

Spontaneous

We can lift up holy hands to our Father, our hands that we keep holy by judging ourselves and continuing to confess our sin as it becomes clear to us. Sometimes we are surprised by what is in us, surprised at the condition we are in. We thought we were walking in the light and then we are surprised to find out that we were not. But then we can repent and go to the throne and be cleansed and come here with holy hands. We are learning to judge ourselves, not overlooking things that we see that cause us to go to premature death.

Our morning and evening sacrifices must be spontaneous. If there are long pauses, it is not the Holy Spirit — there is something wrong. It means that we do not have liberty. Thanks should just come forth from us. If it does not, we are not free to open our mouth and utter praise and thanks; we are being held back by something that is keeping us from being spontaneous. I want to encourage you to hear these words and be spontaneous with your thanks — each and every one of us. We are all priests. That is why we gather in small clumps, in households, so that everyone has a chance without us having to keep our arms up for an undue length of time. For the same reason, no one should pray for a very long time or pray for everything and not give anyone else a chance. And we cannot look to the elders to pray; we can all make intercession, supplication, praise, pray. But we cannot pray without thanksgiving. You cannot even eat without thanksgiving. It is with thanksgiving that we come with our prayers and supplications and petitions.

I know that our Father *wants* to hear from us. Our first occupation is to give Him thanks. When the sacrifice is over, we should have totally expressed everything that was in our hearts to our Father. Whatever we expressed was all of it. When there is a long pause, it means we have come to the end of our spontaneous praise — that is all we have. Because someone waited — that five-second delay — then there is no more spontaneity. It effects everyone; it effects the whole sacrifice since we are one Body, all receiving the same impulses from the Holy Spirit. If there is an impulse going to the arm, the rest of the body is aware of it.

Do not wait for someone else. Do not wait for me. Do not wait for the elders. If you have praise, utter your praise — you do not have to calculate it. We live by this or we die if we do not render these things to our Father.

We are the priesthood for the whole earth, mediating for the whole world who cannot pray. They have not had a true priesthood in thousands of years.

It says, “Pay your vows to the Most High” (Ps 50:14).

We talk about this in this way because we are in training for the race to begin. I am sure that the day is going to come when our sacrifices are spontaneous. It *has* to be that we come to the end of having a minister of Satan ministering to us. We all have one of his ministers speaking things to us and it is according to how we are delivered from him that determines how he keeps our praise from going to our Master. He has little tricks he uses on you to keep you from opening your mouth to do what our Father is waiting for you to do.

In heaven they are not held back by the messengers of Satan who are ministering evil spirits to us. His kingdom must come to earth as it is in heaven. That means that every single last person in the Body has to be giving praise and supplication. We *know* how to pray: according to Mt 6:9 and 1 Tim 2:8. These are the essential things, but it is *always* with thanksgiving.

If you do not give praise, then the shepherds have a right to come to you to see what is going on in your life that keeps you from having praise coming forth. Because the shepherds keep watch over your soul and your soul is not giving praise, so something must be wrong with it.

Even if you sin, even if there is something you see in your life right before you come down, you can confess it and repent and still come clean and lift up holy hands. We know the enemy's strategy; sometimes he attacks us by surprise. We find out we were not walking in the light. But if we have the watchman on the wall, we should see the enemy from far off.

ha-emeq: Sometimes I'm waiting for other people to pray, because I want to hear Phineas pray or

Zachariah, but I see that this is a trick too.

Hakam: I always thought that things come to us from everywhere. But I saw this morning that there is a messenger of Satan who intimately knows me who knows just how to trip me up.

Hasah: I know that when praise doesn't come forth from me, it is because there is sin in my life; something isn't resolved, is still hanging over me.

Livyah: I saw that having other gods before Him is not giving praise when it is on your heart because some other god comes and takes it away.

1 Jn 3:21-22 — The word is so penetrating to our own lives to see where we are. Our Master said so many times, *“Father, I know you hear me because I do what is pleasing in your sight.”* He had a good conscience. So he said, *“Lazarus, come forth.”* There was nothing in Him to make Him doubt because He had a perfect conscience.

“Dear friends, if our hearts do not condemn us, we have confidence before our God.” Read it backwards: *“We have confidence before God if our hearts do not condemn us.”* Now read verse 20, *“for God is greater than our hearts, and He knows everything.”* If our hearts condemn us, we do not have confidence. But if they do not condemn us, we have confidence before Him and receive everything we ask. 1 Jn 5:14-15 — *If we have confidence.* That is where the priesthood is going — to that place where if we ask for anything, we know it is going to happen.

How serious it is to have His commandments and keep them?