

SEEC Magazine

A PROPHETIC PERSPECTIVE

Volume 16

Issue 4 August/September 2012

**Gates In
Our Fences**
Kathy Gabler

Charting The Course
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His People**
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Holy Spirit**
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**Intercession
For A Nation**
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1Co 14:3; Eph 4:12

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ON THE COVER

Job 28:9 Miners hammer away at the rock, they uproot the mountains. 10 They tunnel through the rock and find all kinds of beautiful gems. 12 "But where, oh where, will they find Wisdom? Where does Insight hide? 23 "God alone knows the way to Wisdom, he knows the exact place to find it. (Msg)

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SEEC Magazine is a bi-monthly publication. It is for the purpose of presenting teaching on the subjects of the Kingdom of God, prophecy, five-fold ministry, dreams and visions and intercession. Though each of these subjects may not be covered in each issue, they will be covered through the course of the year's publications.

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Seek ye first the Kingdom of God and His righteousness.

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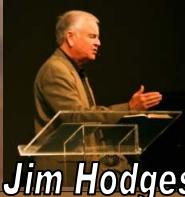
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CHARTING THE COURSE

For the Church, the Culture and the Nation

**Jim Hodges**

If we emphasize human needs, it will swallow up vision.

If we emphasize vision, it will swallow up human needs.

Our main reason for getting together is to be the ecclesia.

There are two doctrines (I have mentioned in a previous article) that cause the Church to disengage from cultural transformation. Eph 4, Paul talks about winds of doctrine, indicating they get the immature in the faith off course. So winds of doctrine would be those things that get us off course, either slightly or in a major way. We dare not get off course because our course has already been set by God. Our course is set and defined by Genesis 1:28, the dominion cultural mandate, and our course is set by the extrapolation of that revelation in Genesis by the great commission to disciple all nations in terms of the commandments of Jesus. So, our course is set, even though the Church will argue how we do this.

The first doctrine that disengages the Church from Kingdom and cultural transformation is “The Two Kingdoms Theology.” If there is one King, how can there be two kingdoms? Colossians 1:13, talks about the kingdom of darkness, but the word used there for kingdom is “authority.” When Jesus died on the cross, Col.2 informs us that He stripped and disarmed the enemy so that even though he has supernatural power, he has no legal, judicial, covenantal authority. I believe that strongly, but the enemy has authority over those he can deceive by lies. Satan was not a king in heaven or the garden. Adam and Eve only came under his authority after they believed his lie that God was holding out on them. So, the only kingdom that the enemy has is a counterfeit, pseudo kingdom through deception and it is no equal to God’s kingdom. Darkness never wins out over light. Satan is not God. He is a fallen, flawed, finite angelic being.

So, what does it mean to adhere to the two kingdom theology? 1)The



redemptive kingdom, represented by the Church, is under the law of God expressed in scripture. The public social arena or civil government is under natural law. So there appears to be two kingdoms because each has its own law, but we cannot have a kingdom without a king giving decrees.

Now here's the problem: our original founding fathers wrestled with this because the roots of America are the reformation, based on the law of God, and the renaissance, based on the enlightenment of man. Even our nation in its inception had conflict. It is my conviction that the law of God won out. Enlightenment thinking, where we are governed by nature and reason of man was there, but it was prevailed upon by a biblical world view. Even Benjamin Franklin, who historically did love George Whitfield's preaching, claimed to be a deist. However, he believed in the moral code of the ten commandments. He had a biblical world view, maybe without knowing the author. That was still better for society's purposes.

The laws that governed civil government ended up governing the Church until the remnant stood up and refused to submit.

So now we have the problem of defining natural law because people do not agree on what a law should be. If we reject God, then law is open for discussion. People differ on what the laws ought to be according to their own perspective. Hitler made his own laws and they were not biblical.

So the laws that governed civil government ended up governing the Church until the remnant stood up and refused to submit. Don't quote Romans 13 out of context, we cannot submit to tyranny and suicidal public policies or a murderous regime. So today, the Church is being told not to make statements that affect public policy outside the Church. If the Church addresses actions and behavior as recorded in Romans 1, it can be called hate crimes by natural law. If we are governed by natural law, we end up with laws that are contextual, meaning laws decided by the personal whims of politicians for specific circumstances and in favor of special interests.

According to the renaissance stream, there are two gods or goddesses, nature and reason (not acknowledging who gave the ability to reason). The problem here is that when the final appeal is to these two gods, they, not we, decide what the law is. That means that fallen humans are defining the law in a society, uninformed or purposely rejecting the law/Word of God and God who is King. Natural law cannot be righteous and just all the time. Look at a government who, on one hand, stresses we must take care of everybody and on the other murders babies. That is insane rather than consistently just. Men cannot trust their own depraved judgment. The Word of God teaches us what we cannot teach ourselves. At Mt. Si-

nai, divine law is revealed, a moral code not only for Israel but for all the nations. The law of God was given to Moses so man could govern his life and society with righteousness and justice. The prophets of old covenant Israel not only prophesied to Israel in their backslidden condition but also to the nations that did not have the law of God but were still accountable to it because somehow creation testifies to a Creator-God who they must respond to also. One writer said the prophets were prosecutors who showed up to prosecute what the heavenly Judge had already rendered.

Jesus said to disciple nations in terms of the commandments that were in line with the moral code that God gave at Sinai. Jesus is the new Moses who will not violate Moses' moral law. In Isaiah 2, all the nations come to the mount of the Lord to learn His way, His culture and to walk in His laws. Isaiah 2 prophesies that Matthew 28 can happen in history. How could we have opposed the WWII concentration camps on the basis of the laws of nature? The iron curtain countries are still sadly ruled by nature and reason. The Church cannot attack the gates of hell with vague appeals to nature and reason because hell has a monopoly on nature and reason as long as man's nature and reason is in bondage to man's sinful nature. We attack the gates of hell according to what God has said and the laws He has decreed for families and church and nations.

The law of God was given to Moses so man could govern his life and society with righteousness and justice.

We should be teaching there are three corporate biblical covenants, family, church and civil government. While there are seven mountains of culture, government is in the three covenants and each is accountable to the Lord and the law of His Word. Nations can be disciplined. Voodoo disciplined Haiti. Though there is a remnant there that loves God, it is a goat nation. Most nations of Europe were disciplined by socialism and humanism and secularism. Eastern block countries were disciplined in Marxism. India was disciplined in Hinduism. South Korea was disciplined in Bible Christianity and they have been blessed by God economically more than Japan. Nations can be disciplined by the Gospel.

We ought not be teaching theocracy. That is akin to the Church being accused of being a Talaban, where the power in the hands of a few dictate to the many. We are not a theocracy like ancient Israel. We believe and continue to follow the moral code of God, the ten commandments that encapsulate how man relates to God and man. This moral code was given to Israel so that all nations could be blessed and would worship God. (John Piper says, "Missions exists because worship doesn't.") The moral

code is Exodus 20. Exodus 21-23 is the civil code which is the application of the moral code for Israel before the cross. While we can walk in the principles of the civil code, we don't apply them in the same way after the cross. For example, we do not stone rebellious teenagers after the cross, but there are still sanctions for obedience and rebellion. Then in Exodus and Leviticus we have ceremonial law which Paul in Colossians 2, told us not to let any man judge us according to these. All law is fulfilled in Christ. So we do not teach a theocracy because the cross fulfills all and modifies application.

Neither do we teach ecclesiocracy, like in the middle ages where the church and state got married, joining the civil leaders and the church leaders. A new institution was formed that did not respect the lines of jurisdiction and the Kingdom got institutionalized in a religious structure. It lost its apostolic power. We believe the Church advances the cause of the Kingdom in history through the sword of the Spirit, not a physical sword. The liberal media portrays the Church as a threat of physical harm, thereby building a caricature of Christianity to be attacked and have a public image that cannot recover. However, the Church ex-

We believe the Church advances the cause of the Kingdom in history through the sword of the Spirit, not a physical sword.

tends the Kingdom with a spiritual sword through intercession and declaration. By using the keys we can allow and prohibit, bind and loose. Sometimes we do so by showing up at a city counsel meeting to voice it, knowing even the unrighteous can be blessed by righteousness. We are not using a physical sword. When the Church marries the state, it loses its prophetic voice.

While we embrace religious freedom, we resist pluralism which becomes polytheism. We are pluralistic in the sense that we believe all men have a choice in whom they will worship. And our founding documents evidently gave that liberty, although in context, the founding documents were basically written in an environment where each state wanted their own brand of Christianity. Personal freedom in worship required freedom even to cross state lines. However, founding fathers did not envision this freedom winding up in polytheism or worshiping idols. Religious freedom is not seeking to coerce a particular faith on anybody, but we are free to give witness to our faith. However, today, we are not free to give witness to our faith in the public square and at the same time we are opening the door to polytheism by things like supporting charter schools for Muslims.

The second doctrine that causes the Church to disengage from cultural transformation is dispensationalism, which teaches that God has two peoples (a natural Israel and a spiritual Church.) **God has one people with one door, Jesus.** Dispensationalism also puts the Kingdom only in the future and does not believe Jesus when He says, "The Kingdom is at hand." Putting the Kingdom only in heaven breeds escapism and does not produce world-changers in the earth. God raises up world-changers because He intends to change the world. Yes, we love His appearing and look forward to that day, but we do not want that day to come

with us having not completed the mission He gave us. We do not agree that Satan's pseudo-kingdom wins in history and our God's Kingdom loses. We do not agree with the belief that says we cannot make a difference so we should just check out for a mansion above. With the mentality that things are supposed to get worse and descend into darkness, there would be no use in speaking out. Can you imagine Joseph, Daniel, Isaiah, Jeremiah, Esther, Deborah, Jesus and Paul being silent? Our God speaks, so must we. Dispensationalism is a theology that is saying that Jesus is not reigning or He will reign someday over in eternity, after history. No. If we get up and watch the news and get discouraged about the way things are going, we can realize Jesus is on the throne and summoning us to activate strategies of divine wisdom for our culture. Like Paul (Acts 27:21-25), we are in a storm, but we have a Messenger and Master of the storm who calls us to put our hands on the helm and speak.

Suggested prayer points for the church to pray in gatherings:

1. Pray the Church will pray. That is something we can do in our sphere of influence.
2. Pray the Supreme Court will rule constitutionally on the health care law.
3. Pray that ministers will have the courage to declare citizenship rights to the followers of Christ.
4. Pray for candidates for office on every level to present a clear vision for our nation and implement solutions for our complex problems.
5. Pray for the house and senate to elect members who have the courage to implement righteous and constitutional legislation
6. Pray and promote local elections of mayors, city counsel and school board members, etc.
7. Pray our citizens can discern truth from media propaganda
8. Pray against a call for Marshall Law in response to a contrived crisis in the world or in our nation that could affect election by suspending it.
9. Pray for states to enforce voter ID requirements in order to minimize voter fraud
10. Pray for the restraint of racial strife and violence in the streets of our nation
11. Pray that fund raising efforts for anti-American policies will decline. Pray God defund the enemies.
12. Pray against demonic anointing that functions in some current political church leaders

We have a Messenger and Master of the storm who calls us to put our hands on the helm and speak.

May I suggest two Strategies: 1) Assign intercession teams to adopt and focus on certain of these prayer points. 2) Encourage local pastors and churches to carve out a segment of Sunday morning service and pray these points, (edited as you see fit), perhaps one point per Sunday.

PRAYER:

Thank the Lord for Your calling upon our lives. Thank the Lord we are a part of the most strategic enterprise in all of history, seeing the earth renewed by the revelation power of His eternal Kingdom. May our lives be open to an impartation that gives us momentum in the Spirit. May we know how He is moving so

we can move with Him. (This article is Part 2 of Charting The Course)

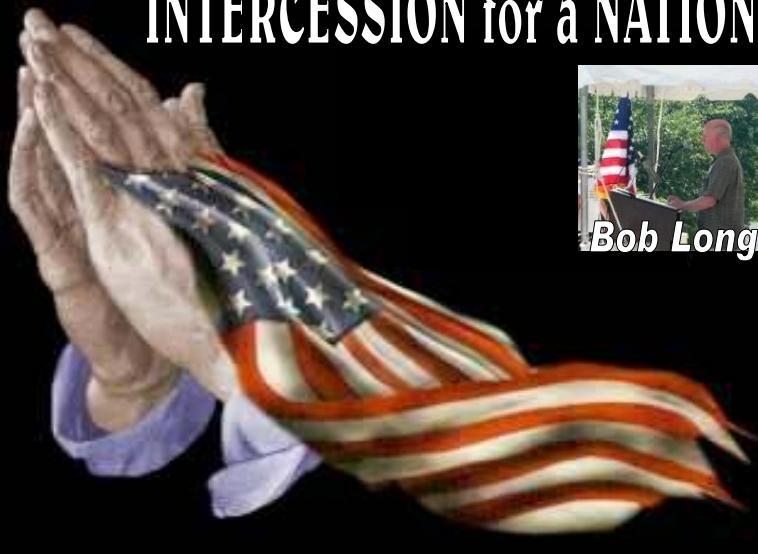
(Jim Hodges is the founder of the Federation of Ministers and Churches International, a relational, apostolic network of ministers, apostolic teams and local churches across the nation. Having ministered in over 40 nations, Apostle Hodges serves the Body of Christ internationally as a teaching apostle with a passion to see the Body of Christ fully established. Apostle Jim Hodges' new book *WHAT IN THE WORLD IS THE CHURCH TO DO?* This book and other materials may be found at his website: fmci.org or by calling the office 972-283-2262.)

Don't forget to take your biblical values with you to the voting booth Nov.2012

INTERCESSION for a NATION



Bob Long



I have two goals concerning intercession for our nation: 1) to change the way we pray for civil government and 2) to share that change with others.

1Ti 2:1-2 First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, so that we may lead a tranquil and quiet life in all godliness and dignity. This is not a suggestion but an urging from Paul to Timothy. It was not just father-to-son advice, it was from one apostle to another to be responsible in the churches concerning intercession for civil authorities.

Let me aim at some golden calves. At first, this scripture might sound like Paul was saying the reason to pray for political authorities was so everyone could live tranquil lives. They were under Roman rule, emperor

worship and an antichrist system of civil government. Paul was not saying the goal of intercession for a nation is so that we can live in a peaceful corner where they leave us alone and we leave them alone. The Greek word for dignity describes a position of standing between two polar ends, between anarchy and not pleasing anyone and trying to please everyone which is passivity. Dignity is not on the rebellious end of violently overthrowing government, nor is it surrender to *que sera'*, *sera'* passivity.

INTERCESSION: ENTREATIES

Instead, Paul was saying, "First make entreaties for civil leaders." The word entreaties is saying to make intercession for the full range of blessings and full benefits of God to be upon them. You and I have been taught that is the only kind of prayer to pray for civil government. However, that is only one of the ways to pray. The emphasis of entreaties is on the recipient. Among the other instructions, that word is actually the least powerful among all the ways to pray that he listed. It kind of seems like making entreaties is the warm up prayer.

INTERACTION: PRAYERS

Paul's word choices in the Greek point out different kinds of prayer in his instructions for the churches. After entreaties (blessings, benefits upon the recipient) he uses the word "prayers" which is about interaction. The Greek word here is the full scope of asking and requesting, but it is the same word used in James 5:17, the kind of prayer that Elijah prayed. Elijah was a man just like us. Even though he was a prophet, he had no more access or anointing than we do. This is the kind of prayer that the prophet prayed after he interacted with the pagan civil government. He went to Ahab and told him it would not rain. God told Elijah to go back when it was time to rain. He went to Ahab again, not with an exhortation but with a prophetic decree of "Thus saith the Lord." This was like Moses' prophetic release to the civil government leader, Pharaoh, in Exodus 6. It was not a request, not a petition, not an appeal. It was, "Let my people go," a prophetic declaration that God was going to release those people and Mr. Pharaoh had better align himself with what God was saying. Otherwise he would come under the judgment of God.

This is the kind of prayer that the prophet prayed after he interacted with the pagan civil government.

Elijah was also prophetically interacting with civil government, not begging, not pleading but proclaiming with authority. Paul was saying to Timothy to make sure the churches were praying like Elijah with declarations that come from interaction with and instruction from God. Then

Elijah went back to his place of prayer and began looking for the rain. He put his head between his legs to travail and birth into manifestation in the natural what he had released in the spirit. This pattern for intercession for the nation was to be presented to the churches Timothy spoke into. Our prayers for civil government have been inaccurate or at least incomplete. Our goal is not to be sweet and non-threatening in our prayers. If we continue like that, we will end up like Cuba and China. If we don't begin to pray differently, we will keep getting the same results. *Change doesn't come without change.*

INTERVENTION: PETITIONS and THANKSGIVINGS

Paul uses the same word twice, (translated petitions and thanksgivings). He is making a point. The Greek word here is not the American thinking of petition as a list of requests we present to God. This word means *to make an entreaty in favor of or against*. It is more like legislation, like a counsel that releases a ruling, like coming into session with the Trinity and out of that releasing a decree of legislation in favor of or against. This is where imprecatory prayer is released.

In 1959, when Castro took over Cuba, he showed his communist col-

**Change doesn't
come without
change.**

ors quickly and the country has been in more and more oppression. Nevertheless, the church is alive and well. Looking at the church in Cuba, it is obvious that a reformation is essential concerning their understanding of prayer. Also essential is change in their understanding of Romans 13, when it talks about our being subject to governmental authorities because all authority that exists is of God. We have all been taught that Romans 13, says that we are supposed to submit and be subjective to all civil government because all civil rulers were somehow put in office by God. Try that thinking on a church that has been under communism since 1959. Try that on a church where if you are not a formal member of a denomination, you are illegal, (so that an oppressive government controls meetings and pastors and regulates, harasses and persecutes through law.) In one church in Cuba someone prayed, railing against communism. The next day bulldozers leveled the church, took the property, put the pastor in jail and kicked his family out in the streets

I began to realize that every Bible-believing church there basically prayed as they felt they must, blessing the regime and Castro. They believed because of Romans 13 that they must submit to totalitarianism even though they hate it and they've seen it is obviously wrong in the murders of thousands of people, in dissidents in jail and in continuous persecution. The church is suffering there because of a spirit of antichrist

and because of inaccurate and incomplete revelation on intercession and how to pray for civil government; and this is due to inaccurate teaching from Romans 13 and from 1 Timothy 2. They should be praying as Paul instructed, like Elijah, prophesying to the principalities and powers of darkness over their nation to bring down strongholds. Political evil and cultural evil and social evil come from the government of hell, the spiritual hierarchy of darkness in Eph. 5 and 6. Eph 3 says the church is supposed to manifest to the principalities and powers the multifaceted wisdom and nature and authority and personality of God. If the church is submissively, passively and inaccurately praying, “God bless that dictator,” they will never pull down strongholds. 2Co 10:4 *For the weapons of our warfare are not fleshly, but mighty through God to the pulling down of strongholds.*

The church does not believe we can pull down strongholds, but we can. There is an anointing to bring revelation that will change the way the church prays. Corporate revelation will change our corporate identity, and the church will realize she is here to release a ruling in favor of or against. Passivity is not a strategy. Our ultimate destiny is not a matter of always choosing the lesser of two evils, or three or four. Christianity is not a hostage of the two political parties in America. We need to change the system. I’m tired of being locked down by political parties that want my votes but don’t want my values. We don’t need to appeal to them, rather we need to prophetically declare to them how to line up with God.

We don't need to appeal to them, rather we need to prophetically declare to them how to line up with God.

Dig out these scriptural instructions from Paul and when you are convinced it is God, then start a movement of intercession that legislates against principalities and powers that energize evil in our nation. Civil government is incapable of discerning between good and evil. It is righteous individuals that do that. Civil leaders are never neutral theologically, spiritually, philosophically or morally. Every form of government is based on some particular worldview or theology. After we repent for passive prayers of blessing on evil leadership, then we can be led by the Spirit of God into prophetic declaration. This is not a zealous rampant that can be initiated by our own flesh and reasoning. Rather this is corporate revelation and declaration authorized by God, and this is corporate action that will produce revolution.

(Bob is the founder and overseer of Rally Call Ministries and Rally Call Center in Austin, Texas. He is committed to being a spiritual father to the next generation of Ephesians 4 leaders through true apostolic relationships, training and impartation. The primary vehicle for leadership training is expressed through Rally Call Institute, a multi-faceted apostolic School of the Spirit in Austin. Bob also serves on the Apostolic Leadership Team of FMCI. Website: www.rallycall.net]

GATES IN OUR FENCES



While praying, I heard the Spirit of the Lord say He is going to put gates in our fences. There is new ground He wants us to take that is beyond our fences, beyond our norms, beyond our paradigms, beyond our limitations and beyond our traditions. He's going to open new things to us and open us to new things. I know the Bible says there is nothing new under the sun, but sometimes we forget our God is not under the sun. Besides that, just getting past misbeliefs can be a whole new world for us. Going through a new gate is getting to change, getting to new horizons and getting to fulfillment, and its journey starts with a new thought that touches the future.

OLD FENCE LINES

Where we have come from did not supply all the answers we need, so why would we choose to not go forward? Maybe we cling to our roots and beliefs for security, but wouldn't it be wiser not to limit ourselves by clinging? I am not saying where we have come from is to be disregarded and disdained. We weaken our own foundation for the future if we despise and criticize and live in regret of our past. Where we have come from is a beginning. We are instructed in the Word of God not to despise the time of small beginnings, but neither should we stay in past times and smallness. The past is obviously not all we will need for the future.

There is wisdom in honoring healthy boundaries in life and not damaging borders of ownership or lines of good conduct or established ethics or moral limits, etc., however, a gate indicates access beyond, not damage to a border line. Hopefully, I won't be written off as just having a blasphemous fit, but I think we might be more mature sons of God if we view Acts as a beginning rather than an end. Would we stay within our old fence lines if we saw ourselves as Bible characters instead of mere men in history? Many will immediately fear I'm risking the curse for adding to the book, but the church world is probably in more danger of the "taking away" from the book curses because we see the Bible as a book that has a beginning and end like any other. I am not talking about a new book of Mormon or revising the Canon, I am talking about the Bible's legacy being the eternal and ongoing Word of God. I am talking about having a part in the big picture in such a way that our life choices and accomplishments actually connect to God's plan for a generation beyond our own or a town we don't even live in or an election that hasn't even registered candidates yet. I pray we begin to see that we dare not lock down in traditions of the past and refuse to enter the gate into all that God has planned for us to do in the future and in our lifetime.

NEW GATES

Our traditions can be excess baggage that we have to unpack for the journey through a new gate. We need to unpack passionless pieces and old seasons and expired obediences, those acts that were once a mandate but lost their effectualness as times and circumstances changed. Israel had many parameters for sacrifice. They were all teaching-tools and types to anticipate and understand the coming Messiah. All their animal sacrifices were blood that was shed for an exemplary nation until the Christ would come to shed His blood for all mankind. An expired obedience would be to continue the ceremony after the type had been fulfilled. That translates in our day as expired legalisms that want to impose on us the traditions of men instead of the freedom of Christ, like trying to breed a red heifer or build another temple or enforce religious calendar activities again. When God provides a gate, expired goals won't fit through it.

When God provides a gate, expired goals won't fit through it.

God builds gates through a new thought, a new opportunity or a word of counsel. After wearing a path around your fence lines looking for answers, a new gate is a welcomed sight. One of my usual methods is to confront problems headon until they are resolved. One day I distinctly heard the Holy Spirit say, "Kathy, confrontation is not always the best method for resolve." That was not a "traditional thought" for me, and it gave me new direction. I could suddenly see the wisdom of not approaching a friend of mine and laying everything out verbally. Due to my friend's temperament and personality, confrontation would be gas on their fire rather than water. That word from God became a gate into a

whole new set of tools for resolving problems.

However, sometimes a gate God builds is not a welcomed sight. It looks like a risk to us or a scary unknown. We feel like we have the option to decide to just stay safely within our fence and familiar boundaries. The problem is that if we ignore the gates, we are locking ourselves into tradition just like the Pharisees. We rarely see ourselves as Pharisees, but we too build personal traditions of men through the way we personally process instruction or the way we establish our own priorities or the way we come to our personal conclusions. Our thought processes and priorities and conclusions are filters that can literally keep us from hearing what God is saying and thereby keep us refusing to acknowledge the Holy Spirit's direction in our daily life. So, *"you make the word of God of none effect through your tradition, (KJV). And you ignore God's commands in order to follow your own teaching."* (CEV) Mark 7:13

NEW GATES ARE NOT OPTIONAL

While prophesying to a lady, I saw her as a bird in a gilded cage. The door was open on the cage, but she would not fly out. Instead of leaving her captivity,

**Sometimes a gate
God builds looks like
a risk to us or a
scary unknown.**

she decorated it, but the golden captivity was still captivity. We can comfort ourselves with former revelation, with blessings already received and with testimonies of past obediences, or refuse to move and just focus on quests that everyone would call godly, but God's designs are always moving

beyond the past and even beyond the now. When He builds a gate, He is not presenting options; rather He is giving direction. That gate will lead to growth, increase, maturity and change. Purpose beckons us beyond our current fence line. God is faithful to build the gate, but it is up to us to choose to go through it.

Probably the hardest place to build a gate is in our traditional, established views of scripture, and unfortunately we could die on our own sword trying to defend our traditional beliefs simply because the letter of the law kills. It is rather ironic that the letter of the law is so strong yet vulnerable to something as simple as a typo or language or culture or new revelation. However, the spirit of the law, or the truth that is right and unchangeable in it, is not threatened by new gates to fuller understanding. For instance, the scripture says, "Thou shalt not bear false witness against thy neighbor." The spirit of that law boils down to not deliberately deceiving and manipulating information against someone. However, our traditions add to the letter of that law and imply that we are being dishonest if we do not say everything we are thinking. When did getting everything off your chest become the definition of honesty? That more likely defines selfishness or stupidity. Also, the letter-of-the-law tradition can obligate us to answer anybody's direct question, spilling out all we know and quoting "honesty is the best policy," when silence would have been the wisest response.

Our security is not in having laws and traditions to protect us, but in knowing Him who is absolute wisdom. Principles hold true, but they get put in priority

order by the wisdom of God in every situation. Traditions can have us believing in our beliefs more than we believe in Him, and at that point His word and counsel have no power or effect in us or for us. Our beliefs are not holy, He is. Therefore, let us give respect and follow through to the gates our holy and wise God builds specifically to get us to the fullest future He desires.

(Check out Kathy's books and CDs on our website: seecministries.org. Just click on the Books & CDs tab at the top of the homepage. Credit cards are accepted. You may listen to some of her teachings on podcasts at: martygabler.com. Just click on the Podcast tab at the top of the page.)



Dr. Elwyn Lewis

In Numbers 6:22-27, God gives us a principle to releasing His blessings on His People: "Then the Lord said to Moses. Tell Aaron and his sons to bless the people of Israel with this special blessing: 'May the Lord bless you and protect you. May the Lord smile on you and be gracious to you. May the Lord show you His favor and give you His peace.' Whenever Aaron and his sons bless the people IN MY NAME, I Myself will bless them " (NIV).

This passage of scripture has been the topic for many books on the subject of God's Blessing. It has been the closing prayer for services throughout history. It has been the topic of sermons by thousands of pastors and teachers along with seminars and courses given. This passage is known as the Fountain Head of God's blessing for his people. This promise is the foundation for receiving God's Protection, Approval, Kindness, Favor, and Peace. It has been decreed from generation to generation.

In all the proclamation of this promise, the Body of Christ has not consistently practiced this truth. Many wonder why they are not blessed and not able to breakthrough to victory. The church today is not effectively overcoming the world and standing in leadership in this dark time of history. The key to releasing the blessing of God is in our hands, and we neglect to use it to faithfully unlock the door and walk through to new levels of blessing.

God said, “Whenever Aaron and his sons bless the people of Israel in My Name, I Myself will bless them.” Here is the thesis of this article. When God's people bless each other in His Name, God will release His blessings on the BLESSERS and those around them. This is an eternal principle or attribute of the nature of God which came with the creation of man. It is God's nature and will to bless His people but we, the people of God, block the flow of this blessing by our attitude and words toward those God has placed in our lives.

This principle still works today not only in the church as a body but in marriage, family, society, government, and our personal lives. Many marriages are failing because this precept is not practiced. Families lack God's blessing because parents are not blessing their children. If there are words of condemnation, resentment, revenge, hatred, jealousy, etc. they will block the flow of the blessing of God. Words of blessing, commendation, affirmation, and love will release God's blessing flow from heaven.

God will release His blessings on the BLESSERS and those around them.

Proverbs 18:31 says, “Death and life are in the power of the tongue and those who love it will eat its fruit (blessings or curses).” Blessings or curses come from the power of the tongue. Jesus said in Matt 12:34, “For out of the abundance of the heart the mouth speaks.” Kind words breed warmth of relationship, trust and confidence, but harsh words breed tension, separation, doubt, and mistrust. Let me ask a question, “When was the last time you spoke a blessing over your spouse, over your children, over your neighbor, over your boss, or over someone in the church or fellowship you attend? We can change the atmosphere around us and release God's blessing by simply edifying those in our lives, and not condemning or criticizing them.

It is God's will to bless His people; but we hold the key to releasing His blessing when we guard what we say to those around us. James chapter three is dedicated to illustrating the power of the tongue. Verse 2 James says that we all make many mistakes. If we could control our

tongues, we would be perfect and could also control ourselves in every other way. He gives illustrations of a horse that can be turned by a bit in its mouth and a big ship being turned by a small rudder. He continues to say that the tongue is a small thing but can make grand speeches. The tongue is like a tiny spark that can set a great forest on fire. People can tame all kinds of animals, but no one can tame the tongue. It is like a world of wickedness, corrupting your entire body. It can set your whole life on fire, for it is set on fire by hell itself. Sometimes it praises the Lord and Father and sometimes it curses those who have been made in the image of God. So blessing and curses come out of the same mouth. This is not right. James says that this is not a part of nature: a spring of water does not bubble out both fresh and bitter water, nor a grapevine produce figs, etc. James 1:26 says, "If you claim to be religious (spiritual), but don't control your tongue, you are fooling yourself, and your religion (spirituality) is worthless." The church and God's people are contaminated by the mixture of words that they speak, and they are damming up the blessing of God and stopping His flow.

If we are born again, we are citizens of the Kingdom of God. Through the church and our individual lives we are ambassadors of His Kingdom in this world. The Kingdom is a Kingdom of blessing. The Kingdom of Heaven is the governmental force for life and security on earth. Those who seek this Kingdom will be blessed and reap all the benefits of eternal salvation. Those who choose to walk in the Kingdom will be given the keys to its resources and many doors of blessing will be opened to them as they use the keys by faith and obedience. Then why do the people of God corrupt all this privilege by condemning and defiling those whom God has given them to enjoy in fellowship and intimate relationship such as our companion in marriage, our children, friends, neighbors, and those in the family of God in His house?

God gives us authority to bless in His Name.

Again James addresses this question in the fourth chapter verse 11 where he says, Don't speak evil against each other, dear brothers and sisters. If you criticize and judge each other, then you are criticizing and judging God's law. But your job is to obey the law, not to judge whether it applies to you. God alone, who gave the law, is the judge. He alone has the power to save or to destroy (bless or curse). So what right do you have to judge your neighbor?" Farther on in James 5:9 he makes this statement, "Don't grumble about each other, brothers and sisters, or you will be judged. For look--the judge is standing at the door." God sees our action and responds according to what we say, decree, and do.

God gives us authority to bless in His Name according to the text of this article, and in return He will release His blessing on us and those we bless. Even when we do not understand or approve the actions of others, we are to bless them in the Name of the Lord. It is God who judges their actions. Jesus speaks to this and says we are to go as far as to bless those who curse us, do good to those who hate us, pray for those who spitefully use us and persecute us. He goes on to say we must do this in order to be sons and daughters of our Heavenly Father, and we are to make this effort so we can be perfect just as our Heavenly Father is perfect (Matt 5:43-48). This act does not save us, but it makes us like our Heavenly Father. What a wonderful goal for all of us! If we need to go as far as to bless our enemies, then surely we can say words of blessing on our spouse, children and family, and those we fellowship with in the house of the Lord.

The Israelites murmured, complained, and cursed Moses and Aaron and the priests of the Lord in the wilderness journey because the leaders obeyed what God had told them to do. This was an act, not only against God's appointed leaders, but against God Himself. This generation never entered the promised land, and some of them were openly judged before the whole congregation of the people. It is evident that God will not allow His blessing to flow in us, if we are bad-mouthing those whom He has placed in our lives to bless and reflect His Kingdom as ambassadors of light (Gal 5:13-15).

Blessing others will release the resources of blessing from the hand of the Lord.

It is interesting to note that God requires us to enter his presence with praise and thanksgiving, giving honor and respect to His Name (Ps 100:4). If this is true, then we can understand why God requires us to

enter each other's presence with a word of blessing and honor. If we are upset at someone, full of revenge and resentment toward them, and let it be known by our curses, bad attitude, or words of anger, we seal the atmosphere hindering God's opportunity to forgive, heal, restore, renew, and bless a situation. Even when we do not feel like doing so, blessing others, verbally or in spirit, will release the resources of blessing from the hand of the Lord (Gal 6: 7-10).

This is the foundation upon which God builds His Kingdom. These are God's words to Abraham in Gen 12:1-3, "Leave your native land...and go to the land that I will show you. I will make you into a great nation. I will bless you and make you famous, and you will be a blessing to others. I will bless those who bless you and curse those who treat you with contempt. **All the families on earth will be blessed through you.**" In this challenge we see a pattern for all of us to leave our old life of fleshly self-centeredness, and enter into a new relationship in His Name with Him and others by faith. If we accept the call, He will give us a life filled with His blessing. This is ours to possess, if we live a life of blessing others.

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Church: From Crisis To Commission



Jim Beeton

The Shift in the church, as we know it, is taking an incredible turn. Just in the last month, since the beginning of the second half of this year, July 2012, we are seeing the people of God beginning to be mobilized from just special seasons, or Kairos, into a quality time of walking in alignment with the Father. This is the "chronos time", or "chronological" time. It means a "duration of time, which may be a point, a lapse, a span, a period, a quantity, a measure, a duration, or a length." Kairos (seasons) suggests kind of time. Chronos tells what day it is. Kairos tells of special happenings occurring during the time frame of Chronos.

The church, as we know it, has come to its "wit's end." It has come to the end of it's own wisdom. I keep using the phrase, "AS WE KNOW IT", because what we're entering into is a prophetic cycle that will bring us back to our 'apostolic course.' I want to bring I Peter 4:7-11 to your attention, with an emphasis on what the Lord spoke to my heart when bringing a message to a conference in a church in East Texas in 1999. "But the end of all things, AS WE KNOW IT, is at hand; therefore be serious and watchful in your prayers. And above all things have fervent love for one

another, for "love will cover a multitude of sins." Be hospitable to one another without grumbling. As each one has received a gift, minister it to one another (employ it in serving one another), as good stewards of the manifold grace of God. If anyone speaks, let him speak as the oracles of God. If anyone ministers, or serves, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen."

The End of all things is not the finality as we might think, it is the 'END' of the transition, from one age to another. Again, the end of all things, as we know it, is here. The church can no longer operate out of its own strength or wisdom, we must have the "manifold wisdom of God" (Eph. 3:10) This present evil age is being swallowed up with the 'powers of the age to come', that is, those who have been enlightened, who have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to

We've had to experience the baptism of fire and the baptism of suffering.

come... (Heb. 6:4,5). This manifold wisdom of God is helping us transition from the old to the new, being made known "to the principalities and powers in the heavenly places, according to the eternal purpose which He purposed, or accomplished in Christ Jesus

our Lord, in whom we have boldness and access with confidence through faith in him." (Eph. 3:10-12)

So, through His grace and wisdom, we are moving from "crisis to commission." The love of God must increase in His people, not wane, or decrease. Our hospitality and fellowship must be sincere and done without murmuring, or complaining. Everyone must be equipped to serve and minister to each other, being good stewards of what the Father has given us. Two areas are addressed in I Peter 4:11- If anyone speaks... and, If anyone serves...If anyone speaks, let him speak as the oracle, or the utterance of God. If anyone serves, let them do it as to bring glory and honor to God through Jesus Christ. This will restore his dominion (his power, authority, and rule) and glory through Christ in the church. To come out of the crisis, we've had to experience the baptism of fire and the baptism of suffering. I Peter 4:12-14 says, "Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy. If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified."

THE KEY TO COMING OUT OF CRISIS: JUDGMENT

When many hear the word "judgment", they immediately think of "hell-fire and brimstone." But the word "judgment" is from the Greek, *krisis*, or where we

get our English word 'crisis.' Isn't that interesting? What does it mean? It carries the idea of a "separating, the process of distinguishing, and selection, making a decision." Another word for judgment is a legal term describing the judicial process of dealing with guilt or innocence. The word, if used chiefly for the verdict itself, reached after an investigation. That's why, continuing in I Peter 4:17-19 it says, "For the time has come for judgment to begin at the house, or the household, of God; and if it begin with us first, what will be the end of those who do not obey the gospel of God? Now "if the righteous one is scarcely saved, Where will the ungodly and the sinner appear?" Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful creator."

This judgment that is not coming, but is here, is discerning the things that are different. The reason why we have not been able to judge or discern good from evil is that we have never learned to discern or recognize that different is not necessarily demonic. In fact, in Phil. 1:10, that says "that you may approve the things that are excellent", means to be able to discern the things that are different. Difference, or diversity, is a part of the manifold (multi-faceted, much colored) grace of God. We will not have true unity out of "sameness" but out of diversity. Unity is not everyone looking the same or being able to parrot the same doctrine but comes out of the "unity of the Spirit" that brings us to "unity of the faith." (Eph.4:3,13) God made us all different, each one with a unique quality to respond to him so He could take the differences of many and bring them into harmony, or agreement, with Him. Coming into agreement with Him is arriving at the same time for a "divine appointment" with Him.

Coming into agreement with Him is arriving at the same time for a "divine appointment" with Him.

The goal of the "Great Commission" (Matt. 28:19) is to "Go therefore and make disciples of all nations, not just converts..." The church has been in crisis because we have been content to preach the gospel to a few just like us, rather than to receive the authority that Jesus has given us, not only in heaven, but on earth, to "make ALL see what is the fellowship (stewardship, or administration) of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ." (Eph. 3:9) The mystery is being unveiled, or made known, through the "preaching of Jesus Christ and made known by the prophetic scriptures to all nations..." (Romans 16:25-27) This is according to the "commandment of the everlasting God, for obedience of faith--to God, alone wise, be glory through Jesus Christ forever. Amen."

There we have it: Because of the righteous judgment (crisis) of God, we are able to be commissioned with the commandment of the Father, to carry out the Great Commission of Jesus Christ. I Peter 5:10,11 says, 'But may the God of all grace, who called us by His eternal glory by Christ Jesus, AFTER THAT YOU HAVE SUFFERED A WHILE, will Himself restore, establish, strengthen, and settle you. To Him be the glory and the dominion forever and ever. Amen.'

Ephesians 3:20-21 sums it up: Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory (in the church) by Christ Jesus to all generations, forever and ever. Amen! Yes, Yes, Yes, and Amen!

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What is a parable?

"A parable is a figure of speech in which a moral or spiritual truth is illustrated by an analogy drawn from every day experiences. These parables present truths about the Kingdom in this present day. These truths were called 'mysteries' because they were not revealed in the Old Testament and they are revealed by Christ only to those who properly related to him." (Charles Ryrie)

"Christ's parables most frequently convey truth connected with the subject of the Kingdom of God. It is the lesson that is of value; the hearer must catch the analogy if he is to be instructed." W.E. Vine.

We know that Jesus is a "*great teacher sent from God*" according to

Nicodemus (John 3:2), but we also know that He is the Word of God incarnate. He *"came to do the will of the Father"* (John 5:30). *"He only said what the Father said"* (John 12:49) which was to bring understanding to His people about the Kingdom so that it could be established on earth just like in heaven

Jesus told six stories or parables in the thirteenth chapter of Matthew to make a point about the Kingdom of God and then emphasized it and re-emphasized it again and again. Why? He wants us to get it! These parables are critically important or Jesus would not have given so many analogies that we could relate to and gain understanding from.

Why Tell Stories?

Matt 13:10-14 The disciples came up and asked, *"Why do you tell stories?" He replied, "You've been given insight into God's Kingdom. You know how it works. Not everybody has this gift, this insight; it hasn't been given to them. Whenever someone has a ready heart for this, the insights and understandings flow freely. But if there is no readiness, any trace of receptivity soon disappears. That's why I tell stories: to create readiness, to nudge the people toward receptive insight. In their present state they can stare till doomsday and not see it, listen till they're blue in the face and not get it. I don't want Isaiah's forecast repeated all over again: "But you have God-blessed eyes-eyes that see! And God-blessed ears, ears that hear! A lot of people, prophets and humble believers among them, would have given anything to see what you are seeing, to hear what you are hearing, but never had the chance.*

Jesus' parables speak about the increasing size, righteous influence and value of the Kingdom of God.

Jesus' parables speak about the increasing size, righteous influence and value of the Kingdom of God in the earth and our personal and corporate lives.

The Parable of the scattering of seed (Matthew 13:3-23) portrays the Kingdom as a scattering of the Word of the Kingdom that gradually grows to bear abundant fruit in the lives of those who understand and rightly receive the Word of the Kingdom. They will greatly increase, 30 fold, 60 fold, and 100 fold.

THE PARABLE OF THE TARES

The Parable of the Tares (This is not a tare field. It is a wheat field.) (Matthew 13:24-30;36- 43) and the Parable of the Net (Matthew 13:47-50) point out that despite the growth of the righteous, the Kingdom

will include a mixture of the righteous and the unrighteous. Christ's dominion throughout the world also allows for a minority who will not be converted to Christ. These will not be separated absolutely until the second coming and the resurrection of all men.

Matthew 13: 39 - the enemy that sowed the tares is the devil, the harvest is the end of the world and the reapers are the angels. Satan's efforts to force God to pre-judge the earth, as a first resurrection of the righteous would be, have failed. Right now, all of God's judgments are redemptive. In these days, His redemptive judgments are to bring things in line with His plan. When He judged Noah, for example, it was a redemptive judgment to bring the earth back to God's plan. He

has judged down through the ages redemptively, in agreement with His plan for the earth. (Matthew 13: 25-30)

It was a redemptive judgment to bring the earth back to God's plan.

THE PARABLE OF THE NET

Matthew 13:41-50 Notice, the righteous and the wicked are separated on the last day, when the end comes. (At the end of the world), the angels shall come forth and sever the wicked from among the just.

THE PARABLE OF THE MUSTARD SEED

The Parable of the Mustard Seed (Matthew 13:31-32) teaches the destined greatness of the Kingdom. Christ's Kingdom may look insignificant, but its greatness will be apparent in its consummation. At present, the Kingdom is not fully manifest, but at the consummation, all will know it. Meanwhile, it does its work permeating human society, penetrating evil and transforming lives.

In interpreting this parable as it relates to end times, dispensationalists declare the "birds" to be an evil force and the "branches" represent the church. As the church grows, evil will also increase in it. The birds do not represent evil. They represent nations. This misinterpretation exists because people do not yet know how to relate the Old Covenant with the New Covenant.

Dispensationalists say that evil will become worse and worse. They interpret the mustard seed as the church. As the mustard seed (the church) grows, evil will also grow, permeating all the earth, so much so, that Christ will have to come and rapture the church from the evil world.

A further explanation of this parable can be found in Acts 10. This chapter recounts how Peter was enlightened by a vision concerning the Gentiles. Peter had a vision in which he saw a sheet descending down

from heaven. On the sheet were all manner of four- footed beasts, and creeping things, and fowls of the air. He heard a voice tell him to rise, kill and eat. Peter refused to eat, saying that he had never eaten anything unclean. Again the voice spoke to him telling him not to call unclean what God had cleansed. Peter was being told that God's Kingdom had affected the nations (Gentiles) and he was no longer to call them evil.

In Matt 13:32, the picture of a tree with birds nesting in the branches represents nations taking refuge in a massive Kingdom. (Dan 4:12; Eze 31:3, 6; Jer 27:5-8) In Eze 17:22-24, the portrayal here is of a universal magnificence and exaltation of the Kingdom of God, which will graciously provide shelter for all nations when it comes to full consummation. In the Old Covenant, a massive tree represented a massive Kingdom. The birds and beasts were drawn to it and nested under the shelter of the tree. This represented the power of that Kingdom to protect, help, and bless other nations. (Matt 13:33) The beasts and fowls of the air that made their nests in the branches represent nations. It does not make reference to evil in the church. (Jer 27:5-8)

Keep in mind; Peter did not want to go down to the house of Cornelius because Cornelius was a Gentile. Peter believed the gospel was for the Jews. The Lord told Peter, *"What I have cleansed, don't you call unclean"*. God is after all nations--not just one nation. This world is not revolving around ethnic Israel. This world is around Christ and His Kingdom and He is going to affect all nations.

This represented the power of that Kingdom to protect, help, and bless other nations.

In Eze 17:22-24 the first branch off the cedar tree that was taken was planted in fertile ground. This first branch was talking about natural Israel, but natural Israel was chopped down. This was the announcement of the Messiah's coming Kingdom. The high mountain was not substance for vegetation to grow. Natural Israel was planted in a fertile ground for it to grow. Christ's Kingdom was planted on a high mountain where it does not draw its sustenance and resources from this world. His Kingdom is not of the world. 23. *In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.*

This represents the nations (fowl of every wing). The Kingdom of God has to and will affect all the nations (in the shadow of the branches shall they dwell). 24. *And all the trees of the fields shall know that I the LORD have brought down the high tree (natural Israel), have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish; I the LORD have spoken and have done it.* Christ's Kingdom is planted on top of the mountain and as the Kingdom begins to come into full consummation, all nations will be drawn into the Kingdom of God.

Parables show increase in righteousness in the Kingdom of God. In the view

of dispensationalists, as righteousness increases, evil will also increase. It doesn't work that way. If evil is increasing, righteousness has to decrease. Conversely, if righteousness increases, evil decreases.

The Kingdom of God is not meat or drink, but righteousness, peace and joy in the power of the Holy Spirit. The Kingdom of God is increasing and wherever righteousness increases evil will decrease. As the consummation of the Kingdom works itself out in time and history, evil will decrease.

(This article was taken from *The Kingdom of God: A Present Reality* by Simon Purvis. For CDs of Pastor Purvis' messages or to contact him about speaking engagements or to purchase this 160 page study manual on the Kingdom of God, call Word of Life Church at 936-639-2000; Email: wol-luf@consolidated.net)

LIGHTS SHINING IN A DARK PLACE



Chuck Kaliszewski

As we see world events unfolding around us we are tempted to see nothing but “darkness, gloom, and hopelessness.” The Apostle Paul describes these “last days” as being “perilous times” in II Tim. 3:1-5. This seems to describe a society that has chosen to become “void of all moral virtue” and “totally given over to evil and moral decay.”

SUDDENLY, A BRIGHT LIGHT SHINES

But suddenly a “bright light” shines into our “dark world”, as the Bible declares that we, the Body of Christ, who are “born again” and “filled with the Holy Spirit” have been called to “Let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven”. We are called to become “children of light, and children of the day”. We are “NOT of the night nor of darkness”, but are called “sons”

of light and “sons” of the day”.

STAND AND WITHSTAND

We are encouraged to prepare ourselves to “STAND”, and to “WITHSTAND”, during these evil days, and are given the promise that we can become “more than Conquerors” through Him who loves us. And then the Apostle adds, “for I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created things, shall be able to separate us from the love of God which is in Christ Jesus our Lord.”

Jesus also predicted that before the time for His Second Coming, “there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations, with perplexity, the sea and the waves roaring; men’s hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of the heavens will be shaken.” (Lk 21:25)

JESUS’ WORDS OF ENCOURAGEMENT:

A HEAVENLY VIEWPOINT

But then Jesus speaks words of encouragement to us by saying, “now when these things begin to happen, look up and lift up your heads, because your redemption draws near.” (Lk 21:28) We are encouraged to look at life and the darkness of the world around us, from a “heavenly” viewpoint, instead of looking at life and the darkness of the world around us from a “carnal” or “earthly” viewpoint.

PLACED WITH PURPOSE

The importance of the “true Church of our Lord Jesus Christ” becomes evident when we realize that we are the “only” Light, that can “shine” into this “dark” world, and we have been placed here for that very purpose. We must remember that “there’s not enough darkness in the entire universe, to put out the light of one little candle.”

JOY AND GLADNESS

As Believers, we must learn to “stand fast in the Lord”, and then we will be able to “rejoice in the Lord always.” The “unconverted world” around us, who are living in a world of “darkness and gloom”, need to hear a Gospel of JOY, and GLADNESS, -- so the Apostle Peter encourages us to truly “enjoy” our daily walk with the Lord, regardless of the circumstances we find around us.

LIVING HOPE

Since the God and Father of our Lord Jesus Christ has “begotten us again through the resurrection of Jesus Christ from the dead, we now have a “living hope”, and an “eternal inheritance” that can never be “taken” from us, or “taxed out of existence” by any earthly government, because it is “reserved” in heaven for us. This allows us, as Believers, to be able to “rejoice with joy unspeakable and full of

glory”!

So, “REJOICE in the Lord ALWAYS, -- and again I say, “REJOICE”! The whole world needs to hear you. WE ARE THE ONLY LIGHTS STILL LEFT SHINING IN THIS DARK WORLD!

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Superheroes seem to have become the theme of many movies in recent time. Some of the most effective, powerful superheroes in those stories have come from other planets, other parts of the universe. They are adored, lauded, even feared for their superpowers. One movie which came out a few months ago depicted a man from earth who ended up on another planet and became the hero who defeated the super bad guy on *that* planet. The message seems clear: that people need a hero and expect that he can only come from a far away place, from a totally different environment. Looking around at present world circumstances, I think almost everyone would agree that someone must come to us from a completely different realm of existence and pierce the impossibilities of our world which we all seem helpless to overcome. The chaos must be confronted with superior contradiction.

Since the powerful Holy Spirit (*THE* Super Spirit) is the one who links heaven and earth (Jn 16:7), it should be obvious to us that His dwelling presence within us (Lk 24:49; Acts 1:8) and His permeating presence into chaos (Gen 1:2; Jn 16:8-11; Acts 17:6) is the only way the powers of darkness can be defeated. That requires our looking beyond using Jesus as a get-out-of-hell-free card and seeing His kingship as empowered by the promised One who endues sons of God with confronting and contradicting abilities (1Co 12:4-11, 28-31). The gifts of the Spirit are not charismatic party favors but enablements for reigning presently in

this earth over everything that its systems launch against King Jesus and His present purposes.

We are not waiting for Jesus to bring His purpose into this earth with an inaugural dispensation because His purpose has never been absent from this earth (Jn 5:17). What yet awaits is the manifesting of those who will receive the empowering that King Jesus sent after His ascension. What yet awaits is those who are blood-washed and Spirit-filled to go ahead and demonstrate the One who dwells within them (Jn 14:17); knowing He dwells within to empower them so that they might not only confront powers of darkness but also contradict those powers with life, light and order (Acts 26:18; 1Pe 2:9). Those sons of God know that the Holy Spirit hasn't come as a slip-n-slide to heaven but as the Enabler to break the hold of darkness upon men and systems (Jn 17:15) through believers who are led by the Spirit (Rom 8:14).

When praying recently (or... complaining in religious-sounding language) over some seemingly impossible factors, what rose up in my spirit was, "Don't leave the Holy Spirit out of the equation." When we are needing a factor to get the result of $2 + X = 3$, we tend to focus on the fact that we don't have "X" and that all we have is a measly little "2" and that, as a result, we don't yet have "3". In our case, as believers, all we have to do is put "X" (the missing factor) in the equation. If the situation is chaotic and even destructive, wouldn't it be obvious that the Holy Spirit is not in control? Then let's call Him into the situation. Instead of laying out our complaints in religious-sounding language and so-called "righteous indignation," let's cry out before God for His promised One to bring the power of heaven into the situation.

In our worries and concerns and fears, we tend to allow our focus to get fixed upon *them*. There is also the tendency to omit prayer and declaration and just discuss the negative factors with others who are aggravated and worried and operating out of fear like we are. We then begin to wallow in the impossibilities those things threaten and we forget about the One who is on stage to act in behalf of the Kingdom purposes of Almighty God. Yes, satan *has come to steal, kill and destroy* BUT JESUS *has come to give life more abundantly*. (Jn 10:10) And don't forget that *where sin did abound, grace did MUCH MORE abound*. (Rom 5:20)

Numerous times in the books of Judges, Samuel and Kings we read the phrase, "and the Spirit of the Lord came upon him (e.g. Jud 3:10)." Have you ever noticed that when we read that phrase that shortly after that, the whole set of circumstances turns completely around for the entire nation of Israel? If the Spirit of the Lord came upon one individual under the old covenant and completely intervened for an entire nation, what could happen when, under the new covenant, the Spirit of the Lord endues a body of believers? What will happen when we begin to factor in the Holy Spirit to *everything* that concerns us, our families, our churches and our nation? What will happen when we make room for Him, time for Him and actually expect Him to show up and do something through us? As a child in Sunday School, I was actually taught as truth that "one shall set a 1,000 to flight and two 10,000." I was also taught with some degree of vehemence "greater is He that is in me than he that is in the world." Numerous times in pub-

lic places, the Holy Spirit has used us in gifts of power that have demonstrated the love and power of God to individuals. Because we travel the same routes repeatedly, we have seen some of those people again and they remember that time we ministered to them.

In Jud 3:10 the Spirit of the Lord came upon aged Othniel and saved the day for a nation. The equation was NOT: Israel's oppression + aged Othniel. BUT it was: Israel's oppression + aged Othniel + the Spirit of the Lord. The Holy Spirit is the key to our authority and His power is our enablement. Barnes says that "the Holy Spirit endued them with extraordinary wisdom, courage and strength."

Recently I was praying about our nation. I was listing the issues and the chaos and the unrighteous rulers before God. It was then that I saw a vision of a boxing ring. A man in a tux walked out into the center of the ring, took the microphone and announced the fight. He pointed to his left and said, "In *this* corner is anarchy, liberalism, atheism, existentialism, failing morals and failing values." The crowd would gasp in horror each time the announcer would list another of the creature's attributes. Each time he listed another name or description, the dark creature in that corner grew another inch and gained another 20 pounds until he menacingly filled that corner of the ring. Then I heard a voice cry out and ask, "But who will figure the Holy Spirit into the equation? Who will announce Him?" In the vision I jumped to my feet and cried aloud, "I will!" I climbed into the ring, took the microphone and said, "BUT in *THIS* corner is the One who, in the beginning when the earth was without form, and void; and darkness *[was]* upon the face of the deep, this One, the Spirit of God moved upon the face of the waters and chaos was changed into order!" The crowd jumped to their feet and began to shout until the roar was deafening. The whole atmosphere changed.

Don't count out the Holy Spirit. Too many people are climbing into the ring of discussion and opinion, taking the mic and announcing the negative. Every time we announce the negative, we give it more size and weight in our thinking and the thinking of others.

The angel Gabriel who shows up on earth about every 2,000 years appeared to a teenager named Mary and told her that, against all odds (Lk 1:26-33) she would fully, miraculously walk out the purposes of God in her generation. Totally stunned at the prospect of it actually happening through such a person as she, she asked the angel, "How shall this be?" I think it is obvious that Gabriel's response to Mary's incredulity was, "Mary, don't forget to factor in the Holy Spirit." viz., "The Holy Spirit will come upon you, and the power of the Most High will overshadow you..."

Just like in Gen 1:2, the nonproductivity of Mary's womb took on the order of heaven brought to her by the Spirit of God. And this is what brought that order, that conceiving of heaven into earth to contradict the chaos of darkness: "And Mary said, Behold the handmaid of the Lord; **be it unto me according to thy word.**"

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*Thank you for praying. After each issue is mailed, more dates get added to the calendar.

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Aug. 24-25 * Lufkin, TX

Apostolic Summit
Our Father’s House of Faith Ministries
Info: Jim Becton
Email: jimbecton77@gmail.com

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Kathy Gabler — 1

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