everyone else is blind and deaf.
5. **Hypocrites**—the word and the walk don't match up. Do as I say not as I do syndrome.
6. **Prophecy Prejudices**—pet doctrines, bitterness/resentment, rejection, rebellion, pride, sectarianism (party spirit)
7. **Taking Authority that is not given**—prophetic revelation does not necessarily give authority to dictate policy or actions.
8. **Moving Prophetically with the Flesh**—the actions or words are outside the parameters of the fruit of the Spirit. Example: Moses struck the rock when he was supposed to speak—he demonstrated anger when the Lord wasn't angry. When this becomes the norm rather than an occasional mistake, then the prophet is false.
9. **Sin**—prophets are the “eyes of the body” and therefore are frequently attacked through their eyes with pornography, lust, etc.
10. **Patterned after Old Testament**—we are under a covenant of Grace. The Old Testament prophetic pattern is not applicable to the New Testament Prophet.
11. **Exempt from Requirements**—prophetic people are in no way exempted from any biblical requirement for procedures or protocol. Many believe that their primary job is to police the Kingdom because the Old Testament Prophets were used to bring judgments. However, under the New Covenant, correction is the responsibility of the Apostles and Elders. Prophets, like everyone else, must follow the guidelines of Matt. 18 and Gal. 6:1.
12. **Spectacularly Dramatic**—they presume that the prophetic must be specific and spectacular to be correct.

The only sure way to recognize the false is to be in true union with the Lord. Walk in the Spirit and we won't fulfill the lusts of the flesh. The false always appeals to something in our flesh.