WORD AT WORK

VOLUME XIX NUMBER X

Recognizing Apostolic Christianity II

FRIDAY, October 1
Scripture: Acts 4:32

Verse 32 says, "Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common." Acts 4:32 gives us an excellent picture of the fruit of true apostolic ministry. True apostolic ministry brings people into a unity of the Spirit based on crucified flesh versus the predominate characteristic of the counterfeit which has to base it's unity on doctrine to hide selfishness and personal kingdom building. Unity based on doctrine guarantees the manifestation of Second Corinthians 3:6 "…the letter kills, but the Spirit gives life." Apostolic ministry when it is received (and that rarely happens) brings a spiritual foundation for advancing in the Kingdom that apparently can be gained no other way.

SATURDAY, October 2
Scripture: Revelation 2:1-7

Ephesus is the first of the seven churches in Revelation Jesus addresses. Ephesus had pinnacle ministry gifts. They were the church, history records, where even Mary resided for a season. If you were in the congregation at Ephesus, you did not have to wait for a letter, an epistle or part of the New Testament to be written to learn about Jesus, you could go find out what Jesus was like when He grew up just by talking to Mary. Ephesus embodied "to whom much is given much is required." If you recall there was a season when Timothy, who the apostle Paul raised up in ministry, was the pastor of the church. There was one thing you could say about Ephesus – they knew the reality of the true apostolic ministry. In the historical light of their prominence verse 2 becomes quite exciting when we realize that Jesus Himself expects this resident knowledge within each church today, and certainly its more important now that God is restoring the apostolic ministry. Verse 2 says, "I know your works, your labor, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars;…." The Head of the Church obviously expects us to discern between true and counterfeit apostles. He even suggests we can test them to determine the nature of their origin (God-appointed or self-appointed). When we consider the epistle carrying the pinnacle revelation of the Church was written to the Ephesians, we understand the nature and importance of the Church at Ephesus.

SUNDAY, October 3
Scripture: Matthew 10:41-42; Acts 4:32

Jesus said in Matthew 10, "'He who receives a prophet in the name of a prophet shall receive a prophet's reward. And he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward. And whoever gives one of these little ones only a cup of cold water in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward.'" What do you suppose the reward or judgment is for rejecting the pinnacle office of ministry in the New Testament? If we do not understand how to biblically test an individual in an apostolic office how can we receive them and gain the promised reward? On the other side of the token, if

we don't understand how to test and we reject someone who comes in that office what kind of rejection will God give to us? The first mark or test of an apostle is that they have become one heart with God and they can lead people into that place of unity in the spirit. You can't lead people where you have not gone.

MONDAY, October 4
Scripture: Psalm 133

Psalm 133 gives us a picture of spiritual unity in action and the fruit it brings. In Psalm 133 we see the anointing that is coming down on Aaron and it's the anointing that enables him to stand in his priestly office before the Throne. Spiritual unity is absolutely necessary, both individually and corporately if we are going to accomplish God's assigned purposes. Where spiritual unity is – the anointing flows and God's Spirit abides. Primarily the apostolic anointing receives the authority to deal with disorder both in people and government. You can't have spiritual unity if you do not have people moving in their proper places. You cannot have the unity of the spirit if the government of the local church is out of order. Spiritual unity is the fruit of allowing the apostolic office to bring order to the local church. Verse 3 says, "It is like the dew of Hermon, Descending upon the mountains of Zion; For there the Lord commanded the blessing -- Life forevermore." Most people in most churches want the "…blessing commanded --life forevermore", however, few of them are willing to endure the changes necessary for God to release it. To think you can have the blessing and not accept apostolic or prophetic correction is like whistling in the wind telling yourself you're going to be the President and yet you've never even run for political office. Some have tried it but it has never worked.

TUESDAY, October 5
Scripture: Psalm 133; Exodus 30:22-25

In Psalm 133 we find unity forms the foundation for pouring forth the precious oil; the holy anointing oil of which Exodus 30 prescribes the composition. We find the anointing oil has myrrh, cinnamon, sweet-smelling cane and cassia. Myrrh was an anesthetic and used in burial. Cinnamon was the spice culturally used for the bed and spoke of intimacy. Cassia was also a funeral spice and sweet-smelling cane was used both for air freshener and sometimes ground into sugar. The ingredients that made up the anointing oil are a picture of the process by which we get to the unity of the spirit. There can never be unity of the spirit without the burial process in the believer over the dictates of the flesh. The fact there was twice as much myrrh and cassia as cinnamon and sweet-smelling cane should help us understand the sweetness of God and intimacy of God as a product of walking through the crucifixion process. There will never be a unity of the spirit for a people who have rejected personal and corporate crucifixion.

WEDNESDAY, October 6
Scripture: Exodus 30:25-32

The composition of the anointing oil is one picture God gives us but there is a second, equally as important in the Hebrew mind. For a Hebrew, whenever a prophet anointed an individual, whether it be Moses with Aaron or Samuel with David or Elijah with Elisha, even when people disagreed with the choice, they respected the process and knew once the process was initiated the life of that individual was forever changed. They understood the process of anointing releasing God's Spirit in and upon an individual for eternal purposes. From the point of anointing, the Hebrews treated the individuals who received it with tremendous deference and respect eventhough they did not like the individual in the office. David was very clear in his refusal to touch Saul, and always used the same phrase, "God's anointed." David did not like Saul but he refused to touch him. How many times in our churches do we perceive somebody with Saul-like characteristics and immediately "**roastem and toastem**." In the world you usually get two weeks notice upon termination, but in the church it's the FBI Felony treatment - clean out your office – now. You're done! Is there a penalty for this attitude, "If we don't like what we hire – fire him and get another one." How can we achieve unity in a man-pleasing system?

THURSDAY, October 7
Scripture: Acts 4:32

Acts 4:32 says, "Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common." Does Acts 4:32 describe your church? I am assuming, of course, the multitude in your church are believers. Do they have "one heart"? Do they have "one soul"? Does the leadership defer to one another or do they fiercely protect their area of responsibility? To have the unity of the spirit, the early Church started with becoming ***one in heart***, then **one in soul**, ***then*** relinquishing their protective possessive attitude toward what God had given. Having all things common was certainly not mandatory but obviously voluntary. We need to ask ourselves if we have even taken the first step. How many people in our church have ***one heart***? If we could just take the first step then we could work on becoming of one soul. How do we get there, assuming we really want to go that direction and are willing to pay the price? That in today's church may be a massive assumption.

FRIDAY, October 8
Scripture: First Thessalonians 5:12-24

First Thessalonians chapter 5 speaks very clearly over the issue of walking in the Spirit toward the unity God would have us experience. We're told not to quench the Spirit, not to despise prophecy and to test all things; holding fast to what is good, abstaining from evil. An important verse for us is verse 23 which says, "Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ." God has to work on the three distinct areas of man in order for us to fulfill our purpose in the earth and stand blameless before Him. The apostle Paul writing under the influence of the Holy Spirit makes it clear God has a work to do in three areas – not just one or two. The exciting promise in verse 24 is, "He who calls you is faithful, who also will do it." If we're going to have unity it has to start in the spirit, renew the soul, and be walked out through the body. There is a process and it is obvious God is more than aware of it because He speaks to it explicitly in this verse. Are we willing to yield to God's purposes so we can have unity which produces the anointing the early Church came to expect?

SATURDAY, October 9
Scripture: First Thessalonians 5:23; Luke 4:18, 3:16; Acts 13:9

We are told the God of peace will sanctify us completely starting with our whole spirit. The Greek word for "spirit" there is **pneuma (pnyoo-mah).** In Luke 4:18 **pneuma** is used for, "The Spirit of the Lord is upon Me,…." In Luke 3:16 John the Baptist told the multitudes that Jesus would baptize them with the Holy Spirit and with fire. And in Acts 13:9 we see the power of God's **pneuma** inside an individual when faced with adversity. Verse 9 says, "Then Saul, who also is called Paul, filled with the Holy **Pneuma**, looked intently at him …." So we see **pneuma** used for the Spirit of God who anoints, for the Spirit of God who comes on us in baptism, and for the One who rises up inside us and propels us toward supernatural events. But is **pneuma** only used for the Spirit of God or is its' usage broader in the New Testament?

SUNDAY, October 10
Scripture: Luke 4:33-36

In Luke chapter 4 we find **pneuma (pnyoo-mah)** also used to describe other spirits. Verses 32 through 36 say, "Now in the synagogue there was a man who had a spirit of an unclean demon. And he cried out with a loud voice, saying, 'Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know You who You are --the Holy One of God!' But Jesus rebuked him, saying, 'Be quiet, and come out of him!' And when the demon had thrown him in their midst, it came out of him and did not hurt him. So they were all amazed and spoke among themselves, saying, 'What a word this is! For with authority and power He commands the unclean spirits, and they come out.'" It is obvious **pneuma** is not only used for the Holy Spirit but it is also

used of demons in Scripture. In Luke 13:11 we find **pneuma** is also used of spirits that cause sickness. Verse 11 says, "And behold, there was a woman who had a **pneuma** of infirmity eighteen years, and was bent over and could in no way raise herself up." Is it possible we don't have the measure of healing we need in our churches because we have not come into the spiritual unity God ordained therefore our discernment and authority in this realm is greatly hindered.

MONDAY, October 11
Scripture: Luke 1:47

In Luke 1:47 we find a third usage for the Greek word **pneuma (pnyoo-mah)** in the New Testament. Mary has just been blessed by a visitation from Gabriel. It would have probably taken Gabriel to explain what she was about to endure. As it all began to sink in, Mary says in verses 46 and 47, "My soul magnifies the Lord, And my **pneuma** has rejoiced in God my Savior." **Pneuma** is not only used to describe the Spirit of God but to describe demons and spirits of sickness. It is also used to describe the human spirit. At the end of Zecharias' prophecy in the same chapter concerning Jesus, verse 80 says, "So the child grew and became strong in **pneuma**, and was in the deserts till the day of his manifestation to Israel." It is obvious the spirit of man has to ***grow*.** There are those who believe that when we become a new creation and get a new spirit, that spirit-man is fully gown, fully mature. But it is obvious from Scripture this is not the case. Our spirit ***grows*** in relationship with the Lord and in maturity. Are we ***growing***?

TUESDAY, October 12
Scripture: Luke 8:55; 23:46

Jairus' daughter is being resurrected by Jesus and in the process of His ministry we learn something about the spirit. In Luke 8:54 we're told, "But He put them all out, took her by the hand and called, saying, 'Little girl, arise.' Then her **pneuma (pnyoo-mah)** returned, and she arose immediately. And He commanded that she be given something to eat." When our spirit separates from our body – death results. When the spirit returns – it's resurrection. When Jesus had finished what God called Him to do on the cross in Luke 23:46 we're told, "And when Jesus had cried out with a loud voice, He said, 'Father, into Your hands I commend My **pneuma**.'" It's interesting Jesus did not say, "…into Your hands I commend My **psuche (psoo-khay)** soul." He said, "…into Your hands I commend My **pneuma**." So we discover that **pneuma** is used for our spirit, for evil spirits, and for the Holy Spirit. If we're going to arrive at the unity of the spirit – we have a significant amount of growing and discerning to do.

WEDNESDAY, October 13
Scripture: Luke 1:39-55

Our **pneuma (pnyoo-mah)** becomes the place of fellowship with either angels or demons based on our choices. In Luke 1:45 the angel said, "'Blessed is she who believed, for there will be a fulfillment of those things which were told her from the Lord.' And Mary said: 'My soul magnifies the Lord, And my spirit has rejoiced in God my Savior. For He has regarded the lowly state of His maidservant; For behold, henceforth all generations will call me blessed.'" Mary received in her spirit the full measure of what God revealed He wanted to do for her. Then she acted on it and made her statements of faith. When our spirit receives input from either the Spirit of God or angels we have a choice to make – to receive it – reject it – or ponder and sit on it. Unity of the spirit begins with doing something with what we hear.

THURSDAY, October 14
Scripture: Luke 9:51-56

Jesus had set His face like flint to go to Jerusalem. He was winding up His ministry. Unfortunately He had to pass through some areas where He was not very well received. This provoked a response from His disciples and

teaches us volumes about spirit to spirit communication. Verses 51 through 55 says, "Now it came to pass, when the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem, and sent messengers before His face. And as they went, they entered a village of the Samaritans, to prepare for Him. But they did not receive Him, because His face was set for the journey to Jerusalem. And when His disciples James and John saw this, they said, 'Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?' But He turned and rebuked them, and said, 'You do not know what manner of **pneuma (pnyoo-mah)** you are of.'" It is obvious in the same way the Spirit of God speaks and communicates with our spirit - also demons speak and communicate to our spirit. Some have taken passages like this to mean God is not in the judgment business anymore. That is brain-dead and stupid, especially if you read the book of Revelation where the greatest amount of judgment ever to hit the earth comes in the last days. Peter perpetrated the Ananias and Sapphira events of Acts and Paul decrees the blindness of Acts 13. God is still very much in the judgment dispensing business using anointed individuals to proclaim it. The issue here is obviously one of **discernment**. Discerning which spirit is communicating with our spirit. How can there be a unity in the spirit if we can't discern the origin of promptings and leadings?

FRIDAY, October 15
Scripture: First Thessalonians 5:23; Luke 1:46, 2:35

In First Thessalonians 5:23 we are told that just as our spirit needs to be sanctified, so does our soul. The word for "soul" is **psuche (psoo-khay).** In Luke 1:46-47 we can begin to see distinguishing marks between the **pneuma** and the **psuche**. "And Mary said: 'My soul magnifies the Lord, And my spirit has rejoiced in God my Savior.'" While joy can be received in the spirit, it takes the **soul to choose** to magnify the Lord and Mary started with the choice of the soul. The soul of man seems to be the area where decisions are made, feelings are registered, weighed, and ultimately determinations made. In Luke 2:35 we see another area of the **psuche**. Verse 35 says, "(yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed." When Jesus was dedicated by Simeon in the temple he prophesied to Mary and spoke concerning the grief which would come upon her as Jesus was crucified. So the soul of man is a place where we choose our actions based on consideration of surroundings, of spiritual input, and current experience. Mary's soul would experience great sorrow and the day came when it obviously did.

SATURDAY, October 16
Scripture: Philippians 1:26-27; Hebrews 12:1-3

Verse 27 of Philippians says, "Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one **psuche (psoo-khay)** striving together for the faith of the gospel." It is obvious that unity not only is of the spirit but it is also a matter of choice in what we receive, embrace, and agree to. Our conduct is a result of choices we make with our mind. Hebrews 12 is perhaps one of the clearest passages concerning the working of the **psuche**. In Hebrews 12 beginning in verse 1 we are told, "Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your **psuches**." The word translated "discouraged" in the New King James is the word **ek-luo.** It is a compound word. **Ek** – the point from whence action begins; **luo** – to turn loose of or drop the ball. This passage tells us when our minds are weighed down in discouragement we can come to the point where we consciously choose to turn loose of the promises of God and therefore drop the ball. The operation of the soul as the seat of our emotions, our will, rationalization and the power to choose is obvious. If, as Hebrews 12:3 declares, the **psuche** is the place where we choose to let go of God, it is also the place where we choose to hang on to Him. Are you dropping – or are you hanging?

SUNDAY, October 17
Scripture: First Thessalonians 5:23; Romans 8:13, 23

In Thessalonians we're told that the Lord wants to sanctify not only our spirit and soul, but also our **soma** or our body. Romans 8:13 points us to the interaction of spirit, soul and body. Verses 12 through 14 say, "Therefore, brethren, we are debtors -- not to the flesh, to live according to the flesh. For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. For as many as are led by the Spirit of God, these are sons of God." Who are the "…sons of God"? The "…sons of God" are those who in the soulish man choose not the dictates of the body, whether it be a food addiction, sexual addiction or entertainment addiction. We see in this passage that the body presents it's own demands to the mind of man and those are often at odds with the input of the Spirit. We must then choose the input of the Spirit and demand our body walk out the purposes of God. Verse 23 says as long as we spend our life in this physical body we will experience this warfare. Verse 23 says, "And not only they, but we also who have the first-fruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body." Spirit, soul and body pretty much describes the condition of man. Perhaps the question is which one (spirit soul or body) rules in our life?

MONDAY, October 18
Scripture: Romans 12:1

Perhaps we should appreciate the level of warfare that comes with living in a body in the earth. Certainly Romans 12 points us in the direction of enabling that understanding. We are told in Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." The believer who never learns to discipline and subjugate his own body is the believer who will never fulfill the purpose and plan of God in the earth. It is impossible to have unity in a church where bodies have not been brought into subjection to the boundaries of Christ. How much of what we do is dictated by our body and not really sanctioned by the Spirit of God?

TUESDAY, October 19
Scripture: Matthew 13:10-15

Spirit, soul and body, if we didn't have anything else entering the equation, would be fairly straight forward and easy to understand. Things get a little more cloudy when we introduce a fourth word that takes a very significant role in terminology in the New Testament. That word, of course, is the Greek word **kar-dia** (**kar-dee-ah).** In Matthew 13:10-15 we see a very clear pronouncement of the interaction of this with spirit, soul and body. In the parable of the sower, which is perhaps the most foundational thing Jesus ever taught, verse 14 says, "And in them the prophecy of Isaiah is fulfilled, which says: 'Hearing you will hear and shall not understand, And seeing you will see and not perceive; For the heart/**kar-dia** of this people has grown dull. Their ears are hard of hearing, And their eyes they have closed, Lest they should see with their eyes and hear with their ears, Lest they should understand with their heart and turn, So that I should heal them.'" Verse 14 describes not only the action of the spirit but also of the soul. "…hearing they hear but don't understand, seeing they see and don't perceive." Then He introduces the word **kar-dia**, "For the heart of this people has grown dull." In this passage Jesus introduces us to the concept that the inner action between the soul and the spirit whatever the origin the soul chooses to accept becomes a product of the heart of the individual. Jesus says in verse 15, "'…Lest they should understand with their heart and turn, So that I should heal them.'" It appears that when understanding arrives in the heart - action follows. When the soul chooses to accept an input from the spirit – understanding comes and action follows. The union of soul and spirit brings direction that is said to come from the **heart** of the individual.

WEDNESDAY, October 20
Scripture: John 4:20-24; Matthew 16:13-19

John 4 makes it very clear in verses 20-24. Verses 23 and 24 declare, "But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth." Does God speak to everybody in an audible voice so our soul can hear it? Answer: No. He speaks by impressions Spirit to spirit. He speaks through His Word. God is a Spirit and He speaks to our spirit. We see the fruit of this in Matthew 16 where Jesus says in verse 13, "Who do men say that I, the Son of Man, am?" In verses 14 and 15 we are told, "'Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets.' He said to them, 'But who do you say that I am?'" Now Jesus has set up the twelve to find who is communicating spirit to Spirit and receiving from the Father. He puts all twelve of them on the spot. They have to come up with an answer. One of the twelve does. Verse 16 says, "And Simon Peter answered and said, 'You are the Christ, the Son of the living God.' Jesus answered and said to him, 'Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven.'" We can pretty much deduce that God did not speak that audibly to Peter. He spoke it to his spirit. Peter received it with his mind and in choosing the spiritual input out of his heart came the declaration, "Thou are the Christ, the Son of the living God." The heart is an interesting place!

THURSDAY, October 21
Scripture: Matthew 16:20-26

Peter made some real points by choosing the input of the spirit, agreeing with it and declaring it – so much so that he received a blessing from Jesus when he said in verse 18, "'And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.'" That verse is still being debated theologically between the Catholics and the Protestants, but the real story of the passage is to keep reading and watch what happens to Peter. How fast we can turn from revelation on high – to revelation from below. In verse 21 Jesus reveals the plan of the Father – the cross. In verse 22 we are told, "Then Peter took Him aside and began to rebuke Him, saying, 'Far be it from You, Lord; this shall not happen to You!' But He turned and said to Peter, 'Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men.'" Peter manifests a relationship with the Spirit of God and is commended for it. And just a few verses later he is rebuked for receiving input from Satan, agreeing with it and acting on it. This passage shows us the devil also speaks to our spirit attempting to influence our **psuche (psoo-khay)** and help us to choose a course of action out of our **heart** that goes against the will, purpose and plan of God. Does your church walk in the Spirit – or does it walk in the flesh? Who influences the choices? Whose will is being done? Whose voice are we choosing to agree with and act on? What is the condition of our **heart**?

FRIDAY, October 22
Scripture: Matthew 12:22-27

It is entirely possible that the issue of spirit, soul, body and the heart is much more critical than most of us realize. When Jesus was brought a demon-possessed blind and mute man and He healed him, the multitudes were amazed and recognized the origin of the deliverance. They recognized the anointing and said so. When the Pharisees heard about it they attributed the anointing to the devil. What is interesting is to see the response of Jesus over misperceiving the origin of that which comes by the Holy Spirit. Verses 25-27 say, "But Jesus knew their thoughts, and said to them: 'Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they shall be your judges.'" When God is sending the apostolic anointing to churches for their benefit, to set them in order, to redirect them and bring the unity of the spirit, if we misjudge the origin and attribute what God sends us as from the Devil – we're in trouble. We forfeit the work God wanted to do and would have done in our lifetime and it goes then to our children who become a judgment against us.

SATURDAY, October 23
Scripture: Matthew 12:22-30

Recognizing spiritual origin is an absolute necessity. It enables us to spoil the enemy in our generation and bring home the harvest. Secondly it builds fruit for us eternally. Jesus said in verse 30, "'He who is not with Me is against Me, and he who does not gather with Me scatters abroad.'" Suppose God sends a measure of His Spirit in a ministry, but because it doesn't fit the parameters we deem acceptable, we kick it out and send it on its way. Many choose to remain old wineskins, but we should understand old wineskins dry up and become shriveled, crusty, worthless trophies of a by-gone era. The choice is ours. Is your church a spiritual trophy room?

SUNDAY, October 24
Scripture: Matthew 12:31-37

As we finish this passage, Jesus makes it very clear what we receive in our spirit when accepted in our soul becomes the basis for words and actions. When the soul embraces the thought regardless of spiritual origin, the resulting action forms that which is said to come from the **heart** of man. Verses 33-35 make this clear, " 'Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for as tree is known by its fruit. Brook of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things.'" What we embrace with our mind that comes from the realm of the spirit is said to come from the **heart** and form the basis for our judgment. What is coming out of your **heart** in these days?

MONDAY, October 25
Scripture: Acts 4:32

The test of the apostolic ministry is that they come in the power of Acts 4:32 and because they have walked this out and embraced it they have been given God's authority to set in order a church that has never walked out the unity of the heart, the unity of the soul, and they have never arrived at the place where nobody says anything he possesses is his own. The Greek word for "his own" here is really quite appropriate. Its **idios** (**id-ee-os**). It means private as opposed to public, particular versus panoramic, individual as opposed to corporate, mine as opposed to yours**. Idios** is the process whereby we are emptied of all the dictates and desires demanding fulfillment. The thing that sets the apostolic ministry at odds with many leaders in the church is that they come having been led through the process that produces what many refuse to embrace. God's "idiots" are a unique breed!

TUESDAY, October 26
Scripture: Philippians 2:19-21

In Philippians 2:19-21 Paul proclaims his passion has been reproduced in a man named Timothy. Timothy we know becomes an apostle in his own right and for a season the pastor of the church at Ephesus. Listen to what Paul says concerning Timothy in verses 19-21, "But I trust in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged when I know your state. For I have no one like-minded, who will sincerely care for your state. For all seek their own, not the things which are of Christ Jesus." The reason why they had unity in the spirit in the early Church is that they were led by individuals who embraced the process and consequently could produce in the next generation the same **heart**. The chief mark you look for in apostolic ministry is they do not seek their own and because they do not seek their own they don't really care what they have to say or whose toes they have to step on to speak the truth. The book of Acts records the popularity of the apostles in established religious circles and its all over one issue – because they were not seeking their own they were free to speak the truth concerning the system, its government, its organization, and its origin. Isn't it amazing that in 2000 years not a whole lot has changed over that issue in the Church?

WEDNESDAY, October 27
Scripture: Philippians 2:1-7

The exciting thing about the first seven verses of Philippians 2 is an emerging definition of the testimony of Jesus (Revelation 19:10). It is the only path I know by which we come into the unity of the spirit, the unity of the soul, and the unity of the **heart**. Listen to Paul pleading, "Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others. Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a servant, and coming in the likeness of men." Verse 7 uses a very interesting Greek word. It is **ekenosen** (from the root **ke-no-o**). **Ke-no-o** means to make empty, to divest yourself. It is the opposite of the Greek word **play-ro-o** which means to fill up until no space remains. Just as God wants to fill us up with His Holy Spirit until no space remains He also chooses to lead us through a process where we are emptied out until nothing remains. When we as leaders encourage the saints to pursue the power without recognizing the process, we greatly hinder the work of God. We will always encounter people who want **play-ro-o** without the **ke-no-o**. 'Give me the fullness but I am not willing to pay the price of being emptied.' A wise man once said, "Homey don't play dat."

THURSDAY, October 28
Scripture: First Corinthians 4:6-9

In verse 9 Paul says, "For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men." What is Paul proclaiming? He is proclaiming a pathway he has walked which parallels that of Jesus – it is called the **ke-no-o** of Christ. The apostolic ministry must bear the mark of the emptying process in order to qualify for bringing the full measure God has ordained. Only then can they set a church in order, imparting Father's purpose, path, perspective and power.

FRIDAY, October 29
Scripture: First Corinthians 4:10-17

True Christianity is obviously living for others and not for ourselves. It would appear that only the process of **ke-no-sis** produces it. In verse 10 Paul proclaims the path of his preparation for apostolic ministry. He says, "We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! … being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now." In verse 16 he says, "Therefore I urge you, imitate me." Now it should be obvious that if Paul were to do a conference, "…having been made the filth of the world and the offscouring of all things…" you wouldn't expect a whole lot of people to attend. The truth of Scripture is anybody who walks in an apostolic anointing is probably not popular. True apostolic authority does not help you build a mailing list – it helps you destroy one. The apostolic anointing does not help you build a traveling ministry – it destroys potential ministry opportunities. To walk in the apostolic mantel is to have embraced the **ke-no-sis** of Christ so that we can speak the truth of the Lord in a situation knowing we will never be invited back because the pride and arrogance of the flesh won't receive it. The truth is not readily accepted because few in leadership are really willing to have their heart dealt with.

SATURDAY, October 30
Scripture: Second Corinthians 4:7-12

In Second Corinthians 4 Paul says, "We are hard pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed – always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body. For we who live are always

delivered to death for Jesus' sake, that the life of Jesus also may be manifested in our mortal flesh. So then death is working in us, but life in you." **Ke-no-o** brings God's life because our personal agendas are crucified. If you have a church with a number of factions and hardly any of the factions can ever agree on the chief issues, you are looking at people at one place or another who have refused the **ke-no-o** process of God. Apostolic ministry is usually anathema to those who refuse the crucifixion path. When God restores apostolic ministry and churches say, "No, we're not going this direction" – don't be surprised – it's the fruit of saying no to **ke-no-o**!

SUNDAY, October 31
Scripture: Philippians 3:17-21

In Philippians 3:17-21 we can readily see why the church refuses to hear those who are sent to her. Verse 18 says, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:…." Paul said he had told them often how people became enemies of the cross. Now the obvious reason he told them often is because it was routine to encounter those who refused to embrace the process. What's sad about refusing the **ke-no-o** process of God is it guarantees the end of ministry will be destruction. If you find yourself in a church where healing once flowed but now every sick person prayed for dies, **ke-no-o** has probably been rejected. Verse 19 says, "whose end is destruction, whose god is their belly, and whose glory is in their shame -- who set their mind on earthly things." Embracing the **ke-no-o** of God guarantees we'll see nothing in eternity of which we will ever be ashamed. Those who resist the process will have much in eternity of which to be ashamed. The mark of the true apostle is they bear the same **ke-no-o** that Jesus walked through. They are building God's kingdom through applying the cross!

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ITINERARY
Al Houghton

October 7-10	Int'l Fellowship Of Ministries, 11833 – 124th Ave NE Kirkland, WA (425)820-1872
October 21-24	Ministry Of The Living Stones, 6512 Greenwood, Anchorage, AK (907)262-7321

Embracing Your Will

Bring Your sweet peace, as gentle rain,
To now refresh my soul again.

Weary and spent I come to You,
Bring Your sweet peace to see me through.

I'll struggle not against Your will,
With humbled heart, I'll bend until…….

The heart of Jesus be in me,
That I'll perceive as You, Lord, see.

I will relinquish my own plans,
And place my dreams within Your hands.

I'm wholly Yours, devoted still,
I long now fully for Your will!
Jayne Houghton