An Effective Leadership Training Tool

Mentoring — the missing link

Bernard Jordan
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By

Bernard Jordan
FOREWORD

"I am raising up a new breed of men in the earth. They will be known as true fathers and will have My heartbeat. They will know how to nurture those I give unto them, even as a mother nurtures her unborn child. For they will not hold back, but they will allow My anointing to flow out of them like rivers of living water.

I am doing a new thing in My people in these days. Knowledge has increased in the land. Even so, My glory has been intensified in the land.

There shall be order in My Kingdom as not known or seen before. I am doing wondrous things in the earth, things you know not of, but it shall be glorious in your eyes", saith God, "for many will look with amazement and praise Me all the day long.

And I will 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 (Malachi 4:6).

I am turning the hearts of men around so they will see Me in a new degree of My glory, for men will arise in new depths in My Word, and they will only do that which they see their Heavenly Father do. Too long have they done what was right in their own sight. Now it is the time to arise and do that which is right in My eyes", saith the Spirit of Truth.
“For the children will have a heart and mind (a determination) to work and accomplish My purposes in this generation. They will take the wisdom of their fathers and the wisdom of their day and shall couple it together. They will build and expand My Kingdom with this wisdom.

It shall be even as it was with Elijah and Elisha. Elisha received all that Elijah had. Elisha did double the miracles of Elijah. Elisha was hungry and thirsty for the power that Elijah walked in”.

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan.

—II Kings 2:9-13

Elisha was willing to pay the price to receive Elijah’s spirit. He didn’t care what others did or said about him.

Church, if you are to receive from your fathers, there is a price to pay. You have a great mandate from on High! A glorious day is upon you, for with the illuminations that are being given unto you and that your children will receive, they will walk in the double portion. This anointing isn’t for all, but it is for as many as will pay the price to walk in this high calling. The other “sons of the
prophets” knew about Elijah “going up and being taken away,” but they weren’t willing to pay the price to receive Elijah’s spirit (anointing).

“My church will know what it is to be disciplined followers. Some will say that it is too hard to become a true follower. Others will totally run from My call. Yet others will run wholeheartedly after the things of My Kingdom, for they will understand and know what it is to follow that which is good and righteous. They will understand the mystery that I do not make leaders—I make servants and servants become leaders.

Understand My sayings, Church, so you will have strength to go onward. For you will go from glory to glory, forever being changed into the image of My Son.

Receive now from the hands of your King, Jesus Christ. To Him be glory and dominion forevermore. Amen.”

—His handmaiden, Debra Jordan
Thanks to Yul and Jane Crawford, who encouraged me to pursue the vision of the Lord to complete this book.
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In His Love and Service,
PROPHETS BERNARD & DEBRA JORDAN
DEDICATION

I dedicate this book to my oldest son, Joshua, who will complete the task and carry my spirit on to the next generation.
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INTRODUCTION

In Hebrews 6:1, the Holy Spirit speaking through the writer, says: “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.”

Paul is admonishing us, as believers in the Lord Jesus Christ, to leave (but not abandon) the principles of the doctrine of Christ and go on to maturity in Christ. He is saying that we are to grow beyond the foundational principles, just as a tree grows beyond its roots. Yet, there is never a separating from the master support (root) system. The root system of the tree serves as the foundation that supplies optimum nurturance and growth. Likewise, the foundational principles of Christ supply the substructure (or root system) that supports the principles that take us on in to full stature in Christ. The doctrines of Christ are the foundation stones upon which the full stature of maturity (or full stature of Christ) is built.

Before a skyscraper is built, the foundation must first be laid. Likewise, before you can soar into supernatural dimensions of the Holy Spirit, you must first be grounded in the foundational truths of the Gospel of the Lord Jesus Christ.

I would sincerely ask you, “Can the Body of Christ dwell solely on its foundation?” Certainly not! This would lead to stagnation,
and stagnation would lead to death. The beauty of architectural structures does not come from the foundation, but from the structure. Consequently, when you admire modern architecture, you notice the building and not the foundation. If the foundation is not laid properly, the building cannot exist.

Ephesians 2:20 declares that apostles and prophets are foundational ministries, “and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone.”

These foundational ministries of the local church are comparable to an inverted pyramid. Foundations are the bottom (substructure) of anything, and they are designed to give support. So, when you say, “I want to be an apostle” or “I want to be a prophet,” you must be able to answer this question: “Are you willing to be walked upon?”

Pressure, protest, and other negative forces will not cause a foundation to cry out, murmur, or complain. Under pressure, it quietly stands. In this same way, the apostle and prophet must not cry out, murmur, or complain, because it was for this purpose that they were sanctified. If you are called to the apostolic or prophetic ministry, God is saying that you have been separated unto Him for the purpose of being stepped upon! The foundations of both our Christian walk and the local church must be built properly. It is my desire to teach you in this book about the laying on of hands (Hebrews 6:2) as a primary conduit for the transference of spirits. A proper understanding of the transference of spirits will result in a fruitful walk with God and a productive local church that is established with elders and deacons who possess the spirit of their visionary leader as they place their hands to the plow in the Kingdom of God, never turning back.

In light of seeing the laying on of hands as the primary means of transference of spirits, we must analyze mentoring or discipling as a means of transferring the spirit of the leader to the disciple. Mentoring, I believe, is the missing link for developing leadership in the local church. Therefore, it is my desire to give you quality information concerning how to successfully mold men into carriers of their leader’s vision through the modus operandi of the Holy Spirit.

—Bernard Jordan
Chapter 1

TRANSFERENCE OF SPIRITS

Recently, the Body of Christ has experienced a great redemptive shaking by God. The Holy Spirit is sovereignly bringing the church into God's intended pattern, which is to cover the earth with the knowledge of His glory and to disciple all the nations through His final instrument of the Kingdom—the local church.

The local church is the microcosm of the universal Body of Christ. It is a seed pre-programed to extend the borders of God's ever increasing Kingdom throughout the earth. The proper development of the local church necessitates plurality of leadership, encompassing elders and deacons. It is the task of the senior pastor to nurture the development of elders and deacons in the church.

Many pastors have become perplexed and discouraged when they selected an elder candidate who
divided the loyalty of the sheep of their flock. How does a pastor protect the flock from wolves who wear the clothing of a shepherd?

*Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*

—Acts 20:28

How does a pastor transfer his spirit to prospective elders? How does a pastor train budding apostles, prophets, and evangelists in the local church when he only has the pastoral gift?

The missing link in leadership development in the local church is the concept called "mentoring" or its more popular name, "discipleship." The effectiveness of mentoring depends upon the transference of spirit between the leader and his trainees.

The Bible is filled with examples from both the Old and New Testaments of the transference of spirits. For example, in Hebrews 6:1-3, the doctrine of laying on of hands is mentioned as a foundational principle of the church. The laying on of hands is one of the primary means for the transference of spirits to take place.

*Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,*

*Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.*
And this will we do, if God permit.

—Hebrews 6:1-3

What exactly then is the transference of spirits? The Greek word for the process of transference of spirits is transpneumigration. Etymologically speaking, trans means “to go from one place to another.” Pneuma means “spirit,” and migration means “to establish a new residence.” In essence, transpneumigration, which expresses the ideology of transference of spirits, is exemplified in the laying on of hands.

The laying on of hands was not only used to impart, but it was also used to change the birth order. When Jacob laid hands on Ephraim and Manasseh, he changed their birth order. Manasseh was Joseph’s firstborn son, and Ephraim was his second son. Although Jacob was partially blind, the Holy Spirit guided his hands wittingly according to the Father’s eternal purpose. The hands of Jacob were filled with the purpose of God.

Let’s look at this account in Genesis 48:8-20:

And Israel beheld Joseph’s sons, and said, Who are these?

And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.
And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.

And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day.

The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.
And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head.

And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

In our local assembly, I have watched the Father cross His hands on numerous occasions. I have heard some say, "I was here first" or "I was with you when the church first started," but God said to me, "I am crossing My hands, because I know the purpose for which I have called them."

You may have a son who is tenth born, after the arrival of nine daughters. Yet, God in His sovereignty may lead you to lay your hands on your son for the changing of birth order to prevent the dominance of a matriarchal spirit in his life. Then, too, the laying on of hands can be used to rectify character deficiencies in men of our local flocks. Anointed shepherds must begin to lay hands on the men, breaking the curses over their lives, destroying the detrimental yoke of the matriarch and imparting the spirit of the patriarch into their lives.
In addition, I believe that God wants to change the matriarchal order of the church, but this must begin in the home. For instance, when we talk, we often automatically say, “We are going to our mother’s house.” Now, why don’t we say, “We are going to our father’s (Daddy’s) house”? Impartation by the laying on of hands can correct wrong order.

The laying on of hands with the right hand denotes greater blessing, as opposed to the left hand, which denotes lesser blessing and authority. Therefore, we should either use our right hand or both hands in ministry.

**Purpose of Impartation**

Impartation is used for four purposes:

1. Impartation for the sin offering.
2. Impartation of anointing.
3. Impartation of healing.
4. Impartation of spiritual gifts.

The laying on of hands can impart blessing, anointing, healing, and spiritual gifts. However, the laying on of hands can also impart sin, curses, and bondages or a wrong spirit.

Aaron is an example of impartation for the sin offering. He laid his hands upon a goat to transfer the sins of Israel into the goat.

*And when he hath made an end of reconciling the holy place, and the tabernacle of the*
congregation, and the altar, he shall bring the live goat:

And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.

And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

—Leviticus 16:20-22

Many sheep have not stood under the anointing of their shepherd. Instead, they wander as a nomad from one church to another. Some are like goats, who devour the transference of things to their life through the laying on of hands because of the prevalence of the spirit of lawlessness. This spirit keeps them from acknowledging the call of God upon their lives and keeps them from becoming planted and committed to a local church.

It is possible for people who are filled with homo-sexuality, greed, lust, and other wrong or perverse spirits to impart their spirit into you. For this reason, hands should not be laid upon members unless authorized by the leadership of the church. Sheep have suffered tremendously because they received telephone, parking lot, and bathroom prophecies without the scrutiny of their elders or the pastor of their local church.
On a more positive note, anointings and spiritual gifts can be transmitted through the laying on of hands. In Acts 8 “...Philip went down to the city of Samaria, and preached Christ unto them” (Verse 5). Great miracles took place as Philip preached Christ.

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsy, and that were lame, were healed.

And there was great joy in that city.

—Acts 8:6-8

Later, Peter and John went to Samaria and laid hands on the people to receive the Holy Ghost. Let’s look at this account in verses 14-17.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

Who, when they were come down, prayed for them, that they might receive the Holy Ghost.

(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

Then laid they their hands on them, and they received the Holy Ghost.

—Acts 8:14-17
In the ninth chapter of Acts the Lord appeared unto Ananias in a vision and gave him instructions to go lay his hands on Saul to impart the Holy Spirit unto him. Amazingly, Saul not only received the baptism of the Holy Spirit, but he regained his eyesight through the laying on of hands. Let’s look at this account in verses 11-20.

And the Lord said unto him [Ananias], Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus: for, behold, he prayeth.

And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

Then Ananias answered, Lord I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

And here he hath authority from the chief priests to bind all that call on thy name.

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

For I will shew him how great things he must suffer for my name’s sake.

And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest,
hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

And straightway he preached Christ in the synagogues, that he is the Son of God.

—Acts 9:11-20

In Romans 1:11 and 12, Paul speaks of his eagerness to come to the saints in Rome to impart spiritual gifts unto them for the purpose of establishing them in faith.

For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

That is, that I may be comforted together with you by the mutual faith both of you and me.

In I Timothy 4:14, Paul’s admonishment to Timothy was, “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery.” A transfer of anointing and spiritual gifts takes place during ordination.

In I Timothy 5:22, Paul says, “Lay hands suddenly on no man, neither be partaker of other men’s sins:
keep thyself pure." When you lay hands on an individual whose lifestyle depicts sin, you (and your ministry) identify with that sin. Actually, you become a partaker of his sin. Consequently, if his name gets into a media scandal, your name and work will be mentioned with his. As responsible stewards of the mysteries of the Kingdom of God, we need to be careful about identifying with another person's life during ordination. We also need to be on the watch for wolves who come into our assemblies and begin to say, "Brother, the Lord is ordaining you to be a prophet." Or, "The Lord is ordaining you tonight for apostleship."

These practices are out of divine order. No one has the right to ordain, except the eldership of that local body. Divine order precipitates longevity and progression of the current move of God in the house of God.

The principle of laying on of hands as a major foundation stone in the Body of Christ has not been fully restored to the church. In many ways, we have thrown the baby out with the bath water, because we have rejected the fullness of this principle in light of past extremes. God desires to impart anointing into the Body of Christ to extend the border of His Kingdom on contested ground held by the enemy. The anointing breaks Satan's yokes of bondage.

Jesus said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18). The vehicle for deliverance is the anointing.
The Hebrew word for anointing is mishchah or moshchah. Literally, anointing means “to smear with the hand; to rub with oil; to consecrate.” When you are anointed, God will place His mark upon you. The mark of God refers to the painting of the Lord upon you or God's designs for your life. In essence, you are smeared with the Father's purpose on your life.

In the sixteenth chapter of First Samuel, David, then a keeper of his father's sheep, was anointed by Samuel.

Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen thee.

And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he.

Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

—1 Samuel 16:10-13
David received three anointings in ministry. When David received the anointing through Samuel, it energized all aspects of his character and ministry. The impartation into David's life brought forth the anointing of musician, wisdom, prophet, administrator, prosperity, meekness, and psalmist. The three anointings that David received were the anointing of Samuel, the anointing by the men of Judah (II Samuel 2:4), and the anointing of the nation of Israel (II Samuel 5:3). Similarly, God will bring forth several anointings in your life before you are separated unto the full purpose of God.

The anointing of an individual or object connotes authorized separation for God's service. You can be anointed for something, but not separated or set apart to move into the fullness of the purpose of that anointing. For instance, the apostles were called to be apostles, but they didn't move into apostleship until Jesus ascended.

Although Jesus imparted His authority (exousia) to the disciples, they didn't move in the apostolic ministry until they received the spirit of their leader and were sent out by the Lord Jesus Christ. The disciples would have been ill prepared if they had only received the baptism of the Holy Spirit without preparation through discipleship.

Today we find many men and women ministering without the season of discipleship that molds character, reconstructs motivations, and transforms attitudes. For this reason, many ministers of God plunge into sin, depreciation of marriage, and greed because they lack proper training (or mentorship).
In actuality, the laying on of hands is only a step to separation in many instances. The disciples had to get the Spirit of Jesus to work effectively in the vision of the land. Many say, "I want to be an apostle" or "I want to be a prophet," but they are unwilling to apprehend the spirit of their leader through transference that takes place for a period of time in a relationship based on covenant. You must work with your leader for the transference of his spirit to be complete in your life.
Chapter 2

SERVANTHOOD — KEY LEADERSHIP QUALITY

Upon examining leadership development strategies of the early church, we learn that God's pattern for leadership development did not involve enrollment in "The Apollos Academy" or "Paul's Seminary." Character development came through servanthood. On some occasions, potential leaders in training traveled with the apostles, performing the menial tasks that would distract the apostles from Kingdom priorities.

The transference of Jesus' spirit to the disciples involved servanthood. For example, during the feeding of the 5,000, Jesus gave the disciples the task of ushering. His trainees did not strut around like proud peacocks saying, "I am a man of God" or "Put a collar on my neck" or "Let me sit in the pulpit." Jesus said to them, "I will show you your calling. Come. Seat these
multitudes in groups of fifties and feed them fish and bread."

Disciples who have received the spirit of their leaders will be the first to arrive at church and the last to leave. Usually, they will not leave until the pastor leaves the premises, because they want to see him properly escorted to his car.

The heart of a true leader of God is servanthood. Servanthood is the primary catalyst for increasing an anointing. Anointing always speaks of responsibility. Responsibility always leads to leadership. But the key to maturation of anointing, responsibility, and leadership is serving from the heart. Serving your leader from the heart invariably will cause you to receive his spirit.

The Word of God is filled with accounts of promotions in the Kingdom of God that have come through mentoring, and stagnation through attempts to build a ministry with men who do not have the leader’s spirit.

In Genesis 12:1, God said to Abram: "...Go forth from your country, and from your relatives and from your father’s house..." (NAS). Abram did not completely obey God, because verse 4 says, "So Abram went forth as the Lord had spoken to him; and Lot went with him..." (NAS). Lot did not share Abram’s vision. Therefore, God could not give Abram more direction until they separated.

The obvious dissension between Abram and Lot’s herdsmen demonstrated that two visions existed, when
only one vision was needed. Obviously, Lot was a
distraction to Abram's fulfillment of God's purposes.
As a leader, is it possible that you have a Lot in your
immediate leadership who inhibits the progression of
your church?

After Lot separated from Abram, the seeds of
compromise in Lot's heart were revealed in his
dealings in Sodom and Gomorrah. Immediately after
Lot's departure, God gave greater illumination con-
cerning His will for Abram's life and for his future
seed.

*And the Lord said unto Abram, after that Lot
was separated from him, Lift up now thine
eyes, and look from the place where thou art
northward, and southward, and eastward,
and westward:*

*For all the land which thou seest, to thee will
I give it, and to thy seed for ever. And I will
make thy seed as the dust of the earth: so that
if a man can number the dust of the earth,
then shall thy seed also be numbered.*

*Arise, walk through the land in the length of
it and in the breadth of it; for I will give it unto
thee.*

*Then Abram removed his tent, and came and
dwelt in the plain of Mamre, which is in
Hebron, and built there an altar unto the
Lord.*

—Genesis 13:14-18
Moses and His Seventy

Moses was confronted by his father-in-law, Jethro, about taking upon himself a ministry task that was too heavy for one man to fulfill.

And Moses' father-in-law said unto him. The thing that thou doest is not good.

Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone.

Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward, that thou mayest bring the causes unto God:

And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens:

And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.
If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

—Exodus 18:17-23

At this golden moment of confrontation with his father-in-law, Moses came face to face with the reality that he could not do the ministry alone as he previously had done.

So Moses hearkened to the voice of his father in law, and did all that he had said.

And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

—Exodus 18:24-26

Moses chose able men who feared God, men of truth, men who hated dishonest gain. Essentially, he chose men who had his spirit. Later, God confirmed His co-election by supernaturally applying a portion of Moses’ spirit upon the elders, which was confirmed immediately by spontaneous prophecy among the elders.

Moses and Joshua

Joshua represented the changing of the guard. At this moment, the changing of the guard is taking place
in the higher echelons of Christian leadership by the sovereignty of God.

God chose Joshua, because he had Moses' spirit. Joshua was referred to as Moses' servant.

*And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.*

—Exodus 33:11

Joshua was as a personal deacon to Moses. The definition of servant in Exodus 24:13 is as an elder.

Joshua was not referred to as the servant of the Lord until Israel entered Canaan in the book of Joshua. In Joshua 5:14, Joshua replies to the angel who appeared unto him. "...what saith my lord unto his servant?"

The word *servant* in this verse is completely different than in Exodus 24:13. In this Scripture in Joshua 5:14, *servant* means "love slave or bond slave." Joshua could not become a servant of God until he was a servant of Moses. God told Moses to come alone to the mountain, for if anyone touched the mountain, he would be destroyed. However, Joshua was able to follow him half way up the mountain because he had Moses' spirit.

Later, God instructed Moses to lay his hands upon Joshua for the impartation of his wisdom into Joshua for the task that was ahead.
For Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

—Deuteronomy 34:9

The impartation of the anointing from Moses to Joshua is again mentioned in Numbers 27:18-23.

And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him;

And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.

And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation:

And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses.

Paul and Demas

Demas was a companion and fellow laborer with Paul and was probably destined to become an apostle.
Demas is referred to as Paul's fellow laborer in Philemon 24. Yet, during his labor with Paul in ministry, Demas forsook the work of God because of his undying love for the world. Paul said in 2 Timothy 4:10, “For Demas hath forsaken me, having loved this present world...”

In my experience in ministry, I have seen many gifted men and women of God, who after having submitted to the dealings of God in service to their leader, depart the ministry and cleave to the secular life and the “things” of the world. Pressure is not a good reason to leave the serving of another when you have been destined by God to serve Him through this particular ministry or leader.

We should be careful to see that anointed vessels are not put into secular situations. For example, in the temple of the Lord, vessels were set apart for divine purposes or sanctified for divine purposes.

Each particular instrument of the Mosaic tabernacle was set apart for a particular purpose. For instance, the laver was sanctified for cleansing; the altar for sacrifices or the altar of incense for worship.

In like manner, each of us has been set apart as vessels of the Lord for His divine plans and purposes. If a vessel is placed in an area where he has not been consecrated to function, the individual may be enticed into an area because he is in the wrong place. When the fire of God causes the dross of compromise and the love for the things of the world to manifest, that
individual must repent or be driven away by the winds of delusion.

Moreover, when anointed vessels are placed arbitrarily into secular situations, they will bring a degree of judgment upon themselves in that setting. For example, Jonah was commanded to go to Nineveh to proclaim the Word of the Lord, but he fled from the will of God and escaped in the camouflage of secular milieu. In the pseudo security of his rebellion, a storm came up and Jonah was thrown overboard because his flight from the will of God engendered the wrath of God.

Since Jonah was a sanctified vessel, God uprooted Jonah and sovereignly placed him in the environment where He chose for him to go. Sometimes when sanctified vessels flee the will of God, which may not necessarily appeal to their five senses or their background, their rebellion can result in death or leanness of soul.

**Elijah and Elisha**

When Elijah found Elisha in Abelmeholah, he cast his mantle upon Elisha in the direction of the Lord, for He said Elisha was to be a "...prophet in thy room" (I Kings 19:16).

*So he [Elijah] departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.*

—*I Kings 19:19*
When Elisha received Elijah's mantle, his life was changed. The birth of his destiny took place. Elisha knew that the progressive unfolding of the prophetic ministry in his life was tied to unity with Elijah. Immediately after a celebration, Elisha arose and ministered to Elijah (I Kings 19:21).

Elisha received a double portion of Elijah's spirit because he was unrelenting in serving Elijah, even to the point of being rejected by his leader. Similarly, as Elijah poured water upon Elisha's hands, Jesus admonished his predestined leaders (apostles) that if they were to be great in the Kingdom of God, they were to wash one another's feet (John 13:1-5).

As we mentioned earlier, serving is a primary key to transferring the mantle of leadership to the disciple. As Jesus became a servant upon the earth, a ransom for mankind, descending to the lowest depths of death and hell, the Father awarded Jesus at His resurrection with all authority on heaven and earth.

*Let this mind be in you, which was also in Christ Jesus:*

*Who, being in the form of God, thought it not robbery to be equal with God:*

*But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*

*And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*
Wherefore God also hath highly exalted him, and given him a name which is above every name:

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

—Philippians 2:5-11

Paul and Timothy

Paul related to Timothy as a son. It was through the fabric of relationship that the needlepoint work of the Holy Spirit bonded them together. Timothy served Paul, but Paul was the catalyst who released the dimension of the apostolic ministry in Timothy that birthed one of the largest churches of that era.

Paul highly esteemed Timothy in Philippians 2:20. “For I have no one else of kindred spirit who will genuinely be concerned for your welfare” (NAS).

Paul and Timothy’s relationship was bonded by a bridge between their spirits. This bridge allowed the treasure that was in Paul to be in Timothy.

Elisha and Gehazi

Gehazi was Elisha’s personal servant. When Elisha heard of the death of the Shunammite’s son, he commanded Gehazi to take his staff and lay it upon the face of the child (II Kings 4:29).
Gehazi obeyed but nothing happened. Why? I believe that in this situation, it became very clear that Gehazi did not have Elisha's spirit. When there is a genuine transference of spirits, similar signs, wonders, and miracles will take place in the person being mentored (or discipled) as it takes place in his leader.

Joshua received Moses' signs and wonders ministry. Elisha received the working of miracles, and Stephen received a signs and wonders ministry with wisdom from the apostles. Gehazi, however, apparently did not have Elisha's spirit, for the child was not healed until Elisha personally came on the scene (II Kings 4).

The prevalence of the seed of mammon manifested in Gehazi when he disobeyed Elisha and received money for service the prophet Elisha had given on Naaman's behalf. Naaman came unto the prophet Elisha to seek healing for leprosy. Once Naaman obeyed the directions of Elisha through Gehazi, his messenger, he was completely healed. Naaman offered Elisha a blessing of silver and gold and garments, but Elisha refused. "...As the Lord liveth, before whom I stand, I will receive none..." (II Kings 5:16).

Gehazi, with his eyes and heart set upon worldly goods, followed Naaman and deceitfully represented Elisha in taking the silver and garments that Elisha had refused. Gehazi's actions resulted in Naaman's leprosy coming upon him and later in an untimely death.

Jesus—Our "Pattern" Servant

In the Body of Christ, we find many conscientious
workers, but few servants. Workers are individuals who serve to obtain approval, brownie points, external rewards, or eyeservice.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart.

—Ephesians 6:5,6

Servants in the Kingdom of God, however, are individuals who serve out of reverence to the Father and their passionate desire to be conformed to the image of Christ. Unlike the world in its system of politicking to gain promotion, God has chosen servanthood as the means to greatness. In the thirteenth chapter of John we see Jesus Christ as our Pattern Servant, bowing His knees to His finite creation to wash their feet.

So, after he [Jesus] had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

Ye call me Master and Lord: and ye say well; for so I am.

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet.
For I have given you an example, that ye should do as I have done to you.
—John 13:12-15

The preparation of emerging leaders begins with serving. Serving can be the crucible of affliction that causes the dross of our inner man to surface so we can repent and grow. God also uses serving to break the alabaster box of flesh that traps the precious anointing of life from healing the brokenhearted, releasing the captives, opening blind eyes, and relieving the oppression of the poor. The pruning for service causes us to bear more enduring fruit just as Jesus did.

In the appendix in the back of this book, you will find a listing of Hebrew and Greek words and definitions for a servant.
Chapter 3

MENTORING

In this hour, the Holy Spirit is trumpeting several messages through His prophets:

1. Prepare for a great ingathering of souls.

2. Leaders in local churches—equip members for works of service for a great harvest of souls.

3. Prepare for war (Numbers 10:9).


At this moment, there is tremendous warfare in the heavenlies, which is resulting in a great shaking on earth to purify the church. The church is entering a new phase, marked by a great harvest of souls and characterized by Kingdom evangelism with the goal of going beyond the walls of the ecclesiastical edifice to infiltrate every strata of the secular world with the Lordship of Christ.
A major ingredient is missing for this new phase. The missing ingredient is more Christ-centered leaders. In the third world countries particularly, the church is growing so fast that it lacks the leaders to conserve the fruit of evangelism. In America, we have a need for leaders who are willing and able to feed God's sheep.

We have prepared leaders in the last twenty years by filling them with information, but giving them little or no modeling. Jesus spent three years with His disciples and planted a mustard seed of ministry in them. Since the disciples were no higher than their mentor (Jesus Christ), how can we even think of preparing leaders for the next decade with a great depth of information, with little or no mentoring? Discipleship (or mentoring) is the primary matrix for world evangelism...mentoring able men and women, who will produce more able men and women, until the earth is covered with the knowledge of the glory of God.

Mentoring involves the leader (known as the mentor) pouring his life into his protege, thus transferring his spirit, or committing to faithful men the task of stewarding the mysteries of the Kingdom of God. When Paul was first converted, as Barnabas watched Paul preach, he saw potential in Paul. After Paul was apparently rejected by the apostles, Barnabas pursued Paul. In Acts 9:27-29, we see that Paul was mentored by Barnabas.

But Barnabas took him [Paul] and brought him to the apostles, and declared unto them
how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

And he was with them coming in and going out at Jerusalem.

And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

Later, Barnabas and Paul became an apostolic team.

Then departed Barnabas to Tarsus, for to seek Saul:

And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

—Acts 11:25,26

Later, the phrase “Barnabas and Paul” was changed to “Paul and Barnabas,” indicating that Barnabas saw the baton of leadership passed to Paul. Barnabas’ greatness rested in his recognition of Paul surpassing him in gifting and spiritual authority, and his submitting to that new phase of advancement.

Qualities of a Mentor

Mentors can be identified because they possess the following qualities.

1. They are role models. “Not because we have not
power, but to make ourselves an ensample unto you to follow us” (II Thessalonians 3:9).

2. They are self-managed and managers of others. “One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)” (I Timothy 3:4,5).

3. They are fatherly. “So now it was not you that sent me [Joseph] hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt” (Genesis 45:8).

4. They are patient and tolerant of mistakes, because they realize the time continuum involved in producing a mature leader.

5. They are led by the Spirit. “For as many as are led by the Spirit of God, they are the sons of God” (Romans 8:14).

6. They give life-changing counsel in practical form. “Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith” (I Thessalonians 3:10).

7. They are experts in the ministry of encouragement. “Thou therefore, my son, be strong in the grace that is in Christ Jesus” (II Timothy 2:1). “...the tongue of the wise is health” (Proverbs 12:18).

8. They help their disciples set goals that will challenge them.

9. As a father in the faith, they will render financial
assistance when warranted by the Holy Spirit. Sometimes, however, our heavenly Father desires to bring prospective leaders to a higher level of faith.

10. They expose their trainees to new orbits of ministry, books, and literature that contain insights foreign but beneficial to them.

11. In the timing of God, they co-minister with emerging leaders to allow trainees to share in the honor and stability of a well-known ministry.

12. Mentors are prime catalysts in leadership development.

13. Through relating with a mentor, the trainee can learn valuable lessons that took the mentor many years and much pain to learn.

14. Sometimes mentors are referred to as coaches, because they compel their players (their trainees) to do what they want them to do so they can achieve their goals.

15. Most mentors believe that the most important things are caught in a relationship setting rather than taught.

16. Since mentors are specialists in relationships, their proteges advance primarily through the assimilation of truth and life exemplified in the mentor through the medium of a soul-bonding relationship over a period of time.

17. Infants need nourishment for growth, but adults in the Lord demonstrate their maturity by output patterned after the life of their mentor.
Hear, ye children, the instruction of a father, and attend to know understanding.

For I give you good doctrine, forsake ye not my law.

For I was my father’s son, tender and only beloved in the sight of my mother.

He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.

Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.

—Proverbs 4:1-5

The principle of mentoring has been a prime component in my development as a prophet. God has used mentors to work the character defects out of my life. In leadership development, God uses people to help bring brokenness of heart before God in the lives of others.

For instance, Saul mentored David. During the interim that David stayed with Saul in his domain, Saul became so jealous of David that he threw a javelin at him with the intent to kill him. Saul’s instrumentality as a mentor in David’s life was to work out Saul’s character defects and keep them from infiltrating David’s life. Unlike Saul, David did not take matters into his own hands, but he recognized that he was not to touch God’s anointed. David benefited from the mentorship of Saul in preparation for kingship.
The mentors in my life, both good and bad, have been primary components in my development and maturity in Christ. When I received Christ as my Lord and Savior in 1975, the Spirit of the Lord led me to a particular work where I sat under a godly apostle. In April, 1975, the Lord appeared to me and began to speak to me about the ministry of a prophet. Prior to this visitation, my knowledge of the prophetic ministry was nil. The apostle I was being groomed by began to teach me about the prophetic ministry according to his depth of revelation. This apostle was accurate concerning things of the Spirit. God used him tremendously in the discerning of spirits and in the prophetic ministry. His supernatural ability in the word of knowledge and in the working of miracles were important tools in his ministry.

In this particular congregation, the Lord many times allowed the spirit of prophecy to descend upon the congregation. He allowed the prophets to speak in the service. I watched him silence some who were out of the flow of the Spirit. Then he encouraged others who were more developed in the things of the Holy Spirit. He was a man of great wisdom when it came to operations of the Holy Spirit. Yet there were times he was very difficult and spoke things that wounded. I knew in my heart that God was using these wounds to mold character in our lives.

The Spirit of God dealt with this man in degrees concerning the prophet’s order in the house of the Lord. The church became a haven for the development of budding prophets. This man was the first mentor in my life. He laid the foundation of knowing when to
move in prophecy and taught me how to discern the voice of the Lord. Actually, the School of Prophets began in my life with this godly apostle.

Later, the Lord led me to submit to one of his assistants, who possessed a tremendous Word ministry, so my individual foundation in the Lord was securely established. The Word of God is foundational to ministries in the Body of Christ. This man of God was involved with foreign missions, but he allowed the prophetic ministry to flow in the local assembly. As a budding prophet, this liberal environment allowed maturity to spring forth in my life as a prophet. (A budding prophet is one who is in the beginning stages of moving into the prophetic arena with the potential of being separated to function as a prophet to the local church or in the Body of Christ at large.)

The testing of the Lord intensified as the Spirit of the Lord led me to become a part of another local work. By this time, I was a licensed minister with a proven prophetic ministry. Obedience to the voice of the Lord led me to cleave unto a new work that brought promotion in my life. While the leader was my mentor, the Lord used me as an advisor to the pastor and allowed the prophetic ministry in my life to be strengthened.

For nearly a year and a half, everything was excellent. The favor of God was upon me. I flowed in tongues and interpretation to the best of my ability. My wife and I flowed together prophetically and were known as resident prophets in the house of God. Along with being recognized as the resident prophet, the
ministry continued to grow. Then pressure came upon me from the mentor and the more we joined ourselves with this man, the more difficult things seemed to become. It was as if God was demanding that the King Saul in me die. The eagle's nest was stirred, and I was dismissed by the mentor. He exhorted me to begin my own work, which was something I never wanted to do.

Sometimes, as trainees, we desire to stay in the secure womb of the local assembly. I enjoyed the security of this period of training.

Eventually, I understood that the purpose of God was to lead me to be a blessing to the universal Body of Christ. The call to become a prophet to the nations came alive in my spirit.

Another mentor in my life was a woman who moved powerfully in the Word of the Lord. She moved mightily in the prophetic realm as a prophetess and in birthing many ministries. She had great depth in the Spirit. My wife and I spent long times in prayer with her. During these times together, she shared secrets concerning the realm of the Holy Spirit.

Among all the mentors in my life, this woman played the most important role in leading me to the quality and level of ministry in which I walk today. Not only did we share a spiritual bond, but my wife and I often called her "Mom" because of the depth of her love and commitment displayed in our lives.

The primary purpose of the mentor is to establish a relationship with a protege and watch the full purpose of God develop in the trainee's life; to be an advisor to
them, yet not control them; and to help steer them into the full purpose of God with wise counsel.

This prophetess helped birth (through intercession) the local assembly I now pastor. Although her presence was not there, her counsel as a mentor was crucial to the establishment of the church.

As I reflect on the mentors God placed in my life, I believe their main purpose was to get the flies out of the ointment, so to speak—that is, the seeds of rebellion or the character defects that were dormant in my heart. God used the mentors to zero in on the underlying character defects of my heart to bring me into His purpose. As I look at the School of the Prophets today, I can honestly say that my mentors were my School of the Prophets, because they gave me more than teaching. They shared their lives with me.

With the other mentors, there were good times and there were bad times. There were times when the Word of the Lord was very pleasant and it was a joy to give it, and there were times when it was hard to give, but I honored and obeyed the unction of the Lord within me. I often felt like Samuel in the House of Eli under one of my mentors. The Word of the Lord was very precious to me, and I highly regarded the Word of the Lord with integrity of heart.

The only way to be adequately trained by your mentors is to submit to them as unto the Lord after the order of King Saul until they release you. It is crucial that you remain in submission to your mentor until he releases you.
Sometimes the Holy Spirit will be the one to give the unction concerning the direction you are to move in. We are not to disregard mentors, for we are to be a people under authority, to be a delegated authority. The way to greatness is humility, and to be a servant is to be great.

We are to receive the mentors in our lives as God’s instructors to bring us into the perfection He has ordained for us. Developing a relationship with your mentor may cause you to receive his mantle of ministry. The reception of his mantle, if authorized by God, can lead to an even greater mantle of ministry. But the reception of the mantle of another is to receive the spirit of your leader.
Chapter 4

CATCHING ANOTHER’S SPIRIT

There is a difference between “catching the spirit of another” and “receiving the Holy Spirit.” To receive the Holy Spirit is to receive the Third Person of the Trinity into your inner man. Luke 11:13 says, “If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?”

The Holy Spirit is given upon our asking the Father for the Holy Spirit. The Holy Spirit is God. He must be seen as God. The Holy Spirit gives us power to witness for the Lord.

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 Judaea, and in Samaria, and unto the utter-most part of the earth.

—Acts 1:8
After receiving the Holy Spirit, you will receive dunamis, which is the miracle-working power of God. When you receive the Holy Spirit, you receive the “ability of God” to show Jesus in Jerusalem, in Judaea, in Samaria, and even to the uttermost parts of the earth.

The Holy Spirit is known as the Comforter in John 14:16-18.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you.

The Greek word for comforter is parakletos. The literal definition of parakletos is “to call hither, towards, to speak to, to speak cheerfully to, or to encourage.”

The Holy Spirit is also called Teacher, Counselor, or Advisor. The Holy Spirit is the One Who comes alongside to help another. The Holy Spirit is designated to be equal with Christ Jesus.

First John 2:1 states, “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.” In this passage, advocate is the
Holy Spirit, because advocate is translated *parakletos.* The Holy Spirit pleads God’s cause to us and causes us to comprehend the Father’s purpose.

*If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.*

*Philip saith unto him, Lord, shew us the Father, and it sufficeth us.*

*Jesus saith unto him, Have I been so long time with you, and yet hast thou now known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?*

—John 14:7-9

In John 14:26, we learn that the Holy Spirit is a teacher who reveals the glorious mysteries of Christ to the Church. The Holy Spirit knows the deep mysteries of God and freely reveals to us the immensity of our inheritance in Christ, as heirs of God and joint-heirs with Christ.

The difference between receiving the Holy Spirit and receiving your leader’s spirit is delineated in Numbers 11:16-17 and 24-30:

*And the Lord said unto Moses, Gather unto me the seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.*
And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

But there remained two of the men in the camp, the name of one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!
And Moses gat him into the camp, he and the elders of Israel.

Moses carried a heavy load of responsibility. He single-handedly pastored about three million people. The load of ministry was too much for one man to carry. Therefore, we can see the necessity of the transference of the spirit that was on Moses unto the elders that would work with him. The elders were given to assist Moses, not to challenge him. The only way the elders could be of one mind with Moses was to receive the same spirit that was upon Moses.

In verse 16, God told Moses to bring together a core group of seventy. These men had to be men that Moses knew in proven character and loyalty. Moses was given the task to select the elders. Similarly, Jesus selected His twelve disciples after praying all night.

Proverbs 18:22 says, "Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord." The elders who are selected to work in leadership with us to fulfill the destiny of the Lord should be chosen under the direction of the Holy Spirit so they do us good and cause God's favor to come upon the leaders.

After the seventy elders were selected for Moses, he ordered the men to be brought before the congregation to stand with him, not against him. As they stood together in one place under God's delegated authority, Moses' spirit was transferred to the seventy. The transference of spirit did not release Moses from his responsibility, but it supplied the needed help to lead
the children of Israel. The proof of the transference resulted in their spontaneously moving into prophecy.

When we receive the spirit of our mentor (leader), we are enabled to do what the leader does to a degree.
Chapter 5

THE DOUBLE PORTION

The principle of the double portion is exemplified in II Kings, chapter two.

And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Bethel. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel.

And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace.

And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to
And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he answered, Yea, I know it: hold ye your peace.

And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on.

And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

—II Kings 1:7

Verse 1 depicts a time of transition in the School of the Prophets. Elijah was about to be taken away from the prophets. These prophets were in groups called Schools of the Prophets in four locations under the leadership of Elijah.

Gilgal was one of the locations. Gilgal means "around in a circle." Oftentimes, in your relationship with your mentor, you will feel like you are going in a perpetual cycle but not making progress that is tangible to the five senses. Nevertheless, much progress is made, because this unsolvable maze is the passage to promotion in the economy of the Kingdom of God. Gilgal also means "a place of circumcision where God
meets every man alone to cut away his flesh” (Joshua 5).

The next School of the Prophets was found in Bethel. Bethel means “house of God.” Many prophets desire to minister outside of the house of the Lord, but we must first go to Bethel and allow our ministry to be developed and proven. In the church world, there are two types of prophets: 1) the “out house” prophets; and 2) the “in house” prophets.

Many of our grandparents lived in homes with outside plumbing. This was a wooden structure with a large hole or two used as a place for elimination of human waste. This structure was called an “out house.” Usually, an out house prophet possessed the aroma of the outside house, because they were not under the submission of the leadership in the local house of God.

The third School of the Prophets was located in Jericho. Jericho means “the place of curse.” Jericho is a place that is desolate and devastated, but it is a place of training and preparation, because God will cause you to prophesy in the place of curses to bring about the necessary adjustment that is needed in your life.

Finally, they came to Jordan, “the place of death and separation.” At this place in Elisha’s life, he was about to be separated unto the call of the Lord.

The key of the double portion is found in “servant-hood.” This is illustrated in I Kings 19:19-21. 

So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve
yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee.

And he said unto him, Go back again: for what have I done to thee?

And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

After Elijah threw his mantle upon Elisha, a sense of destiny was awakened in Elisha. This could only be revealed through allowing Elijah to become his mentor. Immediately upon cleaving to Elijah, Elisha was known as “one who poured water on the hands of Elijah,” which denoted servanthood on Elisha’s part.

In the Kingdom of God, we know that God does not make leaders. God makes servants, and servants become leaders.

To receive the double portion, we must know three basic principles and allow them to become exemplified in our lives.

1. **Elisha was in the School of Elijah.** School is a place where we learn discipline. Elisha was under the hand of Elijah.
In I Peter 5:6, we learn that the key to promotion in the Kingdom of God is to be humbled under "...the mighty hand of God, that he may exalt you in due time." The hand of God speaks of seasoned five-fold ministers who are qualifying elders in the house of the Lord. Submission to a fathering ministry in the house of the Lord leads to promotion.

2. **Elisha was a son of the prophet, Elijah.** You cannot receive the spirit of a leader until you are able to receive him as a father. Paul made references to Timothy as "my son." Elisha referred to Elijah as "father" after leaving his parents. This attitude cannot be taught. It must be birthed into your heart by revelation.

We must look beyond our rationalization. We must look beyond age. We must be able to say, "Is this the person God has placed over me in the Lord, though he may be younger than me?"

Many people in local assemblies call their pastor "brother" or they call him by his first name, because they feel more comfortable with that arrangement. To receive one as "father" requires a degree of respect for discipline and authority.

3. **Elisha was submitted to Elijah.** The sons of the prophets were not doing their own thing. They worked within the structure of the corporate vision. They supported Elijah. They did not work against him.

We begin to see the transference of Elijah’s spirit to Elisha.

*And Elijah took his mantle, and wrapped it*
together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

—II Kings 2:8-12

The reception of the double portion is reserved for the firstborn. Since Elisha cried out “Father, father,” we must believe that Elisha was Elijah’s firstborn in the sense of serving him.

He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;
And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.

And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha.

—II Kings 2:13-15

Elisha did receive the double portion of Elijah. The sons of the prophets attest to the fact that Elijah’s spirit rested upon Elisha. The acknowledgment of this truth is depicted in their display of submission to Elisha’s authority.

In both Elijah and Elisha’s ministries, there was a demonstration of fire. When you receive the spirit of your leader, you will do the same thing he does, because a linkage is forged by the flames of the Holy Spirit joining you together inseparably.

For example, in Acts 6, the apostles appointed deacons. After the apostles laid their hands on the deacons, two of them went out with a different type of anointing. Stephen and Philip operated in signs and wonders. Operation in the dimension of miracles signified that the spirit that was upon the apostles was upon them.

**Five Steps to Receive the Spirit of Your Mentor**

There are five primary steps to follow to receive the spirit of your leader.
1. **You cannot be ultra-sensitive.** If Elisha was super-sensitive, he would have missed receiving Elijah's spirit. If you hang around a leader, he may say a lot of things to you that you do not like. This can cause offences that lead to the poisonous sting of bitterness. Bitterness will sever the mentor/protege relationship. If you wear your feelings on your sleeves, your attitude will hinder the reception of your leader's spirit into your life.

2. **You cannot be insecure.** An insecure attitude is revealed in such a statement as, “Well, I've been here for five years, and now Brother So-and-so just became a part of our church. Pastor spends more time with him than with me.” Antagonistic attitudes resulting from additions to the ministry team at your local assembly reveal a passion for preeminence among the brethren.

3. **Your dream or vision must die so the leader's dream can live.** In this way, your dream will be resurrected. If your dream becomes more important than that of the corporate vision, you will not be able to receive your leader's spirit.

   As you work to make the dreams of the leader live, your dream will be resurrected. Joseph's dream died in prison. He worked for the dreams of other men. He worked on the dream of Pharaoh. Then his dream emerged.

4. **Beware of the principle of rebellion.** In Numbers 16, we read about a dynamic trio: Korah, Dathan, and Abiram. (Korah was the first cousin to Moses; Dathan
and Abiram were sons of Reuben.) All three complained, murmured, and criticized. Korah thought he belonged in the high priesthood, while Dathan and Abiram felt they should be next in line because they were firstborn. Therefore, filled with seeds of rebellion, they rose against God’s delegated authority.

This dynamic trio started a small but negative undercurrent which became a great river of rebellion, whose seething reached the ears of God.

Undercurrent sounds like this:
1. Do you think he is a little off?
2. He talks too much about financing the vision.
3. He is so insensitive.

When gestures of this flavor circulate in your congregation, Satan creates an alliance of wickedness from the seedling of undercurrent. The words of a talebearer are like nice morsels that entice the flesh and reside in the inner man. These words, anointed by Satan, emit the aroma of death in the congregation. A similarity is Hitler, who caused great dissension in society through deceitful, Satan anointed words of hell. His words enticed the flesh and caused rebellion toward organized civilization.

Authority is corrected from the top down. Korah, Dathan, and Abiram went to the prime leader to attempt to correct Moses. Instead of correction, they spread rebellion.

The final outcome of the rebellion of Korah, Dathan,
and Abiram was not too good! Here is what happened. First, the Lord spoke His direction to Moses. “Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram” (Numbers 16:24).

Then Moses spoke to the congregation.

...Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind.

If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me.

But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord.

And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them:

And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.

They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

—Numbers 16:28-33
If you desire to experience the reality of authority, start rebelling against God's delegated authority. If you want to experience God's authority, touch His delegated authority. When you touch delegated authority, you touch God! On the other hand, when you honor God's servants, you honor God.

When authority is out of order, there is a proper way to make an appeal, but the final decision does not rest with you. Make an appeal, but leave the correction with God. As a matter of fact, transference of spirits took place as the people gave ear to Korah, Abiram, and Dathan. It was the transference of a wrong spirit. The transference spread throughout the congregation.

If you sit in a local congregation and become dissatisfied in your heart, the enemy has a way to communicate your dissatisfaction to other dissatisfied people, and they will gravitate in your direction. Because of the negative transference, you are unable to receive your leader's (mentor's) spirit. In fact, you actually participate in witchcraft, because you become a controller of them.

So what is the cure for rebellion? Moses' first reaction was to fall on his face and pray. When men rise up against leadership, then it is time for leadership to fall on their faces before God. Don't try to justify yourself.

Rebellion leads to death. It may be necessary for the leader or pastor to confront the "root" seething pot of rebellion. Although this may be difficult for a leader to
do, you need to remember, rebellion is a poisonous, fatal disease. When your flock comes in contact with rebellion, they need to be inoculated with the truth. If you walk with rebellion and remain silent, that means you are a part of the rebellion. Your silence means you are in agreement. Confrontation may be a critical key to dissolving the rebellion.

5. Serve your leader (mentor) from a heart of commitment and love.

   And whatsoever ye do, do it heartily as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.
   —Colossians 3:23,24

   Jesus Himself said: “...If any man desire to be first, the same shall be last of all, and servant of all” (Mark 9:35).
Chapter 6

DISCERNING YOUR MEASURE OF AUTHORITY

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.
Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

For for this cause pay ye tribute also: for they are God’s ministers, attending continually upon this very thing.

—Romans 13:1-6

This Scripture clearly establishes the fact that every soul must be subject to a higher power.

In this chapter, subject is in the present imperative, which is a command to do something in the future involving continuous repeated action. Subjection is something we willingly do. With this in mind, you cannot discern your measure of authority without understanding authority.

In the Greek, exousia is used to illustrate “higher power.” Exousia means “the right to do or rights.” All authority comes from God and is ordained of God. Ordain means “to place, to set, to appoint, to order, to set in order or in its proper category.” Therefore, God sets order for the authorities He has ordained.

To discover your measure of authority, you must discern delegated authority and learn to work within the framework of that delegated authority. Any time our individual part becomes more important than the whole purpose, we have missed the mark. Consequently, we must discern how our task is to fit within the structure of delegated authority.

When you resist delegated authority, you become a hindrance to the order or provisions of God Almighty. Romans 13:2 says, “Whosoever therefore resisteth the
power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.” Obviously then, our resistance to delegated authority brings judgment upon ourselves.

Knowing God is a key to discerning your measure of authority. If you do not know God, you will not function well as a person of delegated authority, nor will you function well under authority. For example, it was only after Paul met authority on the Damascus Road that he was able to submit to the authority of Ananias, a disciple in the church (Acts 9).

When we walk in the light of revelation, God will reveal our measure of authority in the community of authority. If we do not know God, we will not know light. Therefore, we will walk in darkness. Understanding and relating to one another is a key to knowing God. We must be in fellowship with God and with His delegated authority to know our measure of authority.

Authority comes through relationship. Covering emanates from effectual relationships founded under covenantal bonds. When Jesus shared the Passover with the brethren, it was a covenantal meal. The knowledge of our measure of authority is commensurate with our understanding of covenant life.

Fellowship is the life blood of covenant relationship. Fellowship (or koinonia) means “communion, fellowship, sharing, or community.” When we walk in the light, we walk in the flow of the Lord. Walking in the flow of God accentuates the building of fellowship.
Moving Beyond Your Measure of Authority

Moving beyond your measure of authority is like lifting a 650-pound bar bell without assistance. When you go beyond your calling, you do not have the grace to function and it will cause great stress. In other words, when serving without an order from God on delegated authority, there is no unction for the Holy One to function.

This is evident in the account of Leviticus 10:1 and 2.

*And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.*

*And there went out fire from the Lord, and devoured them, and they died before the Lord.*

Both Nadab and Abihu desired to function in their father's role as a chief priest. They offered strange fire before God. Strange fire is serving without an order from God. Many are serving in the church today with "strange fire." The Lord will judge all strange fires. A need in the church does not mean you have received a call or commission from the Lord to fill the particular need.

*Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men:*
And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?

—Numbers 16:1-3

Korah, Abiram, and Dathan moved beyond their measure of authority, when they, with malicious intent, desired Moses' position and felt that Moses took too much upon himself. God's remedy for moving beyond their measure of authority was premature death.

How Can We Discern Our Measure of Authority?

Understanding our measure of authority is essential to developing mature life in a congregation. Understanding our allotment deals a death blow to the political spirits who attempt to divide churches by building a legalistic pecking order based upon manipulation and favoritism.

Since knowing our measure of authority is essential to the advancement of the Kingdom of God, how do we discern our allotment? First, we need to be in relationship with God and in proper relationship with our brothers and sisters in the Body of Christ.
Jesus said: "...The Son can do nothing of himself, but what he seeth the Father do..." (John 5:19). Therefore, if a person endeavors to move without revelation from the Father, he is functioning outside of the order of the Lord.

God created the Body of Christ to be fitly joined together so we can receive proper supply from each joint. Every joint supplies so that each connecting part of the Body receives his flow of life.

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,

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.

—Ephesians 4:16,17

The identification of delegated authority in your life by discernment will insure proper flow of life to your joint.

How Do We Respect the Measure of Others?

The way we respect the measure of another man's authority is by doing what we are called to do. God has set boundaries for every man.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

And when he had given thanks, he brake it,
and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.

For this cause many are weak and sickly among you, and many sleep.

For if we would judge ourselves, we should not be judged.

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Wherefore, my brethren, when ye come together to eat, tarry one for another.

—1 Corinthians 11:23-33
When giving instruction concerning the Lord’s Supper, Paul admonished the participants to examine themselves. To examine ourselves means to evaluate our relationship with the Lord and with our brothers and sisters in Christ. If we do not discern the Lord’s body, we bring judgment upon ourselves (verse 29).

“For this cause many are weak and sickly among you, and many sleep” (verse 30). Failure to discern our place in the Body of Christ and respect other members in the Body will cause weakness, then sickness, and eventually premature death. Death comes because we become alienated from the life that flows from relating with the Head, Christ Jesus, and with our fellow members. To respect another’s measure of authority is to discern the Lord’s body.
Chapter 7

SNUFFING OUT THE SPIRIT OF REBELLION

In laying the foundation of the local church, the motives of those who serve in the inner circle (or eldership) must be discerned. In other words, loyalty must be evaluated, although one may be gifted. The fly in the ointment, or the seeds of disloyalty, can germinate and destroy the foundation. Disloyalty can spread from a leader to the wounded sheep at the speed of light.

How can we determine if a prospective elder or deacon possesses seeds of disloyalty? Disloyalty does not suddenly occur. It is an attitude that develops in stages. Disloyalty that is not discerned in early stages will ultimately cause division in the work force of the local church.

There are nine basic stages of disloyalty that we should be aware of.
1. An independent spirit. A person with an independent spirit views his service as a stepping stone for personal aspirations; he may serve primarily for recognition; or he may serve to build his personal portfolio by affiliating with an established ministry. Loyalty can be tested by one’s willingness to change his agenda to serve you. Flexibility is the acid test of loyalty.

An independent spirit is the result of an unbroken will and the lack of a servant’s heart. The major key to destroying the independent spirit is repentance. Even more important, however, (like Joseph) allow the Holy Spirit to put you in a position where making others successful becomes a major stream of joy in your life.

2. The desire for personal recognition from the spiritual leader. A person’s spirit that is not focused on God’s approval will usually work for man’s approval. He will “politic” to receive man’s approval rather than wait upon God’s approval and promotion.

When our service in the house of God does not emanate from an illumination of God’s perspective of servanthood and authority, but from a desire to be approved, we become candidates for deception through legalism.

When a person cannot separate his worth from his performance, he is devastated when corrected, because he is operating in his own strength. When you live from God, however, you will, like Paul, begin to live out of the life of Christ (Galatians 2:20,21).
If my self-esteem depends primarily upon my performance rather than upon Christ, the leaven of the Pharisees causes me to build relationships in leadership based upon externalism rather than out of a desire to discern the Body of Christ. If my relationship with my elders is based upon the flimsy cords of legalism, then I become a likely candidate for disloyalty because my focus is not through Christ but through myself.

Let's examine some of the characteristics of legalism.

a. Does what is required, but the person's heart is totally rebellious and unsubmitted to the principles of the Word of God.

b. Desires to live for God rather than from God.

c. Constructs a system that guarantees acceptance from God.

d. Obeys the Word of God out of insecurity, tradition, acceptance by the crowd, or pride, rather than from a love of God.

e. Pretends to be holy and spiritual.

f. Self-made religion (Colossians 2:23). Religious spirits make the law the standard, but the Holy Spirit always seeks to glorify Christ by imparting the revelation of the lordship of Jesus Christ. God's grace does not impose itself upon self-made religion.

We are deceived into thinking that everything is right in our abiding relationship with Christ.
because we kept the rules; thus the rule becomes Lord and our relationship with Christ is damaged unless we allow grace to change us through His glorious work of repentance.

g. Lip service and double standards.

h. Striving to become what we already are in Christ Jesus.

Legalism incubates seeds of disloyalty in its servants, and at an appointed time, causes a person to become a divisive entity.

When elderships are formed, the elders and the head elder (or senior pastor) enter a covenant that begins like a honeymoon. As time progresses, however, faults and weaknesses may become amplified. If my relationship with my brethren is based upon the symptoms of legalism, I will become easily offended and rejected.

It has been my experience that when times of testing come to the local body or its leadership, some become complainers because of exhaustion, which turns to bitterness when their self-ambition goals are thwarted. Exhaustion comes when our religion of legalism feeds upon us until nothing is left but disillusionment, hurt, and pain. We lack the strength to go on because we, as branches, are not abiding in Christ (John 15). The season of testing sometimes comes to help us see the seeds of disloyalty in ourselves so that we can repent. In the place of repentance, the Father can do a pruning work in our hearts, causing us to become even more fruitful.
3. A person with a rebellious spirit exalts the importance of his own ideas above his leader's (or mentor's) ideas. He may carry a burden for only one aspect of the vision of the ministry, while the leader carries the entire vision for the particular ministry.

If as a servant, you begin thinking that you carry the blueprint for the entire house, you probably need some adjustment. The adjustment, made through correction by the leader, may cause you to become bitter because of feeling rejected. Disloyalty often begins with the rejection of plans, which is taken as a personal rejection.

Rejection breeds deception in the realm of our emotions. In this instance, deception leads to conversations that breed among sympathizers. Remember, along with the death of Korah, Abiram, and Dathan, thousands of sympathizers (with their subtle rebellion) were destroyed by the hand of God (Numbers 16:41-50).

4. A person with a disloyal or rebellious spirit develops a critical attitude toward his spiritual leaders. When his ideas are rejected, his ego is wounded and he uses his own ideas as a standard of judgment. Rather than hearing the voice of the Holy Spirit, reason becomes the supreme means of guidance. Ultimately, his mind and his reasoning ability become greater than the Word of God. When reason is not submitted to God, it produces a critical spirit. Living by the Holy Spirit means you live by faith in God's Word, not by sight.

A critical spirit always manifests itself in murmuring and contentious words. An example is when Miriam
and Aaron spoke against Moses. "...Hath the Lord indeed spoken only by Moses?" (Numbers 12:2)

Some of the characteristics of a critical spirit, according to Joseph Stowell in Tongue in Cheek (pp. 55-56), are:

a. Murmuring is always born in the context of bad reports or wrong interpretation of circumstances.

b. A murmuring spirit is quick to jump to wrong conclusions. Murmuring is the pathway to beguilement. Beguilement is the sin of sharing false conclusions. Beguilement plants false seeds of mistrust, doubt, and confusion, and destroys character.

c. Bad judgments by listeners are made in an atmosphere of murmuring. Murmuring distorts good judgment.

d. Murmuring leads to self-pity. (Self-pity is Satan’s baby-sitter.)

e. Murmuring thrives in an atmosphere of fear.

f. Murmuring, left unchecked, usually breeds rebellion.

g. The end result of a murmuring spirit is a general atmosphere of dissatisfaction. Discontent is fanned by criticism and complaining.

h. Acts 6:1 demonstrates that murmuring grew out of offense. The offense was that the Grecians murmured against the Hebrews, because they felt their widows were being neglected.
i. A slothful spirit is fertile ground for a murmuring tongue.

j. Murmuring deflates our capacity for faith.

5. **A person with a disloyal or critical spirit distorts the views of his spiritual leaders.** Like Absalom, he stands in the gates of the city of God and listens to the discontent of the people and exclaims what he would do if he were the leader. At this point, his ego is inflated as it feeds the people with morsels of lies and deceit that go down into the innermost part of their being.

6. **A person with a disloyal or critical spirit gives recognition to others who are dissatisfied.** In other words, he builds a following, which creates a threat to his spiritual leaders.

7. **A person with a critical spirit justifies his opposition to his spiritual leaders.** He focuses on specific faults or deficiencies in the lives of leadership with which no one would be able to disagree. This approach gives credence to his further ideas.

At this point, the individual, like Judas, is full of the spirit of Satan. He imagines himself to be equal in responsibility, thus giving himself the authorization to rebuke elders in the house of God.

The pride of his spiritual leaders and their concern for the major points of truth may prompt them to reject the disloyal follower, thus causing people to choose sides. Now, the sheep are in a position for scattering, because the shepherd has been smitten
by bombs of slander from a man or woman they failed to correct in earlier stages of disloyalty.

8. A person with a critical spirit emphasizes minor points that all agree are true. As minor points are emphasized, major and established points are often neglected. The neglect of major points shows up in the next generation of the splinter group. The exaltation of minor points is an attempt to maintain the distinctiveness of the group and to retain the loyalty of its followers.

Sometimes the minor points are as ridiculous as the preacher wearing red socks or that his sermons are too long. Neither point takes away from the basic tenets of the faith. Amplification of minor points strengthens the alliance of evil in the flock of God.

9. The splinter group develops and evolves into a church of its own. In many instances, men who are destined by God to become senior pastors of a congregation succumb to the path of least resistance and birth a church through covenant breaking and disloyalty. In time, this thriving Ishmael work becomes Ichabod.

Bill Gothard in Character Sketch, Volume I, defines loyalty as:

a. Loyalty is adjusting my schedule to meet the needs of those I am serving.

b. Loyalty is being a reliable messenger to those I am serving.
c. Loyalty is knowing and following the wishes of those responsible for me.

d. Loyalty is standing with those I am serving in the time of need.

Genuine loyalty (and unity) will stop the rebellion of Satan. Hallelujah!
Chapter 8

**THE JOSEPH COMPANY**

In Genesis 37:1-11, we see a young man named Joseph. He was a dreamer with a sense of destiny that motivated him through the emotional trauma of rejection by his brothers, the passion and deceit of a woman, and slavery and the darkness of his prison. The sense of destiny that filled all of his thoughts resembled a seed that was pre-programmed by God to blossom in the season of famine in two cycles.

As a child, Joseph attended his father’s flock. Joseph was his father’s favorite son, because he was born of the woman Jacob worked so hard to marry.

His troubles began when he shared a dream he had received about reigning over his family. His half-brothers fought to oppose this dream. (We dreamers must discern when the season is correct to disclose the dream!)

Joseph’s dream was contrary to the traditional flow
of the family. When Joseph shared the dream, he was not in rebellion nor was he trying to change the order of the house. He simply was communicating what God showed him. However, his brothers reacted with envy; but Joseph pondered the dream. Although perceiving something special about Joseph, Jacob did not inquire of the Lord about the uniqueness of Joseph nor did he cultivate the potential of leadership that God placed in him.

Likewise, in the house of the Lord, there are many individuals within the church with callings who will not come forth, because they need fathers in the Lord who will groom them for their prospective ministries. Since there are few fathers, many sons are not released out of the house of God. (Fathering in this instance is synonymous with mentoring.)

Joseph’s brothers were full of envy. They kidnapped him with the intent to murder him. Yet Judah, the eldest brother, stopped the plot to murder Joseph, but permitted his brothers to sell him to merchants as a slave. They removed Joseph’s dignity and history when they took his coat of many colors. Even more drastic, the brothers took the coat of many colors with animal blood smeared on it to deceive Jacob that Joseph had been killed by a beast.

In Potiphar’s house, Joseph cultivated his administrative skills that would be needed in the future. Potiphar knew that God was with Joseph. Since Joseph was an excellent servant, he acted as a catalyst for promotion in that Potiphar gave Joseph, though a slave, charge over his house.
The key to your promotion is building another man’s dream. This will cause your dream to die so that the principle of resurrection can bring it to fullness. For example, Joseph’s service brought prosperity to Potiphar’s house. Joseph took charge of the prison. He interpreted the butler’s dream and deciphered Pharaoh’s dream. In each servitude position, Joseph never became bitter or discouraged, but with a sense of destiny, served with an attitude of excellence. When Joseph served his mentors, he served them as unto the Lord (Ephesians 6:15).

Joseph’s attitude is revealed when he said:

God sent me before you to preserve you a posterity and to continue a remnant on the earth, to save your lives by a great escape and save you for many survivors.

So now it was not you who sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt.

Hurry and go to my father and tell him, Your son Joseph says this to you: God has put me in charge of all Egypt; come down to me; do not delay.

You shall live in the land of Goshen, and you will be close to me, you and your children and your grandchildren, and your flocks, your herds, and all you have.

—Genesis 45:7-10, AMP
When Joseph became the governor of Egypt, all people, including the ones who despised him, had to come to him to buy their food.

I believe God is raising up a group of people called “The Joseph Company.” I believe God has hid this group of people. He has allowed them to be enslaved and put into the wilderness until the fullness of time. In the time of famine, God shall raise them up, because they were willing to unlock the dreams of others. God will cause the Joseph Company to feed their half-brothers who despised and enslaved them.

While ministering in Augusta, the Spirit of God spoke to me about the Joseph Company. In the realm of the Spirit, God took me back a couple hundred years and gave me an understanding about what had happened when the ships went to Africa and brought Africans out who had been sold as slaves in America.

The Spirit of the Lord said, “In the ships I will bring in slaves to this nation, but within those slaves are seeds of deliverance that are to be born to a generation that is not yet born.”

The Word of the Lord came to another prophet as I was looking at this thing in the Spirit. He shared some things about how God is beginning to speak and how there are mothers and fathers saying, “Let not my children be in bondage.” He shared how God is honoring the prayers of those who prayed over a hundred years ago and is now bringing answers to their prayers into manifestation in this generation. God is a God of covenant.
The Lord began to say, "The time is coming when I am pulling Joseph out of prison, and Joseph will feed his brethren. You are coming into an hour where there will be a famine of the Word of the Lord, not a famine of teaching, not a famine of preaching, but a famine of the current Word and the message of the Lord.

He further said, "I am going down to Nazareth." Whenever there is a move or visitation of God, He does not begin at the top of the class. He begins in the subcultures, because if He begins at the top of the class, it never reaches to the bottom class. That's why the Azusa Street Revival began among the poor, so that it could surface all the way up and reach every dimension and every realm.

The breaking forth of the Joseph Company is at hand. The Lord shall bring them out of Adullam's Cave and out of the desert. From obscurity shall He raise a company of people baptized into servanthood, who shall rise with the Word of the Lord for the nations.
Some of the Hebrew definitions of a servant according to Theological Workbook of the Old Testament are:

**Ebed**—(Lit. slave, servant) This form appears 799 times in the Old Testament. One who is subject to another individual, country, or monarch (Genesis 21:25; Exodus 21:2; Isaiah 41:8-10; Isaiah 45:4). Although completely servile to their master, the slave had rights, honor, and dignity (Exodus 21:20-21; Genesis 41:12).

**Abad**—(Lit. worship, to obey) Abad appears 290 times in the Bible. This service is directed toward God, people, or things. For example, a person who tills the field, dresses vineyards, or artisans in flax are abad (Genesis 21:5; Ezra 8:18; Isaiah 19:14).

**Sakiyr**—(Lit. hired) The basic idea of this word is engaging the services of a person in return for pay. The
word is used of hiring skilled workers for a particular job (2 Chronicles 24:12; Isaiah 46:6).

**Sharath**—(Lit. service in the tabernacle—Psalm 109:6) The word occurs 96 times in the Bible. Of the 96 occurrences, 20 are in the form of participle in *sharet*, used as the noun “minister.” The use of *sharath* falls into two categories: 1) Of the personal service rendered to an important personage, usually a ruler; and 2) of the ministry of worship on the part of those who stand in a special relationship to God, such as the priest. For example, Joseph was a *sharath* who was put over all of the affairs of Potiphar’s house (Genesis 39:4). Joshua was Moses’ *sharath* (Numbers 11:28).

The Greek words for *servant* or *serving* according to Kittel’s *New Testament Dictionary* are:

**Doules**—*Doules* primarily means one who willingly binds himself to a master. These types of slaves are love slaves. They typified the slaves of the Old Testament who, after securing freedom, chose to reside with the master, thus necessitating getting their ear pierced. In the economy of God, serving Christ is a work of liberation (Galatians 3:13, 4:4-5).

**Diakoneo**—(Lit. wait on tables) Jesus presents Himself as One Who serves (Luke 22:27). *Diakoneo* in Acts 6:2 means “to supervise meals.” The angels serving Jesus by bringing food at the end of His fast are *diakoneo* (Mark 1:13; Matthew 4:11). The life of New Testament community is serving. Service in the Kingdom is discharged by God’s power and to His glory.
diakonia—(Lit. discharge of loving service) The diakonia of Stephanas is a good example (I Corinthians 16:15). Diakonia is linked with works, faith, love, and patience in Revelation 2:19. Preacher’s diakonia (Acts 6:4). The angels are a model (Hebrews 1:14). The collection of finances is diakonia (II Corinthians 8:1). Five-fold ministry is included (Ephesians 4:11-12).

Diakonos—(Lit. servant of a master—Matthew 22:13) Waiter at a meal (John 2:5,9); servant of a spiritual power (II Corinthians 11:14-15; Ephesians 3:6-7). Romans 15:8 depicts Christ as the servant of Israel. Paul called himself a diakonos of the church, because of his divine commission as an apostle (Colossians 1:25; II Corinthians 11:23).

Therapeuo—(Lit. to serve, to be serviceable, to care for the sick, to treat or care) In Acts 17:25, therapeuo denotes worship. The most common use of therapeuo is healing. The miraculous power of Healing through Christ (Mark 3:10; Matthew 12:5; Luke 7:21).

Latreuo—(Lit. to work for reward) This word is used primarily for bodily service. It refers to prayer (Matthew 4:10; Revelation 7:15). Paul’s missionary work (Romans 1:9; II Corinthians 8:18).

Leitourgeo—(Lit. to serve or minister) It means to discharge a service for society or community. It is used in describing the obtaining of offerings (II Corinthians 9:12; Romans 15:27; Philippians 2:30).

These definitions give us a broad view of the theme of servanthood (leadership) throughout the Bible. The development of a worshipful heart toward God
engenders servanthood in the heart of man. Indiscriminate service causes the dross to surface in the emerging leader. The revealing of dross leads to repentance, which activates faith toward God and provides the platform for receiving the servant heart of Jesus Christ.

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