

LET THE LORD LEAD

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MINISTRIES IN THE CHURCH

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For this session I want to talk to you about the subject, I guess I talk more about letting the Lord lead in this segment. But my own little title that I give to it, I don't know if it'll be your little title that you give to it or not, but I call it my job and your calling. Maybe it'll make some sense and maybe it won't. But we want to learn about letting the Lord lead in the church.

You'll recognize this as the record with Moses where the Lord told him what to do and he went out and he gathered seventy men together...And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease (Numbers 11:25). But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad; and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle; and they prophesied in the camp (v.26). And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp (v.27). And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them (v.28). And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them! (v.29). And Moses gat him into the camp, he and the elders of Israel (v.30).

See we see this in the church so often. You have these guys, the seventy elders were chosen. God told Moses to pick seventy elders so he picked seventy elders. He brought the seventy in there and the Lord came down in a cloud and He put the spirit that was upon Moses and divided it and gave it to the seventy elders. But there were two of them out in the camp. Nobody laid hands on them; nobody asked them to come indoors, even, yet God also put His Spirit upon those two. They started prophesying in the camp. What happened? Somebody came running in and told Moses, "Those guys are out there prophesying and nobody laid hands on them. They can't be doing that. Those guys aren't of the seventy that you choose." Joshua trying to stick up for Moses, said, "Hey. Tell them to be quiet, Moses." Moses said, "Don't envy for my sake. I wish everybody was out there prophesying."

Isn't that how we are sometimes? We think this is our job. We are the only ones that can do this. I mean after all the Lord anointed me to be the prophet, or anointed me to be the pastor, anointed me to be the whatever you fill in the blank. And somebody comes in and

does it and you think they're doing your job. But you know what? It's the Lord that does the calling anyway. When it comes to the point of putting on the Spirit like that, it was the Lord that came down in the cloud and took the spirit from Moses. He didn't take the spirit, the Lord took the spirit and put it on those men. So when those two got the spirit, they didn't get it because they were evil. They didn't steal it when nobody was looking. Obviously the Lord put it on them.

Well, Joshua was upset because they didn't have their Diner's Club card, their Prophet's Club card and they didn't have the right credentials on their tent wall. They hadn't had their ordination from the School of Moses. So therefore they didn't have the right to be out there prophesying. After all who do they think they are? Moses was a wise man. The meekness of Moses is so amazing. He just said, "I wish everybody in Israel would prophesy. I wish the Lord would put His Spirit on everyone of them." We need to understand that the Lord has to be the Lord. None of us has His job. Although some people try to think that they do and try to take it from Him. We don't have His job. He is the only one that is Lord.

When it comes to the ministries, working in the church and manifesting in the church then we need to let Him lead, also. Certainly there are things we need to understand about false prophets, about false apostles, about false teachers. We need to understand these things. Remember it said in Revelation that the church in Ephesus was doing good because they tried, those that said they were apostles but they were liars and they found them to be liars. The Lord liked that. That part of what they were doing, He was pleased with. So we need to be able to discern that, but in this case these guys were not false prophets. They had the Spirit of God and they were prophesying by the true Spirit. The only thing they did wrong was they weren't in the right place that somebody else thought they ought to be in order to do it.

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat (Matthew 10:5-10). In other words you go out there and this time around I don't want you to take anything with you, no extra clothing. I don't want you to take an extra staff. I don't want you to take extra shoes. The workman is worthy of the meat and I want you to see God supply you by the people that you minister to. So that's how He sent them out.

And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence (v.11). There is an interesting principle in that verse right there that I think that maybe some of us need to learn. I think the Church of God would do good to understand that. He said, "When you go into town find out whose house is worthy and abide there." There is a lot to be said about where you begin your ministry in a city. Some denominations have gone right in there and they understood that Jesus came to cleanse

the lepers and the sick, etc. and they understood that He came to call the sinners and heal the sinners, etc. so they went right to the side of the tracks where all the sinners were and all the sicknesses were, etc. but that's where they stayed. Their ministry, even a hundred years later to this day those denominations are still associated with that segment of society and they haven't been able to break that. Because there is a certain amount of wisdom to beginning your ministry with those in the town that are worthy. Do you know Jesus Christ said that? Because He was a respecter of person, right? And He loved some people more than others, right? No. He liked hanging out with all the rich people, right? No. Actually if you look at who He ate with, it was the sinners, the tax collectors, the harlots, etc. But yet, He understood to go and find that house that is worthy and stay with them because sometimes where you begin, in other words, you've heard the saying that you only get one chance at a first impression. In some respects that is what Jesus Christ was teaching them to do. Make a good first impression on that town. Come in there and set up your base but then go out from there. If we would understand that so many times as we go out and minister, begin your ministry with a worthy house and with those people that are considered worthy in society.

Remember some of the requirements for ordination into the eldership role was that they had a good reputation with those that are without because the Lord knows if you are going to be out there ministering to people, you don't need any extra labor to fight an uphill battle. The devil will throw enough in front of you as it is. He doesn't need you to help yourself by throwing things in front of yourself. I just see a principle in there. He says, "Find who's worthy." It didn't necessarily mean the richest person in town, but find a worthy person. Someone who is well respected and go to that house and begin your outreach from there and move out with those people's blessings.

I think that Apollos understood this when he asked for papers to go to the next town. I think he was asking for an introduction from this worthy house into that worthy house. So that his ministry, also, he wouldn't have to come in and start all from scratch that he had a base to move out from. I think there is some real wisdom in that, that the Lord was teaching His apostles here.

And when ye come into an house, salute it. And if the house be worthy let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet (Matthew 10:12-14). We think that shake off the dust of your feet is like augg you guys are unworthy, forget you and move on. But actually that's an Orientalism that just means leave, bless them, don't have any animosity towards them, but move on. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. Behold, I sent you forth as sheep in the midst of wolves, be ye therefore wise as serpents, and harmless as doves (vv.15-16).

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come (Luke 10:1). So He sent the seventy, two by two, in all the places that He was planning on going. He sent them to do the same things that He had sent these twelve to do: to heal the sick, to cleanse

the lepers, etc. What He had done though in sequence in time, He sent out the twelve and while they were out then He brought the seventy in and trained them and sent them out.

Jesus is there and now He is teaching some people... And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me and whosoever shall receive me, receiveth not me, but him that sent me (Mark 9:36-37). So what He is saying is if you receive this little child you are receiving God the Father. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbad him, because he followeth not us. But Jesus said, Forbid him not for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part (v.38-40). You've heard a lot of people quote "he who is not for me is against me." But you never hear them preach this one. He said, "Who is not against Me is for Me."

For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea (Mark 9:41-42). Do you see what happened? Jesus sent out His twelve, the apostles and then the guys with the ministry and they went out and while they were out there Jesus was training seventy and sent them out also to do some of the same work. Well the apostles were out there doing these great things and they're thinking they're pretty hot, they are doing pretty cool things and they're thinking, "This is all right!" And on the way back John sees somebody casting out demons in Jesus' Name and he says, "You can't do that because you're not one of us that is a job of an apostle. Who do you think you are anyway? Cut it out." Here's Jesus holding this little fellowship and He says, "You know what you guys? If you do something good to one of these little ones, you receive Me. You not only receive Me but you receive the Father." John comes in and says, "Hey, Lord we just saw a guy casting out demons in Your name and we forbade him because he didn't follow us." Jesus said, "Don't be doing that. If he's not against us, he's for us. So let him get out there and do what he can. He can't speak lightly of us if he's out there casting out demons in My name, can he? By the way, if you guys offend one of these little ones, it's better for you to have a millstone hung around your neck and for you to be thrown in the river." John's going, "Oh, oh. I'd better go back and see if I offended that guy. I hope I didn't offend him." Do you see what John did? The same thing that Joshua did. He was looking for the business card to see if this guy had the business card of an apostle or not. You know, he said, "Cut it out. You're not one of us. You're not one of the Twelve. You can't be doing the works of one of the Twelve. The guys says, "I just did it." He says, "Well, cut it out. You must be from the devil. You can't be doing that. It's not your job. That's my job." The guy said, , I don't know what he said, but I bet you old John was swallowing hard when he heard this little teaching, when he walked in right in the middle of that teaching and found out what happens to guys that offend these little ones. Here's this guy out there doing these mighty works. I think old John was probably praying for forgiveness, I would have been.

Then were there brought unto him little children, that he should put his hands on them, and pray, and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. And he laid his hands on them, and departed thence (Matthew 19:13-15). See, for such is the kingdom of heaven. These little ones with the heart that is pure. That's the kind of heart we have to have to enter into the kingdom of heaven. We can't be going around and saying, "Cut that out. You're doing my calling. Cut that out. That's my job. I want to do that." "Yeah, but I just did it." "Well, I'm going to go break his leg because you healed it because you're not supposed to do it. That's my job so I'll go back and break it so I can heal it." You know there is a little pride involved maybe or something. A little religion involved maybe. Can we have a tender heart? Can we come into a situation that maybe doesn't quite fit with our doctrinal thinking and can we glorify the Lord anyway because of the great works that are being done and is the name of the Lord being glorified? Praise God for that because of such is the kingdom of heaven. Those with the pure heart.

Those of us that can look at a situation and recognize that the Lord is energizing and they may not have the credentials that our denomination or that our organization thinks they should have in order to do that. You know what people always say when you pray and somebody gets healed and you don't have the proper qualifications that they think you ought to have, do you know what they always say? They always say you did it by demons. I mean this doesn't make sense. Are the demons that good that you run around healing everybody and doing all that kind of stuff? You know I just don't see that happening. Now I know there are lying signs and wonders, but I don't think the lying signs and wonders are hard for somebody that's walking in fellowship to pick between the two. But personally I've seen more true wonders than I have lying signs and wonders. I'm not the one that's going to go up to somebody and say that they are doing these miracles and healings by the devil just because they don't fit with what I think they ought to have. Because my denomination said they ought to have this or that or that piece of paper or this much schooling, or etc. passed so many test or whatever. Get somebody's approval. That make sense? Can we please let the Lord be the Lord of the church? Can we please let the Lord show us where we ought to go? And energize those whom He wants to energize?

And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus; for, behold, he prayeth, And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight (Acts 9:10-12).

But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; For I will show him how great things he must suffer for my names' sake. And Ananias went his way and entered into the house, and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost (Acts 9:15- 17).

Now that word "sent" is apostello. Was Ananias, does it say anywhere in the Bible that Ananias wasn't an apostle? No. It never says that Ananias was an apostle. But yet he was sent by the Lord apostello to go minister to Paul. Now when he got there Paul, who was blind, was praying and fasting. When he got there he said, "Brother Saul" and Saul said, "Who are you?" He said, "I'm Ananias. The Lord sent me." "Do you have your apostles' card with you? Because I don't want you laying hands on me unless you have it because after all you have to have the right credentials before you lay hands on me because He's called me to be an apostle and I don't want you laying hands on me unless you have the right card. I don't want you doing my job. That's my job." Do you see how ludicrous that is?

Paul received him. He saw in a vision that a man called Ananias was coming. The Lord sent Ananias to minister to him and praise the Lord Ananias listened and praise the Lord Paul was there to receive it. He received his deliverance and thank the Lord, he went to the Lord and let the Lord teach him and he went on and had one of the greatest ministries ever even until this day. He was thankful for Ananias and I'm thankful for Ananias because we had the ministry of the Apostle Paul. Paul didn't get mad at him because he wasn't an apostle and he did the work of an apostle. You see.

John shouldn't have gotten mad at that man that had been sent also by the Lord. See He sent out seventy. He didn't ordain them as apostles, but He sent them out, that's the word apostello where He sent out the seventy. He sent them out to do the work of the apostles, yet He didn't ordain them as apostles. Did they do the work? Yes. Because they got John mad because they were doing too good.

This kind of reminds me of a movie I saw one time when they started up the space program and how upset the astronauts got when they found out that a chimpanzee could do their job pretty good. So they got mad because he didn't have an astronaut's card, the old chimp didn't. Maybe I shouldn't have said that, but. God bless the astronauts and God bless the chimp, too, wherever he ended up.

But, you see Ananias was just a disciple, yet he went and did the work of an apostle in that one instance. He was anointed to that job just like the seventy were anointed. That's very possible that after Judas was dead and the Lord called out Matthias, that maybe Matthias came out of that seventy. It's very possible. It doesn't say that it was; it doesn't say that it wasn't but it makes sense that it might be. But do you see the distinction here between somebody rising up to do a job and the ministry that you're called to do for a lifetime?

I just read a story the other day about a man who wrote a book. It just recently came out about apostles. He was speaking with a man that he believed was an apostle, has been for many years in the Eastern nations, and he asked him, "What would you say is the sign of an apostle? What would you say is the main thing that you see in an apostle's life?" The man said to him, "Well that takes some prayer and thinking before I could answer that." He must have had a stunned look on his face, because the man said, "You know, you

people in the West, you're always looking for an outward appearance so you can put somebody in a category, so you can figure out where they fit in your thinking, but God looks on the heart. You can't take someone with a ministry and say they are that ministry because of something you saw. Only God can show through the heart, so therefore I can't answer that question without some prayer and some fasting to understand what the Lord would say." I just thought that was so wonderful.

Look what Paul says about this... Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's let him of himself think this again, that, as he is Christ's, even so are we Christ's. For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed; That I may not seem as if I would terrify you by letters. For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible (2 Corinthians 10:7-9). This is what people were saying about the Apostle Paul. They are saying, "Yeah, he writes these tough letters..." You notice this is in 2 Corinthians, actually in reality this was 3 Corinthians because there is another Corinthian letter that we don't have that was written before 1 Corinthians. So what we have as 1st and 2nd Corinthians is really 2nd and 3rd Corinthians. So we don't have 1st Corinthians. Well anyway, he's written these other two letters and his critics are saying, "Oh, yeah. He's tough when he writes, but his bodily presence is weak. He's not very impressive when you see him and he doesn't even have good speech." Someone might look down on you because they're from the other side of the tracks and they think you have to speak such very good English, you know.

I could tell you a story. I wonder if I dare put this on tape. I think I'm going to. I'll clean it up a little bit. We were out one time when I lived in Butte, Montana, I was out hunting with some friends. We were out bow hunting and it was a pretty cold day and the wind was blowing and we came back to the trucks and there were a couple of guys standing there already and the two guys were sort of having a little discussion. The one guy said... he kind of was... the best way to describe him was have you ever seen the Beverly Hillbillies Jethro Bowdeen. He kind of came across that way. He wasn't unintelligent though. I always said that he did that on purpose to see where a person really was coming from. But nevertheless that was a good description. Well, he's over there talking like a hillbilly or something. That's just the way he talks. He said something, I forget what it was, about the luninium arrow instead of aluminum. It was something funny. This other guy, who really had to right to criticize somebody's speech, he says, "When are you going to learn how to speak right?" He probably said, "When are you going to learn how to talk good?" Or something like that, but anyway I'll never forget the other guy turned to him and said, "Listen. Well Pharaoh, I'm perfectly capable of speaking the King's English with perfect enunciation and grammar if I so choose. However, I'd much rather speak how the heck I want to." Only he didn't say heck.

Well anyway they were criticizing Paul, too, because he had contemptible speech according to what they figured he ought to have. Well, where did I leave off here?

Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present (1 Corinthians 10:11). In other words we're not just saying we can do all these things, but when we show up, we'll show you the power of God, also... For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise (v.12). Do you know why? I can compare myself to you and I can look at the parts of your life where I think you just haven't made it. I can say, "Well, he really hasn't got it together." But you know what? I really have it together in that area. You know he speaks contemptibly but I am such a wonderful, I have flowery speech. Or that person, you know, their car is so rusty, you know that is a bad witness. You know he ought to have a Cadillac like I have and I can get all puffed up about my nice paint job. But you know what? What am I doing? I'm comparing myself to another person. I'm comparing myself among myself and I'm not wise because of that. Do you know why? I ought to be comparing myself to the standard of the Word and I'm always going to have someplace where I can grow.

If I will remember where I still have to go and when I compare myself to the Lord Jesus Christ, I won't have such a hard time with your commendable speech or see there the word should be contemptible speech. See there? So don't judge me for my uncommendable, un-contemptible speech. Or my rust! Because that's not wise. We can always make ourselves good if we hang out with people that we think are less than us because we just compare ourselves with them. "Well, I'm not that great, but I'm sure better than them." Well, watch out because the Lord looks on the heart.

But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure, as though we reached not unto you; for we are come as far as to you also in preaching the gospel of Christ. Not boasting of things without our measure, that is, of other men's laborers; but having hope when your faith is increased, that we shall be enlarged by you according to our rule abundantly. To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth (2 Corinthians 10:13-18). We need to keep that in mind. You need to show yourself approved unto God and let Him commend you.

We start approving each other, "Oh yeah, you did a really good job." There's nothing wrong with saying that. There's nothing wrong with giving some honor where honor is due, but you see the context of what he is saying? Oh yeah, I think I'm so great because I have the right card and I'm doing that work so much and yet it may well be because there are people that I hand out with that could do a better job, but I won't let them do it because they don't fit the right category so I'm keeping that person down and rather than letting them rise up, I'm afraid they might make me look bad because they might do it better than I do. Let's get rid of our pride and quit comparing ourselves among ourselves and let's help one another so that we can all see the glory of the Lord, so we can all

glorify in the name of the Lord. Let's get rid of jealousy. Let's get rid of pride. Let's get rid of envy.

Remember what Moses said to Joshua? Enviest thou for my sake? Amongst ministers of God that is the curse, envy, jealousy, and pride. We need to have glory in one another. We need to boast in the Christ in you and you need to boast in the Christ in me. We need to allow the Lord to work in your ministry and allow the Lord to work in my ministry and believe that He is the One that does the work. If we will all give the credit to the Lord then we won't be so worried about who gets the credit, will we? We will be concerned about what the Lord is doing and that He is getting the accommodation. Then we get to be approved, so that is good for us, too.

I want to read this record about Simeon. And behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ (Luke 2:25-26). Now this was something, it says the Holy Ghost was upon him. It doesn't say how long it had been, but it had been a while. Because he was an old man and the Holy Spirit had revealed to him quite some time before that he wasn't going to die until he'd seen the Consolation of Israel, until he had seen the Redeemer. He was kind of getting up there in age. But the Lord had shown him that he was going to see the Coming Redeemer. He was going to see the first coming of Christ while he was alive.

And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple; and when the parents brought in the Child Jesus, to do for him after the custom of the law, Then took he him up, in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word; For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marveled at those things which were spoken of him. And Simeon blessed them and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed (Luke 2:26- 35).

What a great and wonderful prophecy that He did over the Lord Jesus the Redeemer that he did over Mary His mother. And he had the Spirit upon him and yet he wasn't a priest and he wasn't a prophet and he wasn't a king. He was just a devout man. He was just. God put the Spirit on him. You might say, "Well, he's doing these prophecies, but he shouldn't be doing these prophecies because he's not a prophet." Some people might say that. What's he doing. It's okay in this situation because God asked him to do it, but in a situation where we would see it done, it wouldn't be right because God follows order, right? Not. It has to come from one of two sources, right? And just because it didn't come with your blessing, doesn't mean it came from the other source, please. In this situation we could say, "Well, we know why because from Malachi to John the Baptist there were no prophets in Israel, right?"

But that's not true because right here in the next verse we read about ...Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem (Luke 2:36-38). She came in and gave thanks unto the Lord and she went around and told everybody that she knew of that was looking for the redemption of Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth (v.39).

You see God Almighty chose this devout man to do this prophecy over His Son. For His own reasons, whatever they might have been. Because He had a prophetess handy and she was also devout. She was of great age and she had served the Lord for many, many years. She was a widow of about eighty-four years of age and she lived with her husband only seven years from her virginity and she was a widow for eighty-four years. So she was married for seven years and then her husband died and she'd been a widow for eighty-four years. So you take the eighty-four years plus the seven years and you have ninety-one plus she was more than a year old when she got married. So let's say, I don't know, how old do you want to make her when she got married? The point is she was pretty old. She had served the Lord all that time. Do you think the Lord really loved her? Do you think the Lord really cared about her? She was a prophetess in Israel.

So when He chose Simeon to do this prophecy it was for His own reasons and Anna didn't get upset about it. She didn't say, "Simeon, what are you doing? You don't even live around here. I mean, I'm here every day working my fingers to the bone around this temple. And the Lord calls you in here and He gets you in here and this prize is not fair." Well, who would she be saying that to if she said it? She would be saying it to the Lord, but the point is she didn't get upset. She didn't have that pride. She was a servant of the Lord and praise God for her example because she took, she heard the words and she went out and told everybody she knew that was looking for the redemption of Jerusalem. Isn't that great?

This is where Mary comes to visit Elizabeth who is now with child, they are both with child. Mary with Jesus and Elizabeth with John... And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost; And she spake out with a loud voice, and said, Blessed are thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord, should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord (Luke 1:41-46).

Some of the greatest prophecy of praise to the Lord you see from Mary. Now I don't know how Elizabeth knew this was, that Mary was pregnant with her Lord because she

wasn't a prophet and if she was prophesying and she wasn't a prophet, then obviously it had to be a demon, right? Do you see how ludicrous that is? And see how ludicrous for somebody to accuse another Christians because they did something that they said they weren't supposed to be doing because they didn't have the right credentials? Nobody was here to judge Elizabeth so I guess she didn't know she was wrong. Nobody was here to judge Mary so I guess she didn't know she was wrong, either. Guess what? Neither one of them was wrong for them to prophesy and the Holy Spirit came down and welled up in them and praise God for what they had and I'm thankful to God that the Spirit came on somebody else and they recorded it for us to read.

So my point that I am making for you is to understand while you may be called to a ministry, praise the Lord for that calling because the gifts and calling of God are without repentance. But at the same time, if the God gives another person that job for a time, whether it be for one time or whether it be for one year, or whether it be for one season, praise the Lord that they were called out to do that job. Let's not be jealous one of another. Let's understand that the Lord has you called for a reason and He wants you to perform the duties that He has called you to perform and let's not be jealous of each other and if you have the ministry of a prophet and you have somebody else called out to prophesy, then maybe you can help them. But praise the Lord for what they've been called out to do.

Now I understand we can take all these things and we can go overboard with them, too. We can take the prophecies and we have everybody laying hands on everybody else when you start prophesying things and we can move into another realm and open doors up. That's not what I'm talking about here. I'm talking about when it has legitimately has the Lord's handwriting on it and His approval and His anointing. Let's understand that the Lord does ordain the ministries. So if He ordains the ministries He ought to know who they are, shouldn't He. If He chooses to anoint somebody for a specific job, then let's let Him do it, because He's the Lord. Let's not get upset because you think that person that's doing that job just stole your calling because they didn't steal your calling, you still have your calling. The Lord is going to judge them according to what He's called them to do and how they do it, too. So let's pray for one another and help one another out. Let's let the Lord lead and let Him take us where we need to go and let's let Him be the bishop and the shepherd and let Him be the head over the church. Let Him decide who does the prophecies over the redeemers. Okay? So praise God. Let's simplify matters and not complicate them. All right?