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About the Institute:

Established for the purpose of training and equipping the emerging Joel Generation to become proficient in the last day phenomenon of prophesying.

Effectively, efficiently and accurately disclosing the mind of God to their fellow human beings, situations and circumstances.

The Institute of the Prophets will comprise of three (3) phases: Institute of the Prophets 1, Institute of the Prophets 2; and Institute of the Prophet 3. Upon the completion of each phase participants will receive a Certificate of Completion.

Objectives

- To nurture and raise up a prophetic community that would consistently declare and decree the will and the purpose of God to its generation.
- To bring prophetic-minded members of the body of Christ into deeper understanding of the role of the Holy Spirit in the Church and in the nation as a whole in establishing righteousness and removing sin.
- To establish a people whose forthright proclamation of truth will countervail the increasing trends of divination, psychic reading, fortune-telling and the like.
- To allow for greater assurance and confidence within and among members of the Body of Christ moving forward.
- To provide the foundation and clear perspective for budding and emerging prophets among the this Joel generation.
- To allow prophetic-minded believers in Christ to bring insight and foresight into matters that otherwise could not be easily assessed or understood.
- To raise up system and nation-builders who would generate high standards of morality and righteousness.
- To train believers to listen to the voice of God constantly and speak fearlessly "Thus says the Lord."
- To develop the awareness within believers that they can arrest, alter and turn around entrenched demographic situations within human communities.
- To develop radical faith within believers so that they can exhibit the faith of God or the God-kind of faith.
- To raise up a great and strong people that are fearless, formidable, focused and IT savvy, who do not break rank, but march in formation, and in their own column, going forward as a mighty army, led by the Lord Himself who "gives voice before His army."
- To develop the awareness within believers that they can arrest, alter and turn around demographic situations within human communities
- To develop radical faith within believers so that they can exhibit the faith of God or the God-kind of faith.

Institute of the Prophets I

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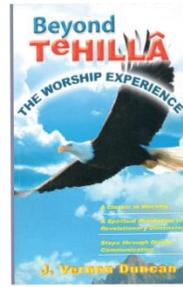
Main Texts

“The Ultimate Baptism: With the Holy Ghost and Fire”

by Apostle J Vernon Duncan

“Beyond Tehilla: The Worship Experience”

by Apostle J Vernon Duncan.



General Areas to Be Covered in the Institute of the Prophets 1

- What is meant by prophesying? The gift of prophecy versus the office of the prophet
- Old Testament versus New Testament prophetic ministries; the relevance of prophecy in the present age.
- The Identity of the Holy Spirit, the source of prophecy – WHO IS HE?
- The One who will take of the Father and the Son and declare it unto us; the allos parakletos; the one poured out upon us by the Father; the one who enables us with the gifts of the Spirit, etc.
- Characteristics of the personality of the Holy Spirit – His intellect, volition, emotions; he testifies, teaches, etc.
- The work of the Holy Spirit in the Old Testament and New Testament – Although the Holy Spirit is not fully revealed in person until the NT, His presence and His works are evident throughout the Old Testament.
- The work of the Holy Spirit in prophecy and prophesying

Lesson I: THE PROPHETIC MINISTRY

WHAT DOES IT MEAN TO PROPHECY?

Joel 2:28: *And it shall come to pass afterward that I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions; and also on My menservants and on My maidservants I will pour out My Spirit in those days.*

Acts 2:17-18: *“And it shall come to pass in the last days, says God, that I will pour out of My Spirit on all flesh; your sons and your daughters shall prophesy; your young men shall see visions; you old men shall dream dreams. And on My menservants and on My maidservants I will pour out My Spirit in those days and they shall prophesy.”*

1 Cor. 14:1: *Pursue love, and desire spiritual gifts, but especially that you may prophesy*

1 Cor. 14:3-5a: *But he who prophesies speaks edification and exhortation and comfort to men. He who speaks in a tongue edifies himself, but he who prophesies edifies the church. I wish you all spoke in tongues, but even more that you prophesied.*

1 Cor. 14:24: *“But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all. And thus the secrets of his heart are revealed, and so falling down on his face, he will worship God and report that God is truly among you.”*

THE FREE DICTIONARY:

To reveal by divine inspiration.

To predict with certainty the future; to foretell; To prefigure; foreshow.

To reveal the will or message of God.

Merriam-Webster:

to speak by divine inspiration; to make a prediction

The Biblical Concept:

OT. Hebrew: Naba` : to flow, pour out, gush forth, spring, bubble up, ferment (Qal), to flow (Hiphil), emit, cause to bubble, belch forth, to cause to bubble, ferment to pour forth.

Two other Hebrew words (ro'eh and hozeh) are closely related, but usually translated "seer" rather than "prophet."

The word ro'eh seems older, as The Bible itself implies: "Formerly in Israel, anyone who went to inquire of God would say, 'Come, let us go to the seer' (ro'eh); for the one who is now called a prophet (nabi') was formerly called a seer (ro'eh)" (1 Sam 9:9).

Source: Felix Just, S.J., Ph.D.

In contrast, hozeh seems to be a newer word, All three words are used of three different people in 1 Chronicles 29:29: "Now the acts of King David, from first to last, are written in the records of the seer (ro'eh) Samuel, and in the records of the prophet (nabi') Nathan, and in the records of the seer (hozeh) Gad." In other texts, nabi' and hozeh are practically synonymous and are sometimes even used for the same people.

[Felix Just, S.J., Ph.D.]

NT. Greek: prophēteuō – to foretell events, speak under inspiration; to utter forth or declare something which can only be known by divine revelation

To teach, reprove, admonish, comfort others under the fervour and influence of the Holy Spirit (1 Cor 13:9; 14:1, 3, 4, 5, 24, 31, 39).

Prophēteuō (cont'd): to break forth under sudden impulse in lofty discourse or in praise of the divine counsels (Lk. 1:67; Acts 19:6).

To receive wisdom, knowledge and understanding, freely given to us by God, through the Holy Spirit, and to speak those things forth as the Spirit Himself directs (1 Cor. 2:9-16).

To speak forth the mind of God (1 Cor. 2:16)

LESSON 2: The Gift of Prophecy vs The Office of the Prophet

THE GIFT OF PROPHECY

1 Corinthian 12:1-11

V. 1: Now concerning spiritual gifts (Gk. pneumatika= “spirituals”) brethren, I do not want you to be ignorant.

V. 2 You know that you were Gentiles carried away to these dumb idols, however you were led.

Three Categories of pneumatika

V. 4: There are diversities of gifts (Gk. charismata – grace gifts), but the same Spirit.

ii. V. 5: There are differences of ministries (Gk. diakonia – service gifts), but the same Lord

iii. V. 6: And there are diversities of activities (Gk. energamata – energy gifts), but the same God who works all in all.

But the manifestation of the Spirit is given to each one for the profit of all (v. 7)

Manifestation of the Spirit – the charismata gifts, given to enhance impact of ministry

Paul now focuses on the charismata gifts.

Diversities of charismata but the same Spirit (v. 4)

Charismata (grace gifts – a favour which one receives without any merit of his own); refers also to “extraordinary powers distinguishing certain Christians and enabling them to serve the Church of Christ, the reception of which is due to the power of the divine grace operating in their souls by the Holy Spirit” (Rom. 12:6; 1Cor. 12:4, 31) – UB p.79.

Nine (9) charismata gifts (1 Cor. 12:8-10)

(a) Six (6) gifts of Divine revelation and utterance

Word of wisdom – not natural wisdom, nor wisdom linked to maturity; reveals God’s plan and purpose concerning people, places, communities and nations – Divine advice (UB, pp. 81-83).

Word of knowledge –supernatural in nature and origin, tapping into a fraction of God’s omniscience to know the truth about existing situations, facts which otherwise would not have been known (UB, pp. 83-84)

Discerning of spirits: power and insight to determine the true nature of the spirit being one is encountering. Sensitizes one to the activities of the spirit world (UB, p. 84)

Prophecy: (a) foretelling – accurate insight into future states and events; (b) forthtelling – the supernatural analysis of a situation based on the already established and covenanted word of God; used to remind God’s people of His covenant with them; associated with blessings or curses; most of the OT prophecies. OT prophets – covenant enforcement mediators (Fee and Stuart 1982).

Divers kinds of tongues (UB, pp. 89-98): the power to use languages never before learned by the person using them to bring a message to the congregation (Acts 2:4).

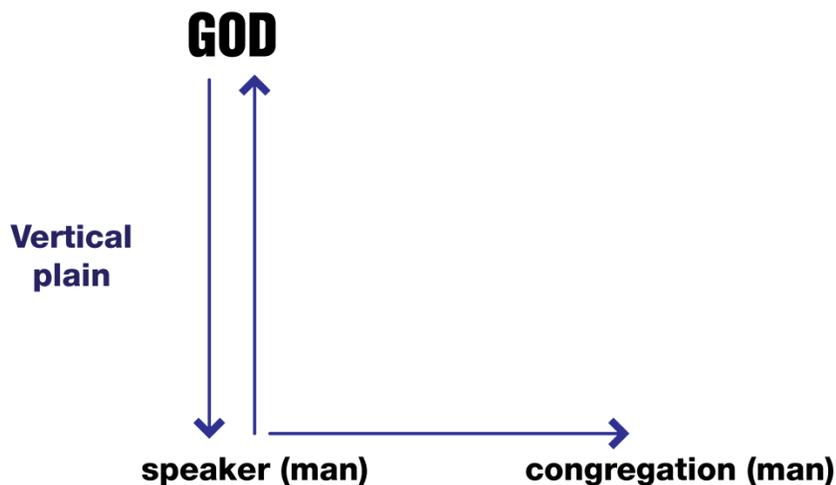
The most controversial and most misunderstood of all the gifts of the Spirit among believers.

As a gift, used to bring a message from God to the congregation – need an interpreter (God speaking to man).

As initial evidence of the baptism with the Holy Spirit – expressions of ecstasy and extreme joy (Acts 2:4; 8:17-19; 10:44-46; 11:15-16; 9:6) – no need for an interpreter.

As an expression of mysteries to God in (i) worship and (ii) warfare – no interpreter

The Vertical Versus the Horizontal Plain Phenomenon (UB, pp. 89-93)



Paul's Argument in 1 Cor. 14:

"If one wishes to edify the church through the vocal gifts, it will be foolhardy to do so with unknown tongues in the absence of an interpreter, since the hearers would never understand what is being said" (vv. 5-11, 13, 16, 19, 23, 27-28) – UB, p. 92.

Speak supernaturally, but in the language of the people (or prophesy) – vv. 5, 6, 12, 19, 26.

Interpretation of Tongues

Not translation from one language to another

A supernatural enablement to explain what someone has uttered forth in unknown tongues

Does not operate with the human mind, but through one's spirit, as directed by the Holy Spirit

No need to know the language spoken to interpret

Other Charismata Gifts

(b) Three (3) Power Gifts

Faith (radical faith): given for the purpose of generating power to heal the sick and work miracles

Not merely the capacity to wait on God until the answer comes, but it is a supernatural endowment of a high-level, dynamic and explosive trust in God.

The Gifts of healing: Supernatural endowment by the Holy Spirit to heal the sick. Notice the word "gifts" implying there are several gifts of healing (1 Cor. 12:9, 28, 30).

The Working of Miracles: Supernatural endowment by the Holy Spirit to cause acts or bring about situations that defies natural causes and effect (e.g. Jn. 6:1-14 – feeding of the five thousand).

THE OFFICE OF THE PROPHET

1 COR. 12:5— *“The are diversities of ministries (Gk. diakonia) but the same Lord”*

Diakonia = ministry or service; includes offices given to the Church by Jesus our Lord as outlined in Eph. 4:11.

Eph. 4:11: *“And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers”* — THE FIVE FOLD MINISTRY GIFTS OF CHRIST.

Offices resident in certain individuals for providing a service to the saints, equipping them for the work of the ministry, and edifying them unto a perfect man, unto the measure of the stature of the fullness of Christ (Eph. 4:12-13).

Eph 4:8: *Therefore He says: “When He ascended on high, He led captivity captive, and gave gifts to men.”*

The Greek word domata (singular doma, from the root word didomai, “to bestow”) is used in v. 8.

Domata refers more to the nature of the five fold ministry gifts, that is, what men would need for the spiritual wellbeing, nourishment and growth of the Church, rather than the capacity for service in general.

Thus domata may be viewed as a particular dimension of diakonia, in which there are specific spiritual enablements from Jesus Himself passed on to certain individuals to carry out some aspect of His ministry in the earth.

Ultimate Objective: to equip the saints for the work of the ministry, for the edifying of the body of Christ, unto a perfect man (Ep. 4:12-13).

Other aspects of diakonia: “waiting at table” (Acts 6:2); the ministry of the word (Acts 6:4); the act of reconciling man back to God (2 Cor. 5:18-19).

The office of the Prophet is not identical with the gift of prophecy.

The office of the Prophet is given by Jesus Himself to certain individuals in the Church who He has specially appointed and anointed, ultimately for the purpose of preparing the saints of God for the work of the ministry

The gift of prophecy is given by the Holy Spirit to enhance the power of the ministry of both the saints and the prophet or even the other five-fold ministry offices.

The office of the Prophet is part of Jesus' five-fold ministry office that he divided and distributed to the Church when He ascended to the Father

The gift of prophecy is part of the manifestation of the Spirit available to each saint since the day of Pentecost when the Holy Spirit came to dwell with us (Jn. 14:17; 1 Cor. 12:7-10).

Only those selected and anointed by Christ to do so can fill the office of the prophet.

Every bona fide child of God can operate in the gift of prophecy

The Prophet knows when he is called to this special office.

The Prophet prophesies, but prophesying is his speciality calling.

The Prophet operates in all categories of the prophetic ministry – foretelling, forthtelling, word of wisdom, word of knowledge, discerning of spirits, divers kinds of tongues, interpretation of tongues.

The prophetic office is a governmental office, carrying a kingly anointing, being part of the five-fold ministry of Christ, upon whose shoulder the governance of nations rest (Isa. 9:6)

So the Prophet also speaks governmentally and declaratively, virtually commanding things to happen (Ezek. 37:4-10)

Operates with radical faith believing that whatever he says will come to pass.

The Prophet, together with the Apostle (the one sent to carry the Church to and through the nations) receive by revelation the mystery of the grace of God continuously (Eph. 3:3-5)

Provides deep insight ("the fellowship" or koinonia) into the mystery of His grace and the unsearchable riches of Christ (Eph. 3:8-9)

To the intent that now the manifold wisdom of God might be made known by the Church to the principalities and powers in the heavenly places (Eph. 3:10).

The Prophet has access to the secret of the Lord (Ps. 25:14: The secret of the Lord is with them that fear Him, and he will show them His covenant).

He could reveal dreams and visions, and interpret them (Dan. 2:27-28).

LESSON 3: THE DIFFERENCE BETWEEN OT AND NT PROPHETIC MINISTRY

OT VS NT PROPHETIC MINISTRY

In the Old Testament, focus was on a selected few, the majority of whom were prophets called by God Himself.

Old Testament prophets were not only far and few between, but at times open prophecy was rare 1 Sam 3:1. "And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was rare in those days; there was no open vision."

The prophet Samuel introduced the concept of prophetic training;

He established schools of the prophets (1 Sam 19:20): "And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the spirit of God was upon the messengers of Saul, and they also prophesied."

Evidence in 2 Kings 2:3

And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, Know you that the LORD will take away your master from over you today? And he said, Yea, I know it; hold your peace.

Elisha inherited the concept of the school of the prophets from Elijah (see 2 Kings 4:1)

Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord:

In the OT the prophet was often the sole mouthpiece for God to the people.

In the NT God pours His Spirit upon all flesh and we all have the privilege of prophesying (Joel 2:28; Acts 2:17-18)

God now writes His word on the heart of all born-again believers so they can prophesy (Heb. 8:10; 10:16)

The prophetic word in the NT is designed to bring clarity, confirmation of the word of God and empower an individual, group or church.

Common Old Testament Prophetic Attitude:

“I have heard from God and the pastor is wrong”

The belief that one’s prophetic gift is exclusive and superior to the vision of the leadership of the ministry or those who do not prophesy.

(Adapted: Helen Calder, Enlivenblog)

OT prophets prophesied during an era of law and judgment where they mostly did forthtelling, reminding God’s people of God’s already established statutes and laws, and warning them of impending judgment for any violation of such laws.

Old Testament prophecy aligned itself with the nature of the law, which was designed to show the wrong in people and bring the necessary punishment (Rom. 7:7)

New Testament Prophecy is carried out in an era of God’s grace. It is for the purpose of ‘strengthening, encouragement, and comfort.’ (1 Cor 14:3). :

Acts 15:32: ‘Now Judas and Silas, themselves being prophets also, exhorted and strengthened the brethren with many words.’

New Testament prophecy is consistent with the ministry of Jesus and His revelation of the Father’s nature.

NT prophecy is about glorifying Jesus and releasing the revelation of the Father’s heart to His people.

John 16:14-15: He will glorify Me, for He will take of what is Mine and declare it to you. All things that the Father has are mine. Therefore I said that He will take of Mine and declare it to you.

Rev. 19:10: “And I fell at His feet to worship Him, but He said to me: “See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. For the testimony of Jesus is the spirit of prophecy”

Objectively: All prophecy points towards Jesus whether directly or indirectly. The OT prophets pointed toward His coming, but never experienced Him

Matt 13:16-17: *“But blessed are your eyes for they see, and your ears for they hear; for assuredly, I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.”*

Jn 5:39: *“You search the Scriptures, for in them; and these are they which testify of me.”*

See also Jn. 1:45; Acts 3:18, 24.

For the testimony of Jesus is the spirit of prophecy

Subjectively: This is applicable more to the NT prophet, and those who prophesy in the name of the Lord, who now have Jesus living on the inside. To prophesy in NT terms is to speak forth the character and the mind of Jesus through the power of the Holy Spirit.

Every true NT prophet will be prompted to glorify Jesus and testify of Him.

Jn. 15:26: *But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me.*

1 Cor. 2:16: *“For ‘who has known the mind of the Lord, that he may instruct Him?’ But we have the mind of Christ*

In the NT, “the prophetic motive is redemption” so the word is delivered with love and humility (Adapted: Helen Calder, Enlivenblog)

Common OT Prophetic Attitude

Condemning, intimidating and judgmental attitude towards church leaders or other Christian believers

The OT prophet was more of an individual type prophet, a kind of lone-ranger type, notwithstanding Samuel, Elijah and Elisha and their institutes of the prophets.

Emphasis in the NT is on what can be called “Body dynamics,” focus on the Body of Christ-- “For as the Body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ” (1 Cor. 12:12).

Thus the NT prophet is one of five (5) offices of Christ – Apostles, prophets, evangelists, pastors and teachers

He also operates within the rest of the body of Christ who exhibit the nine (9) charismatic gifts of the Spirit (1 Cor. 12:7-11) as well as other gifts such as other ministry gifts, exhortation, giving, leadership, showing mercy (Rom. 12:5-8).

NT PROPHETIC MINISTRY IS OFTEN DONE IN TEAMS

Acts 15:32: Now Judas and Silas, themselves being prophets also, exhorted and strengthened the brethren with many words.

Acts 13:1: Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrach, and Saul

Acts 11:27: *And in those days prophets came from Jerusalem to Antioch.*

28. *Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar.*

1 Cor 14:29, 31-32.

1 Cor 14:29: *Let two or three prophets speak, and let the others judge.*

VV. 31-32: *For you can all prophesy one by one, that all may learn and all may be encouraged.*

Common OT Prophetic Attitude

A lone-ranger approach, no community orientation

Answerable to God alone, since He called them

No accountability to anyone

The OT prophet was expected to be pin-pointedly accurate (Jer 14:14-16).

Deut. 18:22: *"When a prophet speaks in the name of the Lord, if the thing does not happen or come to pass, that is the thing which the Lord has not spoken; the prophet has spoken presumptuously; you shall not be afraid of him."*

In the NT, prophetic words are to be judged by others to ensure their accuracy (1 Cor. 14:29; 1 Thess 5:20-22)

Common OT Prophetic Attitude

No scrutiny of prophetic word needed by leadership.

Annoyed when there is disagreement with prophetic word; or when there is no action after prophetic word is given.

LESSON 4: THE ROLE OF THE HOLY SPIRIT

THE ROLE OF THE HOLY SPIRIT

(UB PP. 115-130)

WHO IS THE HOLY SPIRIT?

The third person of the Godhead or Holy Trinity (Jn. Chapters. 14-16)

The last person of the Godhead to be revealed to us (The Father revealed in OT; the Son revealed first in the NT [the Gospels]; the Holy Spirit [on the day of Pentecost – book of Acts])

THE ROLE OF THE HOLY SPIRIT

He is the Comforter [advocate, helper, intercessor](Gk. allos Paraklētōs) sent by the Father (Jn. 14:16) – One who comes alongside us to help us.

He would abide with us forever (vs. 16).

The Spirit of truth –who dwells within us (v. 17)

The representation of Jesus in us (v. 18-19)

He is the Spirit of love, intimacy, koinonia, revelation and manifestation, who brings us into deep spiritual relationship with the Father and the Son (Jn. 14:20-21; cf. 2 Cor. 13:14).

He brings the life of all three persons of the Godhead to make their home within the believer (Jn. 14:23).

He is a Master-teacher and a retriever of significant knowledge (Jn. 14:26)

He is the Spirit of truth who shall proceed from the Father and testify of Jesus (Jn. 15:26).

He is the Spirit of truth, who would guide us into all truth

He will reveal to us whatever He hears from the Father and the Son (essential role in the act of prophesying) – Jn. 16:13)

He will tell you things to come (Jn. 16:13) – a clear prophetic function (foretelling).

His objective is to glorify Jesus by taking what belongs to Jesus and the Father and declaring it to us (Jn. 16:14-15).

He convicts the world of sin, of righteousness and of judgment (Jn. 16:7)

He inducts the new believer into the body of Christ (1 Cor. 12:13):

For by one Spirit we were all baptized into one body (baptism of the Holy Spirit) – whether Jews or Greeks, whether slaves or free – and have all been made to drink into one Spirit (ref. to the baptism with the Holy Spirit)

Compare Matt. 3:11-12.

The Baptism of the Holy Spirit – that which the Holy Spirit executes Himself (I Cor. 12:13)

The Baptism with the Holy Spirit – that which Jesus does (Matt. 3:11-12)

He is poured out on the believer in Christ to empower him or her (Joel 2:28-32; Acts 2:1-4, 17; 1:8; Lk. 4:18; Lk. 10:19).

He is the power behind our continual transformation into the glory of the Lord from glory to glory (2 Cor. 3:18)

The One who administers the charismata gifts, distributing to each person these gifts as He wills for the purpose of enhancing the impact of our ministry (1 Cor. 12:4-11) – including the gift of prophecy and related revelatory and vocal gifts.

He leads us into true worship – worship “in spirit and in truth” (Jn. 4:23-24) – entry into the atmosphere of revelation.

He helps us to build ourselves up in our most holy faith by enabling us to pray in the Spirit (Jude 20).

The One who brings us into fellowship or koinonia, producing the fruit of the Spirit in the process (2 Cor. 13:14; Gal:22-23).

The Fruit of the Spirit (UB, pp. 107-114):

"Whereas the gifts are bestowals passed on by God to us to enhance the execution of our ministry, the fruit of the Spirit is the outcome of deep, patient, sometimes painstaking experiences, through which the Holy Spirit seeks to take us" (UB, pp. 107-108).

The fruit of the Spirit –love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance – speaks of character

Essential for keeping the charismatic prophet in check

It should not be all charisma or else ego and pride tend to get in the way, and the prophet and his ministry could crash to the ground.

The one who prophesies or the prophet must pay careful attention to developing sound character through continuous fellowship with the Holy Spirit.

Several cases these days of inappropriate behaviour by well-known charismatic individuals.

Many are thereby deceived, because of the aura of authority and power surrounding the prophet and other five-fold offices.

Sexual perverts even in the prophetic ministry

Rom. 11:29: *"For the gifts and the calling of God are irrevocable"*

Explains why in several situations, prophetic utterances (sometimes very accurate) and miraculous feats are still performed by a corrupt prophet or minister of the gospel.

Gradually, however, by their fruits you shall know them;

They begin to use gimmicks as substitutes for the authentic or genuine

The One who enables us to avoid the lust of the flesh by causing us to walk in the Spirit (Gal. 5:16-17) – helps to maintain our integrity

The One who is from God, who searches the deep things of God and reveals unto us the things that have been freely given to us by God (1 Cor. 2:10-12) – a direct prophetic function.

He teaches by “comparing spiritual things with spiritual” (1 Cor. 2:13) – establishes a prophetic mind

He gives the believer, the spiritual man, spiritual discernment and distinguishes him from the natural man (1 Cor. 2:14)

He passes on and establishes the mind of Christ to the believer (1 Cor. 2:16; cf. Phil. 2:5)

The One by whom we are sealed for the day of redemption (2 Cor. 1:22; Rom. 8:14)

2 Cor. 1:22: “*who also has sealed us and given us and given us the Spirit in our hearts as a guarantee*” (Gk. arabon=something paid before hand)

Given to assure believers in this present life of their future and eternal inheritance.

He is the Spirit of adoption (Gk. huiiothesia) who leads true sons of God

Huiiothesia: making total strangers (by virtue of sin) real sons.

Through the Spirit of Adoption we cry “Abba Father” (Rom. 8:15) – external evidence of sonship

He is the internal witness to the reality of our sonship (v. 16).

CHARACTERISTICS OF THE PERSONALITY OF THE HOLY SPIRIT

He possesses vital characteristics of personality – intellect, will (volition), emotion

Intellect: Profound intellectual capacity (1 Cor. 2:10-11)

Surpasses the intellect of any man (Jn. 16:3; Eph. 1:17; Rom. 8:26);

Illustrated by the charismata gifts (1 Cor. 12:7-10)

Volition (will): Only personality exercises will;

Forbids preaching in Asia and Bithynia, but allows it in Macedonia (Acts 16:1-10; 13:1-3)

Emotions: The joy of the Kingdom is in the Holy Spirit (Rom. 14:17);

Jesus rejoiced in the Spirit (Lk. 10:21-22);

Joy is part of the fruit of the Spirit (Gal. 5:22);

Eph. 4:36: He can be grieved

He groans (Rom. 8:26)

We can sing and rejoice with His prompting (1 Cor. 14:15; Eph. 5:18-20)

Speaking tongues as an expression of ecstasy (Acts 2:1-4).

He exhibits actions of personality

Teaches and reminds (Jn. 14:26)

Testifies (Jn. 15:26)

He Guides; He restrains (Jn. 16:3; Rom. 8:14)

He intercedes (Rom. 8:26)

He convicts (Jn. 16:8-11)

He commands and directs (Acts 8:29)

Appoints to service and commissions (Acts 13:2-4)

He is described by personal pronouns – He, Himself, etc. Jn. 14:16-17, 26; 15:

HOW TO PROPHECY

Must be baptized with the Holy Spirit and experiencing the outpouring from God and walking in the overflow (Jn. 7:37-39)

Must get used to meditating on the Word of the Lord day and night (Joshua 1:8).

Radical faith must be an important dimension of your spiritual equipment (based on the word of God) – Rom 10:17

Desire to prophesy and request the prophetic gifts from the Lord – word of wisdom, word of knowledge, foretelling, forthtelling, divers kinds of tongues, interpretation of tongues, discerning of spirits (1 Cor. 14:1).

Institute of the Prophets I

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Learn to worship and be constantly worshipping in spirit so that you are always ushered into the glory of God, where you can hear His voice (Jn. 4:23-24).

Lock into koinonia (deep fellowship) with the Holy Spirit

Learn to listen to the voice of God; Jesus says: "My sheep hear My voice, and I Know them, and they follow me" (Jn. 10:27).

Learn to listen while you speak; may not necessarily see an image to speak; God sometimes shows people certain things; or some people may feel certain sensations. But it's all by faith. By no means speak from your head or own feelings.

A seer prophet tends to see tangible visions which he or she describes; but a nabi prophet speaks out of that bubbling on the inside does not have to see anything.

Your word could be introduced and interspersed with expressions like:

"The Lord is saying to you ..." or

"This is what the Lord says ..." or

"God says to you right now ..." or

"What the Lord is showing me right now is ..."

Concerning what God is saying, you could say it in the first person such as "I have ..."; or simply say: "God says that ..."

Flow with the Spirit.

Speak with confidence to the individual or congregation.

Do not get over-emotional and lose control of yourself and distort the message

Speak with a heart of love even if you sense the worst concerning an individual. Prophecy is for edification, exhortation and comfort (1 Cor. 14:3)

Prophesying to the Congregation

If the message is initiated in tongues, let there be two or at most three to interpret (1 Cor. 14:27);

Or the speaker may interpret himself

“Let two or three prophets speak, and let the others judge; but if anything is revealed to another who sits by, let the first keep silent. For you can all prophesy one by one, that all may learn and all may be encouraged. And the spirits of the prophets are subject to the prophets” (vv. 29-32).