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Dunamis Parakletos Ministries 두나미스 파라클레토스

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SPANISH ESPAÑOL

Welcome to Dunamis Parakletos 두나미스 파라클레토스

Experience prophetic deliverance, healing power, apostolic proclamation, and the transformative Gospel at Dunamis Parakletos. We teach and pursue a deeper spirituality and impact the world with the love of Christ.

Dunamis* (Greek: δυνამις) is a term originating from classical Greek that conveys the idea of "power," "ability," "might," or "strength."

Parakletos is (Greek: παράκλητος) "one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant; an advocate."

Learn more about Dunamis Ministries

Chaplain Years

Chan Ham's chaplaincy experience gave him tactical, operational, and strategic level experience to plan, manage, mentor and follow up with units, from platoon to general, families to individuals. Chan provided spiritual and technical support to increase readiness and EQ to get the mission done. Based on his experience with military personnel, Chan also developed expertise in fostering cross-cultural understanding and communication. Working in diverse environments, he bridged cultural gaps and promoted unity among individuals from varied backgrounds. His ability to build trust and create inclusive spaces ensured cohesive teamwork and strengthened relationships, both within military units and in broader community settings.



1 2 3 4 5 6 7 8

Africa Ministries

The ministry in the West Africa was powerful through the signs and wonders of the Holy Spirit. Many Muslim girls hearts to Jesus and demonic forces were cast out. Lives were also transformed through the teaching and application of God's Word. As people embraced the truth of Scripture, families were restored, hope was renewed, and communities began to experience a profound renewal of unity and purpose. The Gospel's message of love and redemption brought light to even the darkest situations, leaving an eternal impact on countless individuals.



What is Dunamis and Who is Parakletos?

From Biblehub

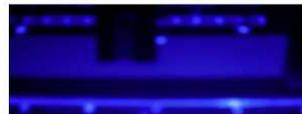
Dunamis* (Greek: δυνამις) is a term originating from classical Greek that conveys the idea of "power," "ability," "might," or "strength." In the biblical context, it encompasses miraculous power granted by God, moral power for righteous living, and the vitality of divine purpose unfolding in both cosmic and personal events. The term eventually gave rise to such English words as "dynamic" and "dynamite," underscoring the idea of force and energy.

Parakletos is (Greek: παράκλητος) "one who pleads another's cause before a judge, a pleader, counsel for defense, legal assistant; an advocate." The Parakletos is not an impersonal force but a divine Person. Masculine pronouns accompany the title in John, underscoring personality. He teaches, reminds, testifies, convicts, and comes—activities reserved for a self-aware being. His personhood preserves the distinction yet unity among Father, Son, and Spirit, reinforcing Trinitarian theology.



Our mission

Our mission at Dunamis Parakletos is to empower believers and leaders to operate in the full expression of the Holy Spirit's power and guidance. Through apostolic teaching, prophetic impartation, and spiritual warfare training, we seek to restore biblical order, ignite revival, and build mature disciples who transform their



nuevamente a Chan en este momento decisivo.

La misión que Dios le ha confiado es levantar y edificar a la Iglesia y a los creyentes de todo el mundo por medio del poder y la presencia del Espíritu Santo, y despertar a esta generación a través de la obra transformadora del Espíritu Santo.

Seminar Materials by Chan Ham

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Dunamis Parakletos Ministries – El Ministerio del Espíritu Santo



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Chan "RangerHam" Ham es un capellán retirado del Ejército de los EE. UU. (reservista concesi) y exsoldado de infantería ligera y capellán que sirvió con unidades Stryker, SFAB, DLI, Paracaidista y Fuerzas de Operaciones Especiales. Posee los títulos de Maestría en Divinidad (M.Div) y Maestría en Teología (Th.M) del Seminario Teológico Fuller (Fuller Seminary), donde también estudió teología sistemática avanzada bajo la dirección del profesor Dr. Colin Brown.

A lo largo de su ministerio del Espíritu Santo, Chan ha sido reconocido por su ministerio profético y apostólico tanto en contextos nacionales como internacionales. Su predicación dinámica y su liderazgo pastoral han renovado el fuego y la pasión del Espíritu Santo en personas de todas las edades y contextos. Capacitado por los dones que Dios le ha dado y su profundo amor por Jesús, ha incluido

1 Corinthians 12-14

- 1) The core word: “prophecy” in Paul’s Greek
- προφητεία (prophēteia) — “prophecy” (noun)
- προφητεύω (prophēteuō) — “to prophesy” (verb)
- [Γνῶσις](#) [φυσιοῖ](#) (1 Cor 8:1)

- In these chapters, Paul treats prophecy as **Spirit-enabled speech** that is **intelligible** and **directed to people** for their benefit in the gathered church.
- “**to speak forth a message under divine prompting,**” often with **application** and **moral/spiritual force**, not necessarily “predicting.”
- “But the one who prophesies speaks to people for their strengthening, encouraging and comfort.” 1 Cor 14:3

- **2) Paul’s functional definition (1 Cor 14:3) in Greek**
- ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ (ho de prophēteuōn anthrōpois lalei)
“the one prophesying **speaks to people...**”
- Then three purpose-words:
- οἰκοδομή (oikodomē) — **“building up / edification”**
- Literally “house-building.” Paul uses this word-family constantly for **strengthening the community**, not entertaining it. (14:3–5, 14:12, 14:26)
- παράκλησις (paraklēsis) — **“encouragement / exhortation”**
- This can mean **comfort**, but also **strong urging**—the kind of word that *calls you forward* (like “come alongside and urge”). It’s not mere soothing.
- παραμυθία (paramythia) — **“consolation / comfort / tender reassurance”**
- This is the more **soothing** of the three. In the NT it often carries the feel of **gentle strengthening**.
- So Paul’s “prophecy package” in Corinth is:
- **Strengthen the church (oikodomē)**
- **Urge/encourage toward faithfulness (paraklēsis)**
- **Console and steady the hurting (paramythia)**
- That already tells you prophecy is mainly **pastoral + formative**, not primarily “foretelling.”

- **3) How prophecy fits inside “gifts” (1 Cor 12) — original-language anchors**
- **χάρισμα / χαρίσματα (charisma / charismata) — “gift(s) of grace” (12:4)**
- Gifts are “grace-things,” not trophies.
- **φανέρωσις τοῦ πνεύματος (phanerōsis tou pneumatos) — “manifestation of the Spirit” (12:7)**
- Not your personality, not your hype—an **actual disclosure** of the Spirit’s activity.
- **πρὸς τὸ συμφέρον (pros to sympheron) — “for the benefit / common advantage” (12:7)**
- **This is huge: prophecy is evaluated by profit to the body, not by intensity.**
- **διακονία (diakoniai) — “services/ministries” (12:5)**
- Gifts function as **service**, not dominance.

4) Why prophecy is prioritized in gatherings (1 Cor 14) — key Greek contrast

Paul contrasts prophecy with tongues in public worship:

γλῶσσα (glōssa) — “tongue/language” (14:2ff.)

Without interpretation, the group doesn’t grasp meaning.

οἰκοδομέω / οἰκοδομή (oikodomeō / oikodomē) — “to build up / edification”

- Tongues (uninterpreted) = “edifies himself” (14:4)
- Prophecy = “edifies the church” (14:4–5)

Paul’s driving value-word is **οἰκοδομή**. In his logic, intelligibility is not optional because love seeks the other’s good.

5) “Revelation” language: how prophecy comes (1 Cor 14:30)

ἀποκάλυψις (apokalypsis) — “revelation / unveiling” (14:6, 14:26, 14:30)

In 14:30:

ἐὰν δὲ ἄλλω ἀποκαλυφθῆ... (ean de allō apokalyphthē...)
“if something is revealed to another...”

This doesn’t mean the prophet is reading the Bible aloud (that’s more διδαχή / didachē, “teaching,” 14:26). It points to a **disclosed insight**—but Paul still insists it must be delivered **in order** and **weighed**.

6) The built-in limitation: prophecy is partial (1 Cor 13:9)

ἐκ μέρους (ek merous) — “in part / partially” (13:9)

ἐκ μέρους γὰρ γινώσκομεν καὶ ἐκ μέρους προφητεύομεν
“for we know in part and we prophesy in part.”

This is one of Paul’s strongest guardrails in Greek. It means Corinthian prophecy is:

- **not total**
- **not exhaustive**
- **not immune from evaluation**
- **not equal to the full, final knowledge that comes at “the perfect” (13:10)**

So anyone claiming “my prophecy can’t be questioned” is contradicting Paul’s **ek merous** logic.

7) The evaluation command: prophecy must be discerned (1 Cor 14:29)

Paul gives a direct instruction:

προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν.
“Let two or three prophets speak, and let the others discern/judge.”

διακρίνω (diakrinō) — “to distinguish, evaluate, sift, judge” (14:29)

This verb is used for **making careful distinctions**—separating what is true/fit from what is not. It implies prophecy is **not swallowed raw**.

In other words: **prophecy is practiced in community accountability.**

8) Self-control and order: what Paul assumes about prophets (1 Cor 14:32–33)

πνεύματα προφητῶν προφήταις ὑποτάσσεται (14:32)

“The spirits of prophets are subject to prophets.”

Key word:

ὑποτάσσω (hypotassō) — “to subject, bring under orderly control”

Paul’s premise: prophecy does not override the speaker’s responsibility. You can wait, be concise, and yield the floor.

Then:

ἀκαταστασία (akatastasia) — “disorder, instability, confusion” (14:33)

εἰρήνη (eirēnē) — “peace” (14:33)

God’s character in worship is peace/order, not chaotic instability.

9) The effect on outsiders: conviction + disclosure (1 Cor 14:24–25)

This is one of the clearest “what prophecy does” texts:

ἐλέγχω (elenchō) — “to expose, convict” (14:24)

ἀνακρίνω (anakrinō) — “to examine, call to account” (14:24)

τὰ κρυπτὰ τῆς καρδίας (ta krypta tēs kardias) — “the hidden things of the heart” (14:25)

φανερός (phaneros) — “made manifest” (14:25)

Paul’s picture: prophecy can produce a moment where a person feels **seen by God**—not through manipulation, but through truth that reveals and calls them to worship.

10) A “Greek-shaped” summary of prophecy in 1 Cor 12–14

Putting Paul’s vocabulary together:

Prophecy (prophēteia / prophēteuō) is a manifestation (phanerōsis) of the Spirit given for the common advantage (pros to sympheron), typically arising from revelation (apokalypsis) and expressed as intelligible speech “to people,” resulting in edification (oikodomē), exhorting encouragement (paraklēsis), and comfort (paramythia)—always practiced “in part (ek merous),” therefore discerned (diakrinō) by the church, and done with order and peace (eirēnē), not disorder (akatastasia).

English Only

1) What “prophecy” is in 1 Corinthians

In these chapters, **prophecy is Spirit-empowered speech that communicates a message God intends to apply to people in the moment**—especially in the gathered church.

Paul doesn’t define it as “predicting the future” (though that can happen elsewhere in Scripture). In **1 Corinthians 14:3**, he describes prophecy’s *typical effect*:

- **Edification** (building up)
- **Encouragement**
- **Consolation/comfort**

So, in Paul’s Corinthian context, prophecy is primarily **upbuilding, strengthening, directing, warning, comforting, and calling people to faithful obedience**—in a way that benefits the whole church.

2) Why God gives prophecy: the purpose

A. For the common good (1 Cor 12)

Paul frames all gifts—including prophecy—as manifestations of the Spirit given “**for the common good**” (12:7). Prophecy is not a spiritual “badge”; it’s a **service** to the Body.

He also places it among gifts that vary in function but are united in one Spirit (12:4–6). That means prophecy must be practiced with **humility**: it’s God working, not the prophet showing off.

B. Because love governs all gifts (1 Cor 13)

The famous love chapter is not a wedding poem in this setting—it’s Paul’s **control tower** for spiritual gifts.

- If prophecy is exercised without love, it becomes noise, pride, manipulation, or harm (13:1–3).
- Love shapes the *tone* and *aim* of prophecy: patience, kindness, not insisting on its own way (13:4–7).

Paul also reminds them prophecy is **partial** in our current age: “we know in part and we prophesy in part” (13:9). That single line is huge: it means Corinthian prophecy is not treated as flawless, untouchable “Scripture-level” speech. It requires **discernment** and **evaluation** (see 14:29).

C. For intelligible strengthening of the church (1 Cor 14)

Paul’s main argument in chapter 14 is: **the gathered church should prioritize what people can understand and be built up by.**

That’s why he says, “**Earnestly desire spiritual gifts, especially that you may prophesy**” (14:1). Not because it’s flashy, but because it most directly strengthens others in a public gathering.

- **3) Prophecy compared to tongues (Paul's key contrast)**
- Paul contrasts prophecy with tongues in the assembly:
- **Tongues** without interpretation primarily edify the speaker (14:4) and are not understood by others (14:2, 14:9–11).
- **Prophecy** edifies the church because it's intelligible (14:3–5).
- Paul is not anti-tongues (he says he speaks in tongues, 14:18), but he's pro-church-edification. So his practical conclusion is:
- In the gathering, prefer **understandable speech** (14:19).
- If tongues occur publicly, they must be interpreted so the church is built up (14:27–28).
- Prophecy is therefore “greater” in the assembly *in terms of corporate benefit* (14:5).

4) What prophecy does to people: conviction and encounter

One of Paul's most striking descriptions is 14:24–25. If an unbeliever enters and prophecy is happening:

- They can be **convicted** and **called to account**
- The “**secrets of the heart**” are disclosed
- They may fall down and worship, saying God is really among you

So prophecy, properly exercised, can carry a **piercing clarity**—not vague hype, but God-centered truth that lands on real life, producing repentance, awe, and worship.

5) How prophecy must be practiced: rules and guardrails (very important)

Paul gives **operational instructions**, not just theology.

A. Limited and orderly

- “Let **two or three prophets speak**” (14:29)
- “And **let the others weigh what is said**” (14:29)
- “The spirits of prophets are subject to prophets” (14:32) → meaning: a prophet is not out of control; they can wait their turn and submit to order.
- “God is not a God of confusion but of peace” (14:33)
- “Let all things be done decently and in order” (14:40)

This implies prophecy is not meant to dominate a meeting endlessly. It should be **measured**.

B. Evaluated (not swallowed whole)

“Let the others **weigh/judge**” (14:29). This means:

- Prophecy is **accountable**
- The community (especially leaders / mature believers) must **discern** it
- It should be consistent with the gospel and apostolic teaching

This also protects the church from manipulation, “God told me...” control tactics, and spiritual abuse.

C. A posture of mutual submission

“If a revelation is made to another sitting there, let the first be silent” (14:30). That’s not about shutting people down; it’s about **mutual honor** and **shared space**. Prophecy is not a platform for ego.

6) What prophecy is *not* (from the logic of 12–14)

From Paul's argument, prophecy is **not**:

- A license to be harsh or humiliating (love governs, ch. 13)
- A replacement for Scripture (prophecy is partial; Scripture is the measuring rod)
- A tool to control people's decisions ("You must marry X," "You must move," etc.)—Paul emphasizes edification and order, not coercion.
- A spiritual rank that makes someone untouchable (14:29 requires evaluation)
- **7) A simple "Pauline" definition you can use**
- Based strictly on 1 Corinthians 12–14:
- **Prophecy is a Spirit-given message, spoken in intelligible language, aimed at building up the church through strengthening, encouragement, comfort, and conviction—always governed by love and practiced with accountability and order.**

- **8) Practical checklist for healthy prophecy in a church gathering (12–14 shaped)**
- If you're leading or training people, this is a strong, Corinthian-safe filter:
- **Does it build up / encourage / comfort? (14:3)**
- **Is it understandable and beneficial to others? (14:6–12, 19)**
- **Is it loving in tone and motive? (13:4–7)**
- **Can it be weighed without defensiveness? (14:29; 13:9 “in part”)**
- **Is it delivered in order, not chaos? (14:32–33, 40)**
- **Does it point people to worship and obedience, not to the speaker? (14:25)**

