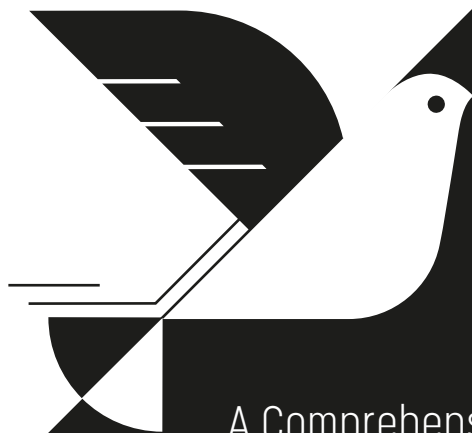


# LIVING IN THE MIDST OF PROPHECY



A Comprehensive Guide  
for Communication  
with God and Prophetic  
Ministry Today

Josef Bajzík

Stanislava Bajzíková  
& Lucie Penkalová

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# Preface

This prophetic handbook will serve you to be able to bear fruit. The handbook declares God's promise that with the help of the gifts of the Spirit, we will bring new disciples into God's kingdom. From the reading, it is also clear that everyone has the opportunity to be a friend of God, and thus know God's intentions and plans for this world.

In the handbook, you will first learn about the main author, how he got to know the true nature of God, how he entered the prophetic realm, and other miracles. The handbook continues with teaching that emphasizes the importance of understanding the person of the Holy Spirit, who is more than soul and body. The authors primarily point out that working with God is always about cooperation, not achieving things by our own strength. Finally, through the gifts of the Spirit, we will serve better.

Only through knowledge of the Holy Spirit is it possible to understand the key concepts used in prophecy, which are revealed in the following chapters. You will discover the tools God created for prophecy and learn how to handle these gifts correctly. Being equipped with the gifts of the Holy Spirit is the foundation, but there are several myths surrounding them that this handbook successfully disproves.

In reading, you will also learn about the significance of key characters in the Old Covenant. The authors also mention prayer, which is often neglected by many churches. Yes, as many suspect, the authors also touch on speaking in tongues, which as a weapon helps both churches and individuals in their problems and protects future events in the spiritual world. The renewal of the mind is

briefly mentioned as well, which is together with the igniting of the Holy Spirit a good stepping stone for prophetic service.

The handbook also addresses the practical aspect of prophecy – how it helps and why it is so valuable. The goal of the handbook – how to enter into prophecy – is further explained by the authors with practical advice. In order for God to speak to us, it is necessary to know the ways of his communication. You will be led to the realization that sensitivity of the heart to listening is important, and you will learn how to gain it.

Dreams, a very popular topic among prophets, are a gem of the book. You will confirm yourself that dreams are an amazing opportunity to listen to God, and you will learn why that is and how to interpret dreams. Thanks to this handbook, which views prophecy from the perspective of God's gift that we should cherish and build, you, too, can perceive yourself as a useful vessel in which God gladly dwells.

Monika Mazúrová,  
Gospel of Fire

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# Introduction

Daily communication with God is one of the foundations of our Christian life. If we grasp good teaching for prophecy and hearing God's voice, we will start to discern the voice of the Spirit much clearer (Mark 16:20). Good teaching and understanding of God's word are important for our whole life.

The goal of this manual is for each reader to begin communicating with God on a daily basis. Our aim for each reader is to gain *the know-how* how to communicate with God anytime and anywhere. In this manual, we discuss not only prophecy but also other spiritual realities that God wants to communicate to us.

Even the Apostle Paul wanted us all to have practical experience with prophecy (1 Corinthians 14:31). Elsewhere, he urges us to exercise ourselves in godliness (1 Timothy 4:7). Jude also says to build ourselves up in faith, praying in the Spirit (Jude 1:20). We can always *intentionally* do something to build ourselves up, exercise in God's power, or discern God's voice.

It is not just that God wants to speak to us. He shares information with us for a specific purpose. God wants to give us information for the retrieving the lost territories and to help us gather more people for his plans. He wants the whole earth to be filled with the knowledge of Him and his glory (Isaiah 11:9, Habakkuk 2:14).

In order for life in the Holy Spirit to become a common practice for each of us, like reading or writing, practical activities for practicing prophecy and other gifts are prepared at the end of the manual. We cannot progress in prophecy and hearing God's voice

without practice. Just like reading and writing, we need to exercise it *first*.

On the other hand, let us not forget that prophecy itself *does not guarantee* that we will truly know God (Matthew 7:14-24). We can hear God and still not desire a relationship with Him. The activities are in no way meant to replace a relationship with God. They are meant to expand our horizons and deepen our understanding of God's purposes.

Additionally, the manual includes a wide dictionary of biblical symbols along with their meanings and biblical references, so that we can immerse ourselves even more in prophecy. Moreover, the dictionary can serve us when the Lord has something to say to us or when we receive a word from God for someone else.

The manual also connects prophecy and hearing God's voice with other important aspects of our new life in Christ Jesus. It touches on our new birth, our position before God, and baptism in the Holy Spirit.

Josef Bajzík, Stanka Bajzíková  
& Lucie Penkalová

# 1 My Story

I have absolutely wonderful parents. Thanks to their decision for the Lord, I grew up in a Christian family from a very young age. I attended a Christian elementary school, all the Christian Sunday schools, spiritual trainings, youth groups, and youth camps. My life was completely ideal, unworried.

At the transition from elementary school to high school, I excelled academically, participated in track-and-field, played the cello, and was one of the central figures in the youth group in the church. I witnessed to many of my friends about the Lord. Some of them even converted and started attending our youth group. Additionally, I had good relationships with people of all ages around me. I lacked nothing.

Furthermore, I enjoyed discussing the Bible with people, which I read at least twice a day. Given my understanding of things, I knew how to use God's word as a hammer. I was expert at scripture verses to the point where I could occasionally beat someone with it. Thus, over time only the tougher believers and unbelievers would talk to me about the Bible and faith in God.

However, I had completely distorted ideas about God. For me, faith in God meant giving up worldly things – by which I mean things not directly related to the church – and behaving properly. I understood Christianity as collective church activities in which I was supposed to participate.

Things in my life started to change in March 2013, when I was in the third year of high school. One of my favorite youth leaders told me I was proud. Of course, for a week, I pretended that was not true. But the following weekend, while cross-country skiing,

God was showing me for three-quarters of an hour the areas of my life where I was indeed proud. I could not bear it, and that evening, I went to the pub with friends from the track-and-field.

Nevertheless, it did not discourage my heavenly Father. For Him, it was just the beginning of his work with me. In the following weeks, He began to reveal to me through other people – believers and non-believers alike – more corrupt things in my life: manipulation, control over others, hypocritical religion, and legalistic approach to life. It was interesting to see my life in the light of truth. I experienced frustration and humbling conviction. It was both difficult and liberating at the same time. In the end, I repented of all the mentioned behaviors. I made a decision to think and act differently.

The change in my thinking and actions was not praised by all my friends. I faced a difficult year full of misunderstanding and constant explanations. Besides I was in my graduation year. My life only started to stabilize again after finishing high school, when I moved to Prague in September 2014. Here, I started studying economics at University.

Several of my friends went to Prague also. One of them and I even planned on joining a church together. We finally decided after half a year. We visited a gathering led by Stašek Bubík at CBH Prague. The sermon really spoke to us, but I knew I am not able to go there. The Lord told me then: „Get yourself ready and you will start in the autumn.“ So I got myself ready and I started attending in the autumn of 2015.

We also attended the youth group at CBH – Connect. The main leader immediately recommended that I listen to the teachings of one foreign preacher. I listened to his sermons every day. I soaked up them like a sponge. Thanks to these sermons, I began to understand more about faith in God and faith in his word. I stopped waiting for someone at the church or a conference to notice me. I started taking God’s word as it is.

The Bible promises became prophecies for my life. God’s word became my guidance. I realized the weight that have the words I pay attention to – I am a product of the words and opinions I let in. I had been reading the Bible for years, but it was only then that I realized we are called to make disciples and heal the sick. I started doing that.

Since that mentioned autumn of 2015, my faith in God has come alive in me. God became real to me. He became my Father. Gradually, God revealed to me a completely different aspect of „walking by faith“. He taught me about the spiritual realm and how to walk in it. I began to realize that *walking by faith* or living according to God’s word is living according to the foundations on which the universe itself was built (Hebrews 11:1-2). Until then, my idea of „walking by faith“ was limited to taking a „leap into the unknown“ in the hope that God would reveal Himself in it.

I was truly searching for the Lord intensively. It is not that He was hiding from me, rather I never knew that I could *truly know Him*. Suddenly I realized that He *wants* to communicate with me, much more than I could ever imagine. The Lord began to give me different visions and words for my life – whether through pra-

yers, reading the Bible, or through other people. It was something completely new to me.

I began to live in communion with God (Genesis 5:24, Genesis 6:9, 1 John 1:1-10) and God showed me what He wants to do here on Earth and how I can be a part of it (Genesis 18:16-22, 2 Corinthians 5:20-6:10). I often *knew* what would happen in the future. I did not just leave it there, but gradually started aligning my life with it. God's word became my navigation in „everyday“ life and in spiritual warfare.

Being a friend of God stopped being an empty phrase for me. God the Father began showing me his plans for my life (Jeremiah 29:11-14). He showed me, for example, the woman for my life. A few months after our wedding, He began preparing us for leadership in Connect before anyone even thought that we could take it over. After that, God also spoke to me about transforming Connect from a youth group to a ministry for equipping the disciples. God often spoke to me about His plans for the Czech Republic and how I should be a part of it.

I realized that people throughout history really *did communicate* with the living God. God told Abraham about the destruction of Sodom and Gomorrah, and because Abraham had a covenant with God, he had the privilege of interceding for Sodom and Gomorrah (Genesis 18:23-33). God also spoke to Moses and even gave him the entire five books of the Bible. He also spoke to Joshua before Israel entered the promised land, telling him what would happen and what he should do (Joshua 1:1-9). At other times, God dictated a new *constitution* to the prophet Samuel for Israel when

it transitioned from theocracy to kingdom (1 Samuel 8:7-22). God showed King David his plan for the temple (1 Chronicles 28:19). And all this was still during the days of the Old Covenant.

Furthermore, I began to read stories about men and women of God. This complete the picture for me (Liardon, 2008). I read, for example, about a man named John G. Lake (Liardon, 2000), missionary to Africa. He spoke of the Spirit revealing things to him about Africa long in advance. He knew the exact topography without ever having been to Africa. He also knew from God things about the history of Africa that were recorded only in secret government documents (Liardon, 1999).

From this, I came to several conclusions. Christianity is not just about listening to sermons and occasional prayer. Christianity is *a spiritual* path in which we communicate with the Supreme spiritual being – our heavenly Father (Psalm 91:1-16, John 3:6, John 4:24, Hebrews 12:9). And not only does this being give us his energy and inspiration, but he also desires to have a covenantal and personal *relationship* with us (Jeremiah 31:27-34, Acts 11:27-30, Hebrews 8:6-13, Hebrews 10:15-18). At the same time, our Father wants us to be part of his plans here on earth and to carry them out. Each of us, including you and me, can talk to God and be instruments of his work here on earth.



## 2 Hearing God's Voice

The fundamental consciousness in communication with God is the fact that God speaks to us much more than we think or allow ourselves to believe (Job 33:14-15). Unfortunately, many Christians are unaware that they can hear God, or they think that some sin in their life prevents them from hearing Him. However, Jesus clearly states that His sheep hear His voice:

*„When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice. But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice.“*

John 10:4-5

So if we are born again, there is no doubt that we *hear* the voice of our Great Shepherd. So it is a matter of *believing* God's word that we hear *His voice*. The problem is not so much that we do not hear God as that we often *fail to recognize* His voice or consciously or unconsciously ignore it.

When we approach God, we approach him as his children – as spiritual beings (Romans 8:16). We are spiritual beings. For our Father is the *Father of spirits* (Hebrews 12:9). Moreover, we have a soul and live in a body. Before we were born again, we may not have been aware of our spiritual nature because our spirit is what was born again:

*„Flesh gives birth to flesh, but the Spirit gives birth to spirit.“*

John 3:6

We are therefore spiritual beings and our Father is spirit. Our connection with him takes place on the highest level, the *spiritual* level. This is a crucial realization. We communicate with God on the level of spirit to spirit, while our mind, which is part of our soul, is engaged in „ordinary matters“ and conversations with people.

In personal prayer, as well as in prophecy, it is precisely why we need to learn to quiet our minds, so that we can hear clearly the voice of God’s Spirit communicating with our spirits. The Lord showed us, for example, a month in advance, how much our rent for the apartment will be increased. Another time, in May 2017, He told us that we would need a car in the fall. We truly needed a car from that fall onwards. Furthermore, God provided us supernaturally with half of the funds for it.

In prayer, we need to quiet ourselves and focus on God, so that, like Elijah, we can hear His still, gentle voice (1 Kings 19:12). When we learn to live our lives in this disciplined way, we will begin to perceive God much more. This will bring much more peace and assurance into our lives (John 16:13-15, Colossians 3:15).

Moreover, when we learn to discern God’s voice in solitude, we will begin to perceive God more clearly even during the day. It is like when someone close to us calls from an unknown number and does not introduce himself. We simply recognize him by his voice because we *know* him (Hebrews 8:10-11). No matter what we do or where we are, we can constantly maintain conscious fellowship and communication with God (1 Thessalonians 5:17, Ephesians 6:17-18). An excellent testimony from everyday life is, for example,

Stanka's. Several times, she *knew* that there would be a colleague at school or work who should not be there, or vice versa.

The awareness of hearing God is the first step towards stepping into prophecy. Prophecy is nothing more than God communicating with people for their *edification, exhortation, and consolation* (1 Corinthians 14:3). Our Father strengthens our identity through prophecy and shows us that He knows about us and our problems, while also revealing the path for us to follow.

An example of prophecy could be a simple encouragement and assurance of identity, such as: „You are a beloved child of God. I see how the Heavenly Father holds your hand and gradually teaches you to trust him.“ However, prophecy can also be more specific, like: „I see a car veering off the road with a flat tire. You approach it and fix it so it can continue on its journey. The meaning of this image is that the Lord wants to use you to help people in the church (represented by the car) enter into their calling. Sometimes, very little is needed to turn an immobile car into a mobile one.“

The admonition during prophecy takes place in the following manner: „The Lord shows me a swamp, in which your ankles are soaked, and even though you try, you cannot get out. The Lord tells you to stop looking at the swamp. Focus your gaze on Jesus. Fix yourself on him. He is your salvation.“ Even though we make mistakes, God's goal is not to knock us down, but to show us the way out. Thanks to prophecy, the identity of God's children is strengthened and everyone in the community can spiritually grow. The church *grows up* much faster thanks to prophecy.

In addition to words that build up the church, words that lead to reconciliation are also part of prophecy. The role of prophetic words is to guide believers so that their lives are in accordance with God (Colossians 1:27-29). Since prophecy also reveals things from people's lives, it can also lead to reconciliation in interpersonal relationships. By using prophetic words correctly, we are able to serve the Lord effectively and not succumb to the pressure and temptations of the enemy.

However, let us not forget that prophecy is just one of the things our heavenly Father tells us. We also hear other things from the Lord that belong to the prophetic ministry. For example, the Lord gives us words of knowledge and words of wisdom. Words of knowledge mean that we *know* something that we would not normally know. For example, suddenly we *know* what troubles our colleague, even though they have not told us. Other times, God shows us what things are happening in our neighborhood or city. It is good to have both words of knowledge and words of wisdom, so that we know how to treat a *given prophecy or knowledge* (Matthew 17:24-27).

Stepping deeper into this matter, we can notice that the disciples began speaking in different languages at Pentecost and that the apostle Peter relates this to the prophecy of Joel 3:1-5 (Acts 2:1-4.16-21). Why? Paul shows that praying in tongues with interpretation has the same significance as prophecy (1 Corinthians 14:1-5). Praying in tongues and its interpretation is another way that God uses for communication. We can imagine praying in tongues as encrypted communication during a war. Interpretation

is like decoding the information by the local fighting unit. Both encryption and decryption take place through the Holy Spirit. Praying in tongues is, in fact, our *direct* communication with God (1 Corinthians 14:2). It serves primarily for our edification in faith (Jude 1:20) and for spiritual warfare (Ephesians 6:18). The interpretation of tongues subsequently brings revelation, prophecy, knowledge, or teaching to the church (1 Corinthians 14:5-6).

Knowledge, for example, gives us an understanding of God's salvation (Luke 1:77). Revelation, from the Greek *apokalypsis* means the *unveiling* of spiritual reality. It means that God shows us what the reality is in the spiritual realm. God wants to, for example, *reveal* to us what it means to be His children (Galatians 1:16) or who He is (Matthew 16:17). Through revelation, we stop being spiritually blind but can see (Matthew 13:14-17, 2 Corinthians 4:3-6).

Besides let us notice that the Lord Jesus never said, „Now I have a prophecy for you, brother.“ or „Now, Peter, I tell you the word of knowledge.“ The Lord Jesus simply conversed with God and *flowed* in the Spirit (John 3:34). That should also be our goal also. We can imagine it like in school. We learned to read, write, and count. We categorized things. But the goal is not to explain to people, „Now I am counting“. Or „Now I am reading.“ The goal is to naturally flow in these things.

Therefore, we see that the Bible uses a whole range of terms for our communication with God, depending on the content of that communication. The work of the Holy Spirit in us is intertwined, and categorizing it is appropriate for the purpose of te-

aching others or explaining (1 Corinthians 14:26). In the rest of the chapter, we will show, using the example of prophecy as the most well-known way of God's communication, how to enter into communication with God. In the rest of the book, we will then talk about communication with God in a broader sense and will therefore speak of *receiving words* from God, which can include all the biblical expressions mentioned above.

When we talk about hearing God and prophecy, it is crucial to realize that the New Covenant distinguishes between prophecy and the office of a prophet. A prophet in the Old Covenant was someone who heard God and then passed on God's words to others. In the New Covenant, however, every believer can communicate with God. Therefore, everyone can and should enter into prophecy itself (1 Corinthians 14:5). Paul wants everyone to learn prophecy and have practical experience with it (1 Corinthians 14:31).

If we want to enter into prophecy in the simplest way possible, let us start by *encouraging* others (Acts 11:22-24). Let us also take the things written about Jesus as prophecies for our own lives (Revelation 19:10). This is the simplest form of fulfilling prophecy. Also pray for the Lord to give us a word for ourselves or for others. We can also pray for God to give us a word through someone else.

We can apply the received words and thoughts by putting into practice the things we believe are from God. This is the simplest way to know if they bear good fruit and are therefore from God or not. Practical experiences help in discerning what is truly from God (Hebrews 5:12-13). It is also important to pray about how to handle these words. God does not speak to us just so we can *know*

things. He speaks to us so that we can act based on what He says (John 1:14).

Prophecy itself does not make us prophets in today's time (Ephesians 4:11). A prophet in the New Covenant also has a role, which is *to equip the saints for the work of ministry* (Ephesians 4:12). This means that among other things, their role includes helping everyone enter into prophecy and hearing from God. Of course, we do not have to wait for a prophet to start prophesying. We can start *on our own*. But a prophet can help us or push us further in our prophetic journey. Since God is already working in the prophet in this direction, we can more easily enter into God's things in this area.

Notice also another significant difference between prophecy in the Old and New Covenant. In the church, a prophet interacts with born-again people, from whom *each one* can hear from God. Therefore, everyone can discern the words of a prophet for themselves. This was not the case in the Old Covenant. Do not forget that a prophet is first and foremost a son of God and a disciple just like each one of us. They may, for example, just know the Lord better. Therefore, do not *be pushed* by any ostensible prophet into anything. Another protection for us can be the fact that in the New Covenant, prophets functioned primarily in groups (Acts 13:1-3, Acts 21:9).

On the other hand, remember that there are given *authorities* in the church. Fundamentally, these are people who have accepted some *responsibility* from the Lord. Do not fall into the opposite extreme that „we hear best from God.“ If we really hear well from

God, sooner or later He will also give us responsibility (1 Samuel 3:1-10.7:2-4). Value the people who serve the Lord and not just be „advisors“. Rather become *doers* of God’s word.

Besides the prophet and prophecy, the New Covenant distinguishes in the use of prophecy and other forms of God’s communication on personal and assembly levels. On a personal level, anyone can prophesy. As for the functioning of prophecy in the assembly, it is important for everything to be done in order (1 Corinthians 14:27-33). On the other hand, we must not hinder spiritual manifestations as a matter of principle (1 Corinthians 14:39).

Furthermore, regarding prophetic *manifestations*, let us remember that God used to speak in various ways and through various means and sometimes in rather unusual ways through prophets (Jeremiah 13:1-7, Ezekiel 4:1-6). However, in these last days, He has spoken through his Son (Hebrews 1:1-4). Therefore, we do not need to perform any strange acts and the like. It is enough to speak God’s words and reveal His intentions, plans, and mysteries, just as Jesus did. He is our example. Everything can therefore be done in *a decent and orderly manner* (1 Corinthians 14:40).

Now we can see that in the New Covenant, prophecy and communication with God are for *everyone*. Moreover, it is evident that everyone has the ability to discern whether a prophecy or word is relevant for them. We do not have to be afraid of prophecy or communication with God. Everyone can enter into personal communication with God, learn how to communicate with God, and lead others to do the same.



### 3 The Gift of God

Now it is clear that God wants to communicate with each of us. However, He does not want us to speak with Him only *occasionally*, like Abraham, or to simply be accompanied by Him, like the Israelites in the desert, or to just meet with Him, like Moses at the tent of meeting (Genesis 12:1-5, Exodus 14:19-20, Exodus 40:34-38). In the New Covenant, God *desires* to moved into us and speak *in us* (Matthew 10:20). This shifts our communication with God to a different dimension than what people experienced in earlier times.

However, this requires the baptism of the Holy Spirit. Baptism, from the Greek word *baptizō* means *to immerse oneself, cleanse with water, bathe; to seize, possess, overpower, overcome, overwhelm*. And this is God's intention, that we would completely overflow by the Spirit of God. It was noted, for example, by the apostle John:

*„On the last and greatest day of the festival, Jesus stood and said in a loud voice, ‚Let anyone who is thirsty come to me and drink. Whoever believes in me, as Scripture has said, rivers of living water will flow from within them.‘ By this he meant the [Holy] Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.“*

John 7:37-39

Just as the Lord Jesus was born of the Spirit and *then* was baptized with the Spirit, it is important for us to be baptized

with the Holy Spirit after our new birth (Acts 8:12-17). Providing the possibility of baptism with the Holy Spirit for all people was the complete culmination and climax of Jesus' ministry. Apostle Peter realized this *immediately* after his baptism and in his first sermon about Jesus and the Holy Spirit, he said:

*„Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.“*

Acts 2:33

In careful reading of the word of God, we discover that making the baptism of the Holy Spirit available to all was truly one of *the purposes* of Jesus' ministry. John the Baptist already spoke about it:

*„John wore clothing made of camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. And this was his message: ‚After me comes the one more powerful than I, the straps of whose sandals I am not worthy to stoop down and untie. I baptize you with water, but he will baptize you with the Holy Spirit.‘“*

Mark 1:6-8

Moreover, the baptism with the Holy Spirit fulfills one of the ancient prophecies:

*„And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your*

*young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days.*“

Joel 2:28-29

It is not that a person without the baptism of the Holy Spirit cannot hear God (John 10:4-5) or perceive him (Ezekiel 36:26-27). However, it is only after the baptism of the Holy Spirit that our communication with God enters a completely different dimension.

As far as our relationship with God is concerned, it is only possible through being born again. We will communicate with God, experience Him, and belong to Him. If we only stick to that, we will miss out on a significant part of why Jesus came. If we want to understand God’s plan for humanity in today’s world, we need to grasp the baptism of the Holy Spirit.

If this seems too abstract to us, let us take examples from the other side of the spiritual realm, from not born again people. Not born again people have a fallen, sinful nature. It may manifest more in some and less in others. However, often, even when we know that these people are *internally corrupted*, sinful, we tell ourselves that they *are not that evil*.

Why? Because nobody „amplifies“ their bad nature. The corruption of a person is „amplified“ only with the arrival of a demon, an evil spirit, into a person’s life. Depending on the space it is given, the demon begins to permeate the possessed person and „get the most out of their evil potential“. Such people cannot escape our attention. However, we must not forget that even these people have a bad nature before the arrival of the demon.

In principle, the same applies to us, the born again people. At the moment of our rebirth, our nature becomes *holy*. However, even this new nature of ours is often not very recognizable until it is „amplified“ by some spirit. The only spirit that can do this is the Holy Spirit. After His arrival in our lives, He is able to „maximize“ our „good potential“ in all aspects – in power, in love, and in the way of thinking (Galatians 5:22-23, 2 Timothy 1:7). That is the significance of the baptism of the Holy Spirit.

The baptism of the Holy Spirit thus moves the understanding of Christianity from the observance of the Law to the *continual surrendering* to the Holy Spirit. Thanks to our voluntary submission to Him, He Himself will perform His works in us and He will work through us. He wants to make Himself known to the world through us, just as He did through Jesus (John 14:8-10). He came to dwell in us *permanently* with His entire character, power, experience, and mind. That is how we became God’s temple (1 Corinthians 6:19). It was not just God’s power that entered us, but God Himself entered us entirely. Let us now take a closer look at the actions of God, or rather the Holy Spirit, in us.

Paul calls such actions of God in us the manifestations of the Spirit. He even describes these manifestations in the letter to the most carnal church in the Bible – the church that understood *the least* about the things of God. The passage concerning the manifestations of the Spirit began with the fact that he *does not want* them to be *ignorant* (Greek *agnoeō*) about spiritual manifestations (1 Corinthians 3:1, 1 Corinthians 12:1). Then Paul included in the spiritual manifestations *different* gifts, *different* services, and

*different* workings of the Holy Spirit (1 Corinthians 12:4-6). The gifts, services, and workings of the Holy Spirit have their differences in functioning, but some similarities as well.

For example, looking at the example of the apostle Peter, we can notice that all the gifts of the Spirit are for *everyone* and serve for the common good (1 Corinthians 12:7-11). After being baptized in the Holy Spirit, Peter began to speak in tongues of different nations (Acts 2:4), had prophecy (Acts 2:16-21), healed a man (Acts 3:6-8), was full of faith (Acts 4:13), had words of knowledge and discernment of spirits (Acts 5:3), wisdom was manifested through him (Acts 11:17), and miracles happened through his life (Acts 12:7). In different situations, the Holy Spirit manifested Himself through him differently, and it was always for the benefit of the matter. We could find a similar list with Jesus or the apostle Paul.

Furthermore, Lord Jesus clearly shows us that *every believer* will speak in new tongues (Mark 16:17) and will heal the sick (Mark 16:18). The apostles write that every disciple of Christ will prophesy (Acts 2:17, 1 Corinthians 14:5), interpret tongues (1 Corinthians 14:13), discern spirits (1 John 4:1), perform miracles (John 14:13), have words of knowledge, words of wisdom (Colossians 2:2-3), and walk in faith (2 Corinthians 4:13).

The Holy Spirit entered us in one piece, with all His gifts. If certain gifts are not manifesting in us, we need to stir up the Holy Spirit more or enter into the gifts in faith (Liardon, 1999). The Holy Spirit wants to manifest Himself. We do not need *more anointing* or *more God*. We just need to give him more space.

Moreover, we all have the same *Spirit* within us, so we can *learn* from each other how to operate in the Holy Spirit.

However, the simplicity and straightforwardness of the gospel often confuse us in 1 Corinthians 12, Romans 12, or 1 Peter 4. In the English translations, it is written in 1 Corinthians 12:8 that a certain gift is given to *one* person. However, when we look at the original Greek, we see that the passage can be translated not as *one* person, but as *one* time. That changes the whole perspective. All the gifts of the Spirit are for every person, but the manifestations of the Spirit in one person differ depending on the situation. The goal of the Holy Spirit is always mutual benefit and growth.

Regarding the questions at the end of 1 Corinthians 12, it is evident from the context of Scripture that not all of them need to be answered with a „No.“:

*„Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret? Now eagerly desire the greater gifts. And yet I will show you the most excellent way.“*

1 Corinthians 12:29-30

In Romans chapter 12, it also talks about various gifts of grace – prophecy, service, teaching, encouragement, giving, leadership, and acts of mercy. But do we expect only some to be zealous? Or only some to encourage or be merciful or generous? No, we expect *everyone* to be. On the other hand, someone in every area of service will „drag the community forward“. It is impossible for one person to *pull* the community in everything. Similar to

Romans chapter 12, it is also mentioned in 1 Peter chapter 4. So do not worry about which gifts of the Spirit we have. Our Father wants us to walk in the *fullness* of the Spirit (John 3:34).

Conversely, not everyone has the same *ministry*. As a church, we are one body, but each one of us has a unique role. Let us not compare who has what role. All roles are important, and the key in them is our *obedience* and *faithfulness* (1 Corinthians 4:1-4). Some services are *for* the church, and some of them are services to the world (e.g., to the homeless). The ones for the church are further discussed in Ephesians 4:11-12, and their purpose is to *build up* the saints for the work of service. Ministries in the church „train“ others towards Christlikeness. This means that their goal is for *every* believer to be able to serve people in the church or in the „world“.

The *diverse workings* of the Spirit indicate that within the gifts and services, there is variability in the expression. For example, prophecy can be expressed through images, thoughts, visions, or dreams. Healing can be done through the laying on of hands, the use of a cloth, or by words (Matthew 8:3, Matthew 8:5-13, Acts 19:11-12). Similarly, Paul describes that the Holy Spirit *worked* in him the apostleship to the Gentiles and in Peter to the Jews (Galatians 2:8).

Of course, we grow in the service we have and in the manifestation of *gifts*. It is good to constantly seek growth – to mature in the Lord in everything (Ephesians 4:15). And what is more, Paul ultimately shifts the focus away from ourselves, from „our

gifts“ and directs the attention to love and the needs of the people we serve:

*„Now eagerly desire the greater gifts. And yet I will show you the most excellent way. If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal. If I have the gift of prophecy and can fathom all mysteries and all knowledge, and if I have a faith that can move mountains, but do not have love, I am nothing. If I give all I possess to the poor and give over my body to hardship that I may boast, but do not have love, I gain nothing.“*

1. Corinthians 12:31-13:3

And further:

*„To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some.“*

1. Corinthians 9:22b

The manifestations of the Spirit are only means for God to reach people (Matthew 4:18-22). Our only true motive for serving others should be love (Matthew 7:21-23). That is why, besides in the power of God, we are to grow in the fruit of God’s love (Galatians 5:22-23). Moreover, the manifestations of the Spirit are but expressions of His love reaching beyond human capacity and ability of expression.

Besides, God’s presence in us is not necessarily something we have to feel. Paul was probably much more certain of what happened when he laid his hands on Timothy than Timothy himself



(2 Timothy 1:5-8). Paul knew for sure that God was *abiding* in Timothy. But if we want to experience God – his power, love, and thoughts, we need the Holy Spirit *stir up* to work in us more and more. So Paul reminds Timothy of his *faith*, the faith of his mother and grandmother, and then says to him: „Stir up the gift of God that is in you.“

Notice that Paul did not wait to see if God would stir up Timothy. He expected Timothy himself to stir up the Holy Spirit. To stir up the Holy Spirit, and thus to be filled with him continually, is the task of each of us. We can do this in several ways. The first way is by dwelling in God’s word (Psalm 1:1-3), another way is by proclaiming God’s word (2 Timothy 4:2, Joshua 1:5-9), and other ways include preaching the gospel (Acts 13:7-9), praising God, and thanking God (Ephesians 5:18-21). But the main way of stirring up the Holy Spirit is praying in tongues.

Meanwhile we pray in tongues that the Holy Spirit is stirred up, teaching us (1 John 2:27), reminding us of what the Lord Jesus said (John 14:26), introducing us to all truth (John 15:26), and showing us things to come (John 16:13). Praying in tongues is our *direct* communication with God (1 Corinthians 14:2). Therefore, the baptism of the Holy Spirit is accompanied by prayer in tongues in the Bible (Acts 2:4, Acts 10:44-48, Acts 19:1-7). With the baptism of the Holy Spirit, God has given us power along with the ability to put that power into motion. Note that Paul prayed in tongues „more than all of us“ (1 Corinthians 14:18), God worked in him „powerfully“ (Colossians 1:29), and Paul also had „extraordinary revelation“ (2 Corinthians 12:7).

When we stir up the Holy Spirit, we are filled with him (Acts 4:24-31), we are under his influence until finally the consciousness of God completely consumes our minds. When we are under the influence of the Holy Spirit, He inspires us (2 Peter 1:20-21). He influences us and we choose to act. We do not act under the influence of an external power, but under the influence of the *indwelling* Spirit. Paul literally compares it to being under the influence of alcohol (Ephesians 5:18-20). When filled with the Holy Spirit, our soul is also *under the influence* of the Holy Spirit and He manifests Himself through us.

Just as when we give up to fear, it affects our body language and our speech. For fear has a *influence* on our whole life. When we surrender to the Holy Spirit – the Spirit of faith (2 Corinthians 4:13, Psalm 116:10), it again has an effect on our whole life – our body, our thinking, and our actions (Romans 8:11, Ephesians 5:21). Submission to the Spirit of God has an effect on our relationships, our walking in the power of the Spirit, and our preaching of the gospel (Acts 4:31, 1 Peter 4:11).

## 4 How God Speaks?

Now that we know that God *speaks* to us on the level of the spirit, and we know that we can increase His action in our lives, the question arises how to discern God's voice. Thus, now we look at the different ways or forms of God's communication.

During prayer, we have noticed that words, verses, images, or „inner perceptions“ come to mind. To better understand this speech of God helped us the Study of the Hebrew and Greek words the Bible uses for communication with God. Already in the Old Covenant we can notice three Hebrew terms for God's communication in the sense of „how these words, images, verses and perceptions“ can come to us (Goll, 2012).

The first of these expressions is *naba* – *flowing out, springing up as from a spring*. This word indicates that God often tells us only one word. But when we say that word out loud or write it down, we get a follow-up word. That is why it is important when prophesying or praying in person to begin to speak or write down what comes to mind. It does not matter at all if it is just one word. When we respond to God, He will begin to explain and elaborate on the thought.

The second Hebrew word used in connection with prophecy is *nataf* – *to fall like a rain*. This word indicates that the Lord is gradually unfolding the prophecy to us over time. To better illustrate, we add a personal example:

When Stanka and I took over the ministry of Connect in 2017, I prayed for a vision for Connect (Proverbs 29:18). Suddenly I had a picture „in my mind“ of the Student Agency (bus operator) network going from Prague to the whole Czech Republic. We knew

it was about our ministry after churches and youth and expanding our vision of discipleship and the power of God. And in fact, within a year we were ministering in several Czech cities.

Two years after that, we were praying for Connect with our pastor, Stasek, and he had a picture of a fireworks display where fireworks were being shot from one spot that did not explode in the air but hit the ground where they made another little firework. The interpretation of this was that there would be people coming out of the Connect who would create another „epicentre of the revival“ in the places they would come. This image was independently confirmed that same day by a person from our Connect-team who saw a volcano from which lava rocks were flying into the surrounding.

During the same period, another person from the Connect took on the image of driving a „yellow school bus“ at our Prophetic evening. „Coincidentally“ this friend of ours had just moved to Trebon (small Czech city in the south) at that time and soon became in charge of the local youth. Thanks to the words we received over time, we were not surprised. We knew that everything was going according to his plans. Incidentally – Student Agency has yellow buses.

And the third Hebrew word for prophecy is *masa* – „*God’s hand*“ that releases „*God’s burden*“ (Goll, 2012). „*God’s burden*“ leads us to intercede for a particular people, area or nation. If it is a certain area, the Lord reveals things to us for that area. For example, the Lord has laid discipleship on our hearts. We have been praying for it ever since, and the Lord has been gradually

showing us the next steps toward it. We have made discipleship videos, we conduct discipleship meetings, and we are spreading discipleship even through the Czech churches.

Other ways of man's conversation with God are described in the book of Acts. The first word associated with the prophecy of Pentecost is the Greek word *horasis*, indicating *internal* or *external* vision (Acts 2:17). This word refers to the baptism of the Holy Spirit – our immersion in Him. This gives us the ability to perceive physical reality (*external sight*) and spiritual reality (*internal sight*) at the same time.

A similar Greek word from the New Covenant that is used for seeing is *horama*, which precisely means *that which is seen*. For example, Jesus and the disciples on the Mount of Transfiguration had such a vision (Matthew 17:9), Ananias (Acts 9:10-12), Cornelius (10:3-4), Peter (Acts 10:17-20), and Paul (Acts 16:9-10). Note carefully that each of these visions also led the people to act on the visions. At the same time, we see here all the people whom the Lord wants to speak – to people who do not yet know Jesus personally as Lord and Messiah, to common disciples like Ananias, and to church leaders like Peter and Paul. To each one the Lord speaks right into his or her situation.

That an angel – a spiritual being – has appeared to someone is described by another Greek word – *optasia* meaning *revelation* or *self-revelation* of a spiritual being. In addition to the women at Jesus' ex-tomb, this kind of vision was experienced, for example, by John the Baptist's father, Zechariah. An angel appeared to him in the sanctuary (Luke 1:22; Luke 24:22-23).

In addition, Abraham spoke with angels – several times, and his grandson Jacob even wrestled with one (Genesis 18:1-3; Genesis 32:25-33). Moses spoke with a voice from a burning bush (Exodus 3:1-22). Gideon spoke with an angel (Judges 6:11-24), David saw an angel (2 Samuel 24:14-17).

Encounters with angels continue at the transition to the New Covenant. Gabriel appeared to Mary (Luke 1:26-38), and angels appeared to Jesus' disciples (Matthew 28:1-8; Acts 1:10-13). At other times angels led the disciples out of prison (Acts 5:17-26, Acts 12:6-11). In several of these examples, we can notice that the people were not even surprised that these things were happening. For example, in Peter's escape from prison, people even thought they heard Peter's angel rather than Peter (Acts 12:12-17).

Another biblical term related to the teaching of the Holy Spirit is the Greek *ekstasis*, in English *extasis*, *amazement*, *wonder*. This word often describes the state people experienced after God's action. For example, after Jesus or Peter and John healed a sick person (Luke 5:26; Acts 3:9-10). Another time, the aforementioned women at Jesus' tomb experienced this state when they saw an angel (Mark 16:8).

The Greek word *extasis* is also used for trance – the condition during which the Lord communicates his message to us. We can think of trance as a spiritual anesthesia. God „puts us to sleep“ and during our sleep He performs the necessary surgery. We may note that Peter thus received clear information as to the future direction of the church (Acts 10:10). Paul, one of the most learned

men of his day, was saved from death by the Lord's communication during the trance (Acts 22:17-18).

The last Greek word, or rather phrase, which is related to prophecy, we take from the apostle John. In Revelation 1:10 he uses the phrase *ginomai en pneuma* meaning *it happened in the spirit*. He saw things that happened in the spiritual realm. This means that sooner or later they will manifest themselves in the physical reality. A similar comprehensive insight into what is happening in the spiritual world is described in the first six chapters of Zechariah. They contain eight visions concerning Israel that reveal what was happening in the spiritual world at that time. Some of these visions even went beyond and spoke of the Messiah.

At that time Israel was under the rule of the Persian Empire, and it is the first vision that describes the four horsemen protecting the Persian Empire. The second vision describes the decimation of Israel by the four horns. But we see that God was not letting this happen – He gave Israel his protection (third vision), He wants to give the high priest Joshua a new robe (fourth vision), in addition He raised up the priests and the king (fifth vision), and He restored the seriousness of his law (sixth vision). In the seventh vision the cleansing was completed and in the eighth the peace that God desires was established (Alexander & Alexander, 2009).

God is obviously very complex in the communication of prophecy. For example, the aforementioned Zechariah even conversed with an angel during a vision. Daniel or the apostle John had a similar experience. God does not hold back from anyone, and He

wants to speak in this way to each of us today (Acts 10:34). So we need to see that God wants to bring things even through *us* regardless of our background and status. For example, the prophet Zephaniah had a royal lineage (Zephaniah 1:1), but the prophet Amos was originally a „only“ herdsboy (Amos 1:1).

Regarding education by the Holy Spirit, we really need to broaden our horizons. It is written that God Himself wrote a book in heaven (Exodus 32:32), and we see that people are writing books today. Another time it is written that God gave in the building of His tabernacle the ability to the people for certain crafts (Exodus 31:1-11). Jesus, in turn, was admired for his wisdom in healing, which he *could not* learn from human sources (Mark 6:2). Jesus' disciples, after the baptism of the Holy Spirit, began to speak in the *languages of the nations* without ever learning them (Acts 2:1-13).

From today we can mention for example Azusa Street, California, USA. There, in the early twentieth century, were recorded instances of a young lady sitting down at the piano for the first time in her life and saying that the Holy Spirit would teach her to play the piano, and from then on she played (Liardon, 2006). Similarly John G. Lake had artists in his choir in South Africa that even opera singers admired (?). Another example for us is Carrie Judd Montgomery, who even held several hour-long conversations with strangers in languages she did not know (Goss, 2018).

Therefore, even we need to *know* the Holy Spirit and be taught by him (John 6:45; 1 John 2:27). This is God's will for each of us right now (Isaiah 54:13). The Holy Spirit is our best teacher and



does not teach us with intellectual knowledge, but with spiritual words (1 Corinthians 2:13). The more we communicate with God, the sooner we get used to His way of communication.

From our own experience, we can say that we have images and insights into the spiritual world on a regular basis. For example, the structure of this handbook, a guide for healing, or a few dozen sermons have come to us during our prayer in tongues. Other times the Lord has helped us with words of wisdom in dealing with situations at school. Our friends have similar experiences.

If we want to advance in discerning God's voice and in prophecy, it is clearly helpful to train our ability to *focus*. When a friend once explained to me that during prayers the Lord shows him various things concerning his future, I realized that I also see images during prayers. I just *had not paid attention* to them before. Once I corrected this, I began to perceive God in a much more concrete way.

## 5 Dreams from God

When we talk about prophecy and God's communication with people, we must not forget another key mode of communication, which is dreams. Even dreams God promises to people. Let us look at the text already mentioned:

*„No, this is what was spoken by the prophet Joel: ,In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams.“*

Acts 2:16-17

Obviously, dreams from God are something we should *expect* in our lives. Moreover, God does not limit Himself in His communication through dreams. He gives dreams even to people who does not believe on him. An example is Pilate's wife. When Pilate was judging Jesus, she told him:

*„Don't have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him.“*

Matthew 27:19b

But we may wonder why God chooses dreams. This question is already well explained in the book of Job by the young man Elihu:

*„For God does speak – now one way, now another – though no one perceives it. In a dream, in a vision of the night, when deep sleep falls on people as they slumber in their beds, he may speak in their ears and terrify them with warnings, to turn them from*

*wrongdoing and keep them from pride, to preserve them from the pit, their lives from perishing by the sword.*“

Job 33:14-17

We see that often it is only when a person is asleep that he catches God’s communication. Why? As we have already discussed, God communicates at the level of the spirit. And during the day, our spirits often keep us so busy that if we do not get used to spiritual communication, we miss God. Contrarily, at night our body sleeps, but our spirit is awake and is constantly able to communicate. Thus, God finally has room to speak to us in a way that we can register him.

We can only partially influence whether or not we have dreams from God. We can surrender our lives to the Lord and be baptized – this often eliminates the dreams the Devil gives people (nightmares). Further, we can quiet ourselves at bedtime so that we do not dream at night only about what we dealt with at work during the day. We can also pray for dreams and stir up the Holy Spirit – this will generally increase God’s work in our lives, and therefore the number of dreams. But otherwise, we can only *rely on* the Lord to give us dreams.

Dreams from the Lord are nice, but the important thing mainly is how we *handle* them. Therefore, in the rest of the chapter we will look at how people in the Bible approached, reacted to, and interpreted dreams. Of course, these principles do not just apply to dreams; we can also apply them to the visions or images we have discussed in previous chapters.

Through dreams, God warns us about bad decisions (Matthew 1:20), shows us where to go next (Matthew 2:19-22), or gives us solutions to situations (Genesis 20:3-7). Other times God reveals to us through dreams what will happen in the future (Genesis 37:9-10). God may also show us the condition of our hearts or our attitudes through dreams. That is why it is important to write down the dreams we have. Even if we sometimes do not understand them right away, their message may come in handy later. Let us take a closer look at a few of the examples mentioned above.

First we look at the dream that stopped Joseph, Mary's future husband, from making the wrong decision:

*„Because Joseph her husband was faithful to the law, and yet did not want to expose her to public disgrace, he had in mind to divorce her quietly. But after he had considered this, an angel of the Lord appeared to him in a dream and said, ‚Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit.‘“*

Matthew 1:19-20

Joseph obeyed the angel's message. Later on, God guided Joseph more often in his life:

*„When they had gone, an angel of the Lord appeared to Joseph in a dream. ‚Get up,‘ he said, ‚take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him.‘ 14 So he got up, took the child and his mother during the night and left for Egypt.“*

Matthew 2:13-14

We see that Joseph was *obedient* to God's message in the dream a second time, and it saved Jesus' life. Note that God often shows us direction (John 16:13-15), but He does not force us to live accordingly. It is already our job to obey and direct our lives according to what God says (2 Samuel 7:8-29, 1 Chronicles 17:7-27, Luke 1:28-38).

We can also see from Joseph's example that communication through dreams need not be unique. On the contrary, it can be quite *intensive*. Joseph's dreams are mentioned a total of four times in the course of two chapters (Matthew 2:19-20; Matthew 2:22-23).

Like the aforementioned Joseph, King Abimelech of Abraham's time was also obedient to the dream message. Through his obedience, fertility returned to all of his house:

*„But God came to Abimelek in a dream one night and said to him, ,You are as good as dead because of the woman you have taken; she is a married woman.‘ Now Abimelek had not gone near her, so he said, ,Lord, will you destroy an innocent nation? Did he not say to me, »She is my sister,« and didn't she also say, »He is my brother«? I have done this with a clear conscience and clean hands.‘ Then God said to him in the dream, ,Yes, I know you did this with a clear conscience, and so I have kept you from sinning against me. That is why I did not let you touch her. Now return the man's wife, for he is a prophet, and he will pray for you and you will live. But if you do not return her, you may be sure that you and all who belong to you will die.‘“*

Genesis 20:3-7

We see that God gave Abimelech a clear solution to the situation. However, this solution did not lie in God's direct intervention, but in the prayer of a man of God. For it is man who reigns on earth (Genesis 1:26; Psalm 8:3). Let us today also be able to respond appropriately to the dreams that people in our environment dream. For we represent God here (John 16:23-24).

Next, we will look at the dream that Joseph, the son of Jacob, had. The dream was about the future, the interpretation was clear, but no one at the time understood how or why the dream could come true. Moreover, Joseph's brothers began to hate him more for the dream from God:

*„We were binding sheaves of grain out in the field when suddenly my sheaf rose and stood upright, while your sheaves gathered around mine and bowed down to it.’ His brothers said to him, ‚Do you intend to reign over us? Will you actually rule us?’ And they hated him all the more because of his dream and what he had said. “*

Genesis 37:7-8

This dream could be categorized as a dream with simple symbolism. Moreover, Joseph had another dream with the same meaning but different symbolism (Genesis 37:9-10).

This brings us to dreams that are symbolic but not so straightforward, thus need interpretation. We take the first such example again from the life of Joseph:

*„The chief cupbearer told Joseph his dream. He said to him, ‚In my dream I saw a vine in front of me, and on the vine were three branches. As soon as it budded, it blossomed, and its clusters ripened*

*into grapes. Pharaoh's cup was in my hand, and I took the grapes, squeezed them into Pharaoh's cup and put the cup in his hand.*““

Genesis 40:9-11

In this dream, there is the symbolism of the three branches that pointed to three days. The rest of the dream points to the restoration of the king's position to the head waiter. Everything the dream said also came true. Thus, when interpreting dreams, it is important to note all the symbols and their sequences. *They have* their meaning.

It was also through the correct interpretation of this dream that Joseph came before Pharaoh, who even had two dreams – one about cows and the other about heads of grain. The double repetition of the same signified the urgency and firm establishment of the things (Genesis 41:32):

*„When two full years had passed, Pharaoh had a dream: He was standing by the Nile, when out of the river there came up seven cows, sleek and fat, and they grazed among the reeds. After them, seven other cows, ugly and gaunt, came up out of the Nile and stood beside those on the riverbank. And the cows that were ugly and gaunt ate up the seven sleek, fat cows. Then Pharaoh woke up. He fell asleep again and had a second dream: Seven heads of grain, healthy and good, were growing on a single stalk. After them, seven other heads of grain sprouted—thin and scorched by the east wind. The thin heads of grain swallowed up the seven healthy, full heads. Then Pharaoh woke up; it had been a dream. “*

Genesis 41:1-7

But let us look at one more example of a dream from the Bible. This dream also spoke of the future and was dreamed to King Nebuchadnezzar and then to Daniel. God told Nebuchadnezzar and Daniel about Nebuchadnezzar's empire, Medo-Persia, Greece, Rome, and the kingdom of God that has been here since Jesus was born. Consider the fact that God *gave* Daniel the same dream that He gave Nebuchadnezzar. Daniel then said to the king:

*„As Your Majesty was lying there, your mind turned to things to come, and the revealer of mysteries showed you what is going to happen. As for me, this mystery has been revealed to me, not because I have greater wisdom than anyone else alive, but so that Your Majesty may know the interpretation and that you may understand what went through your mind. Your Majesty looked, and there before you stood a large statue—an enormous, dazzling statue, awesome in appearance. The head of the statue was made of pure gold, its chest and arms of silver, its belly and thighs of bronze, its legs of iron, its feet partly of iron and partly of baked clay. While you were watching, a rock was cut out, but not by human hands. It struck the statue on its feet of iron and clay and smashed them. Then the iron, the clay, the bronze, the silver and the gold were all broken to pieces and became like chaff on a threshing floor in the summer. The wind swept them away without leaving a trace. But the rock that struck the statue became a huge mountain and filled the whole earth.“*

Daniel 2:29-35

So let us not be afraid to ask God about dreams that other people have dreamed. Interpretation of dreams can obviously help



us in our lives or open doors to the gospel that would otherwise be closed. Other times, by interpreting a dream, we can help people discover the purposes God has for their lives.

In addition to numbers and symbols, there may be colors in dreams. Therefore, we now include one simple example for interpreting a symbolic image that contains colors. For it is quite possible that people will dream dreams using symbols from today – cars instead of cows and a sidewalk instead of the Nile, for example. This example is taken from Liz Evans’s seminar (Evans & Reid, 2018). The image talked about a couple who served the homeless:

*„Trev and Gena were driving a big shiny red car – it was a Mercedes. It stopped on the sidewalk, and a lot of people got in the back.“*

### **Interpretation:**

- *drive a car* – Mission. Also applies to other means of transport.
- *big* – The service reaches many people.
- *shiny* – God’s glory will be revealed in the service.
- *red* – It signifies strength and salvation.
- *Mercedes* – Luxury, quality.
- *on the sidewalk* – Service to the needy.
- *in the back* – Other people „just ride“.

So let us be tuned into „God’s wave“, think about it day and night, and stay focused on it. So let us also want to experience this kind of communication with our Heavenly Father. Be known as people who „have the Spirit of God in us“ (Daniel 5:11). Remember also that through dreams we can also be an answered prayer for other people – God wants to guide them to us through

the dream to bring them a solution (Genesis 20:3-7). So pursue an understanding of dream interpretation. Even this is a way how we can minister to people in our neighborhood or in government.

## 6 Preaching the gospel

Now we come to another practical application of prophetic ministry, namely, to preaching. For preaching itself is directly linked to the work of the Holy Spirit. Before his crucifixion, Jesus said:

*„But very truly I tell you, it is for your good that I am going away. Unless I go away, the Advocate will not come to you; but if I go, I will send him to you. When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment: about sin, because people do not believe in me; about righteousness, because I am going to the Father, where you can see me no longer; and about judgment, because the prince of this world now stands condemned.“*

John 16:7-11

The idea of the work of the Holy Spirit during the preaching was also mentioned by the Lord Jesus after His resurrection:

*„Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well.‘ After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God. Then the disciples went out and preached everywhere, and the Lord worked with them and confirmed his word by the signs that accompanied it.“*

Mark 16:14b-20

What the Lord promised to the disciples had been happening since their time in Jerusalem, and not only there (Acts 4:23-31; Acts 5:12-16). The disciples continued in the power of the Spirit in other cities – for example, in Samaria, Lydda, and Joppa (Acts 8:4-13, Acts 9:32-43). Moreover, the apostle Paul continued to heal all the islanders in Malta for 30 years after Jesus’ resurrection (Acts 27:13-28:10).

Records are kept of the work of the Holy Spirit in the church even after the close of the canon. God has worked through His people throughout history (Jeffreys, 2010; Gordon, 2015). It is clear, then, that the miracles did not end with the apostles. The Holy Spirit still wants to manifest Himself through His disciples today, even in terms of spreading the gospel.

Moreover, the Lord Jesus not only had the idea of the working of God’s power in the form of miracles and healings, but He assumed that the Father Himself would speak *in us* (Matthew 10:20). The Lord Jesus Himself set an example of this for us (Acts 2:22). The early disciples had the same experience. For example, during Pentecost they spoke in the languages of the nations:

*„When they heard this sound, a crowd came together in bewilderment, because each one heard their own language being spoken. Utterly amazed, they asked: ‚Aren’t all these who are speaking Galileans? Then how is it that each of us hears them in our native language?’“*

Acts 2:6-8

At other times, for example, the first martyr, Stephen, preached the gospel through the wisdom of the Spirit of God (Acts

6:8-15). Indeed, the same Spirit that the Lord Jesus had entered into His disciples (Isaiah 11:1-4). And because the baptism of the Holy Spirit took up residence in us, we can experience the same things.

Now let us take a closer look at two examples of Jesus' personal ministry to inspire our lives:

*„When Jesus saw Nathanael approaching, he said of him, ‚Here truly is an Israelite in whom there is no deceit.‘ ‚How do you know me?‘ Nathanael asked. Jesus answered, ‚I saw you while you were still under the fig tree before Philip called you.‘ Then Nathanael declared, ‚Rabbi, you are the Son of God; you are the king of Israel.‘ Jesus said, ‚You believe because I told you I saw you under the fig tree. You will see greater things than that.‘ He then added, ‚Very truly I tell you, you will see »heaven open, and the angels of God ascending and descending on« the Son of Man.‘“*

John 1:47-51

Even from these examples it will be clear that the manifestations of the Spirit are interrelated. The Lord Jesus evidently began the conversation with Nathanael with a word of knowledge coupled with encouragement (the function of prophecy) – „Behold, this is truly an Israelite in whom there is no guile.“ He then went on to explain how he came to the word knowledge – „I saw you before Philip called you, when you were under the fig tree.“ He ended with a word of wisdom about what was going to happen – „Verily, verily, I say unto you, [henceforth] ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man.“

A similar pattern is seen in the next conversation between Jesus and the Samaritan woman. This time Jesus began with an admonition (a function of prophecy) and then again moved on to a word of wisdom (Maguire, 2018):

*„[Jesus] told her: ‚Go, call your husband and come back.‘ ‚I have no husband‘ she replied. Jesus said to her: ‚You are right when you say you have no husband. The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true.‘ ‚Sir,‘ the woman said: ‚I can see that you are a prophet. Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.‘ ‚Woman,‘ Jesus said to her, ‚believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in the Spirit and in truth.‘“*

John 4:16-24

Samaritan woman, based on the word of knowledge that Jesus had of her, concluded that she was a *prophet*. For the Israelites (and Samaritans) assumed that the prophet would *know* things about them. It is even written of the Lord Jesus that he *knew all* (John 2:24). And for example, the prophet Elisha of the Old Covenant was even surprised when he *did not know* things about people. Once a woman whose son had died went to him:

*„So she set out and came to the man of God at Mount Carmel. When he saw her in the distance, the man of God said to his servant Gehazi, ‚Look! There’s the Shunammite! Run to meet her and ask her, »Are you all right? Is your husband all right? Is your child all right?«‘ ‚Everything is all right‘ she said. When she reached the man of God at the mountain, she took hold of his feet. Gehazi came over to push her away, but the man of God said, ‚Leave her alone! She is in bitter distress, but the Lord has hidden it from me and has not told me why.‘“*

2 Kings 4:25-27

Moreover, in the New Covenant, God no longer wants to speak through one prophet as in the Old Covenant, but through *all* His children. Only in this way will the world know that Jesus was sent by God (John 17:23). Since we are His disciples, we need to change our understanding of things so that we too will flow in the Spirit in the same way.

Realistically speaking, the Spirit of God has moved into us with all His character, power, memories and experience. He has indeed much knowledge and power, or rather all and all, because He is omnipotent and omnipresent. He dwells in us and reminds us of all this knowledge and experience of His. Moreover, He has love for people, because God *is* love (1 John 4:16).

Notice that even when Jesus *knew* things about people, He always helped them. He did not judge or force anyone to change. On the contrary, whatever He knew about people, He always healed or lifted them up (John 9:1-7). For He knew that it was the goodness of God that leads people to repentance (Romans 2:4).

If we also yield to the Spirit of God, He will manifest Himself through us, as He always did through His disciples. We can take an example from the life of the *one disciple*, as we each are:

*„In Damascus there was a disciple named Ananias. The Lord called to him in a vision: ‚Ananias!‘ ‚Yes, Lord‘ he answered. The Lord told him: ‚Go to the house of Judas on Straight Street and ask for a man from Tarsus named Saul, for he is praying.<sup>12</sup>In a vision he has seen a man named Ananias come and place his hands on him to restore his sight.‘ ‚Lord‘ Ananias answered: ‚I have heard many reports about this man and all the harm he has done to your holy people in Jerusalem. <sup>14</sup>And he has come here with authority from the chief priests to arrest all who call on your name.‘ But the Lord said to Ananias: ‚Go! This man is my chosen instrument to proclaim my name to the Gentiles and their kings and to the people of Israel.<sup>16</sup>I will show him how much he must suffer for my name.‘ Then Ananias went to the house and entered it. Placing his hands on Saul, he said, ‚Brother Saul, the Lord—Jesus, who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Holy Spirit.‘ Immediately, something like scales fell from Saul’s eyes, and he could see again. He got up and was baptized, <sup>19</sup>and after taking some food, he regained his strength.“*

Acts 9:10-19

We see the depth of fellowship that Ananias experienced with God – simply conversing with Him. We can even notice what the Lord told him – He told him when and where to go. Also, *to whom* he is to go, *is* what the man *is* to do, and *what Ananias is* to say



*to him*. But we can also note that Ananias *obeyed* God just as Joseph did, whom we mentioned in the chapter on dreams. If we too want to be used by the Lord, we need to be obedient to what He says.

As we realize how God specifically revealed things to Ananias, my friends and I pray for just such clues before we hit the streets. But the truth is, we do not always *want to evangelize*. Like Jesus, we need to like what God likes (Psalm 40:9). We add two testimonies on this subject.

Once it happened to me that when I prayed in the morning I had a picture of a park near a tram stop in Prague called Husinecká. I saw a lonely man standing by the last bench. I immediately realized that I planned to go that way that day, so I asked the Lord what time I should be at that stop. The Lord gave me a specific time – 1:45 pm. I ended up getting there about five minutes late, but anyway, there *was* a lone person at the last bench in that park.

As I approached him, I saw that the man's leg was bandaged. I walked up to him, asked what was wrong with him. He told me that he was waiting for someone to *lay hands on him to heal him*. I told him that he was waiting for me. I laid my hands on him and he was healed. Later I found out that he used to go to a church in Slovakia. Therefore, he was waiting for healing through another Christian.

The second testimony is from the summer of 2020, when my friend Joel and I approached five or six young people in Zatec. We talked with them about the Lord Jesus. As we prayed for them,

a spirit left one of them, and another started running around the park because he suddenly had a lot of energy. As a result, after a while a group of about twenty young people formed around us. About half of them paid attention to us. During the conversation, a girl who came later and had not seen the previous events asked us about our beliefs in the style of: „And how can you be sure that’s true?“

After a moment’s pause, we responded that in turn we will pray for each of them. They agreed. Already to the first person, words of knowledge were coming to us, as well as to the others. Most of those who needed healing felt the difference immediately, some were even completely healed. There was an electrifying atmosphere of the Holy Spirit in the place. All took it as an adequate answer to the question „How can we be sure.“ Three girls, including the one who asked, gave their lives to the Lord that evening. It was wonderful moments.

When we interact with people, let us not be afraid to say *exactly* what comes to us from the Spirit. Sometimes it will seem strange to us, but the Holy Spirit *knows* what given people need to hear. Even Jesus acted this way and sometimes began to speak from a human perspective „of things“:

*„The Pharisees heard the crowd whispering such things about him. Then the chief priests and the Pharisees sent temple guards to arrest him. Jesus said: ‚I am with you for only a short time, and then I am going to the one who sent me. You will look for me, but you will not find me; and where I am, you cannot come.‘ The Jews said to one another: ‚Where does this man intend to go that we*

*cannot find him? Will he go where our people live scattered among the Greeks, and teach the Greeks? What did he mean when he said: » You will look for me, but you will not find me,« and » Where I am, you cannot come« ?' On the last and greatest day of the festival, Jesus stood and said in a loud voice: ,Let anyone who is thirsty come to me and drink. Whoever believes in me, as Scripture has said, rivers of living water will flow from within them.' By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified. On hearing his words, some of the people said: ,Surely this man is the Prophet.'“*

John 7:32-40

May these testimonies, along with others we have heard, be an encouragement to each of us. Let us not miss what Jesus promises in his evangelism. God is alive and powerful and does not want us to just „preach the gospel“, but to preach the gospel *in faith* in the Word of God (Romans 4:12, Mark 16:14-20). He wants to deal with other people through us. So let us not hinder him and let him work and speak through us every day wherever we are (1 Thessalonians 5:19).

## 7 Do not Be Afraid, but Discern

For now, we have discussed hearing God's voice, the coming of the Holy Spirit into our lives, and the modes the Holy Spirit communicates with us and through us. Now we come to the fact that the words and prophecies that come to us from God are not enough just to *speak* and *listen*. They must also be *discerned* (1 Thessalonians 5:21). For the Holy Spirit is not the only spiritual being who communicates with people.

In reading the Bible, we can see that in addition to the Holy Spirit, angels commonly communicated with people. It is not difficult to distinguish the Holy Spirit from an angel. The Holy Spirit speaks from within us (Acts 8:29), while an angel speaks from the outside unless he or she appears to us in a dream (Acts 8:26). However, the direction and fruit of the Holy Spirit's and angels' work is the same.

In addition to beings from the good part of the spirit world, beings who are not good at all speak to people. Different spiritual beings give people ideas, inspire them and likewise. That is how various witch books or all kinds of religions, for example, Islam, came into being.

It may seem speculative to some, but have we ever wondered how people came to have fairy tale characters, fairies, goblins, or gods from mythology? Perhaps today we feel that these things belong only in fairy tales and fables. On the other hand, we still see these characters in movies and computer games, so they still live with us. That is why the Bible itself leads us not to believe every suggestion, but to examine what is of God and what is not (1 John 4:1-6).

Let us realize that the Devil likes to disguise himself as an angel of light. This means that at first glance his speech may even resemble God's way of communicating. Jesus also warns us that we will hear the voice of the enemy:

*„When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice.5But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice..“*

John 10:4-5

Jesus makes it clear that we hear his voice, but we also hear the voice of the enemy. We are to follow the voice of Jesus, but not the voice of the enemy. For God has good intentions for us, but the Devil is trying to *deceive* us from our path. This is why the apostle Paul speaks of „to put all our thoughts under Christ“ (2 Corinthians 10:3-5). And therefore, to discern all that we experience through the Word of God, which is surely from God (2 Peter 1:18-19). Thus, it is very important to learn to work with the various perceptions and words, and to discern them.

Even the words that we think are from God we need to discern. For God dwells in us, in our spirit, and all his words flow through our minds and then through our mouths. And it is in our minds that we often adjust prophecy according to *our understanding of* the Bible, our worldview, or our theology. Therefore, it is important to be attentive in both the giving and receiving of prophetic words.

This is the difference from the Old Covenant. Back then, God spoke to the prophets from the „outside“, „whispering in their ear“. They spoke his words to the people as they received them, even if they did not understand them. If they said something wrong, the punishment was stoning. Today we no longer have to fear stoning. On the other hand, not everything we perceive is relevant.

Based on the above reasons, we will now look at the basic principles of how to filter words, thoughts and prophecies. For clarity, we have numbered the basic principles of discernment (Prince, 1971; Vallotton, 2011):

- 1. Does the received word bring us closer to God?** God wants to reveal Himself and reveal the future to people (Genesis 18:17-33). But He wants us to know him and the future *from Him* and not from another source (Deuteronomy 18:9-13). Fortune tellers and others like them often do not speak the truth, but people *believe* their words and the words of the fortune tellers come true. Other times, occultists may say things truthfully, but their work leads them away from the one true God (Deuteronomy 13:1-5; Zechariah 10:2; Acts 16:16-19).
- 2. Does the received word exalt Jesus?** Jesus should be the central figure of all prophecy and all other perceptions that come to us (John 16:13; Colossians 2:18-19). Jesus is the prototype of the Son of God, and we as God's children should grow into his likeness even through the prophetic ministry (Ephesians 4:11-15). Let us be careful, then, that

the prophecies spoken by us and over us exalt Jesus and not us, and that our lives are directed to the Lord through these words (2 Corinthians 3:18).

**3. Does the received word agree with Scripture?** The Word of God is inspired by the Spirit of God and is used to discern whether what comes to us is truly of the Spirit (Hebrews 4:12). The things that come to us must agree with the Word of God. In other words, the apostle Peter speaks of it: „and this voice which came from heaven, we heard when we were with him on the holy mountain.“ And we have a more sure word of prophecy. You do well to cling to it as to a light that shines in a dark place, until the day dawns and the morning dawns in your hearts. (2 Peter 1:18-19). Peter clearly tells us that even though we hear and see different things, the Scriptures are our assurance. On the other hand, let us remember that the words we receive may contain things we do not find in the Bible. For example, they may contain specific details about land, work. There is nothing wrong with that. In that case, the words received must be in accord with the spirit of Scripture.

**4. Is the purpose of the received word encouragement, edification?** The purpose of prophecy is to *edify, exhort, and comfort* (1 Corinthians 14:3). Of course, not everything we receive from God is always encouraging at first glance. Things also need to be corrected. But even the word the Bible uses for „exhortation“, the Greek *paraklēsis*, means „call closer“. Thus, the goal of exhortation is to transform

us more into the likeness of Christ (Colossians 1:27-29). God explained a similar prophecy to Jeremiah. He said to him: „See, today I appoint you over nations and kingdoms to uproot and tear down, to destroy and overthrow, to build and to plant.“ (Jeremiah 1:10). So sometimes it is important to remove old things so that new things can arise. However, one must never stop at just tearing down.

5. **Does the received word give us freedom, or does it bring bondage?** The Holy Spirit gives freedom, not fear and worry (Romans 8:15). So we need to be careful not only what we say, but also in what spirit we speak (1 Corinthians 14:33, 2 Corinthians 4:13, Galatians 6:1, 2 Timothy 1:7). We need to discern whether words bring freedom or bondage. It is true that everyone should only allow himself as much as he can be sure at the moment in prophesying (Romans 12:6).
6. **Is the word received in harmony with the fruit of the Spirit?** The Holy Spirit is a being of solid character (Galatians 5:22-23; Ephesians 5:9). Therefore, the fruit that His work produces is appropriate (Matthew 7:15-20). Thus, it is also important to examine the merit of prophetic words and perceptions over time. For fruit takes time to become ripe. Thus, it is often not recognizable at first glance. Therefore, it is important to be alert, especially when receiving prophecy from someone we do not know or we are not completely sure of the fruit of his or her life.
7. **Has the word been fulfilled?** In the Old Covenant, the prophecy that was not fulfilled was not from God (Deute-



ronomy 18:18-22). On the other hand, even though God's intentions for us are clear and good, the attitude we take toward them is also important. Prophecy is sometimes like a navigational sign pointing to God's *intention* (Luke 7:29-30). If we do not pray for it and seek its fulfillment, it is virtually useless to us. Even Daniel was convinced of this, but he did not let God's Word lie fallow (Daniel 9:2-4). Moreover, we find examples where God Himself changed prophecy (2 Kings 20:1-6; Acts 27:10, 21-26). However, the bottom line remains that the spoken words that are of God will come to pass.

- 8. Does the received word agree with our spirit?** The advantage of the New Covenant is that we can each know God (Hebrews 8:10). Paul writes to the Romans that „The Spirit himself testifies with our spirit that we are God's children.“ (Romans 8:16). Obviously, the important thing is that the word we receive agrees with our „inner“ man. In other words, that it produces peace in us (Colossians 3:15). Often, someone will bring us a prophecy that we have received before or that we ourselves have received from the Lord and somehow complement it. Alternatively, the other person will express what we have not been able to put into words ourselves (1 John 2:27). On the other hand, if the spoken word does not fit us, let us put it (for a while) „aside“.

As we gain experience with prophecy and receiving other words from the Lord, these „tests“ get under our skin and become automated over time. But it is good to be reminded of them so that

they do not slip our minds. It's important to learn to be consistently „tuned“ on the Lord's wave and discern which thoughts are from the Lord and which are not (Acts 2:25). This is important because those that are not from him oppose us to know him (2 Corinthians 10:3-5). It is also good to consult with our leaders (Hebrews 13:17) or someone more experienced about the interpretation of the words received.

As we get to know God more and more, we begin to realize that God's plan is not to decide whether it is *our* thoughts or *his* thoughts. He does not want us to think in terms of *my thoughts* – *God's thoughts*, *my will* – *God's will*. He wants us to see ourselves as *one* with him (John 15:2-5, Acts 9:34).

For example, the prophet Nathan did not tell David to discern whether the thoughts were from him or from God, but told him: „Go and do whatever is in your heart, for the Lord is with you“ (2 Samuel 7:2). God is with us too (Acts 10:38, Matthew 28:20), so let us do what our hands find to do (1 Samuel 10:7). At the same time, let us give God the right to warn us of our wrong decisions (Matthew 1:19-25, 2 Samuel 7:3).

For we have been *one* with God in our spirit since we were born again (2 Corinthians 5:17-18). But we need our minds – our way of thinking to be one with God's. Our minds are gradually transformed as we study God's Word – studying how God has spoken to people throughout history (Joshua 1:5-9, Romans 12:2). By doing so, we begin to see clearly how God speaks and how people have responded. Notice, for example, that King David, though

not born again, literally loved God's Word and was so transformed that God left some decisions up to him (Psalm 119:1-178).

So our prophecy is all the more accurate the more we know and understand God's Word. Therefore, spending time in God's Word is absolutely essential, necessary, and preventive. In this way our minds are renewed and we think more and more *the same way* as God thinks. When we renew our minds, there is a transition from our carnal mind (guided by the five senses) to our spiritual mind (guided by God's Word, Isaiah 55:8-12).

That is, when we submit to God, our thinking becomes one with His. And our will becomes subject to His. We no longer feel that *God's ways are higher than our ways*, but *understand* him and think as He does. In other words, we begin to think with the mind of Christ (1 Corinthians 2:14-16) and we begin to *think and act* in harmony with God.

## 8 Operate in the Spiritual Realm

We have already made ourselves sure that God communicates with us, we have gone over the ways of God's communication, and how to discern God's voice from other voices. Now we will take a closer look at the workings of the spiritual world. Understanding these spiritual principles will help us to flow more naturally in the Spirit of God.

Walking in prophecy, in words of knowledge or in words of wisdom is made possible by the fact that our functioning in the spirit world is *independent of time and space* (Psalm 90:4; 2 Peter 3:8). If this statement seems too bold, we need only realize that the principle of independence of time and space is at work in, for example, the forgiveness of sins, which all of us have experienced.

Jesus sacrificed himself 2000 years ago, but his sacrifice is still relevant today. Moreover, even though He paid the price for our sins on Calvary, we can receive forgiveness for our sins wherever we are. When we come for salvation, on the basis of Christ's sacrifice, we expect to receive salvation *immediately* (Romans 10:9-13). It is the same when we forgive (Mark 11:25), give worries to God (1 Peter 5:7), or confess our sins (1 John 1:1-10). Likewise, the Bible speaks, for example, about healing or casting out demons (Matthew 8:16-17; Mark 1:31).

The point is that these things have already been *paid for*, and we will make them available by faith *today* (2 Corinthians 6:1-2). Other things in the spiritual world that have already been paid for operate on the same principle of independence of time and space. Paul writes:

*„He forgave us all our sins, having canceled the charge of our legal indebtedness, which stood against us and condemned us; he has taken it away, nailing it to the cross. And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.“*

Colossians 2:14-15

Here we see clearly that Jesus paid the price not only for our sins and sicknesses, but also for the revelation of spiritual reality. And so, because of this, we too now *by faith* prophesy and bring words of wisdom and knowledge, for example, independent of time and space. But this does not happen by itself. It is made possible by the Holy Spirit, who is omniscient and omnipresent. For it is He who carries out God's work and plans through us today.

Now let us look at the workings of the spiritual world, and therefore prophecy, from a different angle. Let us imagine our work with a computer. We have the internet on our computer. And when we open Google and type in a term we want to find, almost immediately we have it accessed. Furthermore, before we turn on the computer, we already know that the information we want is somewhere on the servers. We just need to access it.

This is exactly how the spiritual world works. All the information is somewhere. It is just a matter of *the requests*, and thus making the necessary things available. This is exactly what the Lord Jesus describes:

*„ ‚Have faith in God,‘ „Jesus answered. . Truly I tell you, if anyone says to this mountain, »Go, throw yourself into the sea«, and does not doubt in their heart but believes that what they say will*

*happen, it will be done for them.<sup>24</sup>Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.<sup>25</sup>And when you stand praying, if you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins.* “ “

Mark 11:22-24

So we see that God, or the power of God, „works similarly“ to Google. The problem is not that *God does not want to give us things*. The problem is that *we do not ask* or *we do not trust* that we will receive things. *Not asking* God is like not typing the desired expression into Google. *Do not trust* God is like not opening the links that Google offers for the term. Without one or the other, we will not get the desired result. So let us build an unwavering faith in God, as many of us have an unwavering faith in Google (Romans 4:17-25).

Also important in using Google is the assumption that Google has access to all relevant information. If it did not, we would be using another website. Likewise, the access of *all* things from the spiritual world is dependent on the *characteristics* of God, or the Holy Spirit. He possesses the very qualities required. As we have said, the Holy Spirit is *omnipotent* (Genesis 17:1) and *omnipresent* (Psalm 139:7) and has been there from the beginning (Genesis 1:2).

Let us realize that because of this connection with the Holy Spirit, we have access to *all* information in the universe since the creation of the world. He therefore has a *unlimited* database of *all* available data. This knowledge is also useful, for example, when we

know that our enemy Satan has been around longer than us and has much more experience. Even in our battle against him, we can realize that the *the one who is in us is greater* than Satan is, and thus we can also use the „God’s database“ of God’s experience (1 John 4:4). Furthermore, the more Christians use the „God’s database“, the more we will experience the reality of God’s kingdom here on earth (1 Corinthians 2:9-12). Thus, diligent study of the things of God will ultimately benefit each of us.

If we think that some access to the Internet is charged, we can be reassured in the spiritual world that the Lord Jesus has already given us everything we need for life and godliness by *his payment* (2 Peter 1:3-4). We have become heirs of the world and have access to everything by the Spirit of God (Romans 4:13; Romans 8:17). Furthermore, we also have unlimited access to our heavenly Father and need not fear rejection (Hebrews 4:16).

That our work in the spiritual world really has no limits can be seen in the example of Elisha, the apostle Paul, and the evangelist Philip (2 Kings 5:21-26, 2 Kings 6:8-12, Acts 8:39-40). Paul describes his experience in his letters as follows:

*„For though I am absent from you in body, I am present with you in spirit and delight to see how disciplined you are and how firm your faith in Christ is.“*

Colossians 2:5

And elsewhere:

*„For my part, even though I am not physically present, I am with you in spirit. As one who is present with you in this way, I have*

*already passed judgment in the name of our Lord Jesus on the one who has been doing this. So when you are assembled and I am with you in spirit, and the power of our Lord Jesus is present “*

1 Corinthians 5:3-4

We see that Paul acted independently of space in both cases. And even *not only knew* what was going on in the congregation, but he even describes being *present by the spirit* in the congregations.

These are already experiences that most people associate only with astral travel. However, the Devil is incapable of inventing anything on his own. He always just takes God's principles, twists them, and uses them to harm people. We can illustrate this, for instance, with computer softwares.

God is the official manufacturer, everything is safe with him. The Devil then takes God's stuff, modifies it a little, infects it, and sells it with a discount. People who often do not recognize the dangers of unofficial sources are easily trapped by this. They download whatever they need from unofficial sources and everything works for them at first. Unfortunately, the Devil in people, like a virus in a computer, does its work in the meantime, and the benefits and profits offered are eventually outweighed by the damage done. We need to realize that acting in cooperation with God's Spirit is the only proper and safe way to function in the spiritual world (Deuteronomy 18:13-15). For God is holy, is love, and is good.

Moreover, no other spirit than the Holy Spirit is omnipotent or omnipresent. It is even evident from the Bible that other spi-



rits *ceased to have power* once the Holy Spirit appeared on the scene (1 Kings 18:17-39; Acts 8:5-13). Furthermore, God only acts through us if we allow him to. It is different with ministering to the Devil. For he often works in the ignorance of people and against them.

But it is not about us and our enjoyments. Spiritual beings have their own plans and purposes in this world, and man is a key creature for them. For it is man who is created to rule here (Psalm 8:5-8). Therefore, no spiritual being (not even God) can bypass man in his dealings here on earth (Genesis 3:1-6; Matthew 4:1-11).

It is through the spirit of man that the various spirits act through man. This is what Paul is talking about in Romans when he speaks of a new kind of service to God (Romans 7:1-6). He speaks of serving God with *our spirit* (Romans 1:9; Philippians 3:3). This is why God raised us from the dead with Christ – he raised our spirit (Ephesians 2:6, Colossians 2:12-13). This is why God wants us to worship him in spirit and in truth (John 4:23). He wants to work through us in this world. As we have already written, Paul said:

*„To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.“*

Colossians 1:29

So God does not work from the cloud, but works through man. But the Devil works the same way. The Devil uses the spirit of people who do not belong to Jesus to do his work in the spiritual

world. The Devil takes advantage of the fact that even though a person's spirit is dead (not born again), it exists. Just as the human body does not cease to exist at death, only the person can no longer communicate with other people, so at spiritual death the spirit of man does not cease to exist, „only“ *loses contact* with God.

Thus, people have all kinds of spiritual experiences without God – they move in occult things, travel astral or deal cards. Furthermore, when a spirit uses us in this way, it is because we are *connected* with it, we are *one* with it. This is why the Bible speaks of children of the devil (Ephesians 2:1-6) and children of God (Romans 8:16).

It is obvious, then, that the spiritual world and our functioning in it are completely unexplored areas by many of us. Furthermore, we have a much more important role in the spiritual world than we thought. But thanks be to God, we have the Word of God and the Holy Spirit. God's Word is our guide for how to act and react to everything that happens in the physical and spiritual world. In the arena of the spiritual world, the Holy Spirit is our senior and moreexperienced colleague, guiding us into *all* truth (John 16:13), teaching us all things (John 14:26), and being our helper (John 14:17).

## 9 Act Like a Priest

Now it is clear why prophecy is important. For it is through the prophetic ministry that God reveals to us the spiritual reality that the Devil tries to hide from people (2 Corinthians 4:3-6). Man, and by extension the church, has an irreplaceable role in the workings of this world. Paul describes this idea of the church as follows:

*„And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues.“*

1 Corinthians 12:28

We can see that this is indeed a magnificent idea. The church is supposed to be a place that brings the culture of God's kingdom to this world (the apostles), reveals spiritual realities (the prophets), teaches this world (the teachers), or shows the power of God. The church is to be the one the world comes to for its needs of physical healing (Revelation 22:2).

Further, it is clear that the church has, or has the opportunity and privilege, to set the direction in advancement and invention in society, ministry to the needy, or leadership. Bible also makes clear what God's vision is for the evangelization of the world (Acts 2:1-11). All of this is made possible because we have access to the Father (Ephesians 3:11-12). The church is the body of God upon which God wants to reveal His wisdom to the whole spiritual world (Ephesians 3:8-11).

In order to grasp this as a whole, it is necessary for each of us individually *to see* how the affairs of the world affect us. We need

to each *grasp the position of the believer*. All of God's promises, as many as there are, are given to the *believer*, not just the pastor, the leader, or Jesus (2 Corinthians 1:20).

The role of the believers in the world is irreplaceable. In God's plan as believers, we follow the Old Covenant kings, priests, and prophets. They then, as we are now, were anointed by God – set apart for God. They were also the only people (other than judges) who were baptized with the Holy Spirit. Through them, God communicated His plans to this world. This position in the New Covenant passes to each of us.

For in the New Covenant, *each* of us is a priest and a king (1 Peter 2:9, Revelation 1:6). Moreover, each of us can prophesy (1 Corinthians 14:1). We have all this because we are sons of God. Furthermore, we see that the Holy Spirit did not just enter us. He wants to act through us and reign in this world. We cannot take our role as priests and kings lightly.

As priests, we are to acquaint the people with the law and the things of God (Hosea 4:6). At the same time, we are to proclaim the works of God to the whole world (1 Peter 2:9). We are God's messengers to this world (Malachi 2:1-10). Therefore, it is the role of each of us who *have become intimate with God* to teach (not only) our wives and children about the things of God (Genesis 18:16-19). It follows that we should know well what God says and what God thinks, so that we are not representing ourselves, but *him*.

As priests, we approach God in the holiest of holies (Matthew 27:51-53). For the Israelites, this holy of holies was the meeting

place *heaven and earth*. So now we mediate this meeting to the people (John 2:24, 2 Corinthians 4:5-7). We also have the privilege of representing people before God (Ezekiel 22:30). Therefore, even we are to intercede for our neighbors, for our enemies, and for those in high places (Romans 12:17-21, 1 Timothy 2:1-4, 1 Peter 3:8-12). Intercession changes things, even things seemingly decided (Genesis 19:20-33, Ephesians 6:10-20). The Lord Jesus Himself sets the example for us in intercession, interceding for us continually in heaven (Hebrews 7:24-25).

As kings we rule on earth. The king speaks in authority. A king is used to everyone obeying him. There is power in the word of a king (Ecclesiastes 8:4). So we are to speak life into things. Moses was even admonished for calling on God. God expected *him* (Moses) to speak and act (Exodus 14:15-16). We can see spiritual government even in the example of Elijah and Elisha. Because Elijah *knew* God, he ruled over the elements (1 Kings 17:1-18:46; 2 Kings 2:8).

Elisha took the understanding of spiritual dominion even further. He healed the water (2 Kings 2:19-22). The animals responded to him (2 Kings 2:23-25). Elisha seized authority over Israel and the people relied on him (2 Kings 2:19-22). He even won Isreal's wars and captured the army (2 Kings 6:8-23). He and Elijah even understood the power over the death (1 Kings 17:21-23; 2 Kings 4:33-36).

In the New Covenant, they are not given to us as an example to be admired, but as an example to be *imitated* (Hebrews 11:32-12:3; James 5:14-18). Let us be aware of our identity. Let us not

return to our former slavish thinking, but let us walk as sons of God, rulers (Galatians 4:1-7). *Let us rule* as kings in the realm of *life* (Romans 5:17, Romans 8:6). God wants to fulfill our words (Isaiah 44:24).

He wants us to create as He creates. That is why He reveals spiritual realities to us. He wants us to enable His will to be done here on earth (Matthew 6:10). Let us know God's word and simply speak it into situations. Furthermore, how much authority and responsibility we take in the spiritual world is up to us. The psalmist even spoke in authority to the entire spiritual world (Psalm 148:1-14, Psalm 150:1-6).

The church, in Greek *ekklēsia*, in English *royal council*, has from its position in the spiritual world to determine the events in the physical world. This brings about the reconciliation (restoration, bringing into order) of all things to be in harmony with God's plan. These are all indeed non-negligible tasks. The Lord Jesus even speaks of man, and the church, that he determines the events of this world to the point that the spiritual world respects it:

*„Truly I tell you, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, truly I tell you that if two of you on earth agree about anything they ask for, it will be done for them by my Father in heaven. For where two or three gather in my name, there am I with them.“*

Matthew 18:18-20

The church is to bring the reality of God to this world (Matthew 6:10). The spiritual climate of a society is always determined

by the spirit that people in the society consciously or unconsciously serve. Fundamentally, it is a question of what *doctrine* people are subject to. Each spirit (e.g., communism, humanism, nazism) has its own teachings and has the potential to permeate the entire culture and affect everything from families, work, health, education, and the economy. Likewise, the Spirit of God clings to its teachings and establishes a culture – of healing, love, respect, honesty and so on (Matthew 28:18-20, 2 Corinthians 3:17).

So we need to shift as a church – the whole and as individuals – in our understanding of the church as a living organism and God himself. We each need to see ourselves as missionaries of Heaven on the Earth, bringing the culture of Heaven to this world. Let us write books like the Chronicles of Narnia, compose music, paint pictures, or invent God’s computer games. But let us never forget to pass on to others what we live.

As far as the prophetic ministry is concerned, God wants to use it to push out the *witchcraft* from society (Prince, Chosen Books). People naturally seek spirituality and spiritual things, they know there is something more. But if they do not find spiritual things in the church, they turn to other doctrines. God does not want occult practices going on in every household. Instead, He wants people to experience *him* in every household.

Take, for example, the knowledge of man’s future. People are eager to know what is going to happen. And it is not that God does not want people to know the future. On the contrary, He even announces the very end from the beginning (Isaiah 46:10). Moreover, He wants everyone to know what He wants to do (Ha-

bakkuk 2:2-3). But God wants us to know the events through his Spirit, not through astrology, horoscopes, or the occult. We can see that this is indeed the case in the Old Covenant. For example, there were dozens of people besides Elijah and Elisha who knew about Elijah's going to heaven:

*„The company of the prophets at Bethel came out to Elisha and asked, ‚Do you know that the Lord is going to take your master from you today?‘ ‚Yes, I know‘ Elisha replied, ‚so be quiet.‘ Then Elijah said to him, ‚Stay here, Elisha; the Lord has sent me to Jericho.‘ And he replied, ‚As surely as the Lord lives and as you live, I will not leave you.‘ So they went to Jericho. The company of the prophets at Jericho went up to Elisha and asked him, ‚Do you know that the Lord is going to take your master from you today?‘ ‚Yes, I know‘ he replied, ‚so be quiet.‘“*

2 Kings 2:3-5

The early church experienced similar things. For example, God warned her of Satan's coming plan, the famine under Emperor Claudius (Acts 11:27-28). Church reacted adequately and was ready. This is how God wants to use the church today. God wants all nations to be blessed through the church (Galatians 3:8). But let us realize that the church is made up of individuals. If the church is to be strong, every part of it needs to be strong (1 Corinthians 12:26). Will we be strengthened in our God and join God's plans (Daniel 11:32)?



## 10 Walking with God

When we start walking with God on this earth, our lives take on a different dimension. And what can we expect when we, as citizens of Heaven, begin to work here on earth (Philippians 3:20)? Because this life is not just about „enjoying“ a relationship with God. It is also about revealing His person to other people. God *desires* us to cooperate with him in all things, to understand His way of thinking and His purposes (2 Corinthians 5:20-6:2).

So we hope that the book has helped open your eyes and that you now think that Christianity is not based on blind faith in something, but on faith that knows (that is aware of reality). We trust that the book has helped you to understand the workings of the spiritual world and that you now have the foundation for the whole prophetic part of the baptism of the Holy Spirit. We believe that we all now see that God really wants to communicate with *every* person and that no special gift or extra anointing is needed to do so. All that is needed is the baptism of the Holy Spirit and the spiritual understanding that the Apostle Paul writes about:

*„I have not stopped giving thanks for you, remembering you in my prayers. I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. “*

Ephesians 1:16-17

It is important that this message be *preached* and *believed* (Romans 10:14-17, Jews 4:2). So we believe that this handbook has made you want to share the discovered truth with other people. This will make us part of God’s plan in our generation. For

God seeks to make contact with *each* human. God's intention has always been, is and will be to walk with man. Communication with the Heavenly Father was even a basic thing that the Lord Jesus distinguished himself from others and on which disciples asked (Matthew 6:5-14, Luke 11:1-13). So let us also want this for other people and help them to do so.

It is time for the church to rise. Let us start walking the earth like sons of God. Let us be bold and courageous (Acts 4:13). For with boldness and courage faith is manifested (Joshua 1:5-9). Let us not deal with our age or past. David, for example, stood up to Goliath at age of 17 (1 Samuel 5:32-54). Moses stood up to pharaoh at 80. Moreover, he was a murderer.

For God does not expect us to be flawless (Philippians 3:12-16). But he expects our lives to become *a living sacrifice* (Romans 12:1-2). He expects to be able to act through our lives. He expects to be able to use us every day. For he has given us everything necessary to do so. We have Christ's mind, and the Spirit that created this world dwells within us (Genesis 1:2, 1 Corinthians 2:16). This is the reality partially experienced, for example, by the prophets Elijah and Elisha. How much more we, as God's sons, should experience it. And is not that what the whole world is waiting for (Romans 8:19)?

The inspiration for us may be the stories of people from the past. John G. Lake, in addition to the aforementioned testimony, knew through prayer what was happening after the congregations he had established in Africa. He understood that *to live by the Spirit* meant *to know*, not to try to think of something. Inspirational

is also a group of The Moraavian Brothers who went to Japan. Before arriving in the country, the group prayed for six weeks straight and then all of them spoke fluent Japanese (Liardon, 1999). Similarly, missionary Goforth, who *had a problem* learning Chinese, was given a Chinese dialect after prayer by God that everyone envied (Liardon, 2014).

Fred F. Bosworth, for his part, mentioned that after baptism by the Holy Spirit, he experienced *room* and clear guidance from God. Oral Roberts made important strategic decisions in the service (Liardon, 2008) based on communication with God. Through prayer and words of knowledge, Smith Wigglesworth provided marriage counseling (Hibbert, 2009). History, of course, offers dozens of other similar tales of God's wisdom to be revealed to the church (1. Corinthians 2:6-13), and therefore on the life of each of us. God *himself* wants to teach us.

Let us never forget that the Holy Spirit is the *life* vibrant in the church. So let us not be afraid, let us be baptized by him, then let us speak of the things of God (1 Peter 2:9). Let us continually renew our minds and give in to God so that all that is of him in us may flow through us into this world (John 7:37-39). That way we will be *aware* of God in our lives and He will be able to use us consistently.

So we want to challenge each of us – let us not let God's word lie dormant, let us grasp it and bring together a deeper knowledge of God to the church, to the entire nation and to the world.

## Practical Activities

Already the apostle Paul wanted us all to have a practical experience with prophecy (1 Corinthians 14:31). Elsewhere, he invites us to practice in godliness (1 Timothy 4:7). Next Jude says let us build in faith by prayer in spirit (Jude 1:20). So we can always *intentionally* do something to build ourselves, train in God's power, or recognize God's voice.

So, to facilitate entry into the prophecy and the hearing of God's voice, we have prepared a list of practical activities on how we can practice prophecy and other gifts. Each activity has a title and includes a description, time requirement, purpose and possible alternative in the realization. In addition, some activities are for groups, not for individuals, so at the end of each section there is also guide for leaders on how to lead a group of people.

The aim of the activities is not, of course, the activities themselves. The goal is to make life in the Holy Spirit a common practice for us, as well as reading or writing. The goal is to start walking like God's sons and daughters around this earth.

On the other hand, let us not forget that prophesying alone *does not guarantee* that we will really know God (Matthew 7:14-24). We can hear God, and yet we do not have to long for a relationship with him. Thus, activities are by no means meant as a substitute for a relationship with God. They are meant to expand our horizons and to further understand God's intentions.

## Prophecy

1. **Silencing:** For individuals. Let us silence ourselves in the morning or in the evening and ask God to show us what lies ahead today (tomorrow) (what a situation, a task). Let us write down everything that comes our way. In the evening, let us get back to it and consider the day whether it really happened that day (1 Samuel 10:2-6, Mark 14:12-17, Matthew 21:28-32).

**Time:** 2–3 minutes in the morning and 2–3 minutes in the evening.

**Alternative:** God wants to communicate with us all the time (Job 33:14-16), so even during the day let us note whether there are images and words about the things that are going to happen that day.

**Purpose:** We should pursue the prophecy (1 Corinthians 14:1). Let us believe that we hear the voice of God (John 10:4-5). Let us not spend too much time on this activity if it feels like we are not seeing anything, let us move on from it and try again tomorrow (Mark 11:22-24). To receive words for our lives, we are best taught to judge things – whether prophecy brings us closer to God, whether what we receive causes us peace or grip, or whether the word has really come true in the future.

2. **Notes:** Let us create groups of people of 4-5 people. In each group let us sit one person in the middle. Other people put their hands on him or her and one by one start praying aloud in English and prophesying to the person in the mid-

dle. Those who do not just pray in English, pray in languages and take notes, images that just come to mind. When everyone finish praying and prophesying, everyone will share the things that have been written down and the images that have been taken. The person in the middle will say whether it fits or not. Let us also note how the words and images from individual persons complement themselves and develop and compose such puzzles about the person in the middle (together with previous prophetic words in that person's life). After the summary, another person from the group sits in the middle and the others now prophesy to that person. In this way prophesy to everyone in the group.

**Time:** 10–15 minutes per person sitting in the middle.

**Alternative:** If you are used to laying hands on a man and then start praying and prophesying, try to do it without it. It will help you stay in believing in God, not believing in your method of prophesying.

**Purpose:** It is good to rotate all people. Collective prayer and prophesy build community and strengthen ties between people. If we do not know how to start, let us start praying God's word in general, blessing the man and thanking him for it, and see the Holy Spirit begin to turn us in a certain direction.

3. **Back:** Let us create groups of 4-5 people. In each group, one person stands with their back to the others. Another person in the group puts his hand on his back and the first one, i.e. the one in front, begins to prophesy for him (i.e. he does

not know who he prophesies for). When the one prophesying perceives the end, he will say „Amen“. Then someone else puts a hand on the „prophet’s“ back. He will begin to prophesy again. In this way, he will successively prophesy to all the people in the group. When he is done prophesying to everyone, he ends up turning around and saying to the others in the group who it was for and whether it fit. Then it is someone else’s turn. He would turn his back and prophesy. This is how everyone will prophesy in turn.

**Time:** 10–15 minutes per prophesying person.

**Alternative:** We can agree that each person will prophesy to a smaller number of people – two or three, for example.

**Purpose:** People often put their own thoughts into prophecies because they know each other (Vallotton, 2011). With this activity, we eliminate the substantial part of our thoughts so that they do not influence us when prophesying. We can all train and exercise in prophesy (1 Corinthians 14:31).

4. **Prophet and Captain:** Let us form groups of 3-6 people. In each group, we then designate two people – a prophet and a captain. The prophet puts his hand before his eyes and prepares to prophesy. The captain points to someone in the group (maybe himself and the prophet) and says: „Now.“ At that moment the prophet begins to prophesy (he does not know to whom he is prophesying). When he finishes, he says: „Amen.“ At that moment the captain points to another person and says: „Now.“ and the prophet begins to prophesy again. This is repeated until the prophet prophesies to eve-

ryone in the group (including himself and the captain) in turn. Then he opens his eyes and we all have a talk in the group, who it was for and whether it fit. Then we designate a new prophet and captain and repeat the whole process again. In this way, in turn, everyone will be a prophet once and a captain once.

**Time:** 10–15 minutes per person prophesying.

**Alternative:** We can agree that each person will prophesy to a smaller number of people – three, for example.

**Purpose:** In this activity, everyone prophesies to himself, so God can tell him through him something that he would not accept from others.



## For Group Leaders

1. Be proactive, get together with 3–5 other people and find a place where we can have peace.
2. Let us explain to the people that prophesying is simple – just like the interpretation of tongues. Let us just quiet our thoughts and let the Spirit flow.
3. Encourage people that the prophecy is coming now, just release it. It can come as a feeling, an image, a verse, or a combination of all. Often people can only think of one word and are afraid to say it. When they say it, more words come.
4. Let us be the first to prophesy. Second, let us challenge someone we can rely on.
5. Let us see to it that everyone is prophesied (or to a specified number of people), but also that everyone prophesies (whoever wants to).
6. Be not afraid to correct and straighten things out. The quality of the prophecy is determined by the experience of the given person, but also by the degree of renewal of his mind. People often speak under the influence of their theology, which may not be completely correct, but one can „translate“ it.

## Prayer in Tongues and the Interpretation of Tongues

1. **Basic:** Let us split into pairs. In each pair, first one prays in tongues and the other interprets simultaneously, checking to see if any images, perceptions or verses come to his mind in addition to the words. At the end of the interpretation, he shares what he received with the one who prayed in tongues, and then they switch roles. If it helps, we can be quiet and pray at the beginning, but we can also start right away.

**Time:** 15 minutes in total.

**Alternative:** Instead of pairs, we can divide into groups of 4-10 people, where one person will always pray in tongues and the others will perceive what the Lord is saying, or one of them will spontaneously interpret simultaneously. After the final sharing, another person begins to pray in tongues.

**Purpose:** We are able to release the interpretation of tongues, as well as praying in tongues and other spiritual gifts *immediately*. One of the purposes of interpreting tongues, as with praying in tongues and prophesying, is our edification (Jude 1:20, 1 Corinthians 14:3). Furthermore, interpretation is not translation. In interpretation, we catch only a fraction of what the Spirit prays. Therefore, when you have different people interpret languages even in a short period of time, the interpretation can be different and at the same time it will still fit (for example, the main idea). In addition, the interpretations often complement and complete each other. All this is because words are *spirit* (John 6:63). For example, when we say the word „war“, it creates some feeling

in everyone and imagines some images or replays some scenes. Different people remember different things (from tanks, through medieval wars, devastated cities, victories, infirmaries) and none of it is wrong and it all complements each other. Likewise, when we interpret languages, we describe only a part of the whole.

2. **Strategic Prayers:** Let us divide into groups of 6-12 people. Let us pray for 15 minutes for the city, in the second round 15 minutes for our nation. During prayers, let us *focus* on the things of God, do not think about work and similar things (1 Corinthians 14:14-15). During the prayers, everyone will write down what comes to him. After the prayers are finished, the leader of the given group leads a discussion, who wrote down what and who perceived what, makes notes and finally summarizes the main ideas of what the Holy Spirit wanted to say. Then let us share with other groups.

**Time:** 15 minutes of prayer + 15 minutes of sharing.

**Alternative:** A person can do this alone or in pairs, for example, when praying for a strategy in service, in the family. This kind of prayer is very good for discipleship. It is important to teach people to *pray* (Luke 11:1-4).

**Purpose:** Let us not take it as saying that we have to pray for exactly 15 minutes. 15 minutes is the time during which everyone can get „out of himself (or herself)“, stop worrying about himself, his surroundings and not let his mind run away to ordinary matters. That is when we start to *really*

pray. During the prayers, let us calmly turn off the alarm and let the prayers flow until we perceive the end.

- 3. Stream:** Let us divide into groups of 6-12 people. As a group, we will determine a topic (for example, a nation, a local church, a city) that we will all pray for, and we will designate one person to interpret the tongues (the interpreter). After that, everyone except the interpreter begins to pray for the given topic in tongues, and the interpreter joins them in his mother tongue with a simultaneous interpretation. When the interpreter perceives the end, he will stop, and so will the others. Then everyone will share what he or she perceived during the prayers. Subsequently, we appoint someone else to interpret (the topic may change) and the prayers take place again.

**Time:** 10 minutes for one round of prayers (one interpreter).

**Alternative:** Let us choose two people to pray for the given topic in front of the whole congregation. In this case, one will pray for the topic in tongues and the other will interpret simultaneously. This can be used to complement, for example, teaching or prophesy (1 Corinthians 14:5-6).

**Purpose:** Notice that the Holy Spirit can be directed (2 Thessalonians 1:11). When all pray in tongues on one subject, the individual „currents“ of the Spirit merge into one river (John 7:37-39). In addition, the Holy Spirit can bring, for example, teaching or prophecy (1 Corinthians 14:5-6).

- 4. Prayer of Unification:** Let us divide into groups of 6-12 people. In each group, we will designate one person who will

pray in Czech for the things that are on his heart (whether on a personal or general level). The rest of us will join in his prayer in tongues in the same tempo, frequency, pitch and strength of voice. Let us try to „tune“ to it and at the same time perceive the images and words that come to our mind (Acts 4:23-31). Let us talk about everything at the end. We will then designate another person to pray and the others will now join in his prayer.

**Time:** 10–15 minutes for one person praying in Czech.

**Alternative:** We can also do the activity in smaller groups so that everyone gets involved and everyone can grow. It is a good stretch for our faith so we do not stand still.

**Purpose:** Everyone prays differently. Let us note that it is not always easy to tune to someone’s prayer. But doing so is important for the unification of the church. In addition, we may find that we have suddenly prayed in a different language than before, or notice that our language has developed. The Bible does not just speak of another language, but of *kinds of languages* (1 Corinthians 12:10). Each has its own meaning and purpose (1 Corinthians 14:10, Ephesians 6:18). It can be, for example, martial languages, praise, worship or friendly conversation with God. So let us develop in this too (1 Corinthians 14:15).

## For Group Leaders

1. Be proactive, get together with 5-11 other people and find a place where we can have peace.
2. Explain that the interpretation of tongues is simple – much like prophecy. Just quiet your mind and let the Spirit flow.
3. Let us encourage people that interpretation can be simultaneous or ex post. It can come as a feeling, an image, a verse, or a combination of all. Often people can only think of one word and are afraid to say it. But when they say it, other words come.
4. Let us be the first to interpret languages for someone in the group. Next, let us invite someone we can rely on.
5. Let us see to it that languages are interpreted for everyone (or for a specified number of people), but also that everyone interprets (whoever wants to).
6. We are not afraid to correct and straighten things out. The quality of the interpretation is determined by the experience of the given person, but also by the degree of renewal of his mind. People often speak under the influence of their theology, which may not be completely correct, but one can „translate“ it.

## Words of knowledge

1. **Mute:** For individuals. Let us be quiet in the morning or in the evening and ask God to show us who we will meet today (tomorrow), what his name is, what is troubling him (for example, relationships, health), where and what time we will meet him and what we should say to him. Let us write down everything that comes to mind. Then be in the right place at the right time.

**Time:** Quietng 2-3 minutes, subsequent execution about 30 minutes.

**Alternative:** God wants to communicate with us constantly (Job 33:14-16), so even during the day, let us notice if we do not get images and words about the people around us.

**Purpose:** The word of knowledge may come to you as an image, a word, a perception, or even as a pain that is not yours. It is due to the *different operation* in the same gift (1 Corinthians 12:5). The goal of this activity is to show that we are to reveal God to this world (John 2:24, 2 Corinthians 4:5-7)

2. **At the Assembly:** For individuals. During worship or prayers in the congregation, let us ask the Lord for a word for someone. Then we go to the person in question (during worship or after the meeting) and tell him what came to us. We can discuss it with him rightaway.

**Time:** 2-3 minutes during worship + conversation with the person.

**Alternative:** We can do this anywhere. In public trans-

port, at work, at school, at training. It can serve us as a good icebreaker or a way to start a conversation about God. This is a great way to show people that God knows them (John 2:25).

**Purpose:** Sometimes concrete words come to us, other times we feel a burden – at that moment we go to the person in question and let us start talking (or help ourselves by praying in tongues) and the words start to release. And how to know the right person? Most of the time our eyes rest on him (Acts 14:9) or we *know* it in our heart (Colossians 3:15).

- 3. Treasure Hunting:** Let us divide into groups of 2-6 people. Before we go out into the streets of the city, let us ask God who we should address today, what is his name, what is bothering him (for example, relationships, health), where and at what time we will meet him and what we should say to him. Let us discuss it as a group. Remember that not all clues have to relate to one person. Let us write everything down and finally be in the right place at the right time.

**Time:** Silence 2-3 minutes, subsequent implementation 1-2 hours.

**Alternative:** For individuals. Before we go to preach, let us be quiet and write down the words of knowledge that come to mind. Then, at the beginning of the sermon, let us ask if there is anyone with a given problem or if anyone „fits“ our description. Then let us get him a message from God.

**Purpose:** There is no boredom with God. For example, Ananias had great experiences with this (Acts 9:10-20). Of



course, we do not have to address only people on the streets who „fit“ into words of knowledge. For example, we can also address the sick (Matthew 10:7-8) and the poor (Dedmon, 2013).

4. **While Preaching:** For individuals. During or at the end of a sermon, let us get out from behind the pulpit and start speaking into the lives of specific people. We can take people in order or we can talk to whoever catches our eye. Alternatively, we can take a few volunteers to the front to talk to. Or, on the contrary, we can let people say the words of knowledge to other people in the hall.

**Time:** 5-20 minutes.

**Alternative:** At the end of the sermon in the closing prayer, we can lead people to now receive the word of knowledge for someone else in the hall. After the prayer, we give them space to address the person in question.

**Purpose:** Let us not worry about what is the word of knowledge and what is prophecy, they often have a weak boundary between them (John 4:16-24).

## For Group Leaders

1. Be proactive, get together with 1-5 other people and find a place for the initial silence, where we will have peace.
2. Explain that receiving words of knowledge is simple. Similar to prophesying, just quiet your thoughts and let the Spirit flow.
3. Let us encourage people that the words of knowledge come immediately, just release them. They can come as a perception, an image, a verse, or a combination of all. Often people only get one word and are afraid to say it. But when they say it, other words come.
4. Let us ask everyone what came to mind and put it together.
5. Let us decide which direction he will go.
6. Let us lead by example. Let us be the first to reach out or lay hands on someone. It is especially important that everyone in our team moves at least one step forward. Let us give people space for that. For some it is going out, for others reaching out, for further healing.
7. At the end of the outreach, let us find out if we used all the words of knowledge that came to us. Then let us share our experiences and testimonies and after the final prayer we will go home or have a meal together.

## Operate in the Spirit and Dreams

1. **Operate in the Spirit:** Let us divide into pairs or threes.

Let us each choose one person for whom we would like a word from God. Let us say one clue about the person we have chosen (name, where he is from, where we met him). The others quiet down and start saying what comes to their minds. It will be in the direction of the revelation of God's love and goodness (John 2:24, 2 Corinthians 4:6-7, Romans 2:4). How we deal with words is up to us. Then let us switch.

**Time:** 10 minutes per one.

**Alternative:** Instead of speaking, we can write what comes to us.

**Purpose:** Let us not be afraid to „see in the spirit“ like this. This is how Elisha worked (2 Kings 5:26, 2 Kings 6:12) and the apostle Paul (1 Corinthians 5:3, Colossians 2:5). As disinterested persons, it may be easier for us to discern what comes to us from the Holy Spirit and what is simply from us. We are not afraid to say one word, one thought. Often we start to have other thoughts.

2. **Dreams:** In the morning after waking up, let us remember the dream we had. If it seems to us that it might be from the Lord, let us write it down. Let us think about symbols in a dream, characters and the like. We pray for an interpretation.

**Time:** 15 minutes.

**Alternative:** We can share dreams with friends, for example, and we can pray together for interpretation.

**Purpose:** It is good to write down the dream right after waking up, during the day we can forget a lot of important details. God often tries to speak to us during the day, but we do not notice, that is why God speaks to us in dreams (Job 33:14-17). It is always good to know what our God is telling us. Sometimes he wants to direct or encourage us, other times he wants us to pray against something that is coming (Goll, 2006).

- 3. Interpretation of dreams:** Let us try to discreetly ask our classmates or colleagues if they have dreams. We find that some of them dream dreams (sometimes nightmares, but sometimes from God). Let us try to have a talk with them and trust the Lord that He wants to bring them an interpretation through us.

**Time:** 15 minutes.

**Alternative:** Like Daniel, we pray that the Lord will give us the same dream as he gave our colleague. Faith is manifested by boldness (Acts 4:13). God promises us that we will experience greater things than the prophets did (Matthew 11:11).

**Purpose:** We do not have to start with the interpretation of a dream in any spectacular way. It is enough to say thoughts in the question: „Do not you think that so-and-so can mean this?“ and the like.

- 4. Ezo:** Let us put together a team of friends and go to some esoteric festival. People from the occult background are looking for God, but in the wrong place. We can be a light to

them and at the same time illuminate what God wanted to say to them.

**Time:** Usually expect a several-day event.

**Alternative:** Let us pray with friends for other places we can reach and where we can serve people. God wants to give us a strategy for our city.

**Purpose:** At esoteric festivals we may perceive „spiritual pressure“. Let us not be discouraged and serve the people as always. The devil does not stand a chance, he is just trying to break us „in head“. The increased pressure is given by the fact that we stand against the powers, so it is necessary to have a firm mind and to be aware of the Lord and the superiority of his power (Ephesians 6:10-20).

## For Group Leaders

1. Be proactive and bring people together.
2. Pray together for the area (people) that God wants to reach.
3. Let us make sure our people understand spiritual warfare – i.e. they know how to stand on God’s word, they know how not to succumb to mental pressure, they are sure of God’s protection, they are alert, sober and live holy lives (Ephesians 6:10-20).
4. We regularly pray for the given area (people) and regularly serve them.
5. Let us explain that accepting things (or accepting the interpretation of a dream) is simple – just like prophesying – just quiet your thoughts and let the Spirit flow.
6. Let us maintain the morale of the people. Let us be an example. Let us encourage people with the word. Let us be zealous and do not give up (Isaiah 42:13, Romans 12:9-21).
7. Let us give people space to share how they experience the service to others.

## Online activities

1. **Building:** Let us each call our brothers and sisters in Christ. Let us start praying for him in general God's word, bless him, give thanks for him. After a while we will see that the Holy Spirit turns us in a certain direction. Like other gifts of the Spirit (for example, praying in tongues), you are able to release prophecy immediately (1 Samuel 10:7, Acts 2:4).

**Time:** 10 minutes per person.

**Alternative:** Let us form groups of four to six people and connect with others via ZOOM, for example. In each group we then determine two people – a prophet and a captain. The prophet puts his hand before his eyes and prepares to prophesy. The captain writes the name of the person being prophesied to in the chat (he can also his own prophet) and says: „Now.“ At that moment the prophet starts prophesying (he does not know to whom he is prophesying). When he perceives the end, he says: „Amen.“ Then the captain writes the name of another person and says: „Now.“ The prophet begins to prophesy again. This is repeated until the prophet prophesies to everyone in the group (including himself and the captain) in turn. Then he opens his eyes and everyone in the group have a talk at who it was for and whether it fit. We will then select a new prophet and captain and repeat the whole process again. In this way, in turn, everyone will be a prophet and a captain.

**Purpose:** Prophecy in the New Covenant does not only serve to reveal the future, but mainly to edify, exhort and

comfort (1 Corinthians 14:3). The word *admonish* means „draw closer“, so the whole purpose of prophecy is to grow into Christ in all things (Revelation 19:10). Prophecy also serves to reconcile man with God or between men (Matthew 3:1-12). First, let us speak God’s word in general into the life of another and see if it „does not turn“ into the future as well (John 4:16-24).

2. **ZOOM:** Let us form groups of 4-6 people. Let us call via ZOOM or a similar platform and start praying in tongues. During this, each of the participants will write down what comes to him, for whom. Then everyone writes in the chat what they think is for whom. At the end, we will have a talk about it and clarify the ambiguities.

**Time:** 5 minutes per person.

**Alternative:** If we are not sure if our group of people can handle it, we can start praying and receiving things for people ourselves. At the end, we will tell everyone what came to us for whom.

**Purpose:** Even though writing in the chat is more time-efficient, it is good to supplement your words and images with your own spoken explanation so that people really get what was meant.

3. **Strategy:** Let us pray in tongues and let us each focus on our lives – work, school, family, serving the Lord. Let us write down what comes to us and then in the following days (months) act accordingly. If we want, we can pray for each other like this. At the end, we can share what came to our



mind for the other person.

**Time:** 10 minutes of prayer + 10 minutes of sharing.

**Alternative:** After the teaching we have heard, we pray in tongues for the topic being taught. Let us pay attention to what the Holy Spirit begins to remind us, draw out and reveal to us.

**Purpose:** Praying in tongues is a good filter of thoughts. The Holy Spirit wants to reveal His strategies and plans to us (Romans 8:26-27). We just need to agree with them and live by them. That is walking with God (Micah 6:8). Of course, you can apply this prayer practice to other areas of your life or life events. Additionally, by praying in tongues we learn to discern doctrines (1 John 4:1). Through praying in tongues comes revelation, knowledge, prophecy, and teaching (1 Corinthians 14:5-6). The Holy Spirit himself wants to teach us (John 6:45, 1 John 2:27). In addition, through prayer in tongues, even the very teaching that we bring to others can come to us.

4. **Phone:** In pairs. Let us call our sibling in Christ with whom we are in pair. Let us start praying in tongues and our sibling will simultaneously interpret our prayer and check whether, in addition to the words, any images, perceptions or verses come to his mind. At the end of the interpretation, he tells us what he received. Then we switch roles. If it helps, we can silent ourselves and pray at the beginning, but we can also start by praying in tongues straight away.

**Time:** 20 minutes in total.

**Alternative:** Connect with your sibling in Christ via messenger. Let us write him „Now“ when we start praying in tongues and „Stop“ when we finish. Our sibling will have the dictaphone turned on and start dictating from „Now“ to „Stop“ simultaneously (even if he cannot hear anything). Then he sends us a recording and tells us what images, words he had. Then let us switch.

**Purpose:** Paul writes that whoever prays in tongues should pray to interpret them (1 Corinthians 14:13). So we can interpret languages to ourselves or to someone else. Prayer in tongues, as well as the interpretation of tongues and prophecy serve, among other things, for personal edification (Jude 1:20, 1 Corinthians 14:3-6). The Lord wants to comfort, reassure and encourage us through them.

## **For the online activities leader**

1. Be proactive and bring people together through some on-line platform.
2. Let us find a time when we can have peace.
3. Explain that receiving things is simple – in the spiritual world we act independently of space and time. Just silence your thoughts and let the Spirit flow.
4. Let us encourage people that the words come right away, just release them. They can come as a perception, an image, a verse, or a combination of all. Often people come up with only one word and are afraid to say (write) it, but when they say it, other words come.
5. Let us model the activities for them with our own example so that they get a better idea.
6. Let us give people space to share and give us feedback (for example, in the form of a comment).

## Symbols in Dreams, Images and Visions

In this part of the manual, we include a list of biblical symbols with their meanings and references to verses. They can be used to interpret dreams, images or other prophetic words. We have created a list as comprehensive as possible in terms of biblical terms. On the other hand, the list does not capture symbols that are not found in the Bible but have contemporary or cultural significance. For today, it can be, for instance, *car* or *plane*. For Czech culture, for example *linden tree* or *hockey*. Therefore, we ask readers not to rely only on this dictionary, but to always ask the Lord what He really wants to say to them. Of course, everyone can expand their vocabulary with new knowledge.

## Numbers

- **One** – God, unity, source, inception, new beginning (Genesis 1:1, Matthew 6:33)
- **Two** – witness, testimony, unity (Deuteronomy 17:6, John 8:17, Matthew 18:19)
- **Three** – deity; divine perfection, completeness (Matthew 28:19)
- **Four** – worldwide, universal (Ezekiel 37:9, Matthew 24:31, 1 Corinthians 15:39)
- **Five** – the cross, God’s grace toward man, redemption, human responsibility (Ephesians 4:11-13)
- **Six** – man, beast, satan (Genesis 1:26-31, Revelation 13:18)
- **Seven** – perfection, fullness, completeness (Genesis 2:1-2, Joshua 6:4)
- **Eight** – a new beginning (Genesis 17:10-12, 1 Peter 3:20)
- **Nine** – judgment, final state, fullness (Galatians 5:22-23, 1 Corinthians 12:8-10)
- **Ten** – law, order, government (Exodus 20:1-24)
- **Eleven** – incompleteness, absence of order, decay, anarchy, anti-christ (Daniel 7:24-26)
- **Twelve** – God’s rule (Exodus 28:21), fullness (Matthew 10:2-4)
- **Thirteen** – rebellion, apostasy, renegation (Genesis 14:4)
- **Seventeen** – immaturity (Genesis 37:2), victory (Genesis 8:4)
- **Thirty** – beginning of ministry, maturity in ministry (Genesis 41:46, Leviticus 12:4, Deuteronomy 34:8, 2 Samuel 5:4, Luke 3:23)
- **Forty** – symbol of trials ending in victory (Deuteronomy 2:7, Luke 4:1-15)
- **Fifty** – anniversary, liberty, freedom, liberation (Exodus 36:9-18, Leviticus 25:8-17, Numbers 8:25)

- **Seventy-two** – all nations (Luke 10:1)
- **One hundred and forty-four** – the perfection of God's creation (Revelation 7:4)
- **Thousand** – maturity, fullness of character, mature ministry, mature judgment, fullness of God, glory of God

## Colours

- **Black** – sin, death, famine (Revelation 6:5-6)
- **Blue** – heaven, Holy Spirit (Numbers 15:38)
- **Green** – life, Levites, intercession (Psalm 1:1-3)
- **Purple** – the color of kings (Daniel 5:16,21, John 19:2)
- **Red** – bloodshed, carnage, war (Revelation 6:4)
- **Scarlet** – redemption from sins, sacrifice (Isaiah 19:2)
- **Tawny** – God's presence (Ezekiel 1:4)
- **White** – purity, light, righteousness (Revelation 6:2)

## Other symbols

- **Altar** – place of submission to God, reconciliation with God; a holy place where sacrifice and incense were offered (Exodus 38:1)
- **Anchor** – anchoring, holding fast to the truth (Hebrews 6:17-19)
- **Armor** – part of armour = usually used only in combat, soldiers stood side by side in battle – protection from the front was enough; the protection of the heart against condemnation, the breastplate of righteousness (Ephesians 6:14, Isaiah 59:17); faith and love (1 Thessalonians 5:8)
- **Axe** – judgment on those who bear no fruit (Matthew 3:10); the lost ax – a symbol of redeeming the accident (2 Kings 6:1-6); an instrument for chopping wood, the one chopping (Isaiah 10:15)
- **Barn** – a full barn symbolizing the abundance of the harvest, one's own life; stockpiling both positive and negative (Luke 12:18, Luke 12:24); eternal life spent with God (Matthew 13:30)
- **Basket** – symbol of salvation – Moses pulled out of the water in a basket (Exodus 2:3); very often used in Scripture for carrying food (Jeremiah 24:2, Deuteronomy 28:5, Matthew 15:37)
- **Belt** – truth (Ephesians 6:14), protection – either from leather (a protective garment under the shell) or a metal belt over the tunic protecting the lower abdomen; used for holding clothing – tunics; with the belt the garment is complete; girding = readiness
- **Bird** – strength, freedom, protection (Isaiah 31:5, Exodus 19:4, Isaiah 40:31); carefreeness (Luke 12:24, Exodus 16:13, 1 Kings 17:6); destruction, theft of life; scavenging after battle (Genesis 40:17, Luke 8:5, Revelation 19:21)
- **Blind** – physical blindness (John 9:2); spiritual blindness (Isaiah 43:8, Luke 6:39, 2 Peter 1:9, Revelation 3:17)



- **Blood** – covenant for forgiveness of sins (Matthew 26:28); the sacrifice of the blood of the Lamb, by which we overcome (Revelation 12:11); protection from death (Exodus 12:7.23); bloodshed, harm, murder (Genesis 4:1-8)
- **Bond** – love (Colossians 3:16); bondage (Mark 7:35)
- **Bow** – weapon, symbol of battle (Psalm 18:34) and strength (Hosea 1:5, Jeremiah 49:35, Job 29:20); the same Hebrew word is also used for rainbow (Genesis 9:13)
- **Bread** – bread without leaven (sin) – Jesus’ body (John 6:54-58); the bread of life (John 6:25-35.57) – the food remaining unto eternal life, which satisfies (Isaiah 55:2, Revelation 7:16); bread from heaven – manna; The word of God (Luke 4:4); bread of healing (Matthew 15:26); daily need (Matthew 6:10)
- **Bridle** – temperance, (self)control (James 3:3, Psalm 32:9)
- **Brother** – someone in a covenant; a close friend like a brother (Proverbs 18:24, 1 Samuel 20:1-42); neighbor or sister or brother in the church (Luke 6:42); family member; one who does God’s will (Mark 3:31-35)
- **Builder** – the wise builder builds the foundation of life on the revelation and following the words of Jesus – on what will stand (Matthew 7:24-27, Luke 6:46-49, Proverbs 24:3, Proverbs 9:1-18); Jesus is the builder (Hebrews 3:3); Paul is the builder of the church, the symbol of the worker in God’s kingdom (1 Corinthians 3:10)
- **Bury** – to put what has died into a grave; put into oblivion; united with Christ in burial so that we may be united in resurrection (Romans 6:5)
- **Cake** – the manna tasted like honey cake (Exodus 16:31); a symbol of joy and celebration (2 Samuel 6:19); the same word used also for the bread offered by the priests in the temple (Exodus 29:2); raisin cakes – offered to the gods at pagan festivals, when

mentioning Israel's fornication with other gods (Hosea 3:1, Jeremiah 7:18)

- **Candlestick** – one of the objects in the temple sanctuary (Hebrews 9:2); symbol of churches (Revelation 2:1) and unity – of one piece of gold = meaning of the words „wrought work“ (Numbers 8:4, [Zelina et al., 2009](#)); emphasis on a clean candlestick (Exodus 39:37)
- **Carmine** – iniquity (Isaiah 1:18, Revelation 17:3, Revelation 17:4, Revelation 18:12); sign of kingship, majesty (Judges 8:26, Daniel 5:7, Daniel 5:16, Daniel 5:29, Matthew 27:28); prosperity (2 Samuel 1:24; Proverbs 31:21, Lamentations 4:5); symbol of the enemy (Revelation 12:3)
- **Carpenter** – Jesus' occupation (Mark 6:3); they built a palace (2 Samuel 5:11); in the Old Covenant they also carved idols (Isaiah 44:13)
- **Castle** – impregnability and protection (Psalm 94:22, 59:16), fortress (Isaiah 25:12), place unreachable and high (Isaiah 33:16)
- **Clay** – good/bad soil (Matthew 13:1-23); a symbol of hardness, but also of vulnerability/fragility (Daniel 2:41-42); clay in the hands of the potter who creates according to the plan (Genesis 2:7, Isaiah 45:9); symbol of transience (Genesis 3:19)
- **Cloak** – the most important part of clothing; a tunic without a single seam (John 19:23); he was also often of many colors (Genesis 37:3); a cloak from Chana for Samuel (1 Samuel 2:19); the mantles of the prophets Elisha and Elijah (2 Kings 2:12-14); the mantle of Bartimaeus (Mark 10:46-52); fisherman's cloak (John 21:7)
- **Cloud** – God's protection of Israel from the Egyptians in the desert (Exodus 14:19); God Himself personally spoke to Moses in the cloud (Exodus 19:16); the cloud of God's glory covered God (Exodus 24:16, Exodus 40:34)

- **Column** – strength, stability; roof support, especially at the temple (1 Kings 7:15); pillar of fire or cloud – protection from the Lord (Exodus 13:22); sacred idolatrous pillars (Deuteronomy 16:22); the woman of Song of Songs (Song of Songs 3:6); Solomon’s Colonnade (John 10:23, Acts 5:12, Acts 3:11)
- **Crown** – government, kingdom and kingship; authority (Exodus 29:6); a crown for a priest or king (2 Samuel 1:10); the bride and groom had wreaths = crowns on their heads; in the Old Covenant the wife is crowned with honor – because of her position (Ezekiel 16:12, Zelina *et al.* 2009); passing and imperishable crown of the winner of the race – Paul (1 Corinthians 9:24-27)
- **Crumbs** – faith in Christ’s goodness (Matthew 15:26-28)
- **Deer** – for the Jews clean meat suitable for eating (Deuteronomy 12:15, 14:5); blessing and saving the waterless land; healing (Isaiah 35:6); all mentions of this kind of an animal are in the masculine except Psalm 42:2 where it is a big doe – thirst for God
- **Doe** – longing for God (Psalm 42); youth and strength (Isaiah 35:6)
- **Dog** – negative, inferiority (Matthew 15:26); enemies or Gentiles (2 Samuel 16:9)
- **Donkey** – means of transport; Jesus – taken by his parents to Bethlehem on a donkey, then hailed as king on a donkey when he entered Jerusalem; generally domesticated, often in herds (Genesis 12:16, 1 Kings 5:21, Nehemiah 7:69); carried burdens; he was not to be yoked with an ox (Deuteronomy 22:10); symbol of redemption (Exodus 13:13); the donkey admonished Balaam (Numbers 22:28)
- **Door** – entry, access, new opportunity; authority (Isaiah 22:22); the key to enter the part of the palace belonging to the king was owned by one of the king’s intimate friends, the steward, the au-

- thority delegated by the king to make decisions (Zelina *et al.*, 2009); heaven and heavenly things, entrance to the King of glory (Psalm 24:7), Jesus (John 10:9)
- **Dove** – Holy Spirit (Genesis 8:8, Luke 3:22); purity (Psalm 68:13); doves generally made their nests on a rock = revelation of Jesus (Easton, 2015)
  - **Dragon** – Satan (Revelation 12:3, Revelation 12:9); a Greek word probably derived from an alternative word *derkomai* (to appear) – somehow fascinating in appearance; superior to other serpents and dragons
  - **Drink** – to be filled with God’s Spirit and God’s truth (Isaiah 55:2, Matthew 26,26-28, John 4:14); dining together as an expression of friendship (Mark 2:16)
  - **Drunkenness** – intemperance and loss of sobriety, self-control and control, carnality; the Word exhorts to sobriety (Romans 13:13); he who suffered in the flesh put an end to sin (1 Peter 4:1-3); the state of being filled with the Spirit (Acts 2:13, Ephesians 5:18)
  - **Eagle** – majesty; strength and tirelessness; youth (Isaiah 40:31); builds the nest high (Jeremiah 49:16); historically a symbol of the Roman Empire (Matthew 24:28)
  - **Earthquake** – manifestation of God’s power – at the resurrection of Christ (Matthew 28:2); the loosening of the bonds of the disciples in prison (Acts 16:26); the result of the censer of sanctified prayers being cast down to the earth with fire (Revelation 8:5)
  - **Eye** – gateway to the heart; the body will be full of light or darkness (Matthew 6:22); the way you see life; having a good eye – being generous/seeing life only through Jesus (Proverbs 22:9); symbol of sight, vision; opening of spiritual vision (Acts 9:17, John 9:41)

- **Famine** – calamity, lack (Genesis 41:30); the emptiness not only of the stomach, but also of the spirit, which is fed only by the word of God (Luke 4:4); generally in the Bible those who knew God did not hunger or thirst (John 4:14)
- **Father** – upbringing (Hebrews 12:4-13), love (John 3:16), God as Father (Ephesians 4:6); origins from God (Ephesians 3:14), family authority, provision, leadership and inheritance (Luke 15:12.31)
- **Fence** – obstacle, boundary; interface and divide between two territories; at the same time the protection of territory, especially a plot of land or an enclosure, usually thorny (Proverbs 15:19, Isaiah 5:5, Micah 7:4); a common rampart or embankment; in fight against the enemy; protection (Isaiah 26:1, Ezekiel 17:17)
- **Fig** – Israel; a peaceful and happy life (1 Kings 5:5, Zechariah 3:10, Micah 4:4); the saying „to sit in one’s vineyard and under one’s fig tree“ means to live a peaceful and happy life (Gesenius, 1990)
- **Finger** – miracles, God’s kingdom on earth, the finger of God (Exodus 8:15, Luke 11:20); the reproach of pointing fingers (Isaiah 58:9); a symbol of Thomas’ unbelief (John 20:25); the priest sprinkled the blood with his finger for purification (Leviticus 4:17); a symbol of the Creator (Psalm 8:3)
- **Fire** – Holy Spirit (Acts 2:1-4), God’s guidance (Exodus 13:22), God’s wrath (Genesis 19:24, Jude 1:7); angels (Hebrews 1:7); purification, trial (1 Peter 1:6-9)
- **Fish** – a symbol of Christianity, saving the unsaved (Matthew 4:19); food, part of the multiplication of food in the New Covenant (John 6:9), Jesus’ food after the resurrection (Luke 24:42)
- **Food** – to do God’s will (John 4:34)
- **Fortification** – protection against the enemy; guards also stood on the ramparts (Habakkuk 2:1); negatively – inaccessibility; for-

tifying the mind = reasoning raised up against the knowledge of God (2 Corinthians 10:4)

- **Fortress** – safety, protection (Psalm 18:2); lies and human inventions rising up against the knowledge of God (2 Corinthians 10:3-5)
- **Fox** – cunning, evil person (thought); thoughts designed to spoil the work of God’s people (only an indirect application of Nehemiah 3:35); animals present at death and destruction (Psalm 63:10, Lamentations 5:18); prophets who prophesy from the source of their own heart and spirit (Ezekiel 13:4); Samson hunted 300 foxes (Judges 15:4); in a positive sense (Song of Songs 2:15)
- **Fragrance** – character, fruit of the spirit, sign of new life (Genesis 27:27, Numbers 28:8, 2 Corinthians 5:2, Ephesians 5:2); the fragrance of Christ (2 Corinthians 2:15); a perfect sacrifice is a pleasing aroma to the Lord
- **Fruit** – results of negotiations, services, activities; indicator to heart motive (John 15:2, Matthew 12:33, Luke 6:43, Isaiah 65:21)
- **Gate** – entrance, power, authority (Matthew 16:18, Isaiah 22:22); a place of judgment and justice (Proverbs 31:23; Jeremiah 26:10; Amos 5:12;15); the entrances to the land (Jeremiah 15:7); to be open to something or to have a defense (the city as an image of a person’s life) the parable of the book of Nehemiah: walls as a defense of the city = life/mind; gates as entry points, controlling who and what we let in (Nehemiah 3:35)
- **Giant** – negative – embodiment of spiritual powers; an enemy of God (1 Samuel 17:1-58); there were giants in the Bible because the Devil tried to destroy the coming of the Messiah (Genesis 6:4)
- **Goat** – negative – separation of the sinful from the righteous at the judgment – difference in whether they cared for the needy

(Matthew 25:31-40); figuratively a king/kingdom (Daniel 8:5); sin offering (Numbers 7:16)

- **Grass** – impermanence (1 Peter 1:24); dependence of grass on rain – the absence of grass is a symbol of drought (2 Samuel 23:4, Isaiah 15:6); grassy fields – a symbol of rest (Psalm 23:2, Isaiah 35:7)
- **Grave** – in a negative sense – in the Old Covenant, whoever touched the grave was unclean (Numbers 19:16-18, Job 10:21-22); funerals were held outside the city; human corruption; people under the power of sin (Psalm 5:10, Romans 3:9-13); outward righteousness only – whitewashed graves (Matthew 23:27); pride (2 Samuel 18:18); a positive symbol in the Old Covenant – a reminder of previous generations and the deeds of the Lord (Genesis 35:20); resurrection (2 Kings 13:21); positive in New Covenant – the death of the body of sin preceding the resurrection and life in righteousness (Colossians 3:3); symbol of resurrection, victory over death (Matthew 27:52)
- **Guard** – intercession, vigilance; lip guard (Psalm 141:3); Jesus is the watchman (1 Peter 2:25); watchmen on the walls of the city – protection from the entrance of the enemy (Song of Songs 5:7); keepers of the threshold of the room/building (Esther 2:21)
- **Hammer** – Word of God (Jeremiah 23:29, Jeremiah 51:20); God’s justice (Judges 4:21); building of worked stone (1 Kings 6:7)
- **Hand** – God the Creator (Acts 7:50); God’s dealings (Psalm 109:27); diligence, carelessness (Proverbs 12:24); work, eat the produce of your hands (Nehemiah 6:9, Psalm 128:2); symbol of putting someone to death (Deuteronomy 13:10)
- **Hare** – an unclean animal (Leviticus 11:6); easy prey
- **Harvest** – preaching the gospel to convert people; reap as the end of the age and reapers as angels (Matthew 9:37, Matthew 13:39); a symbol of work and urgency (Proverbs 10:5)

- **Head** – authority, Christ (Ephesians 5:22); thoughts, mind; analytical or logical thinking versus living by the Spirit (Romans 8:5, Isaiah 55:8-12)
- **Headdress** – rather a turban-like ornament; in exchange for sorrow is joy (Isaiah 61:3, Isaiah 61:10, Ezekiel 24:17); the priest’s turban (Ezekiel 39:28); adornment of a woman (Isaiah 3:20)
- **Helmet** – salvation (Isaiah 59:17, Ephesians 6:17); image of God’s armor of a Roman soldier – bronze with side cheekpieces, worn only in battle; protection of the head, the mind
- **Hill** – places where sacrifices were made to idols – sacred hills (2 Chronicles 34:3); Gideon built an altar to God in the place of idolatry (Judges 6:26); the prayer in Gethsemane (Luke 22:39-46); exaltation (Luke 3:4-6); view
- **Horn** – horn with oil to anoint the king (1 Kings 1:39); a ram’s horn for trumpeting the battle (Judges 6:34); signs in battle (2 Samuel 18:16); the horn heralding salvation and the symbol of the Messiah (Luke 1:69); an instrument of praise (Psalm 150:3)
- **Horse** – he must be tamed, he is strong and without understanding (Psalm 32:9, Psalm 33:17); rulers and more prominently positioned or people honored by the ruler rode on horseback (Esther 6:9); a war horse (Proverbs 21:31); power, strength, conquest (Proverbs 21:31, Revelation 6:2-8, Revelation 19:11)
- **House** – house, home; a place to live (Genesis 24:32); a man with his family (Joshua 24:15); property, wealth (Esther 8:1); a house in heaven (John 14:12); the work/fruit of a life based either on the revelation of Christ = obedience to the word and doing according to the word, or based on empty things (Matthew 7:26-27); territory; the life/heart of a person in which the Spirit of God or another spirit may dwell (Mark 3:27); portable house, tent (Genesis 27:15); God’s house, in the Old Covenant the temple and



after the coming of Jesus the born again Christian (Isaiah 37:38, 1 Corinthians 6:19); the body as a home for the soul and spirit; either temporal or eternal body (2 Corinthians 5:1, Job 4:19)

- **Chain** – a symbol of bondage and slavery (Psalm 149:8); a symbol of persecution (2 Timothy 1:16); golden chain – a symbol of royal delegated authority (Daniel 5:16, Genesis 41:42); a symbol of judgment (Acts 28:20)
- **Chalice** – life, health, prosperity and abundance (Psalm 23:5); symbol of good/bad lot, inheritance, portion (Psalm 11:6, Psalm 16:5, Matthew 26:39); the cup of salvation (Psalm 116:13); the symbol of the blood covenant – the blood of Jesus and the share with him (Luke 22:17-22); cup of wrath (Isaiah 51:17)
- **Child** – childlike faith, immediacy, simplicity (Matthew 19:13); a shot to the future (Psalm 127:4); in the Old Covenant a symbol of blessing; heirs of power (John 1:12, Romans 8:29, Galatians 4:19)
- **Childbirth** – fulfilment of promises (Romans 8:19), birth pains (Galatians 4:19)
- **Jewels** – value, price, meaning (2 Chronicles 3:6, Isaiah 54:11, Ezekiel 28:13, Zechariah 9:16)
- **Key** – authority, power (Isaiah 22:22, Revelation 3:7, Matthew 16:19, Matthew 18:18-20); the key to knowledge (Luke 11:52)
- **Kiss** – consent, covenant, betrayal (Matthew 26:48)
- **Knee** – symbol of intercession (Luke 22:41, Acts 7:60, Acts 9:40, Acts 20:36, Acts 21:5); a symbol of worshiping God or Christ (Romans 11:4, Ephesians 3:14), submission (Isaiah 45:23); reverence, humility (1 Kings 8:54, Romans 14:11, Philippians 2:10); straightening the lame knees as a symbol of submission to God's training (Hebrews 12:12)

- **Incense** – prayers, intercessions, worship; frankincense was a rare known treasure of the East; fragrance; good news (Isaiah 60:6), part of the sacrifice in the temple (Jeremiah 6:20); the Old Covenant image places the caddlery before the ark of the testimony (Exodus 40:5)
- **Ladder** – connection with heaven (Genesis 28:12, John 1:51)
- **Lamb** – sacrifice, humility, church (John 10:1-18), Christ (Genesis 22:1-24, Exodus 12:5, Isaiah 53:6-7; 1 Peter 1:19)
- **Language** – language, speech; an instrument that determines the course of life to be curbed (Proverbs 13:3, Proverbs 15:4, Proverbs 15:28, Proverbs 18:21, James 3:1-18); according to our words we shall be judged (Matthew 12:36-37); can serve for grace, restoration, admonition, and encouragement – especially speaking in tongues and prophesying, hymns, but generally any word (1 Corinthians 14:1-40, Colossians 4:6); good to speak less and wisely (James 1:19, Proverbs 15:28, Proverbs 17:27); shows the condition of the heart (Matthew 12:34)
- **Leaf** – healing, life (Revelation 22:2)
- **Leaven** – there was to be no leaven in the offering to the Lord – sin (Leviticus 2:11), the kingdom of God leavens everything (Matthew 13:33), boasting (1 Corinthians 5:6), bad thinking ( Galatians 5:9); to ferment
- **Lily** – beauty without merit, God’s care (Matthew 6:28-29), in the title of the Psalm, a song about the Beloved (Psalm 45:1-18), known for her whiteness, the wife of her beloved (Song of Songs 2:1), also the name of a trumpet-like musical instrument (Psalm 69:1, Psalm 80:1)
- **Lion** – bravery, majesty, confidence; strong; symbol of Jesus; a symbol of the Devil (1 Peter 5:8) or obstacles to the word of the gospel (2 Timothy 4:17)

- **Locust** – destroyer, scourge (Exodus 10:4); a physical army of soldiers (Revelation 9:7); destruction
- **Male** – male; man in general; authority, image of Christ in the family (Ephesians 5:23)
- **Map** – guidance, clues, instructions; the symbol of the Word as guidance for life (Psalm 119:105); Jesus is the only way (2 Timothy 3:16, John 14:6)
- **Mask** – hypocrisy, false face; liar – the Devil (John 8:44); to love God but not your brother (1 John 4:20); to show off godliness (Matthew 6:1); having the form of godliness but denying its power (2 Timothy 3:5)
- **Milk** – basic truth, nourishment (Judges 5:15, Isaiah 55:1, Hebrews 5:12-13, 1 Peter 2:1-3)
- **Mirror** – the image of the listener of the Word, who does or does not do the Word (Jacob 1:22-25); we see the image of the Lord's glory as in a mirror (2. Corinthians 3:18)
- **Moth** – we are not to store up treasures on earth, where moth and rust destroy them (Matthew 6:19-20); the moth will devour the wealth and clothing of those who have been reveling on the earth and have fattened their hearts for the day of destruction (James 5:2); in the description of the Messiah's obedience in Isaiah 50:9, the saying „they all wear out like a garment, the moth will eat them“ means „that their stand will not stand and they themselves will fall into destruction“ ([Zelina et al., 2009](#))
- **Mother** – source; love, kindness; spiritual or real mother; care, solicitude; the blessing of being a mother; in the Old Covenant childlessness was generally a shame (1 Samuel 1:1-2:11, Luke 1:42)
- **Mountain** – an obstacle to be moved by faith (Mark 11:23); a place of encounter with God (Exodus 19:1-20:26, Luke 9:37);

the place where God dwells (Joel 4:17); place of prayer, transfiguration and betrayal of Jesus – the Mount of Olives (John 8:1); impregnability, refuge; refuge in God and help (Psalm 11:1-7, Psalm 121:1-8); a place that does not hide; view – city on a mountain (Matthew 5:13-16)

- **Mud** – problems, troubles (Luke 15:14-16, Psalm 69:3); Jesus healed by smearing mud – symbolic of the opening of sight through the revelation of Jesus – washing in the pool of Siloam (John 9:6-7)
- **Nakedness** – shame (Isaiah 20:2-4, Hosea 2:3, Nahum 3:5), loss of honor (Lamentations 1:8); fornication versus covenant (Ezekiel 16:8); the church in Laodicea is to put on white robes to cover her nakedness (Revelation 3:18, Revelation 16:15); uncleanness, shame (Ezekiel 16:36); exposing the nakedness of a family member or neighbor was tantamount to a mortal sin (Leviticus 18:6)
- **Nest** – home, abode (Numbers 24:21, Habakkuk 2:9)
- **Net** – fishing net (Mark 1:18); tool for hunting; a symbol of faith in the impossible (Luke 5:4); snare (Psalm 9:16)
- **Newborn** – new beginning, symbol of new birth (John 3:3); learning from the beginning, immaturity (1 Corinthians 3:2); a new idea; innocence; dependence
- **North** – symbolism transferred from Canaanite paganism – the city of the great king in the farthest north (Psalm 48:3); the mountain of assembly in the farthest north (Isaiah 14:13); determination of world side; for ship orientation
- **Nose** – olfactory senses, smells; discernment of spirits – unpleasant odors can be a sign of spiritual perception of either mustiness and dirt or purity and fragrance
- **Oak** – God’s people as oaks of righteousness (Isaiah 61:3)
- **Oil** – anointing for kings (1 Samuel 16:1), symbol of wealth and prosperity (Psalm 23:5); the oil of gladness (Hebrews 1:9); the

unity of the brethren (Psalm 133:1-3); also oil for lighting; symbol of the Holy Spirit (Matthew 25:1-13, Exodus 35:14)

- **Pearl** – a valuable thing; the Kingdom of God (Matthew 13:45-46); a valiant woman who fears the Lord (Proverbs 31:10)
- **Pit** – oppression, trouble (Matthew 12:10-12); Daniel in the lion’s den (Daniel 6:1-29); sheol – bottomless pit, grave, underworld (Psalm 88:12, Job 26:6); the pit of destruction that can close its mouth; to devour (Psalm 55:24, Psalm 69:16); the opposite of life eternal; word „pit“ identical with destruction (Psalm 49:10)
- **Plough** – a symbol of work in God’s kingdom; the need to focus on one goal; a light plough of wood or iron, hand-held, easy to handle and required concentration to keep the furrow straight (Luke 9:62)
- **Pot** – a vessel for various purposes and contents; human; in biblical texts, mostly the important content, and not the vessel in the sense of being destined for noble purposes – calling, salvation, predestination to glory and to mundane purposes; those who have fallen under the wrath of God and are destined for destruction (Romans 9:21-23); at the same time, with potter’s clay, the emphasis is on pliability (Romans 9:21)
- **Potter** – Creator, God, Ruler (Isaiah 45:9, Jeremiah 18:4)
- **Prison** – bondage, absence of freedom, unforgiveness (Matthew 18:21-35); persecution for the faith (Hebrews 11:36); symbol of the dead – the gospel preached even to the dead in prison (1 Peter 4:6); people without Christ in darkness (Isaiah 42:7), pit without water (Zechariah 9:11, Isaiah 24:22)
- **Rainbow** – promise, covenant (Genesis 9:13); the image of God’s glory (Ezekiel 1:28); in Hebrew the same word for bow as for rainbow
- **Rain** – God’s word, awakening (Isaiah 55:9-12, James 5:7); blessing – watering for dry land (Deuteronomy 28:12, Leviticus 36:4),

a symbol of God's favor; in the Old Covenant mostly the rain withheld because of disobedience (Deuteronomy 11:18)

- **Rape** – loss of honor, humiliation; a symbol of lust and selfishness (2 Samuel 13:22); the penalty for rape is death (Deuteronomy 22:24)
- **Raven** – evil, Satan; a symbol of destruction (Proverbs 30:17, Isaiah 34:11); provision in time of trouble (1 Kings 17:6); vanguard of the Holy Spirit (Genesis 8:7)
- **Right hand** – positive – the place of the righteous (Matthew 25:33); the place where the protector stands (Psalm 110:5, Psalm 121:5); a place of authority and government next to the king (Hebrews 1:13)
- **Ring** – authority (Genesis 41:42); symbol of sonship (Luke 15:22); symbol of wealth (James 2:2)
- **River** – flows around the throne (Psalm 46:5, Revelation 22:2), symbol of the Holy Spirit; the four rivers bordering Eden (Genesis 2:10-14); the rivers of life flowing from within us – the Holy Spirit (John 7:37-38); purification; water baptism usually took place in a river (2 Kings 5:14, Matthew 3:6)
- **Robe** – God's glory, the robe of praise (Isaiah 61:3); the purity of washing with the blood of the Lamb (Revelation 7:14); the clothing of the priests (Exodus 31:10); righteousness (Job 29:14); „torn his garment“ – deep sorrow and repentance (1 Kings 21:27)
- **Rock** – God, Christ, firm word of God, stability (Isaiah 26:4, Matthew 7:24-28)
- **Rod** – a staff for support (Hebrews 9:4, Hebrews 11:21, Revelation 11:1); the rod of chastisement (1 Corinthians 4:21); a staff for a journey or pilgrimage (Matthew 10:10, Mark 6:8, Luke 9:3); used by shepherds in counting, guiding and protecting sheep; associated with rulers, it was a symbol of strict and harsh rule; scepter

- **Room** – privacy, hiddenness; personal intimacy (Matthew 6:5-15, Luke 11:1-4)
- **Root** – spiritual source (Mark 4:6, Romans 11:18); the beginning of the family (Hosea 9:16); bears fruit (Proverbs 12:12)
- **Rope** – snare (Job 18:10); an instrument for measuring and judging (Zechariah 2:5, 2 Samuel 8:2); an instrument to fasten a tent (Isaiah 33:20); symbol of unity (Ecclesiastes 4:9)
- **Salt** – a person in a relationship with God – a disciple of the kingdom who is supposed to change the environment (Matthew 5:13); symbol of healing (2 Kings 2:21); part of the offering (Leviticus 2:13)
- **Sand** – Friends of God (Psalm 139:17-18); bad foundation for building – foolish builder (Matthew 7:24-27)
- **Sapphire** – one of the precious stones adorning the heavenly Jerusalem (Revelation 21:19); it is named after its beauty and splendour (Exodus 28:18)
- **Scales** – righteousness belongs to the Lord (Proverbs 16:11); The Lord hates false scales (Proverbs 11:1, Deuteronomy 25:13); court
- **Scorpion** – negative symbol (Luke 11:12); demonic powers (Luke 10:19); the destructive locust army of Revelation has power like scorpions (Revelation 9:7-11)
- **Sea** – image of nations; an obstacle for God's people to go on to the promised land (Exodus 14:10-21)
- **Seal** – unchangeable truth confirmed and clearly given; decree (ordinance) issued by an important person, the king; identifying mark to whom the thing/person with the seal belongs – born again people belong to the Lord (2 Timothy 2:19, Revelation 9:4); a symbol of things to come, appointed for the time (Revelation 6:1)

- **Seed** – Kingdom of God (Mark 4:27); God’s word (Luke 8:11); sons of the kingdom (Matthew 13:38); life potential = faith hidden in the seed (Luke 17:5-10)
- **Sheep** – Christian (John 10:4), lost man without knowledge of God (Isaiah 53:6), Lamb of God (John 1:36)
- **Shield** – faith (Ephesians 6:16); protection against arrows, but also an offensive weapon to suppress the enemy; The Lord is a shield (Psalm 7:11), a shield of salvation, salvation from the Lord (Psalm 18:36)
- **Ship** – pilgrimage (Proverbs 30:19), adventure; journeys into the unknown; a life guided by the helm of the tongue (James 3:4-5); means of fishing and moving; Jesus slept in the boat during the storm (Matthew 8:23-34)
- **Shoes** – walking, service and readiness (Ephesians 6:15), protection of wandering (Deuteronomy 8:4)
- **Shoulder/Arm** – strength (Isaiah 53:1); authority from the king placed on the shoulder (Isaiah 22:22); to bear burdens, slavery (Psalm 81:2, Ezekiel 29:18)
- **Shovel** – cleansing motives, separating wheat from chaff (Matthew 3:12)
- **Side** – on the right was a place of honor at the side of the king (1 Kings 2:19, 1 Samuel 20:25); help or companion (Psalm 121:5), friend of the king, servant of the kingdom (Psalm 110:1); left side – Ezekiel bore the guilt of the nation (Ezekiel 4:4)
- **Sister** – wisdom and understanding (Proverbs 7:4); a sister in Christ; necessary (James 2:15); the sister of Moses, Miriam (Exodus 2:4); sisters Mary and Martha (John 11:1); in the genealogies of the Old Covenant, sisters are mentioned only exceptionally because of the meaning of the narrative, for example, the dishonoured Tamar (1 Chronicles 3:9)



- **Sit down** – to take over the government (Mark 16:19); a symbol of rest (John 4:6, Ephesians 2:6); the place of judgment (Exodus 18:13); Jesus and the rabbis taught sitting down (Luke 4:20, Matthew 5:1)
- **Snake** – Satan; for both serpent and dragon the same Hebrew word is *tannin*; evil spirits (Exodus 7:10-11, Luke 10:19); symbol of healing, victory over carnality and temptation and the power of sin, sickness and death – the brazen serpent erected by Moses (Numbers 21:4-9); a symbol of a reminder of the shameful past – Paul was bitten by a viper and branded a murderer (Acts 28:3-4)
- **Snow** – purity (Psalm 51:9, Isaiah 1:18-20); refreshments (Proverbs 25:13); appearance of Jesus (Matthew 28:3, Revelation 1:14)
- **Source** – the source of life (Psalm 36:10), the heart of man (James 3:11); irrigation (Genesis 2:6)
- **Spoils** – divided among the combatants (Genesis 49:27, Exodus 15:9); the Israelites were sometimes to wipe out the cities of the heathen nations with the spoils, leaving nothing behind (Deuteronomy 13:16); God's word is like a prey (Psalm 119:162); cause for joy (Isaiah 9:1-2)
- **Spring** – new beginning, renewal (Isaiah 43:19), awakening; watering (Hosea 6:3), spring rain – God's favor (Proverbs 16:15); a symbol of righteousness and praise (Isaiah 61:11); a time of new life, joy, fullness; new season; Holy Spirit (Song of Songs 2:11-13)
- **Stairs** – place of addressing the crowd (Acts 21:40); access to higher courtyards of buildings, to the temple; spiritual progress
- **Star** – a sign from God that guides (Matthew 2:2); Dawn from on high, Sun, Dawn (Luke 1:78, 1 Peter 1:19); a symbol of the future king, the Messiah (Numbers 24:17, Ephesians 5:14); Jesus (Revelation 22:16); The Sun of Righteousness (Malachi 3:20); Israel, offspring (Genesis 15:5, Genesis 22:17); stars often images

of persons, personified qualities (Psalm 121:6, Psalm 136:8, Psalm 148:3); Satan (Isaiah 14:12), spiritual principalities, angels (Revelation 12:4)

- **Stick** – discipline, education (Exodus 21:20, Proverbs 13:24, Revelation 3:19); support (Psalm 23:1-6); kingship (Ezekiel 21:10,13; Revelation 12:5)
- **Stones** – persecution, stoning (Acts 7:54-60, 2 Corinthians 11:25); a reminder of God’s deeds – a pile of twelve stones (Joshua 4:7); Christ as the Cornerstone (Psalm 118:22); permanence; rocky, stony ground (Matthew 13:20-21); stones will become loaves (Matthew 4:3)
- **Storm** – troubles, trials (Matthew 7:26-27); God’s presence (Exodus 19:16, Psalm 18:7-14)
- **Sun** – light, glory, brightness; determining the time (Psalm 104:19); in the Old Covenant, the worship of the sun as a god (2 Kings 23:5); the parent in Joseph’s dream of his family (Genesis 37:9); Messiah – righteousness and healing (Malachi 3:20); throne (Psalm 89:37)
- **Sup** – mourning (Micah 1:16); used in comparison, as it will be with the coming of the Son of Man (Matthew 24:28); impurity
- **Sword** – Word of God (Hebrews 4:12), Christ; the weapon – the sword of the Spirit, our words (Revelation 1:16); sharp division and judgment of motives, ideas, teaching (Ephesians 6:17, Hebrews 4:12-13)
- **Temple** – a symbol of the Old Covenant, which ceases with the destruction of the Temple; the holy place where God’s presence dwells; sacrifices for atonement for sin were held here; New Covenant man, i.e. the temple not built by human hands (Acts 7:47-48), the house of prayer (Acts 3:1-10), the sanctuary of Jesus’ body (John 2:19-20)

- **Throne** – symbol of kingship, seat of the king; the throne of the Lord stands forever (Psalm 93:2); righteousness and justice (Psalm 97:2); appearance and characteristics of the throne (Job 26:9, Revelation 4:6, Ezekiel 1:26)
- **Treasure** – hidden in the field – the kingdom of God (Matthew 13:44); finding meaning in life (Matthew 6:21-24)
- **Tree** – healing (Revelation 22:2); Tree of Life; a person, known by actions, that is, fruit (Matthew 12:33); shade and rest (Song of Songs 2:3)
- **Trunk** – foundation, essence – God, Jesus (John 15:1.4)
- **Vehicle** – calling, moving forward, a means of carrying out a purpose and moving on (1 Chronicles 13:17); man’s life (for example, the symbol of the ship – man’s life guided and directed by the tongue – James 3:4)
- **Vine** – Jesus (John 15:1); blessing and harvest, peaceful life (Deuteronomy 8:8, Isaiah 65:21); the symbol of woman in the Psalms (Psalm 128:3); simile to joy (Isaiah 24:7, Joel 1:12); a symbol of the fate of bitter grapes in life without Jesus, but the New Covenant changes this (Jeremiah 31:30); the great fruit of the fertile promised land (Numbers 13:23); the image of the vineyard – those who should have received Jesus did not (Luke 20:33-42); judgment (Revelation 14:18)
- **Water** – refreshment, Holy Spirit (John 7:38); God’s life, the Lord Himself (Jeremiah 2:13, Jeremiah 17:3); a symbol of baptism and a witness of salvation on earth (1 John 5:8); destruction, danger from enemies (Psalm 69:1, Psalm 88:18); words: a fountain of life and wisdom from the mouth of the righteous (Proverbs 18:4)
- **Way** – Jesus (John 14:6), direction and choice in the life of the righteous (Psalm 25:12); the narrow way of eternal life and the

broad way of destruction (Matthew 7:14); Paul taught about his ways – the way of life (Philippians 3:17)

- **Weapon** – the ability to act actively in combat, defend and attack; no weapon made shall stand against the child of God (Isaiah 54:17); a symbol of spiritual warfare
- **Well** – public meeting place (Genesis 24:45, Genesis 29:10); a source of clean water for the city; Jesus’ conversation with the woman at the well about living water (John 4:14)
- **Wind** – Holy Spirit (Acts 2:2); he does the Lord’s word (Psalm 148:8); element causing whirlwind, storm and danger to ships (Matthew 8:23-27, John 6:16-21); rules over the elements (Matthew 14:24, Matthew 14:32); angels (Hebrews 1:7)
- **Wine** – a symbol of Jesus’ blood shed for the forgiveness of sins and the covenant (Luke 22:18-20); the new wine as a symbol of the New Covenant and the new mindset (Matthew 9:17); those who fornicate (idolatry), betray the new wine (Hosea 9:2) and will not dwell in the promised land (Hosea 9:3); symbol of the Holy Spirit (Ephesians 5:18)
- **Wings** – protection under the wings of the Lord, refuge (Psalm 17:8, Psalm 36:8); the same word in Hebrew for the edge of a mantle, a fringe (1 Samuel 24:5); the wings of the wind (Psalm 18:11, Psalm 104:3); wings of the morning glory (Psalm 139:9)
- **Woman** – the church (Revelation 12:1-2), God’s people Israel (Jeremiah 14:17); virgin, wife, harlot
- **Wrestle** – spiritual warfare – not against men, but against powers (Ephesians 6:12, Colossians 2:15); the struggle for the spread of the gospel along with suffering for Jesus; wrestling – the fight of faith (Philippians 1:29-30, Philippians 4:3, 1 Timothy 6:12); war with the flesh (Galatians 5:16-26)

- **Yoke** – slavery, service, fellowship (Matthew 11:29-30); animals wore the yoke, man wore the yoke only if he was very poor; Judaism applied this image to submission or obedience; bearing the yoke of God's law and God's kingdom (Matthew 11:25-30)

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## Do not miss:

### Did God Heal? Does He Heal Today? Does He always Heal?

*Josef Bajzík & Tomáš Chum*

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Even if the Bible clearly reveals that our God is *Jehovah Rapha*, the God who heals you, there are many views and opinions in the church about what God is really like. Let us answer questions about this topic as we read the New Covenant. Let's look together at the life of Jesus and his ministry of healing. Let's be clear about the questions that affect our daily lives. In addition to the Bible stories, the book also contains many Greek words to study as well as personal testimonies from the authors.

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### Wage War with Strategy

*Josef Bajzík & Jan Kukla*

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Leadership, teamwork and spiritual warfare. All of these topics are crucial for the further development of Christianity. In the following pages you will find insights on these topics gathered over the past years of our lives, since we took over Connect. Connect was originally a CBH (Church Without Borders) youth ministry and we have gradually transformed it into a disciple-making ministry, Connect Disciples Prague, and expanded its reach across the Czech Republic.

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