

# An Assessment of the Current State of the Prophetic

## Introduction

When coming into the knowledge of the Kingdom, back in about 2010, I had no idea that the prophetic products (written and verbal) that I was reading and hearing had any fault in them. After all, this was ‘God’<sup>1</sup> talking, so I had to respect his message (i.e. his word to us) without question. However, as I learnt more about the Kingdom, I began to see that I needed to assess all prophetic messages, and question any content that was religious and from the ‘mind of men’<sup>2</sup>.

I’d been operating in prophecy since about 2005, as part of a Prophetic Counsel team, and I knew that my style of prophesying was different to others in the group. That didn’t mean that the others were wrong, it was just that I only wanted to speak what Father wanted me to say – nothing more. I didn’t want any mixture, and adulteration from my mind or my soul, and I definitely refused to quote scriptures, which was a guideline at that group for authentic prophecy.

Fast forward to today, and I’ve undergone immense retraining by Father, as well as deprogramming and reprogramming on just about everything. He’s helped me eliminate all religious mindsets and jargon, and replace them with Kingdom realities and statements. By “Kingdom realities”, I mean, what is real as far as the Kingdom is concerned, or to put it another way, what Father really wants me to know and believe.

With that attitude towards being authentic from the Kingdom perspective, I find that much of what I read as prophecy these days falls very much short of what should be coming from Heaven to educate and lead believers. This is not being critical, as I’m not being judgemental in my assessment of prophecies that I read – or what I write here in this article. For those who are biblically-minded, we are exhorted to test the spirits and to test prophecy, and that’s what I’ve been doing.

For the past 9 years we’ve been instructed by Father to align with him, over and over again,<sup>3</sup> and that means in every area of our operation and our person, especially in our heart and mind. As that instruction is an imperative,<sup>4</sup> it must flow into every component of our being and be established there so we function evermore closely as his imagers<sup>5</sup>. If we can’t do that, we’re not achieving what our prototype<sup>6</sup> (Jesus of Nazareth) was able to achieve in being a perfect representation of Father that everyone could see, perceive and experience. When asked to show people what Father was like, he told them to observe him, because the two of them were in oneness together, and in complete alignment.

Having laid that background, my purpose here is to analyse and report on the types of prophecy that pervade the church today and see the areas that sons need to be cautious about as they prophesy. This is also an imperative as we are providing messages straight from ‘The Throne’, which should be as perfect a translation from the Spirit as possible.

So here are my evaluation points concerning prophecy and prophetic teaching as I see things from a Kingdom perspective.

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1 – ‘God’: I use this term in inverted commas because ‘God’ is the generic term people use, while I don’t any more. I have an intimate relationship with the members of the Trinity, so I refer to each of them by name, out of relationship. From my oneness with them, I collectively refer to them as The Trinity.

2 – Expressions and content which came from the human mind, not from the Trinity.

3 – “The Trinity’s Messages About Alignment With Them” (9-3-2024)

[canberraforerunners.org/wp-content/uploads/The-Trinitys-Messages-About-Alignment-With-Them.pdf](https://canberraforerunners.org/wp-content/uploads/The-Trinitys-Messages-About-Alignment-With-Them.pdf)

“The Word: Alignment with Heaven (2016-2024)” (15-3-2024)

[canberraforerunners.org/wp-content/uploads/The-Word-Alignment-with-Heaven-2016-2024.pdf](https://canberraforerunners.org/wp-content/uploads/The-Word-Alignment-with-Heaven-2016-2024.pdf)

4 – “The Imperative of Alignment in the Kingdom” (13-3-2024)

[canberraforerunners.org/wp-content/uploads/The-Imperative-of-Alignment-in-the-Kingdom.pdf](https://canberraforerunners.org/wp-content/uploads/The-Imperative-of-Alignment-in-the-Kingdom.pdf)

5 – The term that describes us most fully as being made in their image and likeness. We function like them and perfectly represent them.

6 – “See Me As Your Prototype” (24-3-2015) [canberraforerunners.org/wp-content/uploads/2021/04/33b-See-Me-As-Your-Prototype.pdf](https://canberraforerunners.org/wp-content/uploads/2021/04/33b-See-Me-As-Your-Prototype.pdf)

**NOTE** As you read the following points and look at the examples, bear in mind that I'm doing the evaluation from a Kingdom perspective. That is, I'm endeavouring to show how the prophetic should be operating through sons, not through religion & theology, or even the hyper-spirituality of Pentecostal and Charismatic techniques.<sup>7</sup>

## Analysis

### (1) Who Can Prophecy

Every member of Father's family can prophesy at one level or another, depending on experience, practice and their relationship with the Trinity. As prophecy is hearing from Heaven and speaking it out as the Spirit provides the impetus, it's not limited to prophets to be the only ones who can prophesy.

We don't just need to hear from acknowledged prophets, but just as much, we need to hear what's produced by those who have an intimate connection with the Trinity and are yielded to them to be their mouthpiece. In fact, anyone can be a prophet if Father releases them into that function, we aren't to rely on and elevate church-appointed prophets or those who they approve. That's because prophecy is a function of the Kingdom, not of a church organisation.

Actually, sons are able to prophesy at any time or place that's appropriate. They don't even need to wait for the Spirit to give them utterance. They can begin to prophesy and the Spirit will provide whatever is required on each occasion, provided they are listening to him.

### (2) The Prophetic Office

Prophets are a gift to the *ekklesia*, not the organized church, although they can function in that arena, as most do. As prophecy is a function of the Kingdom, it's the King's prerogative to release specific people to become prophets, and it's totally outside the domain of churches to appoint them. A prophet is a person with a strong prophetic mantle<sup>8</sup>, and their gifting will be obvious to those who come into contact with them. (Genuine apostles are also easily discerned in the spirit.)

A prophet is no more important in the *ekklesia* than any other person. However, their role in releasing messages from Heaven is very important. This heavenly focus sets them apart (function-wise) from the general prophecy that all sons can produce for members of the community and those outside.

Prophets were given to the people as a component of the 'Ascension Gifts' for the purposes of keeping them on-track. As a component of that release, they're only needed until the members of the *ekklesia* are mature (as Paul stated). At that point in time, they're able to function without prophets, because they're in oneness with the Trinity and hear everything they need straight from them.

One area of real concern is the use of the term 'Office of the Prophet'. That's a misnomer, as there is no structure or hierarchy in the *ekklesia* that's based on Kingdom principles, and there never was meant to be any. As I state at the bottom of all our CCOP messages: '**Prophets are raised and trained by God, and then released to the community of saints as a gift – for their benefit and for the benefit of the nation. They are not an office in the structured church.**'

No prophetic message should identify and be assigned to a person who is labelled as having the the title or office of a prophet.

### (3) Biblical Prophecy

This type of prophecy is irrelevant for sons today. I know that goes against everything that's taught, but

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7 – **DISCLAIMER:** I used to be a member of both Pentecostal and Charismatic churches and I'm very familiar with how they operate spiritually in the arena of prophecy. My time as an active member of Prophetic Counsel was in a Charismatic church.

8 – An expression I use for a spiritual gift, rather than to use church jargon.

OT prophecy was for Israel (and Jews) of their time, including other nations in the Ancient Near East (ANE). To focus on reading and deciphering OT prophecies, and then trying to link them to the 21<sup>st</sup> century or the future, is futile.

Trying to decipher and link OT and NT prophecy is also a waste of spiritual time. It can't be done perfectly, because the messages were written to an audience in an ancient time-spot and our translation will be 'full of holes', no matter how exact we think we are in doing it. One theological researcher outlines the imperfections of this process:

*“Scholars have often used the term 'apostolic hermeneutic' in reference to the interpretative practices of the NT writers concerning the OT. Such a subject contains a variety of factors and is understandably difficult. However, in discussing these various aspects, scholars have seem to have given less attention to the OT's role in the apostolic hermeneutic than other subjects. Particularly, academia has not discussed the phenomenon of OT intertextuality which poses great potential in unlocking the nature of the apostolic hermeneutic. While the NT's intertextuality with the OT may be deemed as the 'apostolic hermeneutic', the OT's intertextuality within itself may be deemed as the 'prophetic hermeneutic'. This thesis alleges that the study of the prophetic hermeneutic will provide great benefit not only in the issue of the NT's use of the OT but also in the general practice of biblical theology.*

*Like the apostolic hermeneutic, the defining, deriving, and displaying of the prophetic hermeneutic has its own difficulties. One must formulate definitions and methods for accurately identifying, analyzing, and categorizing intertextuality. Because of the overarching nature of the term 'prophetic hermeneutic', one must also determine if wide ranging patterns of OT intertextuality exist throughout the canon. Conversely, breadth is not enough; one must also examine how the prophetic hermeneutic fleshes out in exegetical analysis throughout the OT and even into the NT.”<sup>9</sup>*

All very complex, but it does show that hearing from Heaven clearly right now, is vastly more effective than trying to draw out prophetic messages from scripture. And, attempts to do so by 'prophets' in the past have all been imperfect, even useless.

Both OT and NT prophecy are irrelevant for us as we need to hear what's relevant to us in the here-&-now, and we can get that immediately from Heaven ourselves. Even the Book of Revelation is irrelevant to us, as it was written in 1<sup>st</sup> century code to speak to the believers at that time about what was going on.<sup>10</sup>

#### (4) Biblical Jargon

Prophecy in the Kingdom should speak to the people of the day in their language, especially if it's being given to those outside of the Kingdom. There's absolutely no need to include biblical lingo (both words and expressions) in a prophecy. If we are receiving a message from Father, it should speak to us without any need for authentication, or any need to appeal to the Bible so that it sounds authoritative.

One qualification to what I've just stated is that prophecy is given using idioms familiar to the speaker/writer. This helps them relay the message in a more relaxed way, and so it will contain expressions that the person normally uses. In that regard, prophecy that contains biblical jargon indicates that the person is still stuck in a religious mindset, which is, a human-compiled holy book is more relevant than what a person hears from the Spirit today. It also indicates that they haven't been fully reprogrammed in Kingdom knowledge and understanding. Of course, that's the place the prophet is in at the moment, but it doesn't reflect the relevance and importance of the Kingdom under the New Covenant.

Examples of biblical jargon can be found throughout the prophecies of those still residing on the church system.

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9 – Abner T. Chou (May, 2007) “The Prophetic Hermeneutic: Hermeneutically Defined, Theologically Displayed”

[Master of Theology Thesis, The Master's Seminary, Sun Valley, California]

[www.academia.edu/596668/The\\_Prophetic\\_Hermeneutic\\_Hermeneutically\\_Defined\\_Theologically\\_Displayed](http://www.academia.edu/596668/The_Prophetic_Hermeneutic_Hermeneutically_Defined_Theologically_Displayed)

10 – SEE: “Re-evaluating the Book of Revelation” [investigation series] [https://canberraforerunners.org/?page\\_id=6853#revelation](https://canberraforerunners.org/?page_id=6853#revelation)

Here are just a few to help you understand:

- “The Word”
- “Walk in the Spirit”
- Using capitals for speech to signify ‘God’ speaking – e.g. He, Me, My
- Using ‘Christ’ or ‘Messiah’

In short, prophecy from and for mature sons is free of biblical and church jargon. It will contain Kingdom idioms and societal idioms, which shouldn’t be rejected. When reading or receiving a spoken prophecy that contains biblical jargon, be stringent in assessing both the message and the messenger, as the accuracy of the message can be suspect in such cases.

### (5) Bible Quoting

By the same token, quoting scripture is a sign of immaturity and should be eliminated from prophecies that mature sons give. Doing that elimination will not offend Father. In fact, he will be delighted with the change of attitude and will alter the content of his messages without losing the impetus of the message itself.

‘The Word’ is the Son (King Jesus), not the Bible. Actually, ‘The Word’, as used by John, is an archaic Jewish term which refers to him as the expression of Father to the people of the Earth.<sup>11</sup> It ‘harkens back’<sup>12</sup> to the OT times where the Son interacted with humanity, well before he manifested in the body of a man as Jesus of Nazareth. As such, the title is a shadow of the real (to use a biblical prophecy term), but not the real. The real is present now, not the shadow, and he’s King Jesus, so the antiquated descriptive term for him is irrelevant, but it could be replaced with the title, ‘The Truth’. The Trinity is the source of all truth, all reality, not the Bible. That’s where we should go for everything we need to know.

We are to communicate with Father and hear from him – that’s normal sonship. To have anything greater, more significant, more authoritative than his word to us, tantamounts to idolatry. For example: There are those who call their Bible, “Jesus in Print”, and they won’t put a cup of tea on their Bible out of reverence for the book. There’s nothing higher or greater than the Trinity – no person, no ideology, and definitely no book. They are the source of all wisdom and knowledge, which they desire to give us, which will be as much as we can handle. Aside from that, they never desire us to get our knowledge and understanding from the Bible or from theology. Therefore there’s no sound reason for sons to quote from it. Everything we need to know about them comes from experiencing them, and even if a mature son tells us something they’ve experienced, as part of their testimony, we’re to test it and allow it to become our experience – if it’s true, of course.

When we prophesy, we speak ‘the Word of God’ – that’s what the expression stands for.<sup>13</sup> The Bible never calls itself ‘the Word of God’, so it’s a misnomer to use it.<sup>14</sup> Father wants his words to be our words<sup>15</sup>, that’s where our focus must be so we can speak his words, not our theology.

### (6) Authorization

There is no need to prove the message comes from Heaven by the use of “Yea, thus says the Lord” (at the start) or “Says the Lord” (at the conclusion) to show that it has been authorized by the King<sup>16</sup>.

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11 – “The Concept of ‘The Word’ in the 1<sup>st</sup> Century” (29-12-2020)

[canberraforerunners.org/wp-content/uploads/2021/01/The-Concept-of-The-Word-in-the-1st-Century.pdf](http://canberraforerunners.org/wp-content/uploads/2021/01/The-Concept-of-The-Word-in-the-1st-Century.pdf)

12 – A version of ‘hearkens back’, meaning ‘to go back to or recall to mind something in the past’.

[www.merriam-webster.com/dictionary/hearken%20back](http://www.merriam-webster.com/dictionary/hearken%20back)

13 – “The Word of God is What the Spirit Gives Us to Speak” (13-6-2017)

[canberraforerunners.org/wp-content/uploads/2013/03/The-Word-of-God-is-What-the-Spirit-Gives-Us-to-Speak.pdf](http://canberraforerunners.org/wp-content/uploads/2013/03/The-Word-of-God-is-What-the-Spirit-Gives-Us-to-Speak.pdf)

14 – “Focus on the Word of God, not the word of God” (23-10-2016)

[canberraforerunners.org/wp-content/uploads/2013/03/Focus-on-the-Word-of-God-not-the-word-of-God.pdf](http://canberraforerunners.org/wp-content/uploads/2013/03/Focus-on-the-Word-of-God-not-the-word-of-God.pdf)

15 – “I Want My Thoughts to be Your Thoughts and My Words to be Your Words” (10-9-2022)

[canberraforerunners.org/wp-content/uploads/I-Want-My-Thoughts-to-be-Your-Thoughts-and-My-Words-to-be-Your-Words.pdf](http://canberraforerunners.org/wp-content/uploads/I-Want-My-Thoughts-to-be-Your-Thoughts-and-My-Words-to-be-Your-Words.pdf)

16 – “We Don’t Need to Say ‘Thus says the Lord’” (31-3-2024)

Similarly, there's no need to use or incorporate King James English in the message to give it the air of authority. That's plain ridiculous. Doing so, shows that the soul or mind has dominance over the speaker.

Prophecy in the Kingdom will speak for itself, even if it's spoken in colloquial language to people who only understand modern vernacular. To introduce a message to someone, only a simple introduction is needed to focus them to hear or read the message. For a non-believer starting could be, "The Creator has a message for you. Would you like to hear it?"<sup>17</sup> When speaking to a Christian, an introduction could be, "Jesus has given me a message for you. Would you like to receive it?" See how simple and non-authoritative the Kingdom is, letting the message speak for itself.

#### (7) Personal Commentary

Prophecy should stand on it's own – it shouldn't need explaining. Explanations are only needed for new things that Father is birthing, and that's meant to be done by teachers in the *ekklesia*, not those prophesying. On the other hand, it's not wrong to explain the content of a message to someone who doesn't understand it. Yet, that explanation should not be an expansion of what was contained in the message. It's up to the one receiving the message to search out any illuminations of the content from Father, not from a person. That's because we are sons, not Christians. We're meant to be in an intimate relationship with each member of the Trinity, so we can hear for ourselves and be led by them, not by pastors, or any other professional Christian.

In a written prophetic message, the same goes. It should just be the message, and the reader's job is to seek expansion and understanding from the source (Father). That's why CCOP<sup>18</sup> asks questions of Father (or the King) so we can get their mind on what's happening. For example: Getting an update on 'the shaking of all things'.<sup>19</sup> Too often, written prophetic messages are watered down and greatly reduced in spiritual value because the prophesying person added 'reams' of their own ideas into the article.

#### (8) Dream Interpretation

Prophetic dreams are important in getting messages across to people. However, not all dreams are prophetic, as one high-profile dream interpreter alleges them to be. Dreams that have a message should have a prophetic message supplied along with the dream. Just like tongues and interpretation, dreams need to be accurately interpreted, otherwise they are bogus, providing spurious information. The interpretation for a dream should come immediately, when the Spirit wakes them up at the termination of the dream, or sometime later on. It's important in this regard to wait until the interpretation is received before announcing the dream as prophetic.

Too many so-called prophetic dreams are not prophetic, and many written down and published are full of personal commentary. That promotes the person in the mind of the reader, but has little-to-nothing of Kingdom value.

#### (9) Predicting the Future

There is a desire in every person to know something about their future, and this drive can steer prophesiers to include futuristic content into a message that was supplied by Heaven. I've seen this too many times, but I must say that there is a place for information about the future. Future information will always be provided by Father at the time it's needed. We really don't need to know it well beforehand.

In the Kingdom Father is more focused on telling sons what they need to know at any point in time, rather than something about their future. His normal function is to lead sons into their future, after preparing them for it. He knows that knowledge of the future can be disconcerting to the hearer and even lead them

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[canberraforerunners.org/wp-content/uploads/We-Dont-Need-to-Say-Thus-says-the-Lord.pdf](http://canberraforerunners.org/wp-content/uploads/We-Dont-Need-to-Say-Thus-says-the-Lord.pdf)

17 – I find this very effective for most people outside of the Christian religion.

18 – REPOSITORY: [canberraforerunners.org/?page\\_id=4940](http://canberraforerunners.org/?page_id=4940)

19 – MESSAGE: "Update on the Shaking Process" (20-3-2024)

[canberraforerunners.org/wp-content/uploads/MESSAGE-Update-on-the-Shaking-Process-20-3-2024.pdf](http://canberraforerunners.org/wp-content/uploads/MESSAGE-Update-on-the-Shaking-Process-20-3-2024.pdf)

off-track to where he's taking them.

Prophecy should be focused on what Father is wanting to say to the person or the group, not what the prophet thinks they need to hear. This is a very big issue, but it's too hard to discern when hearing or reading a prophecy. I know it does occur, because I've been trained by Father to always give a message from his heart, nothing more.

**IMPORTANT:** We don't need to reject a person because we discern their prophetic message has mixture.

**IMPORTANT:** We need to teach newcomers to the Kingdom how to prophesy correctly and to skill them with discernment in how not to be led astray by the prophecies of others.

## **Conclusion**

My analysis, superficial as it was, shows that the prophetic has a way to go to become more of an expression of the Kingdom, rather than a spiritual function of the church. In sonship terms, prophecy is not fully connected to the Kingdom and is not mature. Sure, maturity only comes when we're perfect, but our prototype showed us that we can speak for Father once we've allowed him to train us to live as sons in the Kingdom. That training covers years of time and involves our submission to his processes, and an acceptance that humility is a key component of maturing as a son.

## **Encouragement to Mature**

This analysis has been done for the purposes of bringing more maturity to the prophetic that exists today. Like personal self-evaluation and annual staff performance appraisals in the workplace, both of which are designed to identify areas to improve on, it is hoped that what I've covered here in a small way, will encourage those who prophesy to 'up their game'<sup>20</sup>, allowing themselves to be trained by Father to mature. I haven't gone into great detail in this article, as I wanted to make the point that our prophecies today are good enough for the purpose, just because the receiver was elated (or any other emotional response), and that's missing the point.

Everything in the Kingdom is about alignment, standards and protocols, which are very different to the religious system that's been operating for nearly 2,000 years. To be useful and effective for the Kingdom, what we do must be in alignment with the spiritual standard of the Kingdom, not church spirituality. After all, we are operating in the real spiritual world which only responds to appropriate spiritual activity. Like children who play 'mothers and fathers', pretending to be their parents, but oblivious of the real-life functionality and responsibilities of parenthood, we can function in prophecy thinking we're doing a great job when we're doing it in a very immature, or even soulless, way.

The Kingdom of Heaven on Earth is a manifestation of the Kingdom in Heaven. This is the one that the Trinity are functioning in, not a man-made religious system or some construct of our imagination. The Kingdom is reality, and we must function in spiritual matters the way that the Kingdom needs it to be done. Hence, why effective messages to the *ekklesia* are always about maturing in our sonship so we can be more useful and effective in furthering the expansion of the Kingdom. You see, it's not about us and what we want, or what we think is a good achievement. It's about what belongs in the Kingdom, because if it doesn't, it doesn't do anything productive for Father's plans and purposes. That being so, his unconditional love doesn't think 'bad' of us when we operate immaturely and without understanding, because he's always for us. But don't let the knowledge of his love cause us to stay content where we are. He desires us to mature and function like Jesus of Nazareth

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<sup>20</sup> – Improve, become more effective.

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(Readers will need to look up for themselves any scriptures alluded to in this document)



## Prophetic Examples to Evaluate

Having provided information on what prophecy should and shouldn't look like, from a Kingdom perspective, here are a number of prophetic messages for my readers to analyze for themselves. Evaluating prophecy through spiritual discernment and analysis must become second nature to us, otherwise we can be led astray by those seen as 'powerful' or 'anointed' prophets.

❶ – *“If you want to grow spiritually, you must walk in the Spirit and not in the flesh, and you must take action by positioning yourself to do so. Decide to take every thought captive by controlling your thought life in order to be led by the Spirit of the Lord.”*<sup>21</sup>

❷ – *“Consider what I have given to you, says the Lord, the knowledge and wisdom of My word and the power of My presence. Guard closely the purity of My Spirit within you and do not cast your pearls before swine. Exercise your discernment to know when to speak and when to shut up. Let Me lead you in all things.”*<sup>22</sup>

❸ – *“I hear the Lord saying...Beloved, these are the days of the “closing hour” of this age. And though turmoil fills the earth realm and deceptive teachings abound, today I whisper to your heart, “You are secure in Me.” As you see evil works, don't let your heart be troubled, for I have overcome. My overcoming has made you an overcomer!”*<sup>23</sup>

❹ – *“At this time in history, you are in this world to be a shelter for others. That is how I see you! You are strong. You are faithful. You are full of My Spirit. You are blessed to the uttermost because I have placed you eternally in My Son. Oh, My child, rest in the truth that in Him, you lack nothing.*

*The intimidation of the antichrist spirit is strong, but so are you! You are strong and stable on the bedrock of My unfailing love and My eternal truth. Yes, the lies are broadcasting loudly in this hour, but My Word prevails. Continue holding up the beacon of My Truth amidst the onslaught of deceptive words, knowing that all of Heaven is with you, a great cloud of heavenly witnesses is with you, and I Am with you. I have made you a message of hope, and many will put their trust in Me as they see My goodness and truth shining brightly in you.”*<sup>24</sup>

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21 – Name withheld (extracted from a distributed e-message)

22 – Name withheld (extracted from a distributed e-message)

23 – Name withheld (extracted from a distributed e-message)

24 – Name withheld (extracted from a distributed e-message)

- ⑤ – *“Beloved, it is your responsibility to keep the seed of salvation alive within you. You must nurture and care for it as you would a child by giving it proper attention and spiritual food. Do not neglect the life of Christ in you,” says the Lord.*”<sup>25</sup>
- ⑥ – *“In a dream I saw a small enclosure with one horse and five large eggs with four of them containing two embryos each. The horse was protecting the eggs until they hatched. I believe the interpretation is this: The horse represents the power of the Holy Spirit and His nurturing for the fruit of the Spirit to be born and manifest fully in us.”*<sup>26</sup>
- ⑦ – **MESSAGE:** “Breaking the Jezebel Spirit” (Anita Alexander)<sup>27</sup> [9:55-59:50]  
[youtu.be/hpfOjNXXICo](https://youtu.be/hpfOjNXXICo)
- ⑧ – **MESSAGE:** “The Axe Is Being Laid To The Root Of The Jezebel Spirit” (Anita Alexander)<sup>28</sup>  
[www.revival-flame.org/dreams-the-axe-is-being-laid-to-the-root-of-the-jezebel-spirit/](http://www.revival-flame.org/dreams-the-axe-is-being-laid-to-the-root-of-the-jezebel-spirit/)

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25 – Name withheld (extracted from a distributed e-message)

26 – Name withheld (extracted from a distributed e-message)

27 – Name supplied as it’s on the Internet for all to see.

28 – Name supplied as it’s on the Internet for all to see.