



An Eagle's View!

Motives of The Heart:

God has called each of us to be ministers of reconciliation (**2Cor. 5:18-20**). It is our calling in Christ to bridge the gap between those who don't know God and those who do. It is our purpose and our destiny to be active functioning members of the Body of Christ. We are all full-time ministers of the good news of Jesus Christ and we were created in Christ Jesus for good works (**Eph. 2:10**). It is our responsibility to do those works which bring Glory to God. As ministers of God in Christ we must respond to His call of service for our lives.

The Jewish culture in the Old Covenant understood that the sacrifices of God were classed into three different categories. The first category was that of "blood". The actual sacrifice that God accepted was that of "blood"; for the wages of sin was death. Without the shedding of "blood" there could be no remission of sin (**Heb. 9:22**). The second class of sacrifice was that of the "parts". These "parts" represented God's "food". In the Old Covenant they were the choice portion given to the priesthood for the work of ministry (**Lev. 7:31-35**). When Jesus came in the flesh, He said that His food was to do the will of Him who sent Him. It was, and still is, the ministry of Jesus in bodily form that is the food of God. The third class of sacrifice was that of "fire". These three categories made up the whole of the sacrifices offered to God in the Old Covenant.

We could say: the sacrifice that God accepts is the blood sacrifice of the one true

Lamb of God, Jesus Christ His Son; The food of God is the blessed parts of His Body, the Body of Christ; and everything else is for fire. Our lives can be seen as those which are destined to be consumed by fire in the presence of the Lord and those which are to burn as finely ground flour on the altar of the Lord. The purpose of that finely ground flour is for fire. God wants our hearts to be blazing passions of love to Him and to one another. It is God's desire that we be found as "ministers of fire" before Him (**Ps. 104:4**). Anything that is within us that is not a passion for Him nor for one another will simply become consumed in His awesome presence. Anything that is pure will become an increased flame of love for Him and for one another.

If we understand these three classes of sacrifice correctly we must conclude first of all that we can offer no sacrifice for our righteousness except the blood of Jesus Christ. We can provide no food for ministry to God but that which is found in the blessing of His body (the church), the redeemed of the Lord. We can present nothing before Him but ourselves as fires for His desire within us. Since we cannot offer more blood, nor offer more than His own calling and inheritance within the saints (**Eph. 1:18**), the only sacrifice that we can willingly present to Him is that which is intended for fire. As we present our bodies to Him as a living sacrifice (**Rom. 12:1** - burnt offering of service) we are presenting the one thing that we can offer. He is the one who gives us "grace" for the work of ministry; but we are the ones who give our "bodies" toward the work of ministry. It is within our ability to present ourselves for the fire of God. That



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which is of God will increase and that which is not of Him will simply burn away.

We must know that the difference between fire that is for an increase of God and fire that is for the consumption of our self-willed motives is found in the motives of our hearts. Let's look at a portion of Scripture that will help to reveal the hidden motives of our hearts. We want the fire of the Lord upon the altars of our hearts, not the fire of ourselves. We want the fire of God that produces God's results. We don't want the fire of self (strange fire) that produces the fruit of self.



Send the Fire Again

True ministry is nothing more than the prophetic power of God to bring life to those who receive it. Jesus came to destroy the works of the devil and He came to give us life, life more abundant. The Spirit of the ministry of Christ testifies of Jesus by way of destroying the work of the devil and drawing us into a closer relationship with God in His realm of eternal life. The Scripture says the Spirit of prophecy is the testimony of Jesus (**Rev. 19:10**):

Rev. 19:10 And I fell at his feet to worship him. But he said to me, "See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."



As prophetic saints we must always

remember that what makes us prophetic is the Spirit of God. We are not prophetic because of ourselves. When we function as prophetic ministers of God we are simply releasing a power which testifies of the person Jesus Christ. It is a declaration, and an impartation, that Jesus is Lord!

When God moves through us with His Spirit there is a power and a glory that surpasses our own abilities. It is very easy to become self-focused and receive the glory for ourselves. I believe that one of the best ways to understand this is to look at the story of Gehazi (Elisha's servant) and the Syrian commander, Naaman.

Naaman was the Syrian commander who came to Elisha in order to receive healing from his leprosy. After obedience to the prophet's word of "humility", Naaman received his healing. The cure for his sickness of the flesh was to humble himself in the river Jordan; a low flowing river which flowed to the dead sea. When he was healed the Scripture says that his flesh became "as a little child".

Jesus Himself said that unless we humble ourselves as little children we cannot enter the kingdom of heaven (**Mt. 18:2-4 Mk. 10:15; Lk. 18:17**). The story of Naaman is not unlike any prophetic flow of ministry which God sends to us today. It is God's desire to give us "more grace"; and "more grace" only comes to those who humble themselves before the Lord.

Jam. 4:6 But He gives more grace. Therefore He says: "God resists the proud, but gives grace to the humble."



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It is not the job, nor the function, of any prophetic minister to build up the pride of any individual. A true prophetic minister of God will help bring others to the place of humility where they can receive more of the grace of God in their lives. I'm not talking about purposely humiliating someone. I'm talking about ministering the true word of the Lord which stirs, activates, and releases an individual to love God and love his neighbor as himself.



Just as it is not the job, nor the function, of any prophetic minister to build up pride in any individual; neither is it the right of any prophetic minister to receive pride in himself. The prophet Elisha set the appropriate attitude when he refused to receive any reward for the healing received by Naaman.

2Kin. 5:16 But he said, "As the LORD lives, before whom I stand, I will receive nothing." And he urged him to take it, but he refused.

An account of Elisha's servant, Gehazi, tells a different story however. Gehazi fell into the pitfall of "pride". The Hebrew word for Gehazi is "Geychaziy" meaning: *valley of a visionary*. This word "Geychaziy" is a combination of the word "gay" meaning: *a gorge (from its lofty sides; hence narrow, but not a gully or winter-torrent)* and the

Hebrew word "chazah" meaning: *to gaze at; mentally to perceive, contemplate (with pleasure); spec. to have a vision of*. This word is derived from the Hebrew word "gevah" meaning: *exaltation; (fig.) arrogance*.

We can see that this word Gehazi means "to have a vision of exaltation or arrogance". It is a "valley vision". Like the meaning of his name, Gehazi had a private agenda. He wanted to be somebody. His vision was not simply to minister. It was to receive a measure of reward for himself. His vision was not one founded in the heights of heaven. It was clearly one seen from the perspective of an earthly valley of natural understanding.

2Kin. 5:20 But Gehazi, the servant of Elisha the man of God, said, "Look, my master has spared Naaman this Syrian, while not receiving from his hands what he brought; but as the LORD lives, I will run after him and take something from him." 21 So Gehazi pursued Naaman. When Naaman saw him running after him, he got down from the chariot to meet him, and said, "Is all well?" 22 And he said, "All is well. My master has sent me, saying, 'Indeed, just now two young men of the sons of the prophets have come to me from the mountains of Ephraim. Please give them a talent of silver and two changes of garments.'" 23 So Naaman said, "Please, take two talents." And he urged him, and bound two talents of silver in two bags, with two changes of garments, and handed them to two of his servants; and they carried them on ahead of him. 24 When he came to the citadel, he took them from their hand, and stored them away in the house; then he let the men go,



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and they departed. 25 Now he went in and stood before his master. And Elisha said to him, "Where did you go, Gehazi?" And he said, "Your servant did not go anywhere." 26 Then he said to him, "Did not my heart go with you when the man turned back from his chariot to meet you? Is it time to receive money and to receive clothing, olive groves and vineyards, sheep and oxen, male and female servants? 27 "Therefore the leprosy of Naaman shall cling to you and your descendants forever." And he went out from his presence leprous, as white as snow.

In this story we find five categories of things which a minister of the Spirit of Christ cannot do:

2Kin. 5:26 Then he said to him, "Did not my heart go with you when the man turned back from his chariot to meet you? Is it time to receive money and to receive clothing, olive groves and vineyards, sheep and oxen, male and female servants?"

Elisha identified a motive for something other than the purpose of God when he identified money, clothing, olive groves and vineyards, sheep and oxen, and male and female servants as a motive of Gehazi's heart. These five things are reasons; they are motives of the heart for which a minister cannot function. Each of these represents a fire that is a "strange fire" to the fire that burns upon the altar of the Lord. Remember, the Spirit of prophecy is the testimony of Jesus. It is not the testimony of the prophetic minister. Each of these five is a motive and a reason for which we cannot minister in the gifts of the Holy Spirit. Each of these is a

motive and a reason for which we cannot desire ministry.

The first motive is "power". "Is it time to receive money?" Money represents "power". It represents "authority". A king is known by the amount of wealth that he has in his kingdom. The wealthier the king, the more powerful he is. We cannot minister in the prophetic because it will make us powerful. When we minister in the prophetic, honor will come to us. We will experience power. The key is to guard our heart so that when "power" comes, we do not receive it as our own. When power comes we must be careful



that we don't taste it. When we experience the ministry of the Holy Spirit, we experience "power". When we experience power it's a good time to remind ourselves to "lighten up"! "It's grace!" "Take your shoes off pall!" "It belongs to Jesus!"

We are vessels used by God. We are sons and daughters of God; but the power is of "Him". We cannot let the taste for "power" become our motive for ministry. Jesus is the King and His is the kingdom.

The second illegal motive for ministry is "praise". "Is it time to receive clothing?" Clothing, garments, apparel are all indicative of glory. It makes us look good. It makes us popular. People like us. They exalt us because of the apparel we wear. Jesus told



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us to consider the lilies of the field, how they grow; They neither toil nor spin; and yet even Solomon in all his glory was not arrayed like one of these. Clothing is glory. Clothing is how we appear. We cannot pursue the prophetic ministry of Jesus for reasons of personal praise or glory. We must know that the enemy is going to try to get us in these areas. None of us are exempt from the temptation of any of these motives. All of these things will come. But when they come we cannot let them become motives for our ministry. We will look good. But when we look good we must become “faceless” and give the glory to Jesus.

The third illegal motive is “pleasure”. “Is it time to receive oil and wine”? I have heard many people say, and maybe you have even said it; “I’ve got to go into the ministry because I just can’t stand it when I’m not in the anointing.” That’s “oil and wine”. It will come, but it cannot be the reason or motive for our ministry. It’s pleasure. It’s wonderful! It’s a benefit of ministry but it can never be a motive for ministry. The motive for ministry is love for God and love for others. The motive for ministry is “God sent us”. The Spirit of prophecy is the testimony of Jesus.



The fourth illegal motive is “provision”. “Is it time for sheep and oxen”? This is a major danger for those in ministry. Unfortunately this trap, because of lack of honor and lack of relationship in the Body of Christ, many

men and women of God are caught in this trap of allowing “provision” to become their motive for ministry. They can easily get caught in the trap of “the rent is due”. When “provision” becomes the motive for ministry it is illegal. Many times the Body of Christ has put ministers in this predicament because of lack of honor. Many times ministers have put themselves in this predicament because of lack of relationship with members of the Body of Christ. Good men and good women get under the pressure of having to make ministry a performance so that they have sheep and oxen (provision). When we minister, provision will come our way but it can never be our motive or reason for ministry. The Scripture frequently warns about the shepherds who have become “hirelings”. The Spirit of prophecy is the testimony of Jesus. It causes people to love the Lord their God with all of their heart, mind, soul and strength. It causes them to love their neighbors as themselves. That is the motive. We minister because of the testimony of God’s covenant. We minister because of love.

The fifth illegal motive is “promotion”. “Is it time to receive male and female servants”? Promotion puts us above other people. It causes other people to serve us. It promotes us above others. It makes us a leader over others. Once again, promotion will come. People will serve us. We must be very careful that we don’t receive it personally. We cannot allow



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“promotion” to become our motive or reason for ministry. Jesus told us to become the “servant” of all.

All of these things will come to us. We must guard our hearts so that we don't make any of these things our motives or reasons for ministry. If we do it will be “strange fire” upon the altar of the Lord and we will end up like Gehazi. The sin of Naaman was pride. Gehazi received the sin of Naaman in his own flesh. Pride destroyed him. Pride ate up his flesh because he sought these things. We cannot allow motives in our hearts for any of these things to cause us to be eaten up by the pride of the flesh.

We are all guilty of allowing these things to come into our hearts as motives from time to time. We must remind ourselves that the Spirit of prophecy is the testimony of Jesus. Even when it comes to the Holy Spirit's present ministry of renewal; renewal is a prophetic expression that testifies of Jesus. God is prophesying through simple things concerning nations coming to Him. Prophetic signs, sounds and expressions are crying out for a fatherless nation to come to Him. We can make the pleasure of renewal our goal or we can make loving the Lord our God and loving others our goal. We can enjoy the pleasures that come, but we cannot make pleasure our goal. We can see the power of His Spirit, but we cannot claim it as a power that belongs to us. We can see our needs met, but we cannot come to Him to simply meet our needs. We receive the blessing of His presence but we can't let the

power of His presence become a goal to promote the congregation across town.

We all experience the temptations of the flesh. The question is; will we submit our will to His? Let's call on Him to help us in our time of need:

Lord help us. We want to be released as prophetic sons and daughters of You. We see these pitfalls, these dangers, but we trust Your Holy Spirit. We thank You that You are giving us an impartation to love You with all of our hearts, all of our minds, all of our souls and all of our strength. Lord we don't want the sin of Naaman. We don't want pride to come and eat our flesh and cause us to be a stench before You and others. We want to have skin like new born babies. We want to become like little children so that we can enter into the goodness of the kingdom of heaven. We want righteousness, peace and joy in the Holy Ghost. We want the words that we speak to bring life. We want the laying on of our hands to impart faith, passion and hope; to cause life to spring forth in every area. Help us God; In Jesus Name! We repent for any seeking that we've had in our hearts for power. We repent of the seeking that we've had for our own praise, our own glory, the garments that we've wanted to wear. We repent in Jesus name for seeking pleasure; for prophesying because it makes us feel good. We repent for ministering with a motive of provision; meeting our needs in some way; a motive to provide for our security, our emotions, our finances, or making us feel important in some way. We repent for ministering for reasons of promotion; for seeking the service of men. Lord, we're not going to get heavy on this thing. We just bring it before you and say “WE WANT THE PURENESS”. We want Your thoughts, Your words, Your heart. Let us burst forth with life in Jesus name! We invite the Spirit of prophecy to testify of You Lord. We thank You and praise You in Jesus name.

By Ted J. Hanson

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