

Prophets And Prophecy

'Restore the man's wife, for he (Abraham) is a prophet. He will pray for you and you will live' (Genesis 20:7).

'Your (false) prophets have seen for you false and foolish visions. They have not uncovered your iniquity ... but have seen for you false oracles, misleading and worthless deceptive prophecies' (Lamentations 2:14).

'It was of these (wicked) people, that Enoch in the seventh (generation) from Adam, prophesied saying: "Behold, the Lord came with ten thousand of His holy ones to execute judgement on all, and to convict the unholy of their ungodly works which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him"' (Jude 1:14 & 15).

Prophets speak on behalf of God and do so by the inspiration of the Holy Spirit (Numbers 11:25; 2 Peter 1:21). Any utterance given on behalf of God by the inspiration of the Holy Spirit is prophetic. A prophecy can be about the past, the present or the future. In the verse above, Jude is speaking about the distant past. Enoch was a prophet who said the Lord came (past tense) to execute judgement. The first person to be described as a prophet in the scriptures was Abraham, but Enoch lived fourteen generations before Abraham. The Lord has had prophets since the most ancient time in the memory of Man (Acts 3:21). The Lord said Jeremiah was His mouthpiece (Jeremiah 15:19). In the New Testament, prophecy is called a spiritual gift. Prophecy is a vocal gift that operates through the human voice. It is the ability given by the Holy Spirit to speak a word in a language known to the listeners, but the words are inspired and given by the Holy Spirit. Prophecy is not inspired preaching, it is supernatural. It does not come from human reasoning, learning, understanding, education or seminary training but is only made possible by the supernatural operation of the Holy Spirit.

This study will look at the different uses the Lord has for prophecy, the role of the prophet, the character of a true Biblical prophet, how the ministry of prophecy differs from the gift of prophecy, the misuse of prophecy and what the Lord thinks about false prophets. Many people think that prophecies only contain predictions about the future but that is not correct. One use of prophecy is to tell us through a prophet about the distant past. Prophecy can be used to encourage, exhort, rebuke, warn, to show us what to expect in the future; both good and bad, to explain God's judgements, to make His will clear, to tell us all about His creative power and to explain the way all mankind were created; things we would never have known about, if the Lord had not spoken through the prophets.

In prophecies that relate to the past, for example in Genesis, Moses was able to describe the events of ancient times such as Creation and the fall of mankind, which could not have been known by natural understanding and could only have been given by divine revelation, therefore Moses speaks as a prophet in relation to the past. Moses prophesied about his own death and burial, and the reaction of the Israelites to his death (Deuteronomy 32:48 to 52 then 34:4 to 12). When we read the book of Job, we see that through divine prophetic inspiration, Job was able to tell us multiple things about the earth, creation, God Himself, how God controls the weather, the sea and the universe and a host of other pieces of information about the ancient past, the ongoing operation of the earth which is the present tense for every generation, plus prophecies for the future. Job prophesied the coming of our Mediator, Jesus. Job shows us the magnificence, all powerful sovereignty of our Creator. These are things Job could not have known anything about unless the Lord gave him divine revelations and understanding.

The prophecies given to mankind are of immense importance and great interest. Elijah appears very suddenly in a dramatic and powerful way, with no given background. 'Elijah the Tishbite of Gilead said to Ahab, "As the Lord, the God of Israel lives, before Whom I stand, there will not be dew or rain these years but according to my word" (1 Kings 17:1). That must have taken an enormous amount of boldness, courage and faith. Elijah was in effect saying to the king, from now on the rain and dew will not fall unless I say so. They are under my control and I will decide whether or not there will be rain or dew.

A prophet is one who stands before God, attentive, waiting to hear God's message and ready to go and deliver the message when he hears it. This is the essential requirement of the true Biblical prophet. When he receives the message, it is delivered with complete authority. It is not the message of the prophet; it is God's message delivered via the prophet. The responsibility for the consequences or the impact lies with God, not the prophet. It is not just a message, but a person with a message. God said to Elijah, "Go and show yourself to Ahab then I will send rain" (1 Kings 18:1). Elijah's character was unique in that he had tremendous boldness; he refused to compromise and he refused to show any respect for Ahab the king. He refused to bow. Many times, when people receive a message from God, they usually first think about what other people will say, think or do. The Biblical prophet could not care less about what people might say or how they might

react. They are not concerned with the attitude of people; they are concerned with being obedient to God, without adding or subtracting from the message.

‘Shall I hide from Abraham My servant what I am going to do?’ (Genesis 18:17). ‘Surely the Lord God will do nothing unless He reveals His secrets to His servants the prophets’ (Amos 3:7). It is a principle with God, whatever He wants to do amongst men, He has prophets who stand in His council and He shares His secrets with His prophets. Again, the prophet is the one who hears God’s secrets, who shares His council, who knows God’s inner motives and purposes. The prophet has a particular relationship with the Lord. If we turn back to Jeremiah, we can see what kind of person God’s prophet must be. “O Lord, You understand; remember me and visit me and avenge me of my persecutors. Do not take me away from Your long-suffering; know that for Your sake I suffer reproach. Your words were found and I ate them; Your words were to me a joy and the rejoicing of my heart for I am called by Your name, O Lord God of hosts. I sat not in the assembly of those who make merry, nor did I rejoice; I sat alone because Your hand was on me; You filled me with indignation.” “Therefore, if you return then I will bring you in again and you will stand before Me; and if you separate the precious from the vile, you will be My mouthpiece,” says the Lord’ (Jeremiah 15:15 to 19).

There have been very few true prophets that have not suffered rebuke from fellow Christians and even worse, their pastors, for speaking the truth. We can see that being a true prophet of God causes us to isolate ourselves from sin and makes us indignant when we see sin. A person who takes a stand for God, will at times, have to sit alone. Some are persecuted for no other reason than they refuse to compromise. Those who are not willing to stand alone for God, cannot pass the test of being a true prophet. It takes real personal purity, integrity and strength of character to be God’s mouthpiece, but to do so, we have to meet God’s strict conditions of holy behaviour.

The true prophet almost literally ‘digests’ God’s message before speaking it out just like Ezekiel and the Apostle John did (Ezekiel 3:1 to 4; Revelation 10:9 to 11). The message goes down deep into the spirit of the prophet and becomes part of him, before he can deliver it. Talking ‘off the top of one’s head’ is not valid in this very important ministry. The word has to be received and digested then identified with the scriptures before the prophet can deliver that message. This was true of almost all the Old Testament prophets. Those who do not live and feed on God’s Word cannot be qualified to take His message. Many people think prophecy just drops out of heaven and is unconnected with the Bible. That thought is totally wrong. Every prophet in the Old Testament was intimately acquainted with God’s Word and His revelation. Any person who is not interested in the Word of God, and who does not spend many hours searching out God’s will and purposes, who does not identify himself with the Word, who does not devour and live on the Word of God is not eligible to have a prophetic ministry. If the prophet hears a message from God, he cannot lower his standard to please the people, he must deliver the full uncorrupted message.

‘So will My Word that goes forth out of My mouth; it will not return to Me void (without producing God’s desired effect) but it will accomplish that which I please and purpose and it will prosper in the thing for which I sent it’ (Isaiah 55:11). Many people misquote this verse. They say that God’s word will never return to Him void. They preach an uninspired message to a spiritually dead congregation who do not respond and they say, “O well. God’s word will not return void.” That is not what the scripture says. This verse says God’s Word out of God’s mouth, will not return to Him void. It depends on who the mouthpiece is. It has to be – not just the Word – but also the mouth from where it comes. When a prophet speaks, His breath goes out with his words. When God speaks, His breath – His Spirit goes with it. Words without the Spirit do not bring forth life. When God speaks, His words never fail.

‘During these days, prophets (the inspired interpreters of the divine will and purpose of God) came down from Jerusalem to Antioch, and one of them named Agabus stood up and prophesied through the Holy Spirit, that a severe famine would come upon the whole world, and this did occur during the reign of the Emperor Claudius’ (Acts 11:27 to 30). This divine revelation was accepted by the church in Antioch as a basis for action – they acted upon this prophecy. We see that Agabus and others were called prophets (Acts 13:1; 21:10). Silas and Judas (Jude, the brother of Jesus) were named as prophets (Acts 15:32).

A prophet receives a specific revelation from God, given to bring repentance. We see the prophet Jonah gave a specific word from God about the overthrow of Nineveh (Jonah 3:4). The city had exactly forty days to repent or face the judgement of God. If Jonah had been an evangelist he would have preached in general terms about sin and judgement. If he had been a teacher, he would have taught them about God and His judgement. People are impressed when a prophet speaks directly to them about their own specific situation. It has an impact. John the Baptist was more than just a preacher; he had a specific revelation about the Messiah, with a time factor. He said, “Immediately after me comes He Who is mightier than I” (Mark 1:7). John could not have known that without a divine revelation. We see a divine revelation given to Agabus regarding Paul in a dramatic way, by binding his own hands and feet (Acts 21:11). We often see prophets

are told to do more than just speak God's word. They sometimes had to actively demonstrate God's will. Ezekiel had to lie on his left side for 390 days, then on his right side for 40 days to bear the iniquity of the Jews. Then he had to prophesy against Jerusalem. The Lord put bands on Ezekiel so he could not turn over until the time had passed. He only got up to eat and drink what the Lord told him (Ezekiel 4:1 to 17).

To avoid confusion, we need to see the distinction between the ministry of the prophet like Agabus and the gift of prophecy. The gift of prophesying in the newly formed early church was different than the ministry of the prophet as they were in the Old Testament. Some things that were true of the Old Testament prophet do not apply to the New Testament gift of prophecy. The Lord said some people will be prophets (Ephesians 4:11; 1 Corinthians 12:28), but every Christian should aspire to prophesy (1 Corinthians 14:1 & 5) and instructions for prophesying are given to us (1 Corinthians 14:29 to 33). In this context, the ministry of the prophet is someone who is inspired to speak the will and purposes of God, and they have an impact. He is not someone with the gift of prophecy who speaks out encouragement in a church service, as we know the gift of prophecy. Not everyone will have the ministry of a prophet, but the gift of prophecy is open to all believers. Philip the evangelist had four daughters who all had the gift of prophecy (Acts 21:8 & 9). A person with the gift of prophecy speaks to their church within the service. The ministry of the prophet is his message. It encompasses the whole person. The ministry is a whole way of life and is not given to all believers. Whereas someone with the gift of prophecy may perhaps only prophesy occasionally as the Spirit gives the utterance, and it is a brief, momentary, supernatural word that comes to an end within seconds. So we see the difference between the ministry of a prophet and the spiritual gift of prophecy.

The divine word spoken by a prophet is intended to bring repentance to sinners and unbelievers, but the gift of prophecy is usually intended for believers within the church (1 Corinthians 14:22). Prophecy in the New Testament was for believers and the prophecy had to be judged. The person delivering the prophecy was not judged – the prophecy itself was judged to make sure it lined up with God's Word. Prophecies given in churches today should also be judged to see if they are from God or not. There should never be just one person in a church who prophesies because that person can become too domineering and the church can fall into error. There should be several people with the gift of prophecy and the congregation who are members of the church need to judge what has been said. The judging of prophecy is God's safeguard to make very sure that one person does not become a dominant force for evil in the church, 'prophesying' falsely and causing people to act against God's will. That can cause a misuse of prophecy. All prophecy needs to be subject to judgement by other believers. All prophecy is under the control of the speaker (1 Corinthians 14:32) so a prophet cannot put the blame on God and say, 'God made me say it'.

The misuse of prophecy can cause terrible problems. All prophecy from the Lord edifies so if the prophecy does not edify, it is not from the Lord. We are encouraged to desire the gift which specifically edifies the church and that is prophecy. 'Eagerly desire the spiritual gifts, especially that you may prophesy ... He who speaks in a tongue edifies himself, but he who prophesies edifies the church (1 Corinthians 14:1 & 4). This last verse has been misunderstood which had led to the misuse of the gift of prophecy. The primary purpose of prophecy is to speak to the church to edify, exhort and comfort. That shows us the nature of true prophesying in the church. To edify means to build up. Exhort is to encourage and at times, to warn. To comfort in this sense is to cheer up.

One tragic example of the misuse of prophecy was when a woman in a church 'prophesied' over two people in the church and told them it was God's will for them to marry. The young woman did not want to marry the man but at the insistence of the 'prophetess' and the pastors, the couple married and the union was a terrible disaster. The man had a history of violence, schizophrenia, was controlling and very unbalanced. After three years the woman had to literally run for her life, away from her mentally ill husband. The woman lost everything – her home, her church, her family and all her savings. That initial false prophecy was one of control, fear and confusion, which could have cost the life of a genuine believer.

There are two extremes regarding prophecy; one is to quench the Holy Spirit and spurn other spiritual gifts, and the other extreme is to never test the prophecy. We are told not to quench the Holy Spirit, not to despise prophecy and we are told to test all things and hold tightly to that which is good (1 Thessalonians 5:19 to 21). There are churches that do not want tongues, interpretations, prophecies or any other gift. Other churches accept everything. We must have a balance between the two extremes.

In the Old Testament, God sent prophets with the ministry of prophecy to people who were not believers. Several of the messages given to Jeremiah were for the Gentile nations round about Israel. Jonah was sent to Gentile Nineveh to bring repentance. Moses was sent to Gentile Egypt, but the pharaoh did not repent. A mixed multitude of Egyptians and others did repent at the words of Moses and left Egypt with the Israelites (Exodus 12:38). When the people had the gift of prophecy in both the Old and the New Testaments, they always prophesied to believers (Numbers 11:25; 1 Samuel 10:10; Ezra 5:1; plus many other verses

throughout the Bible). We all need direct, fresh revelations from God to encourage us to keep walking on our path towards eternity. Sometimes we need a word that cannot come from scripture, such as what Agabus gave to Paul, and that is where the true prophet is needed. Just as Noah needed a divine revelation of what was coming to earth in his day, so we also need a revelation of what will happen in our day. We need particular precise instruction from God to know what steps we should take. Sometimes the Bible does not give us an exact instruction so we need to have our hearts open to receive a revelation from God. However, the person speaking the prophecy must still be very sure his message does not contradict the scriptures, and we need to judge his accuracy. Some people have a special gift of discernment in regards to discerning true and false prophecy (1 Corinthians 12:10).

We cannot confuse a word of wisdom, or a word of knowledge with the gift of prophecy. Not everybody has the gift of a word of wisdom, and not everyone has the gift of the word of knowledge. 'To one is given through the Holy Spirit a message of wisdom, and to another a word of knowledge according to the same Holy Spirit' (1 Corinthians 12:8). The word of wisdom and the word of knowledge are very similar but they are different. Wisdom is directive, knowledge is informative. The purpose of wisdom is to give us a correct direction. All through the Bible, wisdom and knowledge are intertwined. God has all wisdom and all knowledge, but He only imparts to us a tiny portion, just a word. The apostles and other disciples were having a heated debate regarding the salvation of Gentiles. In the midst of this debate, God gave James a word of wisdom. Through that word of wisdom, the mind of God was revealed to God's people at that vital turning point in church history. The word of wisdom produced complete harmony amongst God's people. Three times in that chapter, it is written 'it seemed good'. The word of wisdom brought them together in one mind. They knew they had the mind of God imparted to them by the Holy Spirit. That gave them clear direction and complete unity which was essential for the progress of the early church (Acts 15:6 to 41). A remarkable and fearful example of God giving a word of knowledge to one of His servants, is also found in Acts. A couple named Ananias and Sapphira were trying to cheat God. They were free to give as much as they wanted to, but they were not free to try to deceive God. This knowledge from God brought conviction on the couple so powerfully, the life went from them. Peter received the knowledge directly from the Holy Spirit. This situation prevented the church from being infiltrated by hypocrisy and kept the church honest before God. It brought conviction upon the non-believers and showed them that God really was in the midst of His people (Acts 4:34 through to 5:1 to 11). Through these two examples, we can see the clear difference between the word of wisdom and the word of knowledge.

In both the Old and the New Testaments, there were problems with false prophets. The true prophet gives Godly guidance or may reveal sin which should lead to repentance. The false prophet covers sin or offers a way out, such as in the erroneous 'Rapture' teaching. In Jeremiah's day they far exceeded the true prophets in number. There is a distinct difference between the message of the true and of the false prophet. We need to understand the phrase, "Stood in the council of the Lord." It means the same as when Elijah said, "I stand before the Lord." Both phrases mean they stand waiting to hear from the Lord and they will not speak until the message from God is clear; plus their relationship with God is strong. Literally, they stand in the presence of God. The Lord used Jeremiah the Prophet to rebuke all the 'latter day' false prophets and tell them He is against them and their prophecies, because they perverted the words of the Living God (Jeremiah 23:15 to 32). As we study this rather long text, we will see the mantle of the true prophet as opposed to the lies of the false prophet.

Jeremiah 23:15; 'Thus says the Lord of hosts concerning the prophets: "Behold, I will feed them with wormwood and make them drink the water of gall, for from the false prophets of Jerusalem, profaneness and ungodliness have gone forth into all the land.'" If the prophecies are pure, they bring purity, healing and cleanness; if they are false, they bring profanity and ungodliness to the whole land. If we look at the modern world, we can see just this has happened. The false prophets, people who misrepresent God and His standards, and those who claim to have 'other sources' of authority other than the One True God, have brought increased ungodliness, violence and lawlessness into the world.

Verse 16; 'Thus says the Lord of hosts: "Do not listen to the words of the false prophet who prophesy to you. They teach you falsity and fill you with vain hopes; they speak a vision of their own minds and not from the mouth of the Lord.'" The 'rapture' teaching is a terrible false hope that has come from a string of false prophets, who speak from one to another. The Lord says we are not to listen to false prophets because they do not speak the words of God.

Verse 17; "They are continually saying to those who despise Me and My Word: 'The Lord has said you will have peace' and they say to everyone who walks after the stubbornness of his own heart, 'No evil will come upon you.'" The false prophets claim we will have peace and no evil will come upon us. Try telling that to the millions of persecuted Christians around the world, some of whom are close to starving, some are homeless and some have been murdered for their faith! Just have a look at the three major false teachings in the

Western world today; the false 'rapture' teaching, the false 'prosperity' teaching and the false 'replacement theory'. All three are false, all are rampant in the modern church and all are misleading and diminish the walk and the spiritual growth of the hearers. The false prophets teach that no evil will come upon the church because it will be 'raptured off'; they teach that every Christian should be wealthy and that the Christian church has replaced Israel. That is all false teaching from false prophets who are teaching lies. Those false teachings are compromising with evil. They suggest God condones and tolerates their sin of greed (which they say is 'prosperity') and it will all be okay because they will all be 'raptured' off no matter how sinful or carnal they are. That is false prophecy.

Verse 18; 'Who among them has stood in the council of the Lord and has perceived and heard His word? Who has marked (paid attention) His Word and who has heard (listened) to it?' The true prophet stands in the council of God – he stands in the presence of God, hears and perceives His will. The true prophet listens to and obeys the Word of God; he lives by it, walks in it and knows deep in his spirit what is the truth.

Verses 19 & 20; 'Behold, the tempest of the Lord has gone forth in fury, a whirling tempest; it will whirl and burst on the heads of the wicked. The anger of the Lord will not turn back until He has accomplished the intents of His heart. In the latter days you will understand it perfectly'. Notice that this prophetic message says the latter days – the days in which we live. Modern day false prophets should take notice of this; God hears what they are saying.

Verse 21; "I have not sent these false prophets, yet they ran; I did not speak to them, yet they prophesied." If God did not send these prophets then who did? Where did these modern false prophecies come from? From an evil spirit or the human spirit.

Verses 22 to 24; "If they had stood in My council, then they would have caused My people to hear My words, then they would have turned My people from their evil way and from the evil of their doings. Am I a God at hand and not a God afar off? Can any hide himself in secret places so that I will not see him? Do I not fill heaven and earth?" says the Lord'. Notice that the mark of a true prophet is that he stands in the council of the Lord, and had these false prophets stood in God's council and heard His word and caused His people to hear His word, there would have been repentance. We can see in this verse that the false prophets are responsible for the weakened condition of the people within their churches. Many pastors are still teaching the false doctrine about the rapture, even though they know it is a lie. If these people had stood in the council of the Lord, they would know that the 'replacement theory' is completely wrong. These false prophets are leading Godly people away from the truth – and one day they will have to give an account to God for that.

Verses 25 to 28; "I have heard what the prophets have said who prophesy lies in My name saying, 'I have dreamed; I have dreamed'. How long will it be in the minds of the prophets who prophesy falsehood, even the prophets of the deceit of their own heart? They think that they can cause My people to forget My name by their dreams which they tell to their neighbour as their fathers forgot My name for Baal. The prophet who has a dream, let him tell his dream; but he who has My Word, let him speak My Word faithfully. What has chaff (the false prophet) in common with wheat (the true prophet)?" Again we see that the true prophet speaks God's word faithfully. Jesus gave us an illustration of what will happen to the false wheat called darnel or tares. They will be burned (Matthew 13:24 to 30).

Verses 29 to 32; "Is not My Word like fire that consumes all and like a hammer that breaks in pieces the rock of stubborn resistance? Therefore, behold, I am against the false prophets who steal My Words from one another. Behold I am against the prophet who uses their own tongues and say, 'Thus says the Lord.' Behold I am against those who prophesy lying dreams and tell them and cause My people to err and go astray by their lies and by their vain boasting – when I did not send them, nor do they profit these people at all," says the Lord'. So we see that a string of 'latter day' false prophets have caused many of God's people to go astray by speaking lies – and God is against those false prophets.

There are the false prophets who are hidden within the church like darnel. Those false prophets 'prophesy' about the 'rapture' and other erroneous teachings. They are the ones who are growing up with the wheat and will be rooted up and burned, just like Jesus said. Then there are the more obvious false prophets like the men who started evil cults like Armstrongism, Mormonism, Jehovah's Witnesses, Freemasonry, Scientology, Buddhism, Hinduism, Voodoo, Islam (a modern name for Baal worshippers) and other cults that lead people astray with their false 'prophecies' and 'dreams'. If we study the prophecies throughout the Old Testament we will see that prophets are more responsible for the condition of the churches and the nations than we realise. The true prophet who stands in the council of God and hears the words of God will bring people to God, but where there is no such prophet, then the whole nation is deceived and led astray by false prophets, as we see in the Middle East, Haiti, India and Indonesia. People who claim to represent God but do not

actually do so, speak a deception of their own heart. A false prophet does not reveal the iniquity in the hearts of mankind. We must remember one very important fact; we are to judge the prophecies; God judges the prophets. We are not to judge the person giving the false prophecies – that is in the hands of our Judge. When we judge the prophecy, we are to see if it lines up with the scriptures. We cannot disagree with the prophecy just because it may differ from the church doctrine or our own thoughts. Our role is to see if the prophecies line up with scripture and that is all, and it is on this basis alone, that we have the right to disagree with the prophet. None of the cults mentioned above line up with the true Word of God and all were started by false prophets. In fact some of them have written their own 'holy books' and follow them instead of following the only Holy Book – the Bible, the book of truth.

The things that are fully ruled out of Godly prophecies are condemnation, control, confusion or fear. God is never the author of these things. 'There is no condemnation for those who are in Jesus, who walk not after the flesh, but after the Holy Spirit' (Romans 8:1). The Holy Spirit never ministers condemnation, fear or confusion to God's people, and He is not controlling. We need to know with absolute certainty the function of prophecy. It is not to control others by making them feel condemned – it is to minister comfort to God's people. The 'rapture' theorists have caused an incredible amount of confusion and fear amongst new Christians so the false teaching is obviously not from God. If we ever hear a prophesy that leaves us feeling under condemnation, confused, controlled or frightened in any way – it does not come from God. The ministry of a true prophet should bring conviction and repentance, not condemnation and fear. Prophecies like that are not a genuine manifestation of the Holy Spirit. What is called prophecy in some churches does not serve the purposes as laid out in scripture. Weapons used by the devil are condemnation, confusion, control and fear which leads to discouragement so those who prophesy discouragement are not serving God. Putting people under condemnation through false prophecy does not make the prophet more spiritual. It is likely the speaker is speaking from a religious spirit. 'To whom have you uttered these words? Whose spirit came forth from you?' (Job 26:4).

One thing God has given to the church to help us overcome these feelings is prophecy. It is a tragedy to see prophecy misused and do the opposite of what God intended it for. The Holy Spirit is our Comforter and the Spirit of Truth (John 14:16 & 17; 15:26; 16:7). His business is to encourage, uplift, cheer up, help, counsel and act as our Advocate. Prophecy can give a word in season to people who are weary or going through a difficult season. If God does not waken our spiritual ear to hear from Him, we are unable to pass on the appropriate word. Prophets are servants of God and must discipline themselves so they only ever speak words of truth and encouragement. 'The Lord God has given me the tongue of a disciple so I should know how to sustain those who are weary. He wakens me morning by morning, He wakens my ear to hear as a disciple' (Isaiah 50:4).

Amen and God bless you.

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