Spiritual Protocol

A Supplement to
Mentoring = The Mission

Bishop E. Ben
Spiritual Protocol

A Supplement to
Mentoring — The Missing Link
by
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As I traveled across the country, I sensed the Holy Spirit calling forth accountability and order in the House of the Lord. I could hear the Word of God echoing 1 Timothy 3:15 “But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.”

I believe that the Holy Spirit is trumpeting a message in the Body of Christ that we must know how to behave ourselves in the House of the Lord. We do warn you that this book should be studied prayerfully, so that it does not become a form of legalism. As we well know, you shall know the truth and the truth shall make you free.

Since we can see that God is bringing order to His House, we cannot help but notice in the Scriptures that God is a God of order and Divine pattern. The House of the Lord for the 21st century will be a House with a Heavenly government that will show the kingdoms of this world the true Kingdom of God.

When studying these lessons, you will experience an awareness that a measuring rod is being placed next to your life. Some of these lessons will show that you are coming up short, and the Holy Spirit will call for you to make the adjustment. These are the days that the Lord is exposing men that thought they had the heart of David but are now finding in their generation that the heart of Saul is becoming more vivid in their lives each day. God is calling the “Hagars” that have run to the wilderness to escape the heavy hand of their mistress to come back out of the wilderness in spite of their grief. He is calling Hagar to return to her mistress and submit. When we look at this practical guide, we will find that submission is not so much of an outward action, but it is an attitude and mindset of the heart.

The heart of God is beating in this hour and drawing men of like spirit together. It is not a time to allow anything to disturb or remove the planting of the Lord. So enter into these lessons prayerfully, as God comes and measures your temple.
A SPECIAL THANK YOU

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Chapter One

THE LAW OF SUBJECTION

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 this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honor.

Romans 13:1-7

"Let every soul be subject unto higher powers." Everyone is subject to someone. Spiritual Protocol involves the establishment of order; and in this hour the Lord is doing a new work of establishing order in His house.

What is protocol? Webster's dictionary defines it in part as "a code of ceremonial forms and courtesies of precedence accepted as proper and correct in official dealings, as between heads of state and diplomatic officials." This is the definition upon which we will concentrate.

God is moving in the area of spiritual protocol. Why is this area important? We need to know the limits God has set. Those who do not learn the protocol concerning spiritual matters will always be moving beyond their measure, stepping beyond the boundaries that God has ordained and moving beyond the areas that the Holy Spirit has given them to move.
in. As we learn the protocol of the spiritual realm, we will begin to know how to operate without transgressing or moving beyond the area or the measure of rule that God has given us. If we are to function properly in the Spirit, we must be aware of the ways in which God desires that we move. Just as in a game in the natural, rules have been set; we dare not break those rules lest our ministry be disqualified.

It is interesting to note that if an individual has bad manners in the natural, he will also have bad manners in the spiritual. We need to develop a spiritual code of ethics. If someone is prophesying, should I prophesy at the same time? Do I have the right to interrupt a speaker to bring forth an utterance in tongues? Of course not. We need to understand the measure of our rule.

One of the primary rules of spiritual protocol is the law of subjection. To be under subjection is to owe allegiance under external governmental rule; to fall under the control or authority of another. As we look at subjection, we learn that we are under external governments. We must begin to acknowledge the governments that God has set on the earth. The three fundamental areas of government include the Church government, the political government and the family government. Everyone must be submitted, or subjected, to others in each of these areas. If an individual is out of order, he is unbalanced or unsubmitted in at least one of these governmental areas.

God has called us to be subject to one another in love (I Pet. 5:5). This is an attitude of the heart; actions alone do not constitute submission. We may be performing all the right deeds; but if our heart is rebellious or if we think bitter thoughts toward one whom we are serving, how can we say we are truly submitted? God looks at our hearts, not merely our deeds. While pure deeds flow from a pure heart, they alone do not constitute purity before God and man.

I have found that the measure of my submission will measure out the degree of my authority. If I am unwilling to obey God by being subject to those He has placed in authority over me, then the authority that is to be present in my life is not there; I cannot exercise authority over others.

Again, Romans 13:1 exhorts us, “Let every soul be subject unto higher powers...” How many souls? All of them. We are all to be subject to the higher powers or authorities. The Bible says that there is no power but of God (Rom. 13:1). In other words, all authority that exists has been ordained by God. Therefore, when we resist authority we are in reality resisting God. (The one exception to this is when earthly powers are opposed to God - of course we are first to be submitted to Him.)

Without higher powers, or where authority is not in place, anarchy reigns. For instance, if a father does not exercise dominion in his home, the mother might step into place to rule, creating a matriarchy. Often there is a negative connotation to a matriarchy, as though the woman were to blame for grasping the power within the family. However, she has actually arisen to keep anarchy from coming into it. If the father does not rise to his place and the
mother does not rise to hers, then the children will begin to rule and anarchy will be the end result.

Again, everyone must be subject to someone; we are all to be subject to those placed in authority over us. The Bible uses the term “higher powers.” Let’s look at some of the words translated as “power” in the Bible to see what these higher powers are.

There are several Greek words for power. The first of these is *dunamis*. Romans 1:16 says, “For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth...” This word “power” (*dunamis*) means miracle-working power. The gospel of Christ is the power of God unto salvation; it is the miracle-working power that will bring deliverance. When is this miraculous power of the Lord shown forth? Mark chapter sixteen describes the ascension of the Lord Jesus. At the end of the chapter we read, “And they [the disciples] went forth, and preached every where, the Lord working with them, and confirming the word with signs following (v.20). When the Word is preached, the Lord confirms it with signs following. He does not confirm man’s ministry, man’s character, man’s lifestyle; He confirms His Word. This is *dunamis* power.

Again, the gospel of Christ is the power God unto salvation for all who believe. Therefore whoever believes the gospel of Christ receives salvation; all that is necessary is belief. Through that belief the power of God is unleashed to grant salvation, which is our full deliverance.

A second Greek word for power is *ischus*, which means “ability of force” or “strength”. Second Thessalonians 1:9, speaking of those who do not know and obey the Lord, says “...who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power...” When the Lord comes to take vengeance, there will be ability, there will be force, there will be strength. God is not only coming with great authority; He is also coming with great force.

This *ischus* power shows us that our God is awesome. Sometimes we need to ask ourselves, “How big is my God?” As we look to our God, our perceptions of who He is will determine how we live. If we believe that our God is a big God, then we know that with Him we can do anything because He can do anything -- except fail.

*Kratos* is a third word we see translated as “power.” It also means force, strength and might. More specifically, “manifested power” is derived from the root *kra*, which means “to perfect or complete.” This term appears frequently in the doxologies (verses that give a blessing or praise). In these instances, *kratos* signifies “dominion”. See, for example, First Timothy 6:16 “...Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. “Power” here denotes the dominion of God.

*Arche* is also rendered “power” and carries the meaning of “the beginning rule.” We read in Luke 20:20, “And they watched him, and sent forth spies, which should feign themselves just...”
men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

Another example is found in Ephesians 6:12: "For we wrestle not with flesh and blood, but against powers and principalities and spiritual wickedness in high places." There are varying ranks of principalities, and some rule over cities. The Bible says, "Know ye not that ye shall judge angels?" I asked the Lord about that -- "Which angels, Lord?" He answered, "The fallen angels, the ones that are ruling over your cities." God wants us to lift up our voices and judge those fallen angels. This is the type of "powers" against which we are to wrestle: the ruling spirits over different geographical areas. God has given us the authority to do so.

The word *exousia* denotes a freedom of action. It is translated "power" and "authority." Let’s look at this word a little more deeply.

And the seventy returned with joy, saying, Lord, even the devils are subject to us through thy name. And he said unto them, —I beheld satan as lightning fall from heaven. Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.


First, we need to understand that Jesus is speaking to the seventy disciples. He had different ministries. There was the ministry to the multitudes -- a mixture of everyone. Then there was the ministry to the seventy, the ministry to the twelve and to the three. Each of these differed one from another.

Next, Jesus said, "I beheld satan as lightning fall from heaven." I believe that Jesus wants us to view satan in this way; just as lightning doesn't have dominion over us, neither does satan. At another time Jesus said, “The prince of this world has nothing in me” (John 14:30). The Bible tells us to give no place to the devil. Therefore, if I give no place to the devil, he has no ground to stand on in my life. There is nothing that he can draw on in me, because all that is in me is light. That is why Paul could simply shake off the serpent that bit him (see Acts 28:1-6). The devil had nothing in Paul -- he had no authority in his life. Satan can be cast into the bottomless pit in our lives; there’s nothing for him to stand on and so he goes into the pit. He has no support. He continues to fall, and as we behold that we can say, “I behold satan falling as lightning from heaven.” But that can only come as we know the Lord Jesus.

"Behold, I give you power [or, authority] to tread on serpents and scorpions and over all the power of the enemy and nothing shall by any means hurt you.” The Lord is giving us power over all the works of the enemy. Now, if a crossing guard or police officer stands in front of a bus and holds up his hand, the bus will stop, as big as it is. The driver has seen the uniform -- the symbol of authority. He might be bigger than the officer, he might be able to outrun the officer; but he respects the policeman’s authority and stops.

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So it is in the Kingdom of God. When we have the authority of God in our lives, when we are submissive to authority, then we shall be people of authority when we stand in the presence of the enemy and say, "Halt!" But if we're not under authority, satan won't obey us. We must be under authority to have authority. Think about it. If an authority figure in your life stepped out of line or made some inappropriate remarks, would you still respond to that authority? Probably not. We need to stay within the limits set for us by God and not "step out of line." Jude nine tells us how the archangel Michael dealt with the devil. He did not bring forth any accusations or call him names. He didn't even dispute with him. He simply said, "The Lord rebuke thee." This is our pattern. We have the authority; we simply need to exercise it within the boundaries set by the Lord.
CHAPTER ONE
Study Questions

Part 1. Please fill in the blanks with the appropriate answers.

1. According to Romans 13 everyone is subject to

2. Protocol involves the establishment of

3. One of the primary rules of spiritual protocol is the

4. ________, ________, and ________ are the three main areas of government.

5. The measure of my ________ will measure out the degree of my ________.

Part 2. Please put a T in the blank if the statement is True, F if the statement is False. If the statement is False, please indicate why.

1. ___________ I can always exercise authority over the devil.

2. ___________ Power follows when the Word is preached.

3. ___________ All of the Greek words for "power" mean the same thing.

Part 3. Please define or give a brief example of each of the following:

1. Dunamis

2. Ischus

3. Kratos

4. Arche

5. exousia
Chapter Two

GOD AND DELEGATED AUTHORITY

As we begin to learn more about spiritual protocol, about functioning under another’s authority, we find that our ministries are strengthened. Prophetic words will become stronger, teachings will flow with more anointing, and ministries will mature as this is brought into place in the Church. Again, we find that the degree of submission will measure out the degree of our authority.

A certain centurion’s servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was not now far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh: and to my servant, Do this, and he doeth it. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.

Luke 7:2-10

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The centurion was a man of great faith. He was also a man who had authority and who was under authority. The Kingdom of God functions on the principles of submission and authority. This man understood that, and he knew the authority of Jesus’ word. He did not doubt that authority; and that faith was turned into a faith for the healing of the servant. The Lord desires that we be the centurions of this age. Learning how to function under authority is vital if we are to be given authority; it is vital even if we never come into that place of leadership. If we cannot function under authority, we cannot function in the Kingdom of God. If we cannot submit to men whom we can see, how can we submit to God whom we cannot see? A right understanding of authority is crucial if we are to function in the Kingdom of God.

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.

Romans 13:1

We must understand that God and delegated authorities are inseparable. When we have touched delegated authority, we have touched God; they are one. Let’s look at the example of Saul. Who put him in his place of authority? Did the people make him king? No, the Lord set him in place as the king of Israel. As wicked as he was, the people did not oust him from his office; several times it is recorded that David could have taken his life, but he would not touch “the Lord’s anointed.” Even though Saul himself had committed evil, because of his office as king, he could not be touched. The people waited for the Lord to remove him. It was not the person (Saul) who commanded respect; it was the office, the position of authority delegated by God.

Even Jesus was not always recognized as an authority in his ministry. He said, “A prophet is not without honour, except in His own town.” In Nazareth, Jesus was not known as the Son of God, nor even as the anointed prophet; he was merely “Joseph’s boy”. And he could do little there because of their unbelief. How often is that the case in local ministries, where the people have known a minister before he was raised up by God? Some of these men can never properly be a pastor or prophet or teacher to those churches—they can never properly minister to these people. It is not their ministry which is at fault; it is the mindset of the people that cannot receive the ministry. There comes a time when we need to forget the beginnings of a ministry and recognize the anointing on it. As long as we continue to view someone as “Joseph’s boy,” we will not be able to receive an impartation from that one’s ministry.

Many times those who covet positions of authority do not understand the sovereignty of God. They might know that the Lord has anointed them for certain positions; yet they are not as certain that He is in control of the timing of their assuming them. Others err in wanting to remove from office those whose time has not yet come to be removed. Again, Saul was in office for several years after his heart had departed from the Lord. Many times in the book of Kings and Chronicles do we read of evil kings. Yet God had appointed these kings, and it was not for man to decide when to remove them from office.

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Modern-day examples are not hard to find. Many well known pastors and preachers have been removed from their positions. They were removed by other men. And it is my belief that these men will see the judgment of God for removing them. They did not put them in their places of authority; God did. It is up to Him to remove them.

Sometimes we limit God. We do not acknowledge that He is in control; that He is on the throne. Could it be that what we think needs to come down could still be God’s choice in a situation? Perhaps He desires that person to remain. David sinned while he was king of Israel. Was he removed immediately? No; the Lord dealt with him while he was still in office. He was not excluded from reigning; God simply judged him while he was king, thus giving the people a pattern and example of repentance and restoration. If someone is selected and elected by God to fill a certain position, and if He has placed him there, can we not assume that God is big enough to remove him if He so desires?

When we look into the Spirit, we see that there will be times when God must reject certain ones from before Him, much as was the case with Saul. Yet, even as Saul was respected because of his office, so will these be. And if we move in the flesh to take men out of their offices, we will see the hand of God’s judgment. The message will be, “Although I reject them, it does not mean I call you to reject them.”

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

Romans 13:2

When we find ourselves resisting “the power,” those placed in authority over us, we are faced with the fact that we are in reality resisting God Himself. How is this so? A human government can be used by God to execute His plans. As we noted previously, Roman 13:1 tells us “...there is no power but of God: the powers that be are ordained by God.” We will discuss later what our response should be when we are under an authority that makes ungodly demands upon us. But we need to know that God still requires submission. Submission is absolute, but obedience is relative. Submission is an attitude of the heart, while obedience is an outward action. If an authority tells me to do something that violates my conscience, I can be submissive yet not obedient. Why? Because my heart attitude toward that person might be submissive, even though I cannot perform the outward action of obedience. I can still respect that person, I can still heed him and learn from him; but in this one circumstance I cannot obey him.

Let us examine more deeply this principle that it is not a person who is sacred, but rather it is that office in which he stands. We saw this previously in the example of King Saul of Israel.

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

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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.

Romans 13:3-4

An illustration might be helpful. If you are driving down a highway and you notice a police car parked at the side of the road, how do you react? Some people simply keep driving. But many others automatically ease up on the gas and begin to brake. Why? Because rebellion was already there in their hearts. The Bible tells us that rulers are a terror to the evil because they expose the heart. If you are at work and the boss walks in and you then become nervous and suddenly work harder, there is evil in your heart. If you’re out somewhere and it makes you anxious to see your pastor coming your way, you have evil in your heart. But if you are the same regardless of who is around, if you work at the same pace whether your supervisor is present or not, that which you were doing is good, for rulers are not a terror to good works, but to evil. Rulers are tools of the Lord to reveal to us the evil that is in our hearts.

The Scripture says that rulers are “ministers” of God to us, for good or for evil. What does this word mean? In the Greek it is “diakonos”, meaning “deacon, minister, attendant, servant.” Rulers are the servants of God in our lives, sent by Him to minister to us. We need to receive them as such, and to respect the authority they represent.

God does not make leaders; He makes servants who become leaders. In the world, the leaders are at the top of a pyramid. There are many at the bottom of the pyramid who labor for those at the top; the ones at the top command respect, obedience and honor. Others serve them. But in the Church, things are just not like that. The Lord takes that pyramid, that organizational structure that man has built and He says, “What an interesting picture of greed and hatred! I think I like it better this way!” -- and He turns it upside down! In the Church, the leaders are the foundation -- the bottom of the pyramid. Rather than being served, they serve. Rather than accruing honor, they honor and bless others. The Church is built upon this foundation.

Do you aspire to leadership? Do you want your ministry to be recognized? Then you’re not willing to be a leader. A leader is walked upon; he is part of the foundation. Nobody compliments the foundation of a building; no one even sees it. Although it is crucial, it is not even acknowledged by those who view the building. If God has chosen you to become a leader, you must determine to serve.

“Diakonos” is a servant; but let’s look even more deeply. Paul often began his letters by describing himself as a good slave of the Lord. The Greek word used is “doulos”, meaning, “a slave, a bond servant.” It is used of both voluntary and involuntary servants and carries a sense of subjection or subserviency to another. Are we willing to become bond slaves? Slaves haven’t got any rights. They are used. When we begin to see that we are here to serve one another and that we don’t have any rights, we will cease transgressing against one another.

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As we look at these two Greek words, we notice that "diakonos" describes a servant in relation to his work. In other words, this type of servant does very well at his job of service. But the word "doulos" is descriptive of a servant in relation to his master. This speaks of the fact that there are some people who can do their jobs well, but they cannot serve their masters well.

In Old Testament times, it was customary to bore a hole through the ear of a bond servant. This was one who was given an opportunity to leave the master, but who decided to stay and serve him. (See Exodus 21:1-6.) A "diakonos" will serve, but when it is time to bore a hole in his ear, he will refuse. He does not love his leaders enough to become their bond servants. When his time for serving is ended, he is gone.

We are called to be the bond servants of God. He will bore a hole through our ears in the House of God concerning His purposes as we declare that we love the Lord and that which He has called us to do. We will be His servants forever, marked by our serving and identified with our Master.

CHAPTER TWO
Study Questions

Part 1. Please fill in the blanks with the appropriate answers.

1. Understanding and using___________________________ will strengthen our ministries.

2. God and _________________________________ are inseparable.

3. Submission is ___________________________ but obedience is ____________________

4. If God has chosen you to become a leader, you must be willing to ______________________

Part 2. Please put a T in the blank if the statement is True, F if the statement is False. If the statement is False, please indicate why.

1.______________ God makes some men leaders; these are delegated authorities.
2. ____________ God has called us to be bond servants in His house.

3. ____________ David should have removed Saul from being king when he sinned against him.

Part 3. Please supply a brief answer.

1. Why wasn’t David removed from being king over Israel after he sinned? ____________

2. Differentiate between a diakonos and a doulos? ____________

3. Explain the Old Testament concept of boring a hole through one’s ear? ____________
Chapter Three

THE PLANTING OF THE LORD

The Spirit of the Lord is upon men to appoint them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

Isaiah 61:3

Every Christian is to be “a tree of righteousness, the planting of the Lord.” It is usually not difficult to accept that we are trees of righteousness; we have heard teachings on this, and the concept of righteousness itself is inherent to Christianity. But the idea of being “the planting of the Lord” often seems to be difficult to grasp. Yet is, in reality, very simple: The Lord is the One who plants us, who sets us in place in that particular body where we can best grow and be a blessing. We are not in a local church because it is the one we have selected; that decision is not up to us. We are to be planted into a body by the Lord.

I do not believe that God anoints individual members of the body apart from the head (see Psalm 133). And I do not believe that some Christians will ever find their purpose until the purpose of their leaders is locked up inside of them; until it becomes a part of them, something for which they labor. We need to begin to co-labor with our leaders, not having each member of a body chase his own vision. As the Lord plants us in a particular place, He desires also to implant His vision for that place within our hearts so we can have a part in bringing it to pass. As one body, we are to have one purpose.

Some individuals resist this planting, and seem to have problems with the leadership in a church no matter where they go. There is always something wrong with the leaders, as they see it. If the problems are traced, I believe that these people almost always had problems with authority at home. Some of the most difficult saints to deal with are those who never had relationships, or good relationships, with their earthly fathers. Since they don’t know how to be fathered, they look for defects in every authority. Then, when they find them, they rationalize that they need not submit to such leaders, thereby throwing off all restraints. For
such saints, there must be a deep inward working of God for healing and maturing.

As well as problems with authority, saints may have difficulties in relating to other saints. Again, this is especially true when there has been a lack of proper relationships in the individual’s family. After all, the Church is a family; the relationships are much the same, although on a higher plane.

Because we are the planting of the Lord, we are not free to leave a church simply because we see a problem or a fault in authority. A child living in a home where there is known sin does not say, “Well, I can’t stay here any longer. Dad’s drunk again, so he really can’t raise me; I’m nine years old, I’m packing my bags and I’m leaving.” That child will stay in that home (if there is no outside intervention) until he comes to an age of maturity. So it is in the church. A saint may be under the authority of someone he does not view as walking in the fullness of what he should be, but that saint can still come into the maturity that God has for him. A large part of that coming into maturity is being able to stay in that situation, trusting the Lord for the needed growth, and not blaming the leadership if that growth seems to be slow.

It seems that many enter into membership of a local church with a wrong attitude that says, “I will come and be submitted to you as long as what you’re saying agrees with my views. When you project something that does not, I will no longer be submitted to you.” These saints are inadvertently saying, “I will be submitted to what I believe, not to you.” But if we really believe in the sovereignty of God, we will be able to stay and work out any problems that arise, realizing that He put us there for a purpose and that we are not released until He says so.

Sometimes, too, we tend to project, or see our problems in others. Perhaps the reason we see the defects in authority so quickly is that we see the same defects in ourselves; they are just easier to deal with when they are in someone else. We need to search our own hearts when we are quick to see flaws in others; could this be the reason? God says, “To the pure all things are pure” (Titus 1:5). When we have dealt with the sin in our own lives and have become pure, we will be much slower to find fault with others. Sometimes, too, a past problem that has been effectively dealt with by the Lord and the individual is still brought up. We do not need to continually see flaws in others, especially after they have been dealt with by the Lord. As our minds are renewed in the Word of God, we begin to see things from a different perspective, not as clouded by our own past experiences.

The Church as a whole does not understand this concept of planting, of family, of relationship. You did not choose the family into which you were born. As a child, you probably did not say, “I no longer wish to be a part of this family. I resign. I’m going to become a part of the family next door” (although at times you might have felt like it.) We need to look more deeply at what family and relationship is all about.

A family begins with a couple. When they become parents, they automatically become authorities as well. They are in charge of the demarcation of boundaries of action, and the children are responsible for being subject to them. Webster’s definition of authority includes “the power or right to give commands, enforce obedience, take action or make final decisions, The Planting Of The Lord
Chapter Three

jurisdiction.” Demarcation means “to mark boundaries; the act of setting and marking limits or boundaries, a limit or boundary, a separation or distinction.” To be subject to something is a present imperative in the Greek. It is a command to do something in the future which involves continuous and repeated action. You cannot be subject one day and not the next. When the Lord plants us, we are to be continually subject to the authorities where He has placed us, we are to be submitted to the authorities He has set in place for us, and we are to respect the boundaries He has set. This has been established by the Lord for our protection, not for our harm.

An evil man seeketh only rebellion: therefore a cruel messenger shall be sent against him.

Proverbs 17:11

The opposite of being subject is being in rebellion, a sin the Lord does not take lightly. In I Samuel 15:23 we read that rebellion is as the sin of witchcraft, which was punishable by death. And in Mosaic Law, a son who was rebellious, not listening to his parents, was to be stoned to death if there was no repentance (Deut. 21:18-21). Rebellion does not come overnight. It is a seed that begins to reproduce in the heart. All that it needs to grow are a few old accusations, a few vain imaginings, a few murmurings. This is why it is so important to have our minds renewed in Jesus and to take every thought captive to the obedience of Christ. As we do this, rebellious thoughts will be exposed for what they are, be renounced and dismissed, and have no opportunity to take root and grow. Rebellion may begin quietly, but if it is not addressed, it will grow to magnificent proportions in an individual’s life. Then the leaders are seen as enemies, not coverings. This not only harms the individual in his relationships, but also brings disunity to the church as a whole.

There are times, however, when we may appeal to those in authority over us, yet not be in rebellion. Please understand that there is a difference between making an appeal and giving a directive. I appreciate the example of the Jews in this area. In their codes, if a child want to bring correction to a father, he is always to do it in the form of a question. If, for example, a father were committing adultery and his child knew about it, the child could go to the father and ask questions leading to repentance. “Father, what are the ten commandments?” “What does adultery mean?” “Are we to commit adultery?” The child could appeal to the father and could ask questions; but he could not give a directive to his father.

God deals this way with us. After Adam sinned, God came with questions. “Adam, where are you?” “Adam, who told you were naked?” God knew the answers. He was simply giving Adam a chance to take responsibility for his sin and to repent. True evil is covering sin. Proverbs 28:13 tells us, “He that covereth his sin shall not prosper...” God desires to give us room for repentance. The world believes that God just loves to catch people in sin, that He keeps track of what everyone does wrong; but His heart is sorrowful when His people sin, and His desire is that they come to repentance. We need to listen to the questions God asks us. We need to purify ourselves and to be cleansed from our sin. It’s not enough to say, “I’m sorry.” We

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need to confess the specific sin so it can be dealt with. Sin is not general; when we sin, we commit specific acts. It must be dealt with that way in repentance.

So there are times when we may appeal to authority. The first is when there is sin involved, when the leader sins. Secondly, we may appeal when delegated authority is departing from direct authority. And thirdly, we may appeal when authority asks us to do something contrary to the Word.

In the first instance, as we have seen, we may make an appeal to the authority; it is not the place of one not in leadership to accuse a leader of sin.

In the second case, the one in delegated authority is departing from direct authority. Perhaps a leader is asking questions not within his realm of authority. Or they might ask a member to do something which, although not wrong, they have no right to ask, because it is not in their sphere of rule. In this instance, a member has the right to refuse the request, although he must make certain that his heart attitude toward that leader remains pure.

Finally, if someone in leadership asks us to do something contrary to the Word of God, of course we must refuse. Again, our attitude must be right toward that authority, and we need to make an appeal, to show that person why we cannot obey his request. If it is a matter of a differing interpretation of the Word, perhaps someone else might better undertake the task until we have come into the same revelation. We need to recognize, however, that we might never agree on that point. Unity is a matter of attitude, not of intellect; if all the members of each local church had to agree on every point of doctrine, there would probably be as many churches as there are Christians. However, our consciences must be right toward God first, while not despising the one who disagrees with us.

As we allow the Lord to plant us, we are opening the door for His work in our lives. And as we are obedient in submitting to the authority He has given over us, we are submitting to
Him.

CHAPTER THREE
Study questions

Part 1. Please fill in the blanks with the appropriate answers.

1. As the Lord plants us, He also wants to implant His ____________________________

2. Saints may have difficulty relating to others if there has been a lack of _________________

3. To be subject to something involves _________________ and _________________

4. Authority is established for our ________________________________

5. The opposite of being subject is being ________________________________

Part 2. Please put a T in the blank if the statement is True, F if the statement is False. If the statement is False, please indicate why.

1. _________________ Individual members of a local church may have anointings regardless of other circumstances.

2. _________________ If I do not agree with some of the teachings of my church, I am free to leave.

3. _________________ If I see problems with authority, I should look inward.

Part 3. Please supply a brief answer.

1. For what reasons might the Lord place us in a particular local body? ________________________________

2. Define the term “the planting of the Lord.” ________________________________

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3. List some reasons why people might have problems with authority.

4. Explain the Jewish custom of a child appealing to his father. How does this apply to us?
Chapter Four

THE CUP OF THE WILL

Samuel also said unto Saul, the Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord. Thus saith the Lord of hosts, I remember that which Amalek did to Israel ... Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but destroy both man and woman, infant and suckling, ox and sheep, camel and ass. And Saul gathered the people together ... And Saul smote the Amalekites ... And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly.

Then came the word of the Lord unto Samuel, saying, it repenteth me that I have set up Saul to be king ... And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear? ... And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fats of rams.

I Samuel 15:1-14, 22.

We see that God had told Saul to destroy all of the Amalekites. There was a direct, clear word. It could not be misinterpreted (vs. 1-3). Yet Saul disobeyed the command of the Lord. He took Agag the king of the Amalekites alive, and he spared the “best of the sheep, and of the...
Chapter Four

oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly ..." (v. 9). Saul would not destroy them ... we do not read that he could not, nor even that the people prevented him from so doing (although when confronted by Samuel, he declared it to be the people’s sin). We read that Saul would not obey the voice of the Lord. What was his “pious” excuse? All of these good animals could be sacrificed; they could be used to worship the Lord.

How many times do we do the same thing? We try in the flesh to do things that will please the Lord. We use relationships, we use works -- we try to please Him the easy way. We may do good things, yet if they are not what is on God’s heart, we are not acting in obedience. In fact, what we may perceive as good may well be evil in God’s eyes. How are we to know whether it is in His will for an individual to face a difficulty on his own for a time? How are we to tell whether a problem is really God’s discipline? Many times we don’t know. And if we act without the command of the Lord, we might find ourselves working contrary to His will for someone’s life. Jesus did that which was good; yet He did not do every good act that He could have. Only those things which the Father told Him to do did He touch. He could with a word have healed all the sick in the world. He could have cast out all devils once and for all. He could have abolished hunger. Yet He did not. I believe He often, in His love for humanity, was hurt for the people He did not touch. Helping those whom the Father had not given Him to touch was one of the temptations satan probably used frequently. But His will was set. He would do nothing apart from the will of the Father.

No matter how hard we try, unless we are walking in obedience to what has been given us to do, we will fall short of God’s best. When we substitute our good deeds for God’s perfect will, His response to us is the same as it was to Saul: “Hath the Lord as great a delight in burnt offerings and sacrifices as in obeying the voice of the Lord?” All He requires from us is obedience. We must learn to hear His voice and, hearing, to obey. Obedience is always a call higher than that of sacrifice.

The Cup Of The Will

We are each given a cup from which to drink. Some taste of it and immediately spit it back out. Others will drink some of it and feel that they have done their part. But the Lord desires that each of us drain this cup to its dregs. This cup is the cup of the will; it is that of obedience. This is what the Lord desires of us above all, and it is an act of our wills. Obedience does not come naturally; we must will, or make a conscious decision, to be obedient.

Jesus said, “The sheep follow him [the shepherd]: for they know his voice. And a stranger they will not follow, but will flee from him: for they know not the voice of strangers” (John 10:4-5). Too often, however, the sheep do not know the voice of the shepherd and are only too willing to follow that of a stranger. The Lord desires to train His sheep, that they would hear and understand His voice. We cannot obey that which we cannot discern. But as we begin to walk in obedience to that which we hear, our “spiritual ears” will become more attuned to the Lord; we can grow in grace by obedience.

When we serve without an order, we are serving on our own. We are meeting a perceived need, not ministering to what has been ordained to be done. Although what we are...
doing might be good, it is not the perfect will of the Father, and therefore is not obedience. Often such actions are done outside of authority; for example, a group within a church might decide to have a Bible study or prayer meeting without the permission of the pastor. That group is operating outside of the authority and there is no covering for their activity. Without covering, it becomes rebellion, hardening our hearts even further from obeying (or hearing) the voice of the Lord.

God wanted from Saul what He wants from all of us -- an obedient, submissive heart. Look at the example Jesus gave us. Who else could say, “I do nothing except what I see My Father in heaven doing”? He was obedient in all things to the Father who sent Him to us. Although He had to learn obedience, as we do, it was perfected in Him. And He lives in us so that when we cannot obey, or do not have the will to do so, His life of perfect obedience can well up within us for our submission to His will.

Even in the Garden of Gethsemane, Jesus’ prayer was the ultimate outpouring of this submission: “Thy will be done.” He prayed, “Let this cup pass from Me ... nevertheless, not My will, but Thine be done.” The cup did not pass. Jesus drank of it fully. The cup of obedience was the will of the Lord.

Jesus brought the entire sacrifice desired by the Father. Can we do any less? When the Father makes His will known, we must drink the entire cup. We cannot drink only part and expect the Lord to be pleased. If God has told you to give $100 to your local church and you give $70, saying, “Lord, I know You told me to give $100, but I can only give $70 right now and that’s a real sacrifice,” will He be pleased? If He asks you to share His life with someone and you merely have a friendly conversation, will He be pleased? Is that obedience to the word of the Lord? If He has commanded you to do a thing, it is to plant seeds of blessing for a harvest you will need later. If there is no seed, there will be no harvest. Every act of obedience is a door to a future miracle; every act of disobedience is the door to a future disaster.

What of the cross? We must realize that the cup of obedience is higher even than that. Someone might say, “I’m taking up my cross and following Him”; but the cross he has assumed must be that of the will. Many things are good, but we must discern between that which is good and that which is God. Everything that is good is not necessarily of Him. We must learn obedience and discernment to know what God has on His heart for each of us individually at this time. Then we must walk in it. Each person’s cross will differ, because the will of God for each one differs. We cannot judge what others are doing; we cannot use their
walks with God as our standard. "If I want him to remain until I come, what is that to you? You follow Me!" Obedience is better than sacrifice.

CHAPTER FOUR
Study Questions

Part 1. Please fill in the blanks with the appropriate answers.

1. The cup of the will is__________________________

2. "To__________________________ is better than ________________________(1 Sam. 15:22)

3. Every act of obedience is a door to a future__________________________

4. Every act of disobedience is a door to a future__________________________

Part 2. Please put a T in the blank if the statement is True, F if the statement is False. If the statement is False, please indicate why.

1. Many of us are given the cup; the Lord desires that we drain it.

2. It is impossible for us to be completely obedient.

3. It is wrong to disobey, even if we have a good reason.

Part 3. Please supply a brief answer.

1. How can something good not be of God?__________________________

2. List several responses to the cup.__________________________

3. Relate obedience to the cross.__________________________

The Cup Of The Will
Chapter Five

REDEMPTIVE REVELATION

Where there is no vision [redemptive revelation,], the people perish...

Proverbs 29:18

Without a revelation of the Father, we have no revelation of the delegation of authority. If we do not meet God, we will not be able to acknowledge delegated authority. Before Paul could submit to Ananias, he had first to meet God. Often those in the church who have problems with submitting to authority are those who have not truly met God, for when we meet Him, we will be able to respond to delegated authority.

We need a right vision of the Lord to be able to function in and respond to delegated authority. We need a progressive, redemptive revelation of Him in our lives. What is a "redemptive revelation"? It is a vision, or image, of God that produces redemption in our lives; in other words, one that causes us to change to become more like Him, one that redeems us. Our only hope is His life in us. We need an ongoing revelation of Him that produces this life, transforming us into His image.

All that we do lies in one of two basic areas: Either we are representing or we are substituting. Representation is mimicking the purposes of God; we are showing forth His life. Substitution is doing anything else other than the will of God; we are exchanging something else for that obedience and imitation of God in our lives. We must make sure that we are representing God in all that we do, and that in our actions we are carrying out the will of the Lord.

Part of this representation is being able to function under godly authority. Jesus always did the will of His Father; so also should we. As we walk under authority, God will be touching our characters. Picture a diamond in the rough -- a large, uncut stone. In the beginning, such a one might say, "I know God has great things for me. I'll be a large part of His building." But then God begins to work, using His chisels (authorities). By the time He

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gets the stone cut as He wants it, it might be only half a carat in size. What is left is the pure ministry; all else has been cut away.

We must also understand that there are those who will be the stones of the Temple of God, while others are part of the scaffolding. Everyone who starts in the work of the Lord does not necessarily become a part of the structure. Some will help to get the structure up, and will be working on the scaffolding. But when the foundation is laid and the building goes up, these people leave. We thought they would be part of the structure; we didn't think that they would eventually leave. But they were not part of the structure; they were just the scaffolding. And when the building is complete, and the scaffolding comes down and the workers go out, only the structure is left. We might be surprised at what goes out the door. We need to be certain we are a part of the structure, not just a part of the scaffolding. We must be sure that we are lively stones being set in the Temple. We need to become joined and related as part of the structure, not just help to get the work done and see the building go up.

While it is easy to see that a revelation of God is necessary, it might not be as clear how we are to come to this knowledge of Him. One way, as discussed in the previous chapter, is through obedience. As we submit to the will of the Lord, we come to know Him more fully. As we submit to the authorities He has placed in our lives, we are also obeying Him. How does this obedience come about?

In the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a son, yet learned he obedience by the things which he suffered...

Hebrews 5:7

This passage is speaking of Jesus, our High Priest. We see that, although He was a Son, He learned His obedience through the things that He suffered. Sometimes that is hard for us to believe; but we learn our obedience in the same way: through our sufferings. And when we suffer with Him, it only proves that we are candidates for reigning with Him. That's why we can rejoice in our suffering. And when we suffer, we know that it is an opportunity to learn obedience.

As we represent the Lord in our lives, we will come to be known in the heavenly realms. We will begin to affect the kingdom of darkness. We will begin to take the Lord out into the streets and into others' lives, and we will be known in the spiritual realms. It doesn't matter to Satan what we do in our churches and gatherings, in our conferences and seminars; he is only disturbed when we come out of our little world and begin to touch lives for Jesus. Satan doesn't like it when we begin to represent. Substitution, though, that's a different story.

Redemptive Revelation
What is substitution? Again, it is anything we place in the way of our obedience to Christ. Let’s look at the example of Eve. What did she do? She stepped out without proper release. She operated independently of her head. There was no anointing for that; there still isn’t. Anointing flows down from the head. I cannot be anointed if the head over me is not. The anointing flows down:

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard: that went down to the skirts of his garments...

Psalm 133:2

If the head is not anointed, then neither will the hand or the leg be. And if we step out from under our head, we are stepping out from the anointing. Adam likewise stepped out from under his authority. God had given the commandment to him, so he was violating direct authority. He was substituting his will, and the wishes of his wife, for the will of God in his life.

We have also seen how Saul substituted in his life. Rather than obey God in destroying all of the enemy’s goods, he decided to save them to sacrifice to Him. He was substituting sacrifice for obedience. No matter how he tried to rationalize his sin, it was still sin. God had given him a directive; he had disobeyed. It was as cut and dry as that.

This principle holds true in dealing with delegated authority as well. Remember, when we touch delegated authority, we have touched God. So if an authority gives me a directive and I do not obey, then I have substituted my will for God’s. He has set that person over me; that authority is in my life to help me to hear the voice of the Lord. We need to be those who are as quick to hear the Lord through authority as we are to hear His voice for ourselves.
CHAPTER FIVE
Study Questions

Part 1. Please fill in the blanks with the appropriate answers.

1. Without a revelation of the Father, we have no revelation of ______________________

2. Through ______________________ we can come to better know Jesus.

3. We learn obedience through ______________________

4. Saul is a good example of ______________________

Part 2. Please put a T in the blank if the statement is True, F if the statement is False. If the statement is False, please indicate why.

1. ___________ Often those in the Church who have difficulty in submitting to delegated authority have not truly met God.

2. ___________ Without an ongoing revelation of Christ we will not be transformed into His image.

3. ___________ Paul is an example of one who substituted.

Part 3. Please define or give a brief example of each of the following:

1. redemptive revelation ______________________

2. representing ______________________

3. substituting ______________________

Redemptive Revelation
Chapter Six

COVERING AND UNCOVERING AUTHORITY

Rebellion. We see examples of it throughout the Bible and in our daily lives. As we search the Scriptures concerning the covering and uncovering of authority, we must recognize that what we are dealing with is the sin of rebellion. Submission is a heart attitude; it involves our inner man. So also is rebellion. Although our actions might be in order, our heart and attitudes may be in a state of rebellion. Let us see what the Bible has to say on this subject, beginning with the story of Noah.

And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

Genesis 9:20-27

The events in the above passage took place after the flood. Just when man had gained a fresh new start, sin again entered in. Because of that sin, one of the sons of Ham was cursed. What was the sin that prompted this curse of Canaan? Let's compare the above Scripture with Leviticus 18:6, 7.

Covering And Uncovering Authority
None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the Lord. The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

The sin involved here apparently is that of incest. For years I used to wonder why God cursed Canaan for seeing his grandfather naked. But as we search the Scripture, looking at the law and the custom, we find the true meaning of this passage. That also explains the phrase, "...he saw that what his younger son had done unto him."

A Hebrew scholar has noted that, in the Hebrew, Ham was not the "younger" son, he was the "middle" son; also, there is no word in the Hebrew for "grandson." Therefore, Canaan was most likely the "son" of Noah who had committed the sin. That explains why the curse was placed upon Canaan, and not upon Ham, as is so often misstated. An entire nation has used this text to justify the slavery of Africans, claiming this sin to be God's will because of "the curse of Ham." But as we see, such a curse does not even exist! The curse was placed upon Canaan, and was fulfilled thousands of years ago when the Israelites destroyed the Canaanites.

This passage confirms what we already know to be true: Flesh delights in seeing and advertising defects in authority. The flesh desires to see authority fall. We need to question our attitudes and motives. Are we covering or uncovering authority? Noah was drunk. Ham should have covered him; he did the opposite. Are we covering the failings of those in authority over us? The Bible tells us that love covers a multitude of sins. Love is how we cover authority -- and everyone else in our lives. If we are truly walking in love, we will be able to encourage and edify those in leadership, even if we know of defects or sins in their lives. In fact, if we do know of such failings, we have a special responsibility to cover them, to pray for the leaders, and to encourage and edify them.

It seems there is never a lack of people willing to undermine those in authority. We may hear of those weak areas, but we need to look at the good in people's lives and at the ways God has used them in the past. We are to help in the building up process, not the tearing down. When we are confronted by one who is criticizing leaders, we need to confront that one in turn. We can remind him of the good in the life he is tearing down and exhort him to pray for that authority. He may be reminded that gossip and slander (even if the facts are correct) are sins. And there may be times when we need to go directly to the leader involved and say,"This is what I heard from that particular brother. I think it needs to be addressed because it's disturbing my spirit. I don't appreciate what was said, whether it's true or not; it needed to come to your attention."

Slander is a sin, regardless of whether or not that which is spoken is the truth. It plants a question about another in the mind. It leads to doubts and an inability to receive ministry from the one slandered. An individual's character is defamed. Slander brings death to three people in one act: The leader, whose character tastes death; the slanderer, who is a carrier of Slander:

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this sin; and the listener, who can no longer receive an impartation from that leader.

Are we willing to cover the leaders? Are we willing, as were the brothers of Ham, to walk backwards to cover the nakedness of the flesh? This is not done when we sit silently and hear their uncovering. Are we willing to encourage, to edify, to lift others up? Or do we always see the sin in others’ lives? Are we covering or uncovering?

We read of another example of rebellion in Leviticus 10:1, 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.

Although Nadab and Abihu were members of the priesthood, being Aaron’s sons, that which they offered up was a “strange fire.” It was offered without an order from authority. When we make an offering which has not been initiated by an authority, it is a strange fire in the nostrils of the Father. God does not regard the fire; rather, He regards the nature of the fire and how and why it was started. Was it initiated by the self-will, or by God? The judgment came swiftly for Nadab and Abihu. And we know that this is recorded as an example for us. God wants us to be certain that our hearts are right before Him, that we are not offering up a strange fire.

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: wherefore then lift ye up yourselves above the congregation of the Lord? And when Moses heard it, he fell upon his face: And he spake unto Korah and unto all his company, saying, Even to morrow the Lord will shew who are His and who is holy; and will cause him to come near unto Him: even him whom He hath chosen will He cause to come near unto Him.

Numbers 16:1-5

Korah and the men with him incited the others to rebellion, 250 of the leaders of Israel. What is the cure for rebellion? It is always death. Death is alienation from life. Any time there
is rebellion or insurrection in the house of the Lord, the rebels must be marked and there must be an alienation from life.

In the case of Korah and his men, the sentence was a literal death, as the ground opened and swallowed them up. As we read their story, we find that they, too, offered a strange fire before the Lord, who had chosen Aaron rather than them (vs. 6-35).

If someone is sentenced to the electric chair on January first but doesn’t go until June first, when did he die? Wasn’t it in January, when the sentence was passed? Although he was breathing after that, he was dead. Even so, when there is insurrection in the church and an individual is marked and the sentence is passed, that person is dead until he is restored to life and fellowship.

Lucifer, of course, has something to show us about rebellion:

*How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most high. Yet thou shalt be brought down to hell, to the sides of the pit.*

**Isaiah 14:12.**

Lucifer, as he was then known, was the worship leader in heaven. His name meant “light bearer”; now he is known as satan. As Lucifer, he was the chief musician, orchestrating the worship in the house of the Lord. But he began to desire that the praise, worship and attention he saw continually be given to him, rather than to the Lord. We see that he desires to ascend, to be like the Most High, to exalt his throne above the star of God. He had a throne; he had a sphere of dominion; but it was not enough to satisfy him. He had a thirst for more.

When we think of hell, we usually associate it with a place sinners go when their bodies die. While this is the case, it is not the totality of what hell is. It is also a state of being. There is such a thing as an earthly hell: that place of never being satisfied, of never having a thirst quenched. Jesus told us that those who hunger and thirst after righteousness would be filled (Matt. 5). All who seek after the things of God and find their fulfillment in Christ and His will begin to find themselves fulfilled and complete. But there are many other things after which men hunger and thirst. When there is an ongoing craving that is not fulfilled, that is an earthly hell. And satan is the father of such hungers, as we read above.

Self-exaltation is another sign of rebellion. Whatever form it takes, in essence it says, “I will be like the Most High. I will be like God and will receive praise of men. I will go beyond

*Covering And Uncovering Authority*
the sphere that God has given me to influence others." There is no recognition of servanthood, nor of the fact that the Lord will exalt each of us in due time.

When we read of the creation of man in Genesis, we read that he was made in the image of God. The first temptation satan brought was to eat of the tree, so as to become "like God." That was how satan fell; that is his temptation to us. It is one reason why God sets authority in place over us; to be watchful for that sin, and to cover it. When we recognize delegated authority in our lives, we are acknowledging that, although we are becoming more and more like Christ, we are not as Christ. We have not ascended. There is someone over us in a position of authority. We are already like God when we are in Christ, and are growing more like Him each day, as we are transformed from glory to glory. That is God's plan for us. And that is why satan would have us to ignore our authority, to uncover their sins, to make their ministries in our lives of no effect. He desires to entrap us in the same sin by which he fell. So let us exercise love toward God and our leaders -- and foil the plan of satan.
CHAPTER SIX
Study Questions

Part 1. Please fill in the blanks with the appropriate answers.

1. In anger at what his son had done to him, Noah pronounced the__________________________

2. __________________________delights in finding defects in authority.

3. We cover authority with __________________________

4. __________________________plants a question about another in the mind.

5. Nadab and Abihu offered a __________________________

Part 2. Please put a T in the blank if the statement is True, F if the statement is False. If the statement is False, please indicate why.

__________________ 1. Canaan was cursed for seeing Noah naked.

__________________ 2. If we hear a criticism of a leader, we should not go to him for fear of offending him.

__________________ 3. The sin of rebellion is one that touches only the sinner.

Part 3. Please supply a brief answer.

1. Give an example (not from this text) of covering authority; of uncovering authority.__________________________

2. What is our responsibility if we see failings in authority? __________________________

3. Define “slander” and describe its consequences. __________________________

Covering And Uncovering Authority
Chapter Seven

THE LAW OF THE HOUSE

Every house has a law. Each house has its own set of rules. What is all right in one house is taboo in the next. We see this principle in our home; we see it also in our churches. What is done in one church may not be done at another; what is viewed as ministry in one church may be reckoned a sin in another. And some things are simply done differently from church to church.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body? But now are they many members, yet one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

1 Corinthians 12:12-21.

True authority is found in the body. Christ, the Head of the Church, is its authority. Authority was not designed to bring bondage, but protection, covering and coordination. As God places each of us under authority, He desires to bring direction and alignment into our lives. As God had designed the Law of His house, so do the authorities He has set in place design the laws of their houses. Each local church is different. The leaders are responsible for the local church, to protect it and to establish it in the ways of the Lord. Therefore there must
be rules about what is and is not acceptable. They are also responsible for keeping the house of the Lord in order; therefore there will be laws or rules about how things are done in each particular church.

It is the delegated authority that decides who is in charge of what. People should not come into a local church week after week and have no idea who will lead worship, who will be the usher, who is allowed to prophesy. I cannot just get up one week and say, “Well, I think I’ll take over the dance ministry this week. Maybe I’ll teach Sunday School next week.” No; there must be order in God’s house. Delegated authority also decides how things are to be done. Do people need to come up to the mike to prophesy or share, or can they do it from their seats? Should it be cleared with the leaders first? Can people just talk and laugh in the sanctuary before meetings, or should they quiet their hearts before the Lord? Who decides when worship is over? There are many things pertaining to order which must be decided. It is the responsibility of those in authority to do this. It is the responsibility of the people to respect the laws of the House that the leaders have set in place.

As well as the authority of the Head, there is another authority: that of membership. For instance, my hand has the authority to grasp things my feet or my mouth cannot. My feet have the authority to walk, and my hand does not try to do the walking, since my feet have been sanctified for that purpose. As I eat, my mouth opens and submits to the authority of the hand that holds the fork. My mouth has been separated for the purpose of talking, not my eyes. Therefore my eyes will submit to my mouth in this area. Every member has a measure of authority. We are to submit to one another in love.

We can easily follow this thought to see that resisting the members is, in reality, resisting the Head. The head coordinates all of our actions; when we resist the actions of a fellow member, we are opposing the direction and wisdom of the head. It would be as though my mouth would not open for the food my hand was bringing it. My mouth would be resisting my head, which had coordinated the action.

Let us look at an example of such resistance.

And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it. (Now the man Moses was very meek, above all the men which were upon the face of the earth.) And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam; and they both came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make

The Law Of The House
myself known unto him in a vision, and will speak to him in a dream. My servant Moses is not so, who is faithful in all mine house. With him I will speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses? And the anger of the Lord was kindled against them; and he departed.


Miriam and Aaron moved beyond measure. Apparently Miriam was the initiator of the argument, since she is named first. (We later find that Miriam, not Aaron, was punished for this sin.) She and Aaron did not approve of Moses’ wife. Since she was Moses’ older sister, Miriam probably felt that he should have listened to her opinion. But there comes a time when family influence comes to the end of the measure of its rule. It cannot be brought into the Church. Miriam might have been the older sister at home, but she could not be the older sister in Church.

We see also that Moses was more than just a prophet. He was one to whom the Lord would reveal Himself in an intimate way. Why? Because Moses was **faithful** in all God’s house. Faithfulness is a primary law of God’s house; it is what He expects of all His children.

*O love the Lord, ye his saints: for the Lord preserveth the faithful, and plenteiously rewardeth the proud doer.*

Psalm 31:23

*His master said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

Matthew 25:23

God looks for our faithfulness more than our functions or our giftings. He desires faithful men to serve Him (see I Tim. 1:12, II Tim. 2:2). We will not be rewarded based on what we were given; that is all God’s grace, so how could He judge us by that? No, we will be judged according to what we have done with what we have been given; according to our faithfulness. The faithful usher will be rewarded more than the unfaithful pastor. The law of God’s house is faithfulness.

Think of the story of Naomi, Ruth and Orpah. When Naomi’s husband and sons had died, and she had decided to return to Israel, how did her sons’ wives respond? Orpah kissed Naomi and left, while Ruth clung to her mother-in-law. In this hour God is calling for cleavers. He is calling for those who will be faithful and who will be committed even in time of testing. We are to be as Ruth, one who clings and cleaves to that which the Lord has called us to.

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I once knew a boy who was taken to heaven quite often. When he was twelve years old, he was at a meeting where I was ministering. At the end of the service, he said to me, “Prophet Jordan, I saw three jewels that were placed in your crown tonight.” I said, “Why? No one came forward for salvation, no one was filled with the Holy Spirit. Why would I receive jewels in my crown?” His answer has stayed with me: “In heaven you are rewarded for the act of obedience, not for the results.”

Let us view as important that which God views as important. When we are in His house, we must follow His rules.
CHAPTER SEVEN
Study Questions

Part 1. Please fill in the blanks with the appropriate answers.

a. Authority was designed by God to bring __________________________ and __________________________

2. There are two authorities -- that of the __________________________ and that of the __________________________

3. Moses’ outstanding characteristic was __________________________

4. __________________________ is a primary law of God’s house.

5. “In heaven you are rewarded for the __________________________ not the __________________________

Part 2. Please put a T in the blank if the statement is True, F if it is False. If the statement is False, please explain why.

1. _______________Family influence comes to the end of the measure of its rule in the Church.

2. _______________The Lord is looking for Orpahs.

3. _______________Unity comes from a right understanding of doctrine.

Part 3. Please supply a brief answer.

1. List some responsibilities of leaders in the local church __________________________

2. Explain how resisting the members is resisting the head __________________________
Chapter Eight

RELATIONSHIP IN THE BODY
OF CHRIST

In the day that God created man, in the likeness of God
made he him; Male and female created he them, and called their
name Adam, in the day when they were created.

Genesis 5:1b-2

When God originally created man, male and female, He called their name “Adam.” This is in the plural. Why? Because in the mind of God, Adam was to be a many-membered body on the earth. He was to exercise dominion and rulership on the earth. This principle of the many and the one is echoed in Romans 12:4-5

For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another.

Although the body has many members, they are locked up in the one. This is true also in the Body of Christ. Let us turn to the Book of Joshua to read the story of Achan. In chapter seven, we read of how Achan acted unfaithfully at the fall of Jericho by taking things that were under the ban (things that the Lord had said were to be destroyed). Let us see how the sin of the one man affected Israel.

And Joshua sent men from Jericho to Ai, which is beside Bethane, on the east side of Bethel, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai. And they returned to Joshua, and said unto him, Let not all the people group; but let about two or three thousand men go up and smite Ai, and make not all the people to lay about thither; for they are but few. So there went up thither of the people about three

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thousand men: and they fled before the men of Ai. And the men of Ai smote about thirty and six men: for they chased them from before the gate even unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water... And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

Joshua 7:2-5, 10-12

Thirty-six men died because of the sin of one man. They had been joined to him. There is no indication that they had sinned; Achan had. How many are in Achan's sin today? They keep back that which has been consecrated to God. They substitute their own rationalizations for the wisdom of God, and hold back His blessing and even His protection from others as well as from themselves. The result, as we see in verse twelve, is that the sons of Israel could not stand before their enemies. Could it be that God is saying to us that until we destroy or rid ourselves of the accursed things among us we will not be able to stand against our enemies?

Ephesians chapter four shows us how the body of Christ functions:

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly jointed together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Ephesians 4:15

If you are a part of the body of Christ, there is an effective measure in you to bring you into the potential that God has ordained for the whole body. You have something to contribute. Oneness comes from Christ's filling all things. He fills each one of us; therefore we each have a part of Him to give one another.

When we look at the body of Christ, we are reminded that it is not just the body parts that are important; the joints are also vital. What is a joint? It is any place in your body where two parts come together -- the knees, the elbows, the knuckles. Individual members of a body don't mean much. They need to be jointed together and working as part of the whole body.

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in order for them -- and for the body -- to function properly. Members in the body of Christ are the same way; in order to function properly they must be brought into relationship with the rest of the body. And without them, the body will not be as effective.

What do relationships supply to the body? Let's look at it in the natural. There are diseases in which the joints harden and can no longer function properly. Not much gets done by that body part after that. If the joint in the legs harden, it becomes extremely difficult, and later impossible, to walk. So it is with our relationships in Christ. If our hearts harden, if His life is no longer flowing among us, how effective will our part be in the working of the body? What would happen if the hand and the wrist decided they no longer wanted to work together, or if the foot was bitter against the leg? And if the left side of the body refused to work together with the right side -- or refused to work at all -- we know that the body would not operate normally. The joints are what make the body a unit. And without their proper functioning, the body is no longer whole and healthy.

Poverty is brought into the body -- naturally and spiritually -- when members are deficient because other members are not bringing in their supply. What brings prosperity is when all the joints -- the relationships -- and the individual members are supplying what God has given them to give. When this happens, there is no lack. If every member did his part in the house of the Lord as God commanded him, there would never be any lack among us. There would be an overabundance. Lack comes only when a member or joint is holding something back.

Sometimes we may feel that our part is not important. Yet the Lord has placed each member of the body there for a purpose. And woe to us if we feel that we, or anyone else, is not a vital part of the body; we are then doubting God's wisdom.

How important is this working? We read in Isaiah that the government shall rest upon the shoulders of the Messiah, Jesus. The shoulders are not part of the head, but of the body. It is God's desire that His body come to a level of maturity where we can become the government of God on the earth. Then shall we be the vehicle used to establish the Kingdom of the Lord Jesus Christ until He returns.

The Bible tells us that "by one Spirit were we baptized into one body." We are joined together, no matter our position in the world. Jews and gentiles, slaves and free men, people of all nationalities are all joined together in Christ. There are no greater and no lesser members of the body in terms of accessibility to God. All may enter into His Presence.

As the body of Christ, we need to be in right relationship one with another. We need to fellowship openly, not forming selective groups. Such groups are often the reason why churches don't grow. Have you ever seen a pinball machine? Well, a new member coming into a church can be like the ball. She may try the women's department, the ushers' board, the choir, the dance team, the Sunday school teachers' board ... she "bounces off" of several departments and can't get in; they're all closed. No one is let in; the group is already formed. And so the new member rolls right out the back door.

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If a church is to grow, it must open up and let others be part of it. Too much energy concentrated in one place is dangerous. There needs to be an outlet; we need to bring others in. There is too much energy within the church for it to stay locked up in the four walls of the local body. Many times the lack of an outlet is the cause of divisions in the church. We need to be bringing new lambs into the church and nurturing them. Then we won’t have time for gossip and maliciousness! We must have an outlet in order to experience growth.

Our relationships with those in leadership are especially important. They should be as fathers to the members, pouring their lives into the body. They are to be mothers in Israel as well, nurturing and caring for the saints. And the saints are to respect their leadership and to be submitted to them. That is how all are to receive one from another of the Lord.

\[
\text{Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirt of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore.}
\]

Psalm 133:1-3

We need unity. We are to dwell in unity. There is not to be merely a union, as exists in many churches; but a true unity needs to be developed. Unity says, “If you touch my brother, you touch me.” In unity; all need one another, and all know that fact. There is no uncovering of one another, but love is the covering.

Sometimes a guest preacher may come into a church and begin to tear it down. “This church is full of pride,” “This church is full of cliques,” “This church is out of order.” If they understood spiritual protocol, they would know that it is not their place to address these problems. And members of these churches, rather than saying, “Amen,” should have a sorrowing attitude when sin is exposed. “That’s my brother; he’s part of me. How can I help him to be restored?”

Notice how the ointment (oil) flowed — “down upon the beard ... down to the skirts of his garments...” It flowed from the head. I don’t believe there are individual anointings; there’s an anointing on the body. There are no anointed members of the body unless the head — the authority — is anointed. God is a God of order; He anoints the head and the oil flows down.
Chapter Eight

CHAPTER EIGHT
Study Questions

Part 1. Please fill in the blanks with the appropriate answers.

1. ____________is brought to the body when all the members do not bring their supply.

2. Members of the church are to dwell in ________________________________

3. There should be a ______________ attitude when sin is exposed in another.

4. Anointing flows to the ______________ from the ______________

Part 2. Please put a T in the blank if the statement is True, F if the statement is False. If the statement is False, please indicate why.

1. ______________When all members are supplying what God has for them to give, there will be abundance in the body of Christ.

2. ______________Churches must look inward, meeting the needs of the members.

3. ______________One with such discernment may come into a local church and expound on its problems.

Part 3. Please supply a brief answer.

1. Paraphrase the story of Achan. What can we learn from him?

2. Explain the importance of joints in the body of Christ.

3. Why is an outward vision vital to a local church?

Relationship In The Body Of Christ
Chapter Nine

A CLEAR VIEW OF DOMINION

God created man for the purpose of dominion. He was to rule over creation. There is a law of dominion: anything over which a person does not have dominion has dominion over that person. We are either in control in God or we are controlled outside of God.

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years ... And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

Genesis 1:14,16

The church is called to exercise dominion in the earth. Jesus said, “Ye are the light of the world. A city set on a hill cannot be hidden.” The greater light, the sun, represents the Lord; the lesser light, the moon, represents the church. How does the moon give forth light? It has no light of itself, but it receives its light from the sun and shines it forth as a reflection. The greater light rules all of our solar system, while the lesser light rules the earth only.

The lights were created for the purpose of providing signs, seasons, days and years. The truth is that these signs are given by God; however, the enemy has perverted this truth to the point that many christians believe that any use of the stars for signs, for discernment of the times, is astrology. For example, the wise men at the time of Jesus’ birth looked to the stars for a sign, which we know they found. Following a certain star, they were led to Jesus. Would a sign from satan lead anyone to Him? Again, at that time another group was looking into the Word of God, and the star became a confirmation to them, a witness of creation as to the season of the birth of Christ. This group of men were the shepherds.

Let us look into this a little more deeply. Who was first in coming to see Jesus? Was it not the group of shepherds? Before the Lord does anything in the earth today, He speaks it to His shepherds. They will see it before the wise men. In this day, God is beginning to stir...
the shepherds, to witness to them about what He is about to do. The shepherds will see it and will come and worship.

Let us note one thing further concerning spiritual protocol in the story of Jesus' birth: When the wise men came to Jesus, they came with their gifts in their hands. They didn't go with the mindset that God would tell them what to do once they arrived. They left knowing what they were going to give. And this is what God desires of each of us. During our times of worship throughout the week, we are to be preparing the offering that we will bring into the house of the Lord. We are to know what we will give and have it ready, not simply arrive at church thinking that God will show us what to do once we have arrived. When we walk in the doors we are to have our gold, frankincense and myrrh ready to offer up to the Lord. When we do this, we will be changed; God will change our direction. The wise men departed "a different way." The Lord desires to teach us to worship as wise men; then there will be a change, a transformation, because we will have entered into the house of the Lord.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Genesis 1:26

Man was created in the image of God. I used to think that meant that Adam was in the physical image of God; but we need to look more deeply than that. In Luke 3:38 we find the following, which is part of Jesus' genealogy:

...which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

I believe it was the blood of God that was in Adam that made him a son of God. The life of the flesh is in the blood. What made Jesus the Son of God? It was the blood of God in His veins. Blood is passed down from the father, not the mother. That is why Jesus was born of a virgin. Thus, if Adam was a son of God, and he was, I believe that it was because he had God's blood.

When Adam was created in the image of God, he carried His blood, His very life, in his veins. Adam was able to walk in that image and likeness of God. He was filled with God. Thus it was natural for him to enter into dominion over the earth, as God has dominion over all things.

So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish

A Clear View Of Dominion
of the sea, and over the fowl of the air, and over every living thing
that moveth upon the earth.

Genesis 2:27-28

We see that God is giving a command here; although man is to have dominion over the
earth, God is still higher dominion. He still is today; and He still exhorts us to take dominion
even now. We do not begin by subduing the entire earth; He gives each of us a sphere of
influence and giftings and tells us to take dominion over it. Perhaps most difficult is the very
first thing over which we are to take dominion: our own selves.

What exactly is dominion: It is taking the authority that we have been given and
walking in it. Jesus said, “All power is given unto me in heaven and in earth. Go ye therefore...”
(Matt. 28:18-19) “Therefore” means “because of.” We are to go forth because of the authority
(power) that is given to Jesus. How can this make sense? Authority is not transferred so easily.
I might have seen someone speeding, I might even know a policeman; does this give me the
authority to give the driver a traffic ticket? No. The one with the authority is still the policeman.
I can only write out the ticket if I am a policeman. Am I saying that I have to be God in order
to exercise dominion? Not at all. Although I can become a policeman, I can never become God.
Yet although the policeman can never dwell in my inner man, Jesus can. We can go forth
because the power of Jesus indwells us. Christ in us is our hope of glory.

He that is slow to anger is better than the mighty; and he
that ruleth his spirit than he that taketh a city.

Proverbs 16:32

As we learn to rule our own spirits, we will be given larger spheres in which to move in dominion. This only makes sense. After all, how can one given over to anger effectively minister to one who is hurting? How can one who is impatient listen to another? We must first rule our own spirits before we can begin to move into dominion in other areas. And as we are faithful in each of these, we can begin as a body to take dominion over all the earth.
CHAPTER NINE
Study Questions

Part 1. Please fill in the blanks with the appropriate answers.

1. We are either_________________________in God or_________________________outside of God.

2. Adam carried the_________________________of God in him.

3. Dominion is using the_________________________that has been given us.

4. The first thing over which we are to exercise dominion is_________________________

5. "He that_________________________is better than he who takes a city."

Part 2. Please put a T in the blank if the statement is True, F if the statement is False. If the statement is False, please indicate why.

1._______________Astrology is an invention of the devil.

2._______________We must submit to the authority of church leaders first.

3._______________The Lord will show us a small area for our dominion and then expand it.

Part 3. Please supply a brief answer.

1. State the law of dominion__________________________________________________________

2. Explain the principle of the wise man in worship_____________________________________

3. By what authority can we take dominion?____________________________________________
Chapter Ten

THE LAW OF REST

Rest comes as we enter into communion with God. This, too, is a part of order. All of life has periods of activity and of rest. For instance, music must have pauses, or rests, in order for the melody to be discerned. The notes are not continually overlapping one another; there is a distinction in the sound that is produced by rests. And we are also created to have periods of rest, not continual activity. True rest comes as we enter into communion with God. It is not inaction, but the ceasing from a lower order of work to engage in a higher order of work. Rest is when we begin to ascend and to enter into that which is spirit. This is entering a true rest.

And God said, Let us make man in our image, after our likeness ... So God created man in his own image, in the image of God created he him; male and female created he them .... And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended the work which he had made; and he rested on the seventh day from all his work which he had made.

Genesis 1:26, 27, 31; 2:1-2

God had created all of heaven and earth, all of the creatures and plants, and finally man. Man was created last, after all the things were made over which he was to exercise dominion. And then we read that his first full day was one of rest. He didn’t start out by naming the animals, or by learning how to keep the garden; he started out life on this earth by resting. This highlights the foundational nature of rest; it was one of the first things God wanted Adam to experience. Usually we learn the most basic things first; naming numbers in kindergarten comes before high school trigonometry. God wanted rest to be a foundation in man’s life. That rest was not to be merely a ceasing from activity; it is the type of rest where we can “be still and know that He is God.”
Eden was the place of man's first abode. Many times we think that all of Eden was a garden; however, the Bible says that God planted a garden "eastward in Eden." His desire was to cause that garden to grow and to expand until the whole earth became the garden of the Lord.

In the beginning, the purpose of man was to keep the garden. He was to become its gatekeeper, barring intruders from entering. And so has God called each one of us to be gatekeepers in the areas He has given us. Pastors in a city are called to be the gatekeepers of that city. They are responsible for what they allow into the city to minister to the flock. And when something is imparted to them, it is given to the entire congregation, because it can be taken and used to touch the lives of those to whom they minister. Again, in the body of Christ, when one is touched, so are the many.

That which God puts into your jurisdiction, the area He places you over, is your garden, planted for you by the Lord. He wants you to take it, cultivate it, exercise dominion over it and allow it to expand. He gives each of us a small area to begin with, with the intention of expanding it.

For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, if they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest for the people of God. for he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

Hebrews 5:3-11

"There remaineth therefore a rest for the people of God." Rest is part of the order God has for our lives. He desires that we enter into that rest, not only that we might be physically refreshed, but that we might know Him more intimately.

Apparently the Lord has desired since the time of Israel that His people might enter into that rest -- that relationship with Him where they can refresh themselves in Him. He has been
longing for a people who will embrace that rest; who will embrace Him. We are to “cease from our own works” — to do the works of God, not taking on all that we ourselves want to do. We must be willing to trust the Lord for His purposes to come to pass. Let us be the people that He desires, who will enter wholeheartedly into His rest.

[Jesus said] Come here to me, all who are growing weary to the point of exhaustion, and who have been loaded with burdens and are bending beneath their weight, and I alone will cause you to cease from your labor and take away your burdens and thus refresh you with rest. Take at once my yoke upon you and learn from me, because I am meek and lowly in heart, and you will find cessation from labor and refreshment for your souls, for my yoke is mild and pleasant, and my load is light in weight.

Matthew 11:28-20, Wuest

When we think of rest, we usually think of laying down a burden for a time and then picking it up again. However, in the above Scripture, we see that Jesus said He would take away our burdens. In the spirit we are able to “cast all our cares upon Him,” and He will take them away and refresh us. God’s idea of rest is not a catnap; when we lay down our burdens and take off our heavy yokes to rest, He removes them to give us a “mild and pleasant” yoke and a lighter load. This is the rest we need!

All of the things we have studied in this manual are rooted in and produce the fruit of rest. When we are rightly related to delegated authority, we can rest in the knowledge that we are protected in God. When we cover authority and drink of the cup of the will, we rest in knowing that we are doing what the Father asks. When we are content to be the planting of the Lord, not continually searching for that elusive “perfect church”, we can be at rest. Life will not always be a calm, tranquil stream — far from it! But our rest will be found as we learn to lean on the Lord and refresh ourselves in Him.
Part 1. Please fill in the blanks with the appropriate answers.

1. Adam was to be the_________________________ of the garden.

2. Rest comes when we enter into_________________________ with God.

3. We are each called to be_________________________ in the areas God has given us.

4. "There remaineth therefore a_________________________ for the_________________________."

5._________________________ will refresh us and take away our burdens.

Part 2. Please put a T in the blank if the statement is True, F if the statement is False. If the statement is False, please indicate why.

1. _______________Rest is an absence of activity, a ceasing from labor.

2. _______________Eden was a garden which God meant to expand to cover the earth.

3. _______________Rest is foundational to each of our lives.

Part 3. Please supply a brief answer.

1. Define "rest" in your own words_________________________

2. Explain the purpose of the garden of Eden_________________________

The Law Of Rest
Chapter Eleven

"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 discipline 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-programmed 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.

Transference Of Spirits
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.

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, who 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

Transference Of Spirits
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 the erroneous order in our lives.

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.

Transference Of Spirits
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 homosexuality, 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.

Verses 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.

Transference Of Spirits
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.

In Acts 9, the Lord appeared unto Ananias in a vision and gave his 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 inquire 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 ways 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.

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.

Transference Of Spirits
In 1 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 1 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 elderships of that local body. Divine order precipitates longevity and progression of the current move of God in His house.

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 “michchah" 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 1 Samuel 16, David, then a keeper of his father’s sheep, was anointed by Samuel.

Transference Of Spirits
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 which David received were the
anointing of Samuel, the anointing by the men of Judah (2 Samuel 2:4), and the anointing of
the nation of Israel (2 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 ministries of God plunge into sin, depreciation of marriage, and greed because they lack
proper training (or mentorship).

In actuality, the laying on of hands in 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 over 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.
1. What is God's intended pattern for the church?

2. 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?

3. The Greek word for the process of Transference of Spirits is "Transpneumigration". List the definitions of the three root words.
   "Trans" means: __________________________________________________________________________

   "Pneuma" means: _______________________________________________________________________

   "Migration" means: ______________________________________________________________________

4. What is one of the primary means for the "Transference of Spirits" to take place?

5. In Genesis 48:8-20, the laying on of hands was not only used to impart, but (we know) it was also done to change the birth order in a family. Why?

6. Is God changing the birth order in the local assembly?

7. The laying on of hands with the __________________ hand denotes greater blessing, as opposed to the __________________ hand which denotes lesser blessing and authority.

8. When we lay hands on some one to pray, which hand should we use?
9. What are the four purposes of impartation:
   A. ______________________________
   B. ______________________________
   C. ______________________________
   D. ______________________________

10. Should you allow anyone in the local church to lay hands on you? Why? ______________________________

11. Who should be permitted to lay hands upon you? ______________________________

12. The spirit of lawlessness keeps men from ______________________________

13. Peter and John went to Samaria and ______________________________ on the people to ______________________________. (Scripture)

14. Read Acts 9:11-20. What two blessings did Saul (Paul) receive from the Lord when Ananias laid his hands on him? ______________________________

15. Paul speaks of his eagerness to come to the saints in Rome to impart ______________________________ unto them for the purpose of ______________________________ them in the faith.

16. A transfer of anointing and spiritual gifts takes place during ______________________________

17. Who had the authority of God to ordain? ______________________________

18. What is the Hebrew word for “anointing” and what is its meaning? ______________________________
19. What does the anointing mean in your life?

20. When you are anointed, God will ______________ upon you.

21. What three anointings did David receive in ministry?
   A. __________________________
   B. __________________________
   C. __________________________

22. Read I Samuel 16:10-13. When David was anointed by Samuel, it energized his character and ministry. This impartation into David's life brought forth 7 known anointings. What were they?
   ____________________________________________________________________
   ____________________________________________________________________
   ____________________________________________________________________

23. You can be anointed for an area of ministry, but what key element must happen before you move into the fullness of that anointing?
   ____________________________________________________________________

24. What are the three things that discipleship produces in your life?
   ____________________________________________________________________
   ____________________________________________________________________
   ____________________________________________________________________

25. What are the elements needed in order for the transference of your pastor's spirit to be received in your life?
   ____________________________________________________________________
   ____________________________________________________________________

26. Does the transference of your pastor's spirit happen instantly? Why?
   ____________________________________________________________________

*Transference Of Spirits*
Chapter Twelve

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 travelled 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 the 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.

Servanthood-Key Leadership Quality
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 decision 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 concerning 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 though 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 13:14-17

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 lie 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

Servanthood-Key Leadership Quality
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 had previously 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.

Verses 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

Servanthood-Key Leadership Quality
Joshua was 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, they 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 Moses did as the Lord commanded him; and he took Joshua, and set him before Eleazar the priest, and before 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

Servanthood-Key Leadership Quality
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…”

My experience in ministry, has allowed me to see 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 and 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 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” (1 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.

1 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 (1 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 Elisha poured water upon Elijah’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 in heaven and earth.

Let this mind be in you, which was also in Christ Jesus. Who, being in the form of God, though 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 dimensions of the apostolic ministry in Timothy that birthed one of the largest churches in that era.

Paul highly esteemed Timothy in Philippians 2:20. "For I have no one else of kindred

Servanthood - Key Leadership Quality
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 (2 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 (2 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...” (2 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 which 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 eye service.

*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 eye service, 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 John 13, 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.
CHAPTER TWELVE
Study Questions

1. What key element is required in the character development of those called to leadership in the Body of Christ?

2. In the each church, potential leaders in training travelled with the apostle, performing the _________ tasks that would ___________ the apostles from Kingdom priorities.

3. What did the transference of Jesus’ Spirit involve?

4. The heart of a true leader of God is ________.

5. What will increase your anointing?

6. What does “anointing” speak of?

7. What does responsibility lead to?

8. Serving your leader from your heart will invariably cause you to receive __________

9. Why couldn’t God give Abram more direction?

10. Read Exodus 18:17-26. Moses was confronted by his father-in-law about taking upon himself ministry tasks that were too heavy for one man to fulfill. Moses was faced with the reality that he could not serve the people alone. Which types of servants did Moses choose?

Servanthood-Key Leadership Quality
11. Why was Joshua able to follow Moses half way up the mountain?

12. In Joshua 5:14 what does the word “servant” mean?

13. Joshua could not become a servant of _______ until he was a servant of ________

14. The impartation of the anointing from Moses to Joshua is mentioned in ___________ and ____________.

15. In II Timothy 4:10. Why did Demas leave Paul’s ministry?

16. ____________ 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.

17. In the temple of the Lord, vessels were set apart for what purpose?

18. Each of us have been set apart as vessels unto the Lord. For what purpose?

19. When sanctified vessels flee the will of God, their rebellion can result in what?

20. Elijah cast his ______ upon Elisha at the direction of the Lord.

21. What is the primary key that the leader should look for when deciding to transfer the mantle of leadership to the disciple?

Servanthood-Key Leadership Quality
Chapter Twelve

22. Why did Elisha receive a double portion of Elijah’s spirit?

23. How did Paul relate to Timothy?

24. What bonded Paul and Timothy’s relationship?

25. This bridge allowed the ________ that was ________ Paul to be in Timothy.

26. When Gehazi took Elisha’s staff and laid it upon the child, what happened? Why?

27. What are the signs that there is a genuine transference of spirit from the leader to the person being mentored?

28. What did Gehazi fail to do that proved he did not have the same spirit as Elisha?

29. What was the end result of Gehazi’s actions?

30. Who gave us the greatest example of servanthood?

31. What is a “WORKER”?

32. What is a “SERVANT”?

Servanthood - Key Leadership Quality
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 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 example unto you to follow us” (2 Thessalonians 3:9).
Chapter Thirteen

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?)" (1 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 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" (1 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" (2 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.

Mentoring
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 often 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. Yet there were times he was very difficult and spoke things that were painful. 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 the 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.

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 if God was demanding the death of King Saul in me. The eagle’s nest was stirred, and I was dismissed by the mentor, and 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 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 (in 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 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 our delegated authorities. 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 THIRTEEN
Study Questions

1. In this hour, the Holy Spirit is trumpeting several messages through His prophets:
   A. 
   B. 
   C.  
   D. 

2. What is the missing ingredient needed for this time?

3. In America, we have a need for leaders who are willing and able to __________ God's sheep.

4. What is "mentoring"?

5. What happens during mentoring?

6. Paul was a great man of God with a calling to bring the gospel of Jesus Christ to the Gentiles. Who was his mentor?

7. List the 17 qualities that can be identified in a mentor:
   A. 
   B. 
   C. 
   D. 
   E. 

Mentoring
8. What are the 5 primary purposes of a mentor?

A. ____________________________

B. ____________________________

C. ____________________________

D. ____________________________

E. ____________________________

9. What is the only way to receive adequate training by your mentors? ____________________________

______________________________

______________________________
10. It is crucial that you remain in ____________ to your mentor until he releases you.

11. How are we to receive the mentors in our lives______________________________
Chapter Fourteen
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 Judea, and in Samaria, and unto the uttermost 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 for ever; 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.

Catching Another’s Spirit
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 not 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 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,

Catching Another's Spirit
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 the 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 singlehandedly 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 they had 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 results in their spontaneously moving into prophecy.

When we receive the spirit of our mentor (leader), we are enabled to do what the leader
Chapter Fourteen

does to a degree.

CHAPTER FOURTEEN
Study Questions

1. What is the difference between “catching the spirit of another” and “receiving the Holy Spirit”?

2. Can anybody receive the Holy Spirit?

3. What do you receive when you receive the Holy Spirit?

4. In John 14:16-18, the Holy Spirit is referred to as what?

5. The Holy Spirit has other names. What are they?

6. Who pleads God’s cause to us and causes us to comprehend the Father’s purpose?

7. What was the standard of qualification that Moses used when he chose the 70 elders of Israel?

8. Why was Moses instructed by the Lord to choose 70 men?

9. Why was it important for the 70 elders to receive Moses’ spirit?

10. The elders were given to assist Moses, not ________ him.

11. What happens when we receive the spirit of our mentor?

Catching Another’s Spirit
The principle of the double portion is exemplified in 2 Kings 2.

- Verses 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. It was referred to as 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 is a place of training and preparation, because God will cause you to prophesy in the place or 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 “servanthood.” This is illustrated in 1 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 1 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,

   The Double Portion
Chapter Fifteen

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.

-2 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.

-Verse 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 acknowledgement 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 welding you together.

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

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 offenses 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.

The Double Portion
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, satanically inspired and 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 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 unto 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 took place 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.

The Double Portion
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 that 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 FIFTEEN
Study Questions

1. Gilgal was one of the locations for the School of the Prophets. "Gilgal" means: __________

2. Bethel was another location for the School of the Prophets. "Bethel means: __________

3. We must first go to "Bethel" and allow our ministry to be __________ and __________

4. Today, in the church world, there are two types of prophets:
   A. __________
   B. __________

5. The third School of the Prophets was located in Jericho.
   "Jericho" means: __________

6. Jericho is a place that is desolate and __________, but is a place of __________ and __________, because God will cause you to prophesy in the place of curses to bring about the necessary adjustment that is needed in your life.

7. What is the key to the "double portion"? __________

8. How was Elisha known? __________

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

The Double Portion
10. There are three principles to receive the double portion that we must let be exemplified in our lives:

A. ______________ is a place where we learn __________.

B. You cannot receive the ______ of a ______ until you are able to receive him as a ________.

C. The sons of the prophets were not _________. They worked within the ______ of the ______ ________ ________.

11. There are five primary steps to receiving the spirit of your leader.

A. __________________________________________

B. __________________________________________

C. __________________________________________

D. __________________________________________

E. __________________________________________

12. Give 3 examples of what "undercurrent" in the church sounds like:

A. __________________________________________

B. __________________________________________

C. __________________________________________

13. What happens when you receive a negative transference? __________________________

"The Double Portion"
14. What can hinder the reception of your leader’s spirit into your life?

15. What does rebellion lead to?
Chapter Sixteen
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 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 the present imperative, which is a command to do something in the future involving continuous or 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 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 barbell 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, in serving without an order from God or delegated authority, there is no unction for the Holy One to function.

This is evident in the account of Leviticus 10:1-2.
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 that 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?

-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.

\[\text{From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.}\]

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.

\[\text{For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another.}\]

I Corinthians 11:23-33

*Discerning Your Measure Of Authority*
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 SIXTEEN
Study Questions

1. Romans 13:1-2 clearly establishes what fact?

2. List the definition of “Exousia”.

3. All authority comes from God and is ordained by whom?

4. List the definition of “ordain”.

5. Give one example of an “ordained leadership” within your local church.

6. How do you discover your measure of authority?

7. Resistance to delegated authority brings ______________ upon ourselves.

8. Whom must we be in fellowship with in order to know our measure of authority?

9. Strange fire is ______________ without an ______________ from God.

10. Since knowing our measure of authority is essential to the advancement of the Kingdom of God, how do we discern our allotment?

Discerning Your Measure Of Authority
Chapter Seventeen

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 the 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 the 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 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.

Snuffing Out The Spirit Of Rebellion
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 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 on the lordship of Jesus Christ. God’s grace does not impose itself upon self-made religion.

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.

Snuffing Out The Spirit Of Rebellion
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-ambitious goals are thwarted. Exhaustion comes when our religion 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.

As a servant, to 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 the wrong conclusions. Murmuring is the pathway to beguilement. Beguilement is the sin of sharing false conclusions. Beguilement plants false seeds of mistrust, doubt, confusion, and destroys character.

c. Bad judgments by listeners are made in an atmosphere of murmuring.

*Snuffing Out The Spirit Of Rebellion*
Murmuring distorts good judgment.

d. Murmuring leads to self-pity. (Self-pity is satan's babysitter).

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 offence. The offence was that the Grecians murmured against the Hebrews, because they felt that 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 cause 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 to which 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!
1. What is more important, loyalty or a person’s gift? 

2. List the nine basic stages of disloyalty:
   A. 
   B. 
   C. 
   D. 
   E. 
   F. 
   G. 
   H. 
   I. 

3. List eight characteristics of legalism:
   A. 
   B. 
   C. 
   D. 

*Snuffing Out The Spirit Of Rebellion*
Chapter Seventeen

4. What happens when reason is not submitted to God?

5. How does a critical spirit manifest itself?

6. List the characteristics of a critical spirit:
   A.
   B.
   C.
   D.
   E.
   F.
   G.
   H.
   I.
   J.

7. Define loyalty:
   A.
8. Disloyalty often begins with what?

9. Living by the Holy Spirit means what?
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 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 tended his father's flocks. Joseph was his father's favorite son, because he was born of the woman that 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 had showed him. However, his brothers reacted with envy, and 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 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 inter-
preted the butler’s dream and deciphered Pharoah’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
Pharoah, 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 Com-
pany. In the realm of the Spirit, God took me back a couple hundred years and gave me an
understanding about what happened when the ships went to Africa and brought Africans out
to be slaves in America.

The Joseph Company
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 arise with the Word of the Lord for the nations.
CHAPTER EIGHTEEN
Study Questions

1. Joseph was best described as a ________________________________

2. Why was Joseph Jacob’s favorite son? ________________________________

3. When did Joseph’s troubles begin? ________________________________

4. Did Jacob inquire of the Lord about the uniqueness of Joseph or cultivate the potential leadership that God placed in him? ______________

5. What will help those in the local church that have callings to come forth? ________________________________

6. In Potipher’s house, Joseph cultivated his ________________________________ skills.

7. What was Joseph’s attitude in serving? ________________________________

8. Joseph served his mentors as unto ________________________________

9. What is the key to promotion? ________________________________

The Joseph Company
ANSWERS TO STUDY QUESTIONS

Chapter One
Law Of Subjection

Part 1.
1. higher powers
2. order
3. law of subjection
4. church, family, political
5. submission/subjection

Part 2
1. F -- I can only exercise authority when I am in proper submission to those in authority over me.
2. T
3. F -- Each word rendered “power” has different nuances of meaning.

Part 3. Answers will vary.

Chapter Two
God And Delegated Authority

Part 1.
1. spiritual protocol
2. delegated authority
3. absolute
   relatives
4. serve

Part 2.
1. F -- God doesn’t make leaders; He makes servants who lead.
2. T
3. F -- Saul was still the Lord’s anointed; the office was still sacred.

Part 3. Answers will vary.

Chapter Three
The Planting Of The Lord

Part 1.
1. vision
2. proper family relationships
3. continuous
   repeated
4. protection
5. rebellious

Part 2.
1. F -- The head must be anointed.
2. F -- I must submit to the Lord, not to my beliefs.
3. T
Chapter Four
The Cup Of The Will

Part 1.
1. obedience
2. obey
   sacrifice (must be in this order)
3. miracle
4. disaster

Part 2.
1. F -- We are all given the cup.
2. F -- On our own it is impossible, but we have Jesus Christ.
3. T (The reason is called an “excuse.”)

Part 3. Answers will vary.

Chapter Five
Redemptive Revelation

Part 1.
1. delegated authority
2. submission/obedience
3. suffering
4. substitution
Part 2.

1. T
2. T
3. F -- Paul is an example of one who represented.

Part 3. Answers will vary.

Chapter Six
Covering And Uncovering Authority

Part 1.

1. curse of Canaan
2. flesh
3. love
4. slander
5. strange fire

Part 2.

1. F -- The sin was that of incest.
2. F -- Sometimes the leader must know in order for the sinner to be confronted.
3. F -- Rebellion can touch many lives; review the story of Korah.

Part 3. Answers will vary.
Chapter Seven
The Law Of The House

Part 1.
1. protection, covering, coordination, alignment (any three)
2. head, members
3. faithfulness
4. obedience/faithfulness
5. act of obedience
   results, response

Part 2.
1. T
2. F -- He is looking for "Ruths" who will cleave, not "Orpahs" who will leave.
3. F -- It comes from a oneness of heart in the Lord.

Part 3. Answers will vary.

Chapter Eight
Relationship In The Body Of Christ

Part 1.
1. poverty/deficiency
2. unity
3. sorrowing
4. body
   head
Part 2.

1. F -- The joints' supply is also necessary.

2. T (Although an outward vision is also necessary.)

3. F -- A guest minister may do so only if specifically invited to do so by the authority; it is unlikely he would pursue the matter before the congregation.

Part 3. Answers will vary.

Chapter Nine
A Clear View Of Dominion

Part 1.

1. in control
   controlled

2. blood

3. authority

4. ourselves

5. ruleth (rules) his spirit

Part 2.

1. F -- It is a perversion of a God-given gift; the "lights" were given "...for signs..."

2. F -- God is our first authority; women must submit to their husbands or fathers next.

3. T

Part 3. Answers will vary.
Chapter Ten
The Law Of Rest

Part 1.

1. gatekeeper
2. communion/fellowship
3. gatekeepers
4. the people of God
5. Jesus

Part 2.

1. F -- Rest is a ceasing from a lower labor to engage in a higher labor; it is communing with God.
2. F -- Part of Eden was a garden.
3. T

Part 3. Answers will vary.
Chapter Eleven  
Transference Of Spirits

1. To cover the earth with the knowledge of His glory. Preaching, teaching and discipling all nations through His final instrument, the local church.

2. The missing link in leadership development in the local church is the concept called "mentoring", or its more popular name, "discipleship".

3. "Trans" means: To go from one place to another. 
   "Pneuma" means: Spirit
   "Migration" means: To establish a new residence.

4. Laying on of hands

5. To fulfill God’s eternal purpose for which He had called and ordained them.

6. Yes, to position us in the areas of our local church body, for which He called us for His purpose and will.

7. Right/Left

8. The right hand or both hands.

9. a. Impartation for the sin offering (Leviticus 16:20-22)
   b. Impartation of anointing. (I Samuel 16:13)
   c. Impartation of healing (Acts 87)
   d. Impartation of Spiritual gifts (Romans 1:11-12)

10. No. Because wrong or perverse spirits can be imparted unto you.

11. Authorized leadership of the local church (Pastor, deacons, elders, etc.)

12. Acknowledging the call of God upon their lives and keeps them from becoming planted and committed to a local church.


15. Spiritual gifts/establishing.
17. Pastors or eldership of the local church.
18. Mishchah or moshchah.

Means to smear with the hand; to run with oil; to consecrate
19. That you’re consecrated, smeared with the Father’s purpose on your life.
20. Place His mark
21. A. The anointing of Samuel.
   B. The anointing of the men of Judah (II Samuel 2:4)
   C. The anointing of the nation of Israel (II Samuel 5:3)
23. You must receive the spirit of your pastor (vision, like-minded).
24. A. Molded character
   B. Reconstructed motivation
   C. Transformed attitude
25. A relationship with your pastor based on covenant, and a willingness to work continually
   with your pastor or leaders in your church.
26. No, over a period of time in a relationship based on covenant.

Chapter Twelve
Servanthood - Key Leadership Quality

1. Servanthood
2. menial/distract
3. Servanthood
4. servanthood
5. Servanthood
6. Responsibility
7. Leadership
8. His spirit
10. Men who feared God, men of truth, men who hated dishonest gain, men who were servants, who understood servanthood, and men who would receive his spirit.
11. Joshua had Moses' spirit, received through servanthood to Moses.
12. Love slave or bond slave.
14. Numbers 27:18-23 and Deuteronomy 34:9
15. Lack of servanthood, due to His undying love for the world.
16. Pressure.
17. Divine purposes or sanctified for divine purposes.
18. For God's divine plan and purpose for our lives.
19. Spiritual death or leanness of soul.
20. Mantle
22. Elisha was unrelenting in serving Elijah even to the point of being rejected by his peers.
23. As a father to a son.
24. A bridge between their spirits.
25. Treasure/in Paul
26. Nothing, Gehazi did not have Elisha’s spirit.

27. There will be similar signs, wonders, and miracles taking place in the life of the one being mentored as in the leader’s life.

28. He followed Naaman and deceitfully represented Elisha in taking the silver and garments which Elisha had refused.

29. Naaman’s leprosy came on him and later he died an untimely death.

30. Jesus

31. A person who serves to obtain approval, brownie points, external rewards or eye service.

32. A person who serves out of reverence to the Father and their passionate desire to be conformed to the image of Christ.

Chapter Thirteen
Mentoring

1. A. Prepare for a great ingathering of souls.

B. Leaders in local churches - equip members for works of service for a great harvest of souls.

C. Prepare for war (Number 10:9)

D. Prepare for a new move of the Holy Spirit (Numbers 3:6)


3. Feed God’s sheep.

4. Mentoring involves the leader pouring his life into his protege’.

5. The spirit of the leader is transferred to the one being mentored.

6. Barnabas

7. A. They are role models

B. They are self-managed and managers of others.
C. They are fatherly.

D. They are patient and tolerant of mistakes.

E. They are led by the Spirit.

F. They give life-changing counsel in practical form.

G. They are experts in the ministry of encouragement.

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

I. As a father in the faith, they will render financial assistance when warranted by the Holy Spirit.

J. They expose their trainees to new orbits of ministry, books, and literature.

K. 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.

L. Mentors are prime catalysts in leadership development.

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

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

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

P. Since mentors are specialists in relationships, their protege’s advance primarily through the assimilation of truths and life exemplified in the mentor through the medium of a soul-bonding relationship over a period of time.

Q. Infants need nourishment for growth, but adults in the Lord demonstrate their maturity by output pattern after the life of their mentor.

8. A. Establishes a relationship with a protege’ and watches the full purpose of God develop in the trainee’s life.

B. To be an advisor to them, yet not controlling them.

C. Steers them into the full purpose of God, with wise counsel.
D. Assist in removing the seeds of rebellion.

E. Identify and assist in removing defects of the heart.

9. You have to submit to them as unto the Lord after the order of King Saul until they release you.

10. Submission

11. As God’s instructors to bring us into the perfection He has ordained for us.

Chapter Fourteen
Catching Another’s Vision

1. To receive the Holy Spirit is to receive the third person of the Trinity into your inner man and “catching the spirit of another” is the transference of your leader’s spirit to you.

2. Yes, by asking God.

3. The ability of God to show Jesus.

4. The Comforter

5. Teacher, Counselor, Advisor

6. The Holy Spirit

7. Men of proven character and loyalty, men who feared God, men of truth, men who were servants, men who submitted to his authority. “Godly men”.

8. To assist him in discipling and mentoring the children of Israel.

9. So that they would be of one mind and vision with Moses in fulfilling the destiny and the will of God for that ministry (Israel)

10. Challenge

11. We are enabled to do what the leader does to a degree.
Chapter Fifteen
The Double Portion

1. “Gilgal” means - around in a circle; a place of circumcision where God meets every man alone to cut away the flesh.


3. Developed/proven.

4. a. In house prophets
   b. Out house prophets

5. “Jericho” means the place of curse.

6. devastated/training/preparation/prophesy

7. servanthood

8. As the one who poured water on the hands of Elijah.

9. servants/leaders

10. A. school/discipline
    B. spirit/leader/receive/father
    C. doing their own thing/structure/corporate vision

11. A. You cannot be ultra sensitive.
    B. You cannot be insecure.
    C. Your dream or vision must die so that the leader's vision can live.
    D. Beware of the principle of rebellion.
    E. Serve your leader (mentor) from a heart of commitment and love.
12. A. “Do you think he’s a little off?”
   B. “He talks too much about financing the vision”.
   C. “He’s so insensitive”.
13. You are unable to receive your leader’s (mentor’s) spirit.
14. Answers will vary (criticism, insecurity, rebellion, dissatisfaction self ambition.)
15. Death

Chapter Sixteen
Discerning Your Measure of Authority

1. That every soul (body) must be subject to a higher power.
2. The right to do or rights.
3. God
4. To place, to set, to appoint, to order, to set in order, or in its proper category.
5. Pastors have been ordained or placed and appointed by God over our lives (souls) and the ministry.
6. You must discern delegated authority and learn to work within the framework of delegated authority.
7. Judgment
8. God and His delegated authority. (Pastor, leadership)
9. Serving/order
10. First, we need to be in relationship with God and in proper relationship with our brothers and sisters in the Body of Christ.
Chapter Seventeen
Snuffing Out the Spirit of Rebellion

1. Loyalty

2. A. An independent spirit
   B. Desire for personal recognition from the leader.

The disloyal or rebellious person:

   C. Exalts the importance of his own ideas above his leader's ideas.
   D. Develops a critical attitude towards the leader/leadership
   E. Distorts the views of his leader/leadership
   F. Gives recognition to others who are dissatisfied.
   G. Justifies his opposition to his leader/leadership
   H. Emphasizes minor points to which all agree are true.
      I. The splinter group develops and evolves into a church of its own.

3. 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
   G. Lip service and double standards
   H. Striving to become what we already are in Christ Jesus

4. It produces a critical spirit
5. With murmuring and contentious words.

6. A. Bad reports or wrong interpretation of circumstances.
   B. Quick to jump to the wrong conclusions
   C. Bad judgments
   D. Self-pity
   E. Thrives in an atmosphere of fear.
   F. Murmuring, left unchecked, usually breeds rebellion
   G. General atmosphere of dissatisfaction
   H. Easily offended
   I. A slothful spirit is fertile ground for a murmuring tongue
   J. Murmuring deflates our capacity for faith.

7. A. Adjusting my schedule to meet the needs of those I am serving.
   B. Being a reliable messenger to those I am serving.
   C. Knowing and following the wishes of those responsible for me.
   D. Standing with those I am serving.

8. Rejection or an inflated ego

9. Living by faith in God and His Word, not by sight or personal ego.
Chapter Eighteen
The Joseph Company

1. Dreamer

2. Because he was born of the woman that Jacob worked so hard to marry.

3. When he shared a dream about reigning over his family.

4. No

5. They need fathers in the Lord who will groom them for their perspective ministries.

6. Administrative

7. Excellence

8. The Lord.

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ABOUT THE AUTHOR

BISHOP E. BERNARD JORDAN is the founder and pastor of Zoe Ministries/The Church of Brooklyn, whose central office is located in Brooklyn, New York.

He is the husband of Debra, who functions as a prophetess alongside her husband, and together they are the proud parents of five children: Naomi, Bethany, Joshua, Aaron and Yakim Manasseh.

Under the guidance of the Holy Spirit, he has a strong revelatory teaching ministry concerning the gospel in relation to present-day truth and the releasing of the Body of Christ in the manifestations of the Holy Spirit.

Primarily, Bishop Jordan is noted for his prophetic ministry, giving forth the Word of the Lord to thousands of people from all walks of life; such as businessmen, government leaders, ambassadors and royalty. He has also been used to impact many churches with the Word of the Lord both nationally and internationally. He has travelled extensively throughout the United States, the Caribbean, Germany, Korea, and South Africa. In Swaziland, he was used to minister to the Queen and the Royal Family, and brought the nation into a new awareness of intercessory prayer.

In 1988, his ministry was highlighted by an invitation to minister at the United Nations to a special assembly of ambassadors and diplomats concerning South Africa. In February 1992, he was again summoned to the United Nations to bring the Word of the Lord.

In 1990, Bishop Jordan addressed a group of Korean students at the United Nations, and travelled to Korea to speak at a major prayer conference in that nation.

He has authored and published 12 books, with many more awaiting their unveiling. He has also founded THE SCHOOL OF THE PROPHETS, a ministerial training school that teaches scriptural principles for those who desire to serve in Christian ministry.

Bishop Jordan also conducts “The Law of Opulence,” a motivational seminar designed to teach the principles of prosperity to God’s people. He is the recipient of numerous awards, titles and honors for the work which he has accomplished in the Kingdom of God. He is a man whose heart burns with the call of destiny and the determination to fulfill God’s will.

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