

Letter 635a
RHEMA WORD
Commissioning Document
For Marshall of the Divine Council
 2017-11-11

Dear **Jesus**,

The Lord Holy Spirit gave to me this Commissioning Document for Marshall of the Divine Council, which I now relay to him.

Dear **Brother Marshall**,

*"I shall try to correct errors when shown to be errors;
 and I shall adopt new views so fast as they shall appear to be true views" ...
 "I intend no modification of my oft-expressed personal wish
 that all men, everywhere, could be free."*

President Abraham Lincoln

22 August, 1862.

Please know that you are hereby commissioned by the Lord Holy Spirit to apprehend and properly dispatch all manner of Evil Spirits of Hell, enforcing upon the Enemy the Royal Law of Christ; and to encourage and edify the Body and Bride of Christ, on Earth as it is in Heaven, in accordance with Scripture where it says that:

The Book of First Corinthians
Chapters 12 Through 14

Chapter 12

Now concerning spiritual gifts, brethren, I do not want you to be ignorant: You know that you were Gentiles, carried away to these dumb idols, however you were led. Therefore I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit.

There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all. But the manifestation of the Spirit is given to each one for the profit of all: for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. But one and the same Spirit works all these things, distributing to each one individually as He wills.

For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. For by one Spirit we were all baptized into one body—

whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit. For in fact the body is not one member but many.

If the foot should say, “Because I am not a hand, I am not of the body,” is it therefore not of the body? And if the ear should say, “Because I am not an eye, I am not of the body,” is it therefore not of the body? If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling? But now God has set the members, each one of them, in the body just as He pleased. And if they were all one member, where would the body be?

But now indeed there are many members, yet one body. And the eye cannot say to the hand, “I have no need of you”; nor again the head to the feet, “I have no need of you.” No, much rather, those members of the body which seem to be weaker are necessary. And those members of the body which we think to be less honorable, on these we bestow greater honor; and our unrepresentable parts have greater modesty, but our presentable parts have no need.

But God composed the body, having given greater honor to that part which lacks it, that there should be no schism in the body, but that the members should have the same care for one another. And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it.

Now you are the body of Christ, and members individually. And God has appointed these in the church:

first apostles,
second prophets,
third teachers,

after that

miracles, then gifts of
healings,
helps,
administrations,
varieties of tongues.

Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Do all have gifts of healings? Do all speak with tongues? Do all interpret? But earnestly desire the best gifts. And yet I show you a more excellent way.

Chapter 13

Though I speak with the tongues of men and of angels, but have not **love**, I have become sounding brass or a clanging cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not **love**, I am nothing. And though I bestow all my goods to

feed the poor; and though I give my body to be burned, but have not **love**, it profits me nothing.

Love suffers long and is kind; **love** does not envy; **love** does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things.

Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. For we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part will be done away.

When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known.

And now abide faith, hope, **love**, these three; but the greatest of these is **love**.

Chapter 14

Pursue **love**, and desire spiritual gifts, but especially that you may prophesy. For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries.

But he who prophesies speaks edification and exhortation and comfort to men. He who speaks in a tongue edifies himself, but he who prophesies edifies the church. I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.

But now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching? Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played? For if the trumpet makes an uncertain sound, who will prepare for battle?

So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air. There are, it may be, so many kinds of languages in the world, and none of them is without significance. Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks will be a foreigner to me.

Even so you, since you are zealous for spiritual gifts,

let it be for the edification of the church that you seek to excel.

Therefore let him who speaks in a tongue pray that he may interpret. For if I pray in a tongue, my spirit prays, but my understanding is unfruitful. What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding. Otherwise, if you bless with the spirit, how will he who occupies the place of the uninformed say "Amen" at your giving of thanks, since he does not understand what you say? For you indeed give thanks well, but the other is not edified.

I thank my God I speak with tongues more than you all; yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.

Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.

In the law it is written:

*"With men of other tongues and other lips
I will speak to this people;
And yet, for all that, they will not hear Me,"
says the Lord.*

Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe.

Therefore if the whole church comes together in one place, and all speak with tongues, and there come in those who are uninformed or unbelievers, will they not say that you are out of your mind? But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all. And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you.

How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret. But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God.

Let two or three prophets speak, and let the others judge. But if anything is revealed to another who sits by, let the first keep silent. For you can all prophesy one by one, that all may learn and all may be encouraged. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion but of peace, as in all the churches of the saints.

Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the law also says. And if they want to learn something, let them ask

their own husbands at home; for it is shameful for women to speak in church. Or did the word of God come originally from you? Or was it you only that it reached?

If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you **are the commandments of the Lord.**

But if anyone is ignorant, let him be ignorant.

Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues.

Let all things be done decently and in order.

Amen.

Therefore Brother Marshall, you are hereby **Commissioned** with this Rhema Word.

Amen.

Blessings...

R. C. Theophilus