Session 1. Earnestly Desire to Prophesy

24 “Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world. 25 O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me. 26 And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them.” (John 17:24-26)

36 Then Jesus came with them to a place called Gethsemane, and said to the disciples, “Sit here while I go and pray over there.” 37 And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. 38 Then He said to them, “My soul is exceedingly sorrowful, even to death. Stay here and watch with Me.” (Matthew 26:36-38)

1 Pursue love, and desire spiritual gifts, but especially that you may prophesy (1 Corinthians 14:1)

39 Therefore, brethren, desire earnestly to prophesy... (1 Corinthians 14:39)

As a spiritual family we are contending for a manifestation of the gift of prophecy in which the following traits are exhibited:

I. PROPHECY FROM A LIFESTYLE OF LABORING IN AND FOR THE BODY OF CHRIST

A. The prophets in the Old Testament labored much to deliver the Word of the Lord. It did not come easily to them; their personal lives were dramatically affected by their continued labor for the prophetic Word to go forth.

Since the day that your fathers came out of the land of Egypt until this day, I have even sent to you all My servants the prophets, daily rising up early and sending them. (Jeremiah 7:25)

B. In the New Testament we are given a model of a lifestyle of labor lived out by the apostles.

But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me. (1 Corinthians 15:10)

1. Labor in the Word (1 Tim. 5:17)
2. Labor in Prayer (Col. 4:12)
3. Labor of Contending for Righteousness in Others (Gal. 4:11, 4:19; Phil. 4:3)
4. Labor of Working with Our Hands (physically wearying service within our communities) (Eph. 4:28, 1 Thess. 2:9, 2 Thess. 3:8)

My heart is longing to see a prophetic people who would arise and who would not hold on to their “right to comfort, right to honor, right to fame, etc.” I am longing to see a prophetic people arise who are faithful, who come on time and stay late laboring above and beyond what is
required. I am longing to see those who would truly live the gospel generously, pouring themselves out for the body of Christ, not holding themselves apart from the body in isolation but rather living as models of service within the body as the most faithful members of their local church communities.

II. PROPHECY THAT UNDERSTANDS AND PREPARES THE BODY FOR THE END TIMES

In this hour all over the earth, God is raising up prophetic messengers who carry a specific calling as forerunners who help prepare the body of Christ for the unique dynamics of the end times. As a prophetic community here at the IHOP-KC missions base, we are striving together to be counted worthy of this calling, that the Lord would teach us to faithfully carry His burden in the end times and that we would be shepherds after His heart, carrying His word to His people with tenderness and humility (Jeremiah 23:18, Jeremiah 3:15; Jeremiah 23:4).

A. As a community God has called us to:

1. Stand in the Counsel of the Lord

   18 For who has stood in the counsel of the LORD, and has perceived and heard His word? Who has marked His word and heard it? (Jeremiah 23:18)

2. Understand what God is Doing in the End Times

   19 Behold, a whirlwind of the LORD has gone forth in fury—a violent whirlwind! It will fall violently on the head of the wicked. 20 The anger of the LORD will not turn back until He has executed and performed the thoughts of His heart. In the latter days you will understand it perfectly. (Jeremiah 23:19-20)

   15 When I, Daniel, had seen the vision, I sought to understand it. And behold, there stood before me one having the appearance of a man. 16 And I heard a man’s voice between the banks of the Ulai, and it called, “Gabriel, make this man understand the vision.” 17 So he came near where I stood. And when he came, I was frightened and fell on my face. But he said to me, “Understand, O son of man, that the vision is for the time of the end.” (Daniel 8:15)

   12 Then he said to me, “Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words. (Daniel 10:12)

3. Declare with Boldness the Word of the Lord in the End Times

   21 “I have not sent these prophets, yet they ran. I have not spoken to them, yet they prophesied. 22 But if they had stood in My counsel, and had caused My people to hear My words, then they would have turned them from their evil way and from the evil of their doings.” (Jeremiah 23:21-22)
4. The dynamics of the great and terrible day of the Lord (Joel 2:31) leave those that prophesy in a dangerous place; we must prophesy the true Word of the Lord or we will find out that we have become part of the problem in the body of Christ rather than the solution. It is not enough to focus on the coming glory and revival; we must prophesy in a way that tenderly yet soberly prepares the body of Christ for the tribulation that is coming.

5. September 29, 2002 I experienced a powerful encounter where I had a vision of Jesus, and He spoke to me personally as well as to our body corporately that we are called to stand in His counsel and bring His Word forth. In the encounter (“Turn Word” available at the bookstore) the Lord rebuked me for living as a “closet forerunner” who was unwilling to bear the stigma and cost of speaking the Word of the Lord concerning His judgments. In the encounter Jesus spoke from Jeremiah 23 and Ezekiel 13. These two passages highlight the sobriety that we must have as those who prophesy in a time of judgment.

3 Thus says the Lord GOD: “Woe to the foolish prophets, who follow their own spirit and have seen nothing! 4 O Israel, your prophets are like foxes in the deserts. 5 You have not gone up into the gaps to build a wall for the house of Israel to stand in battle on the day of the LORD.” (Ezekiel 13:3-5)

10 “Because, indeed, because they have seduced My people, saying, ‘Peace!’ when there is no peace—and one builds a wall, and they plaster it with untempered mortar— 11 say to those who plaster it with untempered mortar, that it will fall. There will be flooding rain, and you, O great hailstones, shall fall; and a stormy wind shall tear it down. 12 Surely, when the wall has fallen, will it not be said to you, ‘Where is the mortar with which you plastered it?’” (Ezekiel 13:10-12)

13 Therefore thus says the Lord GOD: “I will cause a stormy wind to break forth in My fury; and there shall be a flooding rain in My anger, and great hailstones in fury to consume it. 14 So I will break down the wall you have plastered with untempered mortar, and bring it down to the ground, so that its foundation will be uncovered; it will fall, and you shall be consumed in the midst of it. Then you shall know that I am the LORD. (Ezekiel 13:13-14)

15 “Thus will I accomplish My wrath on the wall and on those who have plastered it with untempered mortar; and I will say to you, ‘The wall is no more, nor those who plastered it, 16 that is, the prophets of Israel who prophesy concerning Jerusalem, and who see visions of peace for her when there is no peace,’” says the Lord GOD. (Ezekiel 13:15-16)

22 “Because with lies you have made the heart of the righteous sad, whom I have not made sad; and you have strengthened the hands of the wicked, so that he does not turn from his wicked way to save his life. (Ezekiel 13:22)
B. How can we know that we are prophesying rightly and that we are truly preparing God's people for His coming? We must be certain that the prophetic exhortations that we give bear the lasting fruit of righteousness, holiness, and the fear of the Lord. This does not mean taking on a harsh tone or even that we will always in every instance prophesy about the coming judgment, but rather that we will seriously assess the fruit of our prophetic ministry, making sure that it is producing a wholehearted turning to the Lord and a real and lasting preparation for the unique dynamics of the end times. **The most sure way to accomplish this is to prophesy according to the Word of God and to make sure that our content is filled with the knowledge of God as revealed in His Word. We cannot simply prophesy what people want to hear or our own subjective feelings and thoughts. In this hour, we must reach for something higher!**

III. **PROPHECY POSTURED TO EDIFY RATHER THAN DISTRACT THE BRIDE OF CHRIST**

A. As a community we are committed to pursue a radical expression of prophecy that is walked out in the constraints of a “friend of the bridegroom” value system. At the core of this set of values is the reality that we refuse to become a distraction to the body of Christ. Our understanding that the bride belongs to the Bridegroom fills us with such a jealous zeal for His people that we are constantly asking the question, “Does this cause me to decrease and Jesus to shine through?”

29 *He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice. Therefore this joy of mine is fulfilled.* 30 *He must increase, but I must decrease.* (John 3:29-30)

B. Paul the apostle spoke of how deeply the reality of the bride of Christ affected his ministry focus.

2 *For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ.* (2 Corinthians 11:2)

C. We must take our stand for prophecy that will only be expressed in a way that edifies the church.

4 *There are diversities of gifts, but the same Spirit.* 5 *There are differences of ministries, but the same Lord.* 6 *And there are diversities of activities, but it is the same God who works all in all.* 7 *But the manifestation of the Spirit is given to each one for the profit of all.* (1 Cor. 12:4-7)

In 1 Corinthians 14, Paul highlights six times in one chapter the theme of prophecy and the gifts of the Spirit for the purpose of edification:

1. **But he who prophesies speaks edification and exhortation and comfort to men** (1Cor. 14:2-4)

2. **He who speaks in a tongue edifies himself, but he who prophesies edifies the church.** (1Cor. 14:3-5).

3. **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.** (1Cor. 14:4-6)

4. **Even so you, since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel.** (1Cor. 14:11-13)
5. *For you indeed give thanks well, but the other is not edified.* (1Cor. 14:17)

6. *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.* (1Cor. 14:25-27)

D. What can we learn from Paul’s frequent insistence on this same point in this single passage?

1. The goal of exercising and increasing in our spiritual gifts must be for the edification of the body.

2. Each member of the body is entrusted with spiritual gifts that are for the up-building of the whole body. They are not ours to withhold neither are they ours to flaunt and parade in a way that does not edify all the other members of the body of Christ.

3. When we understand that the manifestations of the Spirit are given by God as He wills in order for the whole body to be edified together, we are empowered to step past our fears and sense of inadequacy and rise up to all He will give us for God’s sake and the sake of the people around us that we care for deeply.

E. The reality of doing all for the edification of others and of maintaining the friends of the Bridegroom value system as we press in to all that the Spirit will gives us is a RADICAL shift that causes us to truly take up our cross at every level. A good friend of mine once said to me, “If you are receiving personal gain from your prophetic gift, you are not walking it out rightly.” As we press in together God will gives us more understanding into the mechanics of how we can walk this out in our corporate context. The important thing is to set our hearts according to these values.

F. Our goal together as a community must be that we honor the gifts of the Holy Spirit by pursuing them with fervor and administering them with excellence. We desire to express prophecy in the Sermon of the Mount values, which Jesus calls His entire Bride to pursue (Matthew 5-7).

IV. PROPHECY THAT IS PRESENTED WITH HUMILITY, TEACHABILITY, AND PATIENCE

A. **Humility – faceless**: willing not to be personally recognized when the revelation is shared

   *He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice. Therefore this joy of mine is fulfilled. He must increase, but I must decrease.* (John 3:29-30)

B. **Teachability**: willing to receive instruction from others in administering revelation

   *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 spirit 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.* (1 Corinthians 14:29-33)

C. **Patience**: willing to be patient as the revelation is being discerned and confirmed

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By the mouth of two or three witnesses every word shall be established. (1 Corinthians 13:1)

V. PROPHECY THAT IS BIRTHED IN PRAYER AND INSPIRES/SUSTAINS PRAYER

A. The spirit of prophecy that we see displayed in the Bible had a huge part in encouraging the prayer movement. We see a picture of this in the prophets who exhorted those who had been set on the walls in order to rebuild the temple in Jerusalem. In the end times, true prophecy will always strengthen prayer both in individuals and for the corporate prayer movement. Without a prophetic perspective, the intercessors lose heart. For the sake of the prayer movement and the prayer community here in our midst, we must continue to earnestly contend for the spirit of prophecy to increase in our midst.

8 Moreover the word of the LORD came to me, saying: 9 “The hands of Zerubbabel have laid the foundation of this temple; His hands shall also finish it. Then you will know that the LORD of hosts has sent Me to you. 10 For who has despised the day of small things? For these seven rejoice to see The plumb line in the hand of Zerubbabel. They are the eyes of the LORD, which scan to and fro throughout the whole earth.” (Zechariah 4:8-10)

B. We also see a huge tie-in between the priesthood and the prophetic ministry in the scriptures.

1 The words of Jeremiah the son of Hilkiah, of the priests who were in Anathoth in the land of Benjamin, (Jeremiah 1:1)

1 Now it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, as I was among the captives by the River Chebar, that the heavens were opened and I saw visions of God. 2 On the fifth day of the month, which was in the fifth year of King Jehoiachin’s captivity, 3 the word of the LORD came expressly to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the River Chebar; and the hand of the LORD was upon him there. (Ezekiel 1:1-3)

C. True prophets are always intercessors. Prayer is what we do when we hear something from the Lord prophetically, and it is also what qualifies us to truly carry His Word.

20 While I was speaking and praying, confessing my sin and the sin of my people Israel, and presenting my plea before the LORD my God for the holy hill of my God, 21 while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the first, came to me in swift flight at the time of the evening sacrifice. 22 And he informed me, and talked with me, and said, “O Daniel, I have now come forth to give you skill to understand. 23 At the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved; therefore consider the matter, and understand the vision (Daniel 9:20-23)

18 But if they are prophets, and if the word of the LORD is with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, in the house of the king of Judah, and at Jerusalem, do not go to Babylon. (Jeremiah 27:18)

23 Therefore He said that He would destroy them, had not Moses His chosen one stood before Him in the breach, to turn away His wrath, lest He destroy them (Psalm 106:23)
Now therefore, let Me alone, that My wrath may burn hot against them and I may consume them. And I will make of you a great nation.”

Then Moses pleaded with the LORD his God…Turn from Your fierce wrath, and relent from this harm to Your people. Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own self…”

So the LORD relented from the harm which He said He would do to His people. (Exodus 32:9-14)

VI. PROPHECY THAT RADICALLY SURRENDERS TO AND IS INSPIRED BY SCRIPTURE

A. If we are asking God to release to us angelic encounters, visions, dreams, etc. we MUST be found giving ourselves to the encounters that God has already affirmed throughout scripture as being 100% from Him. If we despise these encounters, what makes us think we will heed the angel that God sends to us?

2 in the first year of his reign, I, Daniel, perceived in the books the number of years that, according to the word of the LORD to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years. Then I turned my face to the Lord God, seeking him by prayer and pleas for mercy with fasting and sackcloth and ashes.

I prayed to the LORD my God and made confession, saying, “O Lord, the great and awesome God, who keeps covenant and steadfast love with those who love Him and keep His commandments…”

11 And he said to me, “O Daniel, man greatly beloved, understand the words that I speak to you, and stand upright, for I have now been sent to you.” While he was speaking this word to me, I stood trembling.

Then he said to me, “Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words. (Daniel 10:11-12)

B. In the church today the prophetic ministries are suffering from profound Biblical illiteracy. This gives rise to all sorts of problems of doctrine and wrong interpretation of encounters, and as a result can shut our eyes to what God truly is doing in our generation. Our view of the broader picture of what God will do before His Son returns remains small and dangerously hazy if we do not see the importance of setting our hearts for years of deep theological study of God’s Word. We must radically surrender all of our experiences to the written Word of God and use His Word as our firm foundation and as our launching ground into prophetic experiences. Our prophecies must come from and go back to the Word of God.

And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit. (2 Peter 1:19-21)

Do not quench the Spirit. Do not despise prophecies. Test all things; hold fast what is good. (1 Thessalonians 5:19-21)
C. As we pursue the things of the Spirit and draw near to the end of the age, we must be aware of the danger of deception. The best defense is a good offense! We must have more revelation, not less and we must test all things and hold fast to what is defined by scripture as good.

7 So they asked Him, saying, “Teacher, but when will these things be? And what sign will there be when these things are about to take place?” 8 And He said: “Take heed that you not be deceived. For many will come in My name, saying, ‘I am He,’ and, ‘The time has drawn near.’ Therefore do not go after them. 9 But when you hear of wars and commotions, do not be terrified; for these things must come to pass first, but the end will not come immediately.” (Luke 21:7-9)

1 For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. 14 And no wonder! For Satan himself transforms himself into an angel of light. 15 Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works. (2 Corinthians 11:13-14)

1 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, 2 speaking lies in hypocrisy, having their own conscience seared with a hot iron, 3 forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe and know the truth. (1 Timothy 4:1-3)
Session 2. Old Testament Foundations for Prophetic Ministry: What is a Prophet?

I. DEFINING THE TERMS

A. Defining the terms: examining the Hebrew origins of “Seer” and “Prophet”

1 Samuel 9:9 NKJV (Formerly in Israel, when a man went to inquire of God, he spoke thus: “Come, let us go to the seer”; for he who is now called a prophet was formerly called a seer.)

1 Chronicles 29:29 Now the acts of King David, first and last, indeed they are written in the book of Samuel the seer (roeh), in the book of Nathan the prophet (nabi), and in the book of Gad the seer (hozeh)

1. “roeh”-often translated “seer”-indicates a seer of past, present, future
   • for example: Samuel, Zadok Hanani

2. “hozeh” – also translated “seer”-indicates a visionary gazer or beholder
   • for example: Asaph, Heman, Jeduthun
   • Amos, Gad, Iddo referred to as ‘hozeh’ and ‘nabi’

3. “nabi” –translated as prophet-indicates a spokesperson of God declaring His message may come from the root word ‘to boil, bubble, pour forth words’
   • as noun it is used over 300 times
   • verb form used over 100 times

II. THE SPOKESPERSON OF GOD

And it came to pass, on the day the LORD spoke to Moses in the land of Egypt, 
that the LORD spoke to Moses, saying, “I am the LORD. Speak to Pharaoh king of Egypt all that I say to you.”

But Moses said before the LORD, “Behold, I am of uncircumcised lips, and how shall Pharaoh heed me?”

So the LORD said to Moses: “See, I have made you as God to Pharaoh, and Aaron your brother shall be your prophet. You shall speak all that I command you. And Aaron your brother shall tell Pharaoh to send the children of Israel out of his land. (Exodus 6:28-7:2)

“Now therefore, go, and I will be with your mouth and teach you what you shall say.” … So he shall be your spokesman to the people. And he himself shall be as a mouth for you, and you shall be to him as God. (Exodus 4:12, 16)

A. Picture of Moses and Aaron
B. Shelley’s translation story

III. RECEIVER OF DIVINE REVELATION

A. God is the Initiator and Origin of the Message

B. A prophet does not choose his message, God choose the message for him.

Then the LORD came down in the pillar of cloud and stood in the door of the tabernacle, and called Aaron and Miriam. And they both went forward. 6 Then He said, “Hear now My words: If there is a prophet among you, I, the LORD, make Myself known to him in a vision; I speak to him in a dream. 7 Not so with My servant Moses; He is faithful in all My house. 8 I speak with him face to face, even plainly, and not in dark sayings; and he sees the form of the LORD. Why then were you not afraid to speak against My servant Moses?” (Numbers 12:5-8)

IV. FRIEND OF GOD

A. ABRAHAM

7 Now then, return the man’s wife, for he is a prophet, so that he will pray for you, and you shall live. But if you do not return her, know that you shall surely die, you and all who are yours. (Genesis 20:7 ESV)

7 Did you not, our God, drive out the inhabitants of this land before your people Israel, and give it forever to the descendants of Abraham your friend? (2 Chronicles 20:7 ESV)

8 But you, Israel, my servant, Jacob, whom I have chosen, the offspring of Abraham, my friend; (Isaiah 41:8 ESV)

23 and the Scripture was fulfilled that says, "Abraham believed God, and it was counted to him as righteousness"—and he was called a friend of God. (James 2:23 ESV)

B. MOSES

8 With him I speak mouth to mouth, clearly, and not in riddles, and he beholds the form of the LORD. Why then were you not afraid to speak against my servant Moses?” (Numbers 12:8 ESV)

10 And there has not arisen a prophet since in Israel like Moses, whom the LORD knew face to face, (Deuteronomy 34:10 ESV)

11 Thus the LORD used to speak to Moses face to face, as a man speaks to his friend. When Moses turned again into the camp, his assistant Joshua the son of Nun, a young man, would not depart from the tent. (Exodus 33:11 ESV)
V. MESSENGER OF THE LORD

For the lips of a priest should keep knowledge, And people should seek the law from his mouth; For he is the messenger of the LORD of hosts. (Malachi 2:7 NKJV)

For this is he of whom it is written: ‘ Behold, I send My messenger before Your Face, Who will prepare Your way before You.’ (Matthew 11:10 NKJV)

Malachi: My Messenger

VI. SERVANTS OF THE LORD

7 And you shall strike down the house of Ahab your master, so that I may avenge on Jezebel the blood of my servants the prophets, and the blood of all the servants of the LORD. (2 Kings 9:7 ESV)

13 Yet the LORD warned Israel and Judah by every prophet and every seer, saying, "Turn from your evil ways and keep my commandments and my statutes, in accordance with all the Law that I commanded your fathers, and that I sent to you by my servants the prophets." (2 Kings 17:13 ESV)

25 Since the day that your fathers came out of the land of Egypt until this day, I have even sent to you all My servants the prophets, daily rising up early and sending them. (Jeremiah 7:25 NKJV)

15 I have also sent to you all My servants the prophets, rising up early and sending them, saying, ‘Turn now everyone from his evil way, amend your doings, and do not go after other gods to serve them; then you will dwell in the land which I have given you and your fathers.’ But you have not inclined your ear, nor obeyed Me. (Jeremiah 35:15 NKJV)

17 Thus says the Lord GOD: “Are you he of whom I have spoken in former days by My servants the prophets of Israel, who prophesied for you years in those days that I would bring you against them? (Ezekiel 38:17 NKJV)

6 Yet surely My words and My statutes, which I commanded My servants the prophets, did they not overtake your fathers? (Zechariah 1:6 NKJV)

VII. WATCHMAN

A. When the people were lulled to sleep by compromise and indifference, the prophet was to remain alert!

B. What does a watchman do? Warn, pray and live out the response God is seeking.

6 For thus has the Lord said to me: “Go, set a watchman, let him declare what he sees.” (Isaiah 21:6 NKJV)

8 Your watchmen shall lift up their voices, with their voices they shall sing together; for they shall see eye to eye when the LORD brings back Zion. (Isaiah 52:8 NKJV)
6 I have set watchmen on your walls, O Jerusalem; They shall never hold their peace day or night. You who make mention of the LORD, do not keep silent, (Isaiah 62:6 NKJV)

17 Also, I set watchmen over you, saying, ‘Listen to the sound of the trumpet!’ But they said, ‘We will not listen.’ (Jeremiah 6:17 NKJV)

17 “Son of man, I have made you a watchman for the house of Israel; therefore hear a word from My mouth, and give them warning from Me. (Ezekiel 3:17 NKJV)

6 But if the watchman sees the sword coming and does not blow the trumpet, and the people are not warned, and the sword comes and takes any person from among them, he is taken away in his iniquity; but his blood I will require at the watchman’s hand.’ 7 ‘So you, son of man: I have made you a watchman for the house of Israel; therefore you shall hear a word from My mouth and warn them for Me. (Ezekiel 33:6-7 NKJV)

1 I will stand my watch and set myself on the rampart, and watch to see what He will say to me, and what I will answer when I am corrected. (Habakkuk 2:1 NKJV)

VIII. SOME OF THE WOMEN WHO WERE PROPHETS:

A. Miriam (Ex. 15:20)
B. Deborah (Judges 4:4)
C. Isaiah’s Wife (Is. 8:3)
D. Anna (Luke 2:36)
E. Sons and Daughters (Acts 2:17-18)
F. Philip’s Four Daughters (Acts 21:9)
**Session 3. Seven Wounds that Impacted the Heart and Lifestyle of the Prophets**

1. Sensitivity to Evil
2. Coming Judgment
3. Cry of the Poor
4. Weight of Spiritual Encounter
5. Zeal for God’s Covenant with His People
6. Aloneness of Prophetic Call
7. Disrupted Lifestyle

*Each one of these wounds will apply as we move forward in this course and look at New Testament prophecy and more specifically, prophecy in the End Times.*

These notes include some quotes from an academic work on the Old Testament prophets:

“The Prophets” by Abraham Heschel

_Hendrickson Publishers (January 30, 2007)_

I really enjoy the academic work and Jewish scholarly perspective in this book, but I do have to say that I do not recommend this book in its entirety as it is written from a non-messianic Jewish perspective. The writer is a Jewish scholar who (as far as we know) did not know Jesus. If you end up reading the book, please use utmost discernment as not all of it is to be received. If possible rip the chapter on Isaiah out completely and throw it away at least that’s what I did 😊

I. **THE WOUND OF SENSITIVITY TO EVIL**

“The things that horrified the prophets are even now daily occurrences all over the world. Indeed the sort of crimes and even the amount of delinquency that fill the prophets of Israel with dismay do not go beyond that which we regard as normal, as typical ingredients of social dynamics. To us a single act of injustice-cheating in business, exploitation of the poor-is slight; to the prophets, a disaster. We rarely grow indignant or overly excited while to the prophets even a minor injustice assumes cosmic proportions.” (Heschel “The Prophets” Pgs. 3,4)

_Hear this, you who trample upon the needy, and bring the poor of the land to an end, saying: “When will the new moon be over that we may sell grain? And the Sabbath, that we may offer wheat for sale, that we may make the ephah small and the shekel great, and deal deceitfully with false balances, that we may buy the poor for silver, and the needy for a pair of sandals, and sell the refuse of the wheat?”_. The Lord has sworn by the pride of Jacob: Surely I WILL NEVER FORGET ANY OF THEIR WORKS. SHALL THE LAND NOT TREMBLE FOR THIS AND EVERYONE MOURN WHO DWELLS IN IT? (Amos 8:5-8)

“The prophet’s words are outbursts of violent emotions. His rebuke is harsh and relentless. But if such deep sensitivity to evil is to be called hysterical, what name should be given to the abysmal indifference to evil which the prophet bewails? Our eyes are witness to the callousness and cruelty of man, but our
heart tries to obliterate the memories, to calm the nerves, and to silence our conscience. The prophet is a man who feels fiercely. God has thrust a burden upon his soul, and he is bowed and stunned at man’s fierce greed. Frightful is the agony of man; no human voice can convey its full terror. Prophecy is the voice that God has lent to the silent agony, a voice to the plundered poor, to the profaned riches of the world. It is a form of living, a crossing point of God and man. God is raging through the prophet’s words.” (Heschel, Pgs. 5,6)

“My heart within me is broken because of the prophets; all my bones shake. I am like a drunken man, and like a man whom wine has overcome, because of the Lord, and because of His holy words. For the land is full of adulterers; for because of a curse the land mourns. The pleasant places of the wilderness are dried up. Their course of life is evil, and their might is not right.” (Jeremiah 23:9,10)

II. THE WOUND OF COMING JUDGMENT

O my soul, my soul! I am pained in my very heart! My heart makes a noise in me; I cannot hold my peace, because you have heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried, for the whole land is plundered. Suddenly my tents are plundered, and my curtains in a moment. How long will I see the standard, and hear the sound of the trumpet? (Jeremiah 4:19-21)

“They (the prophets) suggest a disquietude sometimes amounting to agony. Yet there are interludes when one perceives an eternity of love hovering over moments of anguish; at the bottom there is light, fascination, but above the whole soar thunder and lightening. His one not only with what he says; he is involved with his people in what his words foreshadow. This is the secret of the prophet’s style: his life and soul are at stake in what he says and in what is going to happen to what he says.” (Heschel, P.7)

1. Alive to the pain of the inevitable judgment.
2. Painfully longing for conditional judgment to be averted.
3. Pain for human suffering in judgment

III. THE WOUND OF HEARING THE UNPERCEIVED CRY OF THE POOR AND OPPRESSED

“The prophet’s ear, however, is attuned to a cry imperceptible to others.”

“We and the prophet have no language in common. Our standards are modest; our sense of injustice tolerable, timid; our moral indignation impermanent; yet human violence is interminable, unbearable, permanent. Who could bear living in a state of disgust day and night? The conscience builds its confines, is subject to fatigue, longs for comfort, lulling, soothing. Yet those who are hurt, and He Who inhabits eternity, neither slumber nor sleep. Perhaps the prophet knew more about the secret obscenity of sheer unfairness, about the unnoticed malignancy of established patterns of indifference, than men whose knowledge depends solely on intelligence and observation. The prophet’s ear perceives the silent sigh.” (Heschel, Pgs. 9-11)

“Moreover the Word of the Lord came to me saying, “Now, son of man, will you judge, will you judge the bloody city? Yes, show her all her abominations! Son of Man, say to her: …the people of the land have used oppressions, committed robbery, and mistreated the poor and needy; and they wrongfully oppress the stranger…therefore I have poured out My wrath; and I have recompensed their deeds on their own heads!” (Ezekiel 22:1, 24,29,31)

“Woe to him who heaps up what is not his own,…
Woe to him who gets evil gain for his house,….  
For the stone cries out from the wall, and the beam responds. 
Woe to him who builds a town with blood, 
And founds a city on iniquity!” (Habakkuk 2:6,9, 11-12)

IV. THE WOUND OF SPIRITUAL ENCOUNTER

A. Daniel: physical weakness, inability to speak, hindering fear, body sick for days due to weight of judgment words that were spoken

B. Jeremiah reels like a drunken man, his bones shaking because of the Holy Words he received in encounter

C. Ezekiel and John eat a scroll in an encounter that actually affects their digestive tract in negative ways. This is not God giving sickness but rather the weakness of the human frame under the weight of spiritual encounter.

V. THE WOUND OF ZEAL FOR GOD’S COVENANT WITH HIS PEOPLE

Elijah said, “I have been very zealous for the Lord God of hosts; because the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword” 1 Kings. 19:14

Divine injection of Love, Jealousy and Zeal overcome the friends of the Bridegroom as they plead, cry out, weep, shout and rage with the Words that flow from Holy Love. Paul experienced this as a continual travailing and laboring for souls and a Divine impartation of God’s affections that caused him to suffer when one was called to stumble and to intercede with emotions set ablaze in suffering/sacrificial love. Every friend of God that has gone before us has drunk from this river of fire that proceeds from the Throne of God called, “His Zeal for the Marriage Covenant!”

VI. INHERENT ALONENESS AND SUFFERING OF THE PROPHETIC CALL

A. Daniel says “I alone saw the vision, for the men who were with me did not see the vision; but a great terror fell upon them, so that they fled to hide themselves. (Dan 10:6) and then again in verse 7, “Therefore I was left alone when I saw this great vision, and no strength retained in me…”

B. Jeremiah says, “I sat alone because of Your hand, for you have filled me with indignation. Why is my pain perpetual and my wound incurable?” (Jer 15)

C. The feeling of aloneness that came with the burden was so great for Elijah that he stumbled into actually thinking he was the “only one”. A lie that led him into false isolation and fear of the enemy. (1Kgs 19:14, Rom 11:1-3)

VII. THE WOUND OF A COMMANDED/INVADENED/INTERRUPTED LIFESTYLE

A. Marriage invaded one way or the other
1. Hosea: a marriage invaded by divine love and wounding

   Go, take yourself a wife of harlotry and children of harlotry, for the land has committed great harlotry by departing from the Lord. (Hos 1:2)
   Go again, love a woman who is loved by a lover and is committing adultery JUST LIKE the love of the Lord for the children of Israel, who look to other gods (Hos 3:1)

2. Jeremiah: called to celibacy as a warning of impending judgment

   You shall not take a wife nor shall you have sons or daughters in this place. For thus says the Lord concerning the sons and daughters who are born in this place, and concerning their mothers…and their fathers….they shall die gruesome deaths (Jer 16:2-4)

   B. Social Life Massively Affected and Invaded
   1. Jeremiah
      a. Celibate
      b. Cannot go to funerals (Jer 16:5)
         (1) Cannot grieve for those who die whether family or not
         (2) Cannot go, lament, or bemoan
         (3) For the Lord has taken his peace from the people
      c. Cannot go to any parties (Jer 16:8)
         (1) Cannot go, sit with them, to eat and drink
         (2) For the Lord will cause the voice of joy to cease in the future and His friend must embrace this now
      d. He must take sides with God and let only those who turn come to him in intimate relationship (Jer 15: 19,20)
         (1) Let them return to you, but you must not return to them.
         (2) I will make you as a fortified bronze wall to this people

2. See Ezekiel, Hosea as well as the apostle Paul for further illustrations of lifestyle disruption and possession.

WAYS TO HELP WITHSTAND THE WOUND OF LOVE AND PROPHETIC BURDEN:

3. SILENCE Lam 3:27-33, 1Cor 12-14
4. Having done all STAND Jn 3:29, Eph 6:13, 14, 1 Kings 17:1, 2 Kings 3:14
5. Let His WORDS be your Delight Jer 15:16, Jn 3:29
6. The Sweetness of BELONGING TO HIM no matter what Jer 15:16
7. Embrace the burden as your gift! Jn 17, Jer 23
8. Lock into Jesus’ three desires in John 17 as your life calling (with Him, see Him, love Him)

9. Be STRENGTHENED by recognizing the prophetic burden in others

10. Follow the footsteps of the flock, follow the shepherds the Lord gives you (SOS 1:8)

11. NEVER STOP INTERCEDING! Ex 34:9

12. Mention often the loving-kindness of the Lord Is 63:7
Session 4. Moses: Profile of a Prophet

I. MOSES’ PASSION FOR JUSTICE

A. Moses looks on the burdens of his people and takes action

11One day, when Moses had grown up, he went out to his people and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people. 12He looked this way and that, and seeing no one, he struck down the Egyptian and hid him in the sand. (Exodus 2:11-12)

B. Moses the Judge: Moses’ attempt at justice backfires

13When he went out the next day, behold, two Hebrews were struggling together. And he said to the man in the wrong, “Why do you strike your companion?” 14He answered, “Who made you a prince and a judge over us? Do you mean to kill me as you killed the Egyptian?” Then Moses was afraid, and thought, “Surely the thing is known.” 15When Pharaoh heard of it, he sought to kill Moses. But Moses fled from Pharaoh and stayed in the land of Midian. And he sat down by a well. (Exodus 2:13-15)

C. Moses heart as deliverer shines through yet in his own strength

16Now the priest of Midian had seven daughters, and they came and drew water and filled the troughs to water their father’s flock. 17The shepherds came and drove them away, but Moses stood up and saved them, and watered their flock. 18When they came home to their father Reuel, he said, “How is it that you have come home so soon today?” 19They said, “An Egyptian delivered us out of the hand of the shepherds and even drew water for us and watered the flock.”(Exodus 2:16-19)

II. MOSES’ PROPHETIC CALL TO STAND WITH GOD THE RIGHTHEOUS JUDGE

A. Prophetic Justice: Seeing injustice from God’s perspective

1. God sees and hears much better than we ever could. We must understand that the place of insight concerning injustice in the world around us is the place of prayer and prophetic encounter. True information on injustice and the suffering of the world around us MUST come from God Himself. We cannot rely on human sentiment, which only leads to humanism and dangerous attempts to achieve justice through our own means.

23 During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. 24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. 25 God saw the people of Israel—and God knew. (Exodus 2:23-24)
B. Justice only comes through Jesus

1. True justice is only brought forth underneath the leadership of Jesus Christ. He alone is able to bring forth the justice humanity is longing for.

   1 “Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles. 2 He will not cry out, nor raise His voice, nor cause His voice to be heard in the street. 3 A bruised reed He will not break, and smoking flax He will not quench; He will bring forth justice for truth. 4 He will not fail nor be discouraged, till He has established justice in the earth; and the coastlands shall wait for His law.” (Isaiah 42:1-4)

   2. Isaiah 42:1-4 is one of the clearest prophetic statements concerning God’s vision for justice. It is essential that we lay a proper foundation with biblical contexts concerning the issue of justice lest human sentiment or partisan political agendas drive us. The issue of justice is more than a political agenda. The vision for justice lies deep within the heart of God. God is the God of justice, He loves and requires justice (Micah 6:8), His vision is to establish justice on the earth, but it must be under Jesus’ leadership if that justice is truly able to triumph.

      a. 42:1-13 the vision of Jesus’ bringing forth ultimate justice

      b. 42:5-9 invitation to partner with God for the release of justice

      c. 42:10-12 global worship movement for the release of justice

      d. 42:13 the 2nd coming of Christ to establish 42:4 justice in the earth

C. Vengeance belongs to God alone

Who is this who comes from Edom, with dyed garments from Bozrah, this One who is glorious in His apparel, traveling in the greatness of His strength?— “I who speak in righteousness, mighty to save.” 2 Why is Your apparel red, and Your garments like one who treads in the winepress? 3 “I have trodden the winepress alone, and from the peoples no one was with Me. For I have trodden them in My anger, and trampled them in My fury; their blood is sprinkled upon My garments, and I have stained all My robes. 4 For the day of vengeance is in My heart, and the year of My redeemed has come. 5 I looked, but there was no one to help, and I wondered that there was no one to uphold; therefore My own arm brought salvation for Me; and My own fury, it sustained Me. (Isaiah 63:1-5)

For jealousy is a husband’s fury; Therefore he will not spare in the day of vengeance. (Proverbs 6:34)

‘Is this not laid up in store with Me, sealed up among My treasures? 35 Vengeance is Mine, and recompense; their foot shall slip in due time; for the day of their calamity is at hand, and the things to come hasten upon them.’ 36 “For the LORD will judge His people and have compassion on His servants, when He sees that their power is gone, and there is no one remaining, bond or free. (Deuteronomy 32:34-36 NKJV)
O LORD God, to whom vengeance belongs—O God, to whom vengeance belongs, shine forth! (Psalm 94:1 NKJV)

III. MOSES: THE DELIVERER WHO TREMMLES BEFORE GOD’S FIRE

The Moses who stood before the burning bush, trembling with his shoes off and his heart bowed was a completely different deliverer than the one that stood over a dead Egyptian filled with anger and fear. Have you stood before the burning fire of God’s presence? Have you been sent out with a mission that God Himself will back up? We must continuously re-orient ourselves before the presence of God if we are to be raised up as deliverers of hurting men and women around us.

A. THE LORD WAITS FOR MOSES TO TURN ASIDE AND SEE

2 And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed. 3 And Moses said, “I will turn aside to see this great sight, why the bush is not burned.” 4 When the LORD saw that he turned aside to see, God called to him out of the bush, “Moses, Moses!” And he said, “Here I am.” (Exodus 3:2-4 NKJV)

B. GOD WILL BE THE ONE WHO DELIVERS THE PEOPLE

7 Then the LORD said, “I have surely seen the affliction of My people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, 8 and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. (Exodus 3:7-8 NKJV)

C. THIS TIME MOSES IS SENT BY GOD, AND DOES NOT GO BY HIS OWN ZEAL

9 And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them. 10 Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt.” (Exodus 3:9-10 NKJV)

D. THE JUDGE ANSWERS THE CRY FOR JUSTICE

“For the Lord loves justice, and does not forsake His saints; they are preserved forever, but the descendants of the wicked shall be cut off” (Psalm 37:28)

“A bruised reed He will not break, and smoking flax He will not quench; He will bring forth justice for truth. He will not fail nor be discouraged, till He has established justice in the earth; and the coastlands shall wait for His law” (Isaiah 42:2-4)

“And the LORD said: “I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. So I have come down to deliver them…” (Exodus 3:7)

“How long O Lord, holy and true, until You judge and avenge our blood” (Rev 6:10)
“Then you will understand the fear of the Lord, And find the knowledge of God.”
(Proverbs 2:5)

“But let him who glories glory in this, that he understands and knows Me, that I am the Lord, exercising loving-kindness, judgment, and righteousness in the earth. For in these I delight, says the Lord” (Jeremiah 9:24)

“The Lord is known by the judgment He executes” (Psalms 9:16)

“all nations shall come and worship before You, for Your judgments have been manifested.”
(Revelation 15:4)

E. KNOWLEDGE OF THE JUDGE IGNITES INTERCESSION

“Righteous are You, O Lord, when I plead with You; yet let me talk with You about your judgments. (Jeremiah 12:1)

“who knows if He will turn and relent, and leave a blessing behind Him” (Joel 2:14)

Revelation 5: 8-6:1 Singing and Prayers rise leading to the opening of the Seals of Judgment

“Had not Moses His chosen one stood before Him in the breach, to turn away His wrath, lest He destroy them” (Ps 106:23)

IV. THE CALL TO BEHOLD GOD’S GLORY: DO YOU WANT TOSEE?

A. MOSES’ SECOND GREAT VISITATION WITH GOD’S TERRIFYING GLORY

3 While Moses went up to God. The LORD called to him out of the mountain, saying, “Thus you shall say to the house of Jacob, and tell the people of Israel: You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings and brought you to myself. 5 Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; and you shall be to me a kingdom of priests and a holy nation. These are the words that you shall speak to the people of Israel.” (Exodus 19:3-6 ESV)

9 And the LORD said to Moses, “Behold, I am coming to you in a thick cloud, that the people may hear when I speak with you, and may also believe you forever.” When Moses told the words of the people to the LORD, 10 the LORD said to Moses, “Go to the people and consecrate them today and tomorrow, and let them wash their garments and be ready for the third day. For on the third day the LORD will come down on Mount Sinai in the sight of all the people. (Exodus 19:9-11 ESV)
On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled. Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. Now Mount Sinai was wrapped in smoke because the LORD had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly. And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder. The LORD came down on Mount Sinai, to the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up. And the LORD said to Moses, “Go down and warn the people, lest they break through to the LORD to look and many of them perish. (Exodus 19:16-21)

[God verbally speaks forth the Ten Commandments in Exodus 19:22-20:17]

Now when all the people saw the thunder and the flashes of lightning and the sound of the trumpet and the mountain smoking, the people were afraid and trembled, and they stood far off and said to Moses, “You speak to us, and we will listen; but do not let God speak to us, lest we die.” Moses said to the people, “Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin.” The people stood far off, while Moses drew near to the thick darkness where God was. (Exodus 20:18-21 ESV)

B. GOD REVEALS HIS HEART CONCERNING THE FEAR OF GOD AND HIS GLORY

And as soon as you heard the voice out of the midst of the darkness, while the mountain was burning with fire, you came near to me, all the heads of your tribes, and your elders. And you said, ‘Behold, the LORD our God has shown us his glory and greatness, and we have heard his voice out of the midst of the fire. This day we have seen God speak with man, and man still live. Now therefore why should we die? For this great fire will consume us. If we hear the voice of the LORD our God any more, we shall die. For who is there of all flesh, that has heard the voice of the living God speaking out of the midst of fire as we have, and has still lived? Go near and hear all that the LORD our God will say to you, and we will hear and do it.’ And the LORD heard your words, when you spoke to me. And the LORD said to me, ‘I have heard the words of this people, which they have spoken to you. They are right in all that they have spoken. Oh that they had such a mind as this always, to fear me and to keep all my commandments, that it might go well with them and with their descendants forever! (Deuteronomy 5:23-29 ESV)

29 that no flesh should glory in His presence. (1 Corinthians 1:29 ESV)

The loftiness of man shall be bowed down, and the haughtiness of men shall be brought low; the LORD alone will be exalted in that day (Isaiah 2:17 ESV)

C. JESUS RE-ISSUES THE INVITATION TO SEE HIS GLORY AND LIVE!

Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world. O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. I made known to them your name, and I will continue to make it

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known, that the love with which you have loved me may be in them, and I in them.” (John 17:24-26 ESV)

But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord (2 Corinthians 3:18 ESV)

D. MOSES’ PERSONAL CRY: SHOW ME YOUR GLORY!

13 Now therefore, if I have found favor in your sight, please show me now your ways, that I may know you in order to find favor in your sight. Consider too that this nation is your people.” 14 And he said, “My presence will go with you, and I will give you rest.” 15 And he said to him, “If your presence will not go with me, do not bring us up from here. 16 For how shall it be known that I have found favor in your sight, I and your people? Is it not in your going with us, so that we are distinct, I and your people, from every other people on the face of the earth?” 17 And the LORD said to Moses, “This very thing that you have spoken I will do, for you have found favor in my sight, and I know you by name.” 18 Moses said, “Please show me your glory.” 19 And he said, “I will make all my goodness pass before you and will proclaim before you my name ‘The LORD.’ And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. 20 But,” he said, “you cannot see my face, for man shall not see me and live.” 21 And the LORD said, “Behold, there is a place by me where you shall stand on the rock, 22 and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by. 23 Then I will take away my hand, and you shall see my back, but my face shall not be seen.” (Exodus 33:13-34:20 ESV)

E. MOSES’ UNDERSTANDING OF INTERCESSION AND GOD’S GLORY

7 And the LORD said to Moses, “Go down, for your people, whom you brought up out of the land of Egypt, have corrupted themselves. 8 They have turned aside quickly out of the way that I commanded them. They have made for themselves a golden calf and have worshiped it and sacrificed to it and said, ‘These are your gods, O Israel, who brought you up out of the land of Egypt!’” 9 And the LORD said to Moses, “I have seen this people, and behold, it is a stiff-necked people. 10 Now therefore let me alone, that my wrath may burn hot against them and I may consume them, in order that I may make a great nation of you.” 11 But Moses implored the LORD his God and said, “O LORD, why does your wrath burn hot against your people, whom you have brought out of the land of Egypt with great power and with a mighty hand? 12 Why should the Egyptians say, ‘With evil intent did he bring them out, to kill them in the mountains and to consume them from the face of the earth?’ Turn from your burning anger and relent from this disaster against your people. 13 Remember Abraham, Isaac, and Israel, your servants, to whom you swore by your own self, and said to them, ‘I will multiply your offspring as the stars of heaven, and all this land that I have promised I will give to your offspring, and they shall inherit it forever.’” 14 And the LORD relented from the disaster that he had spoken of bringing on his people. (Exodus 32:7-14 ESV)

Therefore he said he would destroy them—had not Moses, his chosen one, stood in the breach before him, to turn away his wrath from destroying them. (Psalm 106:23)
Session 5. Profile of Two Seers: Jeremiah and Ezekiel

How does the Seer anointing work in the lives of different prophets?

I. JEREMIAH

A. CALL OF JEREMIAH (JEREMIAH 1:1-16)

1. The words of Jeremiah, the son of Hilkiah, one of the priests who were in Anathoth in the land of Benjamin (Jeremiah 1:1)

1. Son of a Priest
to whom the word of the LORD came in the days of Josiah the son of Amon, king of Judah, in the thirteenth year of his reign. (Jeremiah 1:2)

2. Growing up in the Revival of the Law

4. Now the word of the LORD came to me, saying, 5"Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations." (Jeremiah 1:4,5)

3. Called by the God who Knew Him

6. Then I said, "Ah, Lord GOD! Behold, I do not know how to speak, for I am only a youth." 7 But the LORD said to me, "Do not say, 'I am only a youth; for to all to whom I send you, you shall go, and whatever I command you, you shall speak. 8 Do not be afraid of them, for I am with you to deliver you, declares the LORD." (Jeremiah 1:6-8)

9. Then the LORD put out his hand and touched my mouth. And the LORD said to me, "Behold, I have put my words in your mouth. (Jeremiah 1:9)

4. Set as a Governmental Intercession/Declaration Prophet to Judah and the Nations

10. See, I have set you this day over nations and over kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant." (Jeremiah 1:10)

B. JEREMIAH TRANSITIONS FROM THE NATURAL REALM TO THE SEER REALM

11. And the word of the LORD came to me, saying, "Jeremiah, what do you see?" And I said, "I see an almond branch." 12 Then the LORD said to me, "You have seen well, for I am watching over my word to perform it." 13 The word of the LORD came to me a second time, saying, "What do you see?" And I said, "I see a boiling pot, facing away from the north." 14 Then the LORD said to me, "Out of the north disaster shall be let loose upon all the inhabitants of the land. 15 For behold, I am calling all the tribes of the kingdoms of the north, declares the LORD, and they shall come, and every one shall set his throne at the entrance of the gates of Jerusalem, against
all its walls all around and against all the cities of Judah. And I will declare my judgments against them, for all their evil in forsaking me. They have made offerings to other gods and worshiped the works of their own hands. (Jeremiah 1:11-16)

C. JEREMIAH’S INSTRUCTIONS:

But you, dress yourself for work; arise, and say to them everything that I command you. Do not be dismayed by them, lest I dismay you before them. (Jeremiah 1:17)

D. GOD’S PROMISES AND WARNINGS:

And I, behold, I make you this day a fortified city, an iron pillar, and bronze walls, against the whole land, against the kings of Judah, its officials, its priests, and the people of the land. They will fight against you, but they shall not prevail against you, for I am with you, declares the LORD, to deliver you.” (Jeremiah 1:18-19)

E. DETAILED WORD OF KNOWLEDGE: THE TIMELINE OF ISRAEL’S CAPTIVITY

The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (which was the first year of Nebuchadnezzar king of Babylon), which Jeremiah the prophet spoke to all the people of Judah and to all the inhabitants of Jerusalem, saying: “From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, this is the twenty-third year in which the word of the LORD has come to me; and I have spoken to you, rising early and speaking, but you have not listened. And the LORD has sent to you all His servants the prophets, rising early and sending them, but you have not listened nor inclined your ear to hear. They said, ‘Repent now everyone of his evil way and his evil doings, and dwell in the land that the LORD has given to you and your fathers forever and ever. Do not go after other gods to serve them and worship them, and do not provoke Me to anger with the works of your hands; and I will not harm you.’ Yet you have not listened to Me,” says the LORD, “that you might provoke Me to anger with the works of your hands to your own hurt. Therefore thus says the Lord of hosts... (Jeremiah 25:1-8)

11 And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years. ‘Then it will come to pass, when seventy years are completed, that I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity,’ says the LORD; ‘and I will make it a perpetual desolation. So I will bring on that land all My words which I have pronounced against it, all that is written in this book, which Jeremiah has prophesied concerning all the nations. (For many nations and great kings shall be served by them also; and I will repay them according to their deeds and according to the works of their own hands.)’” (Jeremiah 25: 11-14)

F. JEREMIAH’S INTERACTIVE SEER ENCOUNTER (JER. 25:15-38)

15 For thus says the LORD God of Israel to me: “Take this wine cup of fury from My hand, and cause all the nations, to whom I send you, to drink it. 16 And they will drink and stagger and go mad because of the sword that I will send among them.” Then I took the cup from the LORD’s hand, and made all the nations drink, to whom the LORD had sent me: 18 Jerusalem and the
cities of Judah, its kings and its princes, to make them a desolation, an astonishment, a hissing, and a curse, as it is this day; 19 Pharaoh king of Egypt, his servants, his princes, and all his people; 20 all the mixed multitude, all the kings of the land of Uz, all the kings of the land of the Philistines (namely, Ashkelon, Gaza, Ekron, and the remnant of Ashdod); 21 Edom, Moab, and the people of Ammon; 22 all the kings of Tyre, all the kings of Sidon, and the kings of the coastlands which are across the sea; 23 Dedan, Tema, Buz, and all who are in the farthest corners; 24 all the kings of Arabia and all the kings of the mixed multitude who dwell in the desert; 25 all the kings of Zimri, all the kings of Elam, and all the kings of the Medes; 26 all the kings of the north, far and near, one with another; and all the kingdoms of the world which are on the face of the earth. Also the king of Sheshach shall drink after them. 27 “Therefore you shall say to them, ‘Thus says the LORD of hosts, the God of Israel: ‘Drink, be drunk, and vomit! Fall and rise no more, because of the sword which I will send among you.’” 28 And it shall be, if they refuse to take the cup from your hand to drink, then you shall say to them, ‘Thus says the LORD of hosts: “You shall certainly drink! 29 For behold, I begin to bring calamity on the city which is called by My name, and should you be utterly unpunished? You shall not be unpunished, for I will call for a sword on all the inhabitants of the earth,” says the LORD of hosts.’

30 “Therefore prophesy against them all these words, and say to them:

‘The LORD will roar from on high,  
And utter His voice from His holy habitation;  
He will roar mightily against His fold.  
He will give a shout, as those who tread the grapes,  
Against all the inhabitants of the earth.  
31 A noise will come to the ends of the earth—  
For the LORD has a controversy with the nations;  
He will plead His case with all flesh.  
He will give those who are wicked to the sword,’ says the LORD."

32 Thus says the LORD of hosts:

“Behold, disaster shall go forth  
From nation to nation,  
And a great whirlwind shall be raised up  
From the farthest parts of the earth.

G. PROPHETIC SYMBOLISM AND DUELLING PROPHETS (JER.27, 28)

5. Jeremiah’s initial prophetic symbolism and message (Jeremiah 27:1-13):

In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came to Jeremiah from the LORD, saying, 2 “Thus says the LORD to me: ‘Make for yourselves bonds and yokes, and put them on your neck, 3 and send them to the king of Edom, the king of Moab, the king of the Ammonites, the king of Tyre, and the king of Sidon, by the hand of the messengers who come to Jerusalem to Zedekiah king of Judah. 4 And command them to say to their masters,
“Thus says the LORD of hosts, the God of Israel—thus you shall say to your masters: 5 ‘I have made the earth, the man and the beast that are on the ground, by My great power and by My outstretched arm, and have given it to whom it seemed proper to Me. 6 And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field I have also given him to serve him. 7 So all nations shall serve him and his son and his son’s son, until the time of his land comes; and then many nations and great kings shall make him serve them. 8 And it shall be, that the nation and kingdom which will not serve Nebuchadnezzar the king of Babylon, and which will not put its neck under the yoke of the king of Babylon, that nation I will punish,’ says the LORD, ‘with the sword, the famine, and the pestilence, until I have consumed them by his hand. 9 Therefore do not listen to your prophets, your diviners, your dreamers, your soothsayers, or your sorcerers, who speak to you, saying, “You shall not serve the king of Babylon.” 10 For they prophesy a lie to you, to remove you far from your land; and I will drive you out, and you will perish. 11 But the nations that bring their necks under the yoke of the king of Babylon and serve him, I will let them remain in their own land,’ says the LORD, ‘and they shall till it and dwell in it.’” 12 I also spoke to Zedekiah king of Judah according to all these words, saying, “Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live! 13 Why will you die, you and your people, by the sword, by the famine, and by the pestilence, as the LORD has spoken against the nation that will not serve the king of Babylon? (Jeremiah 27:1-13)

1. Jeremiah warns the king not to listen to the false prophetic message:

14 Therefore do not listen to the words of the prophets who speak to you, saying, ‘You shall not serve the king of Babylon,’ for they prophesy a lie to you; 15 for I have not sent them,” says the LORD, “yet they prophesy a lie in My name, that I may drive you out, and that you may perish, you and the prophets who prophesy to you.” 16 Also I spoke to the priests and to all this people, saying, “Thus says the LORD: ‘Do not listen to the words of your prophets who prophesy to you, saying, “Behold, the vessels of the LORD’s house will now shortly be brought back from Babylon”; for they prophesy a lie to you. 17 Do not listen to them; serve the king of Babylon, and live! Why should this city be laid waste? (Jeremiah 27:14-17)

2. Jeremiah calls on the prophets intercede as proof that their message is of God

18 But if they are prophets, and if the word of the LORD is with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, in the house of the king of Judah, and at Jerusalem, do not go to Babylon.’

19 “For thus says the LORD of hosts concerning the pillars, concerning the Sea, concerning the carts, and concerning the remainder of the vessels that remain in this city, 20 which Nebuchadnezzar king of Babylon did not take, when he carried away captive Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem— 21 yes, thus says the LORD of hosts, the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah and of Jerusalem: 22 ‘They shall be carried to Babylon, and there they shall be until the day that I visit them,’ says the LORD. ‘Then I will bring them up and restore them to this place.’” (Jeremiah 27:18-22)
3. Jeremiah and Hanananiah enter into a deadly duel (Jeremiah 28:1-17)

1 And it happened in the same year, at the beginning of the reign of Zedekiah king of Judah, in the fourth year and in the fifth month, that Hanananiah the son of Azur the prophet, who was from Gibeon, spoke to me in the house of the LORD in the presence of the priests and of all the people, saying, 2 “Thus speaks the LORD of hosts, the God of Israel, saying: ‘I have broken the yoke of the king of Babylon. 3 Within two full years I will bring back to this place all the vessels of the LORD’s house, that Nebuchadnezzar king of Babylon took away from this place and carried to Babylon. 4 And I will bring back to this place Jeconiah the son of Jehoiakim, king of Judah, with all the captives of Judah who went to Babylon,’ says the LORD, ‘for I will break the yoke of the king of Babylon.’”

5 Then the prophet Jeremiah spoke to the prophet Hanananiah in the presence of the priests and in the presence of all the people who stood in the house of the LORD, 6 and the prophet Jeremiah said, “Amen! The LORD do so; the LORD perform your words which you have prophesied, to bring back the vessels of the LORD’s house and all who were carried away captive, from Babylon to this place. 7 Nevertheless hear now this word that I speak in your hearing and in the hearing of all the people: 8 The prophets who have been before me and before you of old prophesied against many countries and great kingdoms—of war and disaster and pestilence. 9 As for the prophet who prophesies of peace, when the word of the prophet comes to pass, the prophet will be known as one whom the LORD has truly sent.”

10 Then Hanananiah the prophet took the yoke off the prophet Jeremiah’s neck and broke it. 11 And Hanananiah spoke in the presence of all the people, saying, “Thus says the LORD: ‘Even so I will break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years.’” And the prophet Jeremiah went his way. (Jeremiah 28:1-11)

12 Now the word of the LORD came to Jeremiah, after Hanananiah the prophet had broken the yoke from the neck of the prophet Jeremiah, saying, 13 “Go and tell Hanananiah, saying, ‘Thus says the LORD: “You have broken the yokes of wood, but you have made in their place yokes of iron.”’ 14 For thus says the LORD of hosts, the God of Israel: “I have put a yoke of iron on the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him. I have given him the beasts of the field also.” 15 Then the prophet Jeremiah said to Hanananiah the prophet, “Hear now, Hanananiah, the LORD has not sent you, but you make this people trust in a lie. 16 Therefore thus says the LORD: ‘Behold, I will cast you from the face of the earth. This year you shall die, because you have taught rebellion against the LORD.’”

17 So Hanananiah the prophet died the same year in the seventh month. (Jeremiah 28:12-17)

H. JEREMIAH’S EPISTLE TO THE PEOPLE IN EXILE (JER. 29)

1 Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem to the remainder of the elders who were carried away captive—to the priests, the prophets, and all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon. 2 (This happened after Jeconiah the king, the queen mother, the eunuchs, the princes of Judah and Jerusalem, the craftsmen, and the smiths had departed from Jerusalem.) 3 The letter was sent by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, whom Zedekiah king of Judah sent to Babylon, to Nebuchadnezzar king of Babylon, saying,
4 Thus says the LORD of hosts, the God of Israel, to all who were carried away captive, whom I have caused to be carried away from Jerusalem to Babylon:
5 Build houses and dwell in them; plant gardens and eat their fruit. 6 Take wives and beget sons and daughters; and take wives for your sons and give your daughters to husbands, so that they may bear sons and daughters—that you may be increased there, and not diminished. 7 And seek the peace of the city where I have caused you to be carried away captive, and pray to the LORD for it; for in its peace you will have peace. (Jeremiah 29:1-5)

I. PROPHETIC SYMBOLISM OF RESTORATION (JER. 32)

6 And Jeremiah said, “The word of the LORD came to me, saying, 7 ‘Behold, Hanamel the son of Shallum your uncle will come to you, saying, “Buy my field which is in Anathoth, for the right of redemption is yours to buy it.”’ 8 Then Hanamel my uncle’s son came to me in the court of the prison according to the word of the LORD, and said to me, ‘Please buy my field that is in Anathoth, which is in the country of Benjamin; for the right of inheritance is yours, and the redemption yours; buy it for yourself.’ Then I knew that this was the word of the LORD. 9 So I bought the field from Hanamel, the son of my uncle who was in Anathoth, and weighed out to him the money—seventeen shekels of silver. 10 And I signed the deed and sealed it, took witnesses, and weighed the money on the scales. 11 So I took the purchase deed, both that which was sealed according to the law and custom, and that which was open; 12 and I gave the purchase deed to Baruch the son of Neriah, son of Mahseiah, in the presence of Hanamel my uncle’s son, and in the presence of the witnesses who signed the purchase deed, before all the Jews who sat in the court of the prison. 13 “Then I charged Baruch before them, saying, 14 ‘Thus says the LORD of hosts, the God of Israel: “Take these deeds, both this purchase deed which is sealed and this deed which is open, and put them in an earthen vessel, that they may last many days.”’ 15 For thus says the LORD of hosts, the God of Israel: “Houses and fields and vineyards shall be possessed again in this land.”’ (Jeremiah 32:6-13)

J. JEREMIAH CAST INTO THE CISTERN, RESCUED AND INPRISONED (JER. 38)

Now Shephatiah the son of Mattan, Gedaliah the son of Pashhur, Jucal the son of Shelemiah, and Pashhur the son of Malchiah heard the words that Jeremiah had spoken to all the people, saying, 2 “Thus says the LORD: ‘He who remains in this city shall die by the sword, by famine, and by pestilence; but he who goes over to the Chaldeans shall live; his life shall be as a prize to him, and he shall live.’” 3 Thus says the LORD: ‘This city shall surely be given into the hand of the king of Babylon’s army, which shall take it.”’ 4 Therefore the princes said to the king, “Please, let this man be put to death, for thus he weakens the hands of the men of war who remain in this city, and the hands of all the people, by speaking such words to them. For this man does not seek the welfare of this people, but their harm.” 5 Then Zedekiah the king said, “Look, he is in your hand. For the king can do nothing against you.” 6 So they took Jeremiah and cast him into the dungeon of Malchiah the king’s son, which was in the court of the prison, and they let Jeremiah down with ropes. And in the dungeon there was no water, but mire. So Jeremiah sank in the mire.
7 Now Ebed-Melech the Ethiopian, one of the eunuchs, who was in the king’s house, heard that they had put Jeremiah in the dungeon. When the king was sitting at the Gate of Benjamin, 8 Ebed-Melech went out of the king’s house and spoke to the king, saying: 9 “My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon, and he is likely to die from hunger in the place where he is. For there is no more bread in the city.” 10 Then the king commanded Ebed-Melech the Ethiopian, saying, “Take from here thirty men with you, and lift Jeremiah the prophet out of the dungeon before he dies.” 11 So Ebed-Melech took the men with him and went into the house of the king under the treasury, and took from there old clothes and old rags, and let them down by ropes into the dungeon to Jeremiah. 12 Then Ebed-Melech the Ethiopian said to Jeremiah, “Please put these old clothes and rags under your armpits, under the ropes.” And Jeremiah did so. 13 So they pulled Jeremiah up with ropes and lifted him out of the dungeon. And Jeremiah remained in the court of the prison.

14 Then Zedekiah the king sent and had Jeremiah the prophet brought to him at the third entrance of the house of the LORD. And the king said to Jeremiah, “I will ask you something. Hide nothing from me.” 15 Jeremiah said to Zedekiah, “If I declare it to you, will you not surely put me to death? And if I give you advice, you will not listen to me.” 16 So Zedekiah the king swore secretly to Jeremiah, saying, “As the LORD lives, who made our very souls, I will not put you to death, nor will I give you into the hand of these men who seek your life.” 17 Then Jeremiah said to Zedekiah, “Thus says the LORD, the God of hosts, the God of Israel: ‘If you surely surrender to the king of Babylon’s princes, then your soul shall live; this city shall not be burned with fire, and you and your house shall live. 18 But if you do not surrender to the king of Babylon’s princes, then this city shall be given into the hand of the Chaldeans; they shall burn it with fire, and you shall not escape from their hand.’” 19 And Zedekiah the king said to Jeremiah, “I am afraid of the Jews who have defected to the Chaldeans, lest they deliver me into their hand, and they abuse me.” 20 But Jeremiah said, “They shall not deliver you. Please, obey the voice of the LORD which I speak to you. So it shall be well with you, and your soul shall live. 21 But if you refuse to surrender, this is the word that the LORD has shown me: 22 ‘Now behold, all the women who are left in the king of Judah’s house shall be surrendered to the king of Babylon’s princes, and those women shall say:

"Your close friends have set upon you
And prevailed against you;
Your feet have sunk in the mire,
And they have turned away again."

23 ‘So they shall surrender all your wives and children to the Chaldeans. You shall not escape from their hand, but shall be taken by the hand of the king of Babylon. And you shall cause this city to be burned with fire.’”

24 Then Zedekiah said to Jeremiah, “Let no one know of these words, and you shall not die. 25 But if the princes hear that I have talked with you, and they come to you and say to you, ‘Declare to us now what you have said to the king, and also what the king said to you; do not hide it from us, and we will not put you to death,’ 26 then you shall say to them, ‘I presented my request before the king, that he would not make me return to Jonathan’s house to die there.’”
27 Then all the princes came to Jeremiah and asked him. And he told them according to all these words that the king had commanded. So they stopped speaking with him, for the conversation had not been heard. 28 Now Jeremiah remained in the court of the prison until the day that Jerusalem was taken. And he was there when Jerusalem was taken. (Jeremiah 38:1-28)

K. JEREMIAH’S CHOICE: RESCUE AND FAVOR WITH BABYLONIANS (JER.40)

2 And the captain of the guard took Jeremiah and said to him: “The LORD your God has pronounced this doom on this place. 3 Now the LORD has brought it, and has done just as He said. Because you people have sinned against the LORD, and not obeyed His voice, therefore this thing has come upon you. 4 And now look, I free you this day from the chains that were on your hand. If it seems good to you to come with me to Babylon, come, and I will look after you. But if it seems wrong for you to come with me to Babylon, remain here. See, all the land is before you; wherever it seems good and convenient for you to go, go there.”

5 Now while Jeremiah had not yet gone back, Nebuzaradan said, “Go back to Gedaliah the son of Ahikam, the son of Shaphan, whom the king of Babylon has made governor over the cities of Judah, and dwell with him among the people. Or go wherever it seems convenient for you to go.”

So the captain of the guard gave him rations and a gift and let him go. 6 Then Jeremiah went to Gedaliah the son of Ahikam, to Mizpah, and dwelt with him among the people who were left in the land. (Jer. 40:2-6)

L. THE END OF JEREMIAH’S LIFE: TAKEN TO EGYPT (JER. 42, 43)

1 Now all the captains of the forces, Johanan the son of Kareah, Jezaniah the son of Hoshaiah, and all the people, from the least to the greatest, came near 2 and said to Jeremiah the prophet, “Please, let our petition be acceptable to you, and pray for us to the LORD your God, for all this remnant (since we are left but a few of many, as you can see), 3 that the LORD your God may show us the way in which we should walk and the thing we should do.”

4 Then Jeremiah the prophet said to them, “I have heard. Indeed, I will pray to the LORD your God according to your words, and it shall be, that whatever the LORD answers you, I will declare it to you. I will keep nothing back from you.”

5 So they said to Jeremiah, “Let the LORD be a true and faithful witness between us, if we do not do according to everything which the LORD your God sends us by you. 6 Whether it is pleasing or displeasing, we will obey the voice of the LORD our God to whom we send you, that it may be well with us when we obey the voice of the LORD our God.”

7 And it happened after ten days that the word of the LORD came to Jeremiah. 8 Then he called Johanan the son of Kareah, all the captains of the forces which were with him, and all the people from the least even to the greatest, 9 and said to them, “Thus says the LORD, the God of Israel, to whom you sent me to present your petition before Him: 10 ‘If you will still remain in this land, then I will build you and not pull you down, and I will plant you and not pluck you up. For I relent concerning the disaster that I have brought upon you. 11 Do not be afraid of the king of Babylon, of whom you are afraid; do not be afraid of him,’ says the LORD, ‘for I am with you, to save you and deliver you from his hand. 12 And I will show you mercy, that he may have mercy on you and cause you to return to your own land.’

13 “But if you say, ‘We will not dwell in this land,’ disobeying the voice of the LORD your God, 14 saying, ‘No, but we will go to the land of Egypt where we shall see no war, nor hear the sound
of the trumpet, nor be hungry for bread, and there we will dwell’—15 Then hear now the word of the LORD, O remnant of Judah! Thus says the LORD of hosts, the God of Israel: ‘If you wholly set your faces to enter Egypt, and go to dwell there, 16 then it shall be that the sword which you feared shall overtake you there in the land of Egypt; the famine of which you were afraid shall follow close after you there in Egypt; and there you shall die. (Jeremiah 42:1-16)

1 Now it happened, when Jeremiah had stopped speaking to all the people all the words of the LORD their God, for which the LORD their God had sent him to them, all these words, 2 that Azariah the son of Hoshaijah, Johanan the son of Kareah, and all the proud men spoke, saying to Jeremiah, ‘You speak falsely! The LORD our God has not sent you to say, ‘Do not go to Egypt to dwell there.’ 3 But Baruch the son of Neriah has set you against us, to deliver us into the hand of the Chaldeans, that they may put us to death or carry us away captive to Babylon.’ 4 So Johanan the son of Kareah, all the captains of the forces, and all the people would not obey the voice of the LORD, to remain in the land of Judah. 5 But Johanan the son of Kareah and all the captains of the forces took all the remnant of Judah who had returned to dwell in the land of Judah, from all nations where they had been driven—6 men, women, children, the king’s daughters, and every person whom Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, and Jeremiah the prophet and Baruch the son of Neriah. 7 So they went to the land of Egypt, for they did not obey the voice of the LORD. And they went as far as Tahpanhes. 8 Then the word of the LORD came to Jeremiah in Tahpanhes, saying, 9 ‘Take large stones in your hand, and hide them in the sight of the men of Judah, in the clay in the brick courtyard which is at the entrance to Pharaoh’s house in Tahpanhes; 10 and say to them, ‘Thus says the LORD of hosts, the God of Israel: “Behold, I will send and bring Nebuchadnezzar the king of Babylon, My servant, and he will spread his royal pavilion over them. 11 When he comes, he shall strike the land of Egypt and deliver to death those appointed for death, and to captivity those appointed for captivity, and to the sword those appointed for the sword. (Jeremiah 43:1-11)

M. PROPHETIC PROFILE OF JEREMIAH

6. Initial Call: God’s hand touches Jeremiah’s mouth and puts His words in His mouth, God uses natural surroundings to speak of coming judgment, voice of God speaks to him

7. Primary way encounters begin: ‘Word of the Lord’ comes to him

8. Mode of Revelation: Primary is Voice of God speaking, Secondary is visionary trances of future judgment and restoration of Israel, Third is Interactive trance where Jeremiah acts out intercessory role of mourning with God or of releasing judgments

9. Primary Means of Delivering the Word:
   a. Primary is to dictate to Baruch and have Baruch deliver scroll to king or read it aloud
   b. Secondary is Jeremiah himself proclaiming the Word (corporate preaching)
   c. Third is prophetic symbolism (object lesson and message to corporate people)
   d. Fourth is Jeremiah’s writings that go to those that are in Babylon
II. EZEKIEL’S WILD RIDE INTO GLORY

A. FIRST ENCOUNTER: THRONE OF GOD WITH MAN SEATED UPON IT

Ezekiel 1 Hand of the Lord was upon him and he saw

B. INSTRUCTIONS/CALL:

1 And he said to me, "Son of man, stand on your feet, and I will speak with you." 2 And as he spoke to me, the Spirit entered into me and set me on my feet, and I heard him speaking to me. 3 And he said to me, "Son of man, I send you to the people of Israel, to nations of rebels, who have rebelled against me. They and their fathers have transgressed against me to this very day. 4 The descendants also are impudent and stubborn: I send you to them, and you shall say to them, 'Thus says the Lord GOD.' 5 And whether they hear or refuse to hear (for they are a rebellious house) they will know that a prophet has been among them. 6 And you, son of man, be not afraid of them, nor be afraid of their words, though briers and thorns are with you and you sit on scorpions. Be not afraid of their words, nor be dismayed at their looks, for they are a rebellious house. 7 And you shall speak my words to them, whether they hear or refuse to hear, for they are a rebellious house. (Ezekiel 2:1-7)

C. EAT WHATEVER YOU FIND HERE

8 "But you, son of man, hear what I say to you. Be not rebellious like that rebellious house; open your mouth and eat what I give you." 9 And when I looked, behold, a hand was stretched out to me, and behold, a scroll of a book was in it. 10 And he spread it before me. And it had writing on the front and on the back, and there were written on it words of lamentation and mourning and woe. 11 And he said to me, "Son of man, eat whatever you find here. Eat this scroll, and go, speak to the house of Israel." 2 So I opened my mouth, and he gave me this scroll to eat. 3 And he said to me, "Son of man, feed your belly with this scroll that I give you and fill your stomach with it." Then I ate it, and it was in my mouth as sweet as honey. 4 And he said to me, "Son of man, go to the house of Israel and speak with my words to them. (Ezekiel 2:8-3:4)

D. BY THE WAY EZEKIEL, YOU WILL FAIL

4 And he said to me, "Son of man, go to the house of Israel and speak with my words to them. 5 For you are not sent to a people of foreign speech and a hard language, but to the house of Israel— 6 not to many peoples of foreign speech and a hard language, whose words you cannot understand. Surely, if I sent you to such, they would listen to you. 7 But the house of Israel will not be willing to listen to you, for they are not willing to listen to me: because all the house of Israel have a hard forehead and a stubborn heart. (Ezekiel 3:4-7)

E. UP, UP AND AWAY

12 Then the Spirit lifted me up, and I heard behind me the voice of a great earthquake: "Blessed be the glory of the LORD from its place!" 13 It was the sound of the wings of the living creatures
as they touched one another, and the sound of the wheels beside them, and the sound of a great earthquake. 14 The Spirit lifted me up and took me away, and I went in bitterness in the heat of my spirit, the hand of the LORD being strong upon me. 15 And I came to the exiles at Tel-abbib, who were dwelling by the Chebar canal, and I sat where they were dwelling. And I sat there overwhelmed among them seven days. 16 And at the end of seven days, the word of the LORD came to me: 17 "Son of man, I have made you a watchman for the house of Israel. Whenever you hear a word from my mouth, you shall give them warning from me. (Ezekiel 3:12-17)

F. HAND OF THE LORD COMES UPON HIM AGAIN: GO HERE AND THERE

22 And the hand of the LORD was upon me there. And he said to me, "Arise, go out into the valley, and there I will speak with you." 23 So I arose and went out into the valley, and behold, the glory of the LORD stood there, like the glory that I had seen by the Chebar canal, and I fell on my face. 24 But the Spirit entered into me and set me on my feet, and he spoke with me and said to me, "Go, shut yourself within your house. (Ezekiel 3:22-24)

G. EZEKIEL EXPERIENCES THE ‘HAND OF THE LORD UPON HIM’

Ezekiel 1:3 the word of the LORD came to Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the Chebar canal, and the hand of the LORD was upon him there.

Ezekiel 3:14 The Spirit lifted me up and took me away, and I went in bitterness in the heat of my spirit, the hand of the LORD being strong upon me.

Ezekiel 3:22 And the hand of the LORD was upon me there. And he said to me, "Arise, go out into the valley, and there I will speak with you."

Ezekiel 8:1 In the sixth year, in the sixth month, on the fifth day of the month, as I sat in my house, with the elders of Judah sitting before me, the hand of the Lord GOD fell upon me there.

Ezekiel 33:22 Now the hand of the LORD had been upon me the evening before the fugitive came; and he had opened my mouth by the time the man came to me in the morning, so my mouth was opened, and I was no longer mute.

Ezekiel 37:1 The hand of the LORD was upon me, and he brought me out in the Spirit of the LORD and set me down in the middle of the valley; it was full of bones.

Ezekiel 40:1 In the twenty-fifth year of our exile, at the beginning of the year, on the tenth day of the month, in the fourteenth year after the city was struck down, on that very day, the hand of the LORD was upon me, and he brought me to the city.

H. WHY DOES EZEKIEL SEE SO MUCH OF THE HEAVENLY/MILLENIAL TEMPLE?

1. The temple is mentioned 48 times in Ezekiel.
2. Ezekiel’s prolific visionary experience is a must, he is living in a time when Israel must know that though there is no temple now, the certainty of God ruling and reigning from His heavenly Throne is real and the future of the temple and God’s covenant with His people is not shaken.

I. PROPHETIC PROFILE OF EZEKIEL

1. **The Call:** God shows Ezekiel the Throne room and gives him a scroll to eat

2. **Primary way encounters begin:** hand of the Lord comes upon him

3. **Mode of Revelation:** Primary is Divine transportation in the natural, out of body experiences in the spirit, interactive visions involving angels, living creatures and happenings both in heaven and on earth; Secondary is voice of God speaking

4. **Means of Delivering the Word:** Primary is prophetic symbolism, Secondary is Proclamation.
Session 6. Profile of a Seer: Daniel

I. DANIEL

A. BACKGROUND

Daniel 1
Much background is given concerning Daniel yet no “call experience” is recorded.

1. Daniel is a young man and exile in Babylon
2. Fasting and Holiness: he abstains from Babylonian influence in its foods etc.
3. Daniel set apart in natural favor and giftedness

B. PROPHETIC JOURNEY

1. Prophetic journey begins when Daniel interprets Nebuchadnezzar’s dream rightly and is promoted. (Daniel 2)
2. Daniel interprets the Nebuchadnezzar’s second dream (Daniel 4)
3. Daniel interprets supernatural writing on the wall (Daniel 5)
4. Daniel tested in lion’s den (Daniel 6)

C. DANIEL IN HIS OLD AGE SUDDENLY STEPS INTO SEER ENCOUNTERS

1. Daniel is in bed and begins seeing a vision: four beasts and the ancient of days (Daniel 7)

“In the first year of Belshazzar king of Babylon, Daniel saw a dream and visions of his head as he lay in his bed. Then he wrote down the dream and told the sum of the matter (Daniel 7:1)

15 "As for me, Daniel, my spirit within me was anxious, and the visions of my head alarmed me. 16 I approached one of those who stood there and asked him the truth concerning all this. So he told me and made known to me the interpretation of the things. 17 These four great beasts are four kings who shall arise out of the earth. 18 But the saints of the Most High shall receive the kingdom and possess the kingdom forever, forever and ever.' (Daniel 7:15-18)

2. Daniel seeks understanding and the angel Gabriel comes to explain it (Dan. 8:15-27)

“When I, Daniel, had seen the vision, I sought to understand it. And behold, there stood before me one having the appearance of a man. 16 And I heard a man’s voice between the banks of the Ulai, and it called, “Gabriel, make this man understand the vision.” 17 So he came near where I stood. And when he came, I was frightened and fell on my face. But he said to me, "Understand, O son of man, that the vision is for the time of the end."
And when he had spoken to me, I fell into a deep sleep with my face to the ground. But he touched me and made me stand up. "Behold, I will make known to you what shall be at the latter end of the indignation, for it refers to the appointed time of the end.

The vision of the evenings and the mornings that has been told is true, but seal up the vision, for it refers to many days from now." And I, Daniel, was overcome and lay sick for some days. Then I rose and went about the king’s business, but I was appalled by the vision and did not understand it. (Dan. 8:15-27)

3. Daniel reads the scrolls of Jeremiah and gives himself to prayer and fasting (Dan. 9:2-19)

2 in the first year of his reign, I, Daniel, perceived in the books the number of years that, according to the word of the LORD to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years. Then I turned my face to the Lord God, seeking him by prayer and pleas for mercy with fasting and sackcloth and ashes. I prayed to the LORD my God and made confession, saying, "O Lord, the great and awesome God, who keeps covenant and steadfast love with those who love him and keep his commandments,

4. While Daniel is praying, angelic visitation with Gabriel breaks forth (Dan. 9:20-24)

While I was speaking and praying, confessing my sin and the sin of my people Israel, and presenting my plea before the LORD my God for the holy hill of my God, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the first, came to me in swift flight at the time of the evening sacrifice. He made me understand, speaking with me and saying, "O Daniel, I have now come out to give you insight and understanding. At the beginning of your pleas for mercy a word went out, and I have come to tell it to you, for you are greatly loved. Therefore consider the word and understand the vision. "Seventy weeks are decreed about your people and your holy city...

5. Daniel 10: Daniel is fasting AGAIN and an angelic visitation breaks forth

See all of Daniel 10

6. Daniel 11-12 End Time revelation continues

D. DANIEL’S PROPHETIC PROFILE

1. Initial Call: nothing is written about his commissioning as a prophet

2. The Way Daniel's Encounters Begin: he is fasting and praying the prophetic promises and an angel/vision breaks in

3. Mode of Revelation: Primary is interpretations that come by hearing, secondary is visions (some could be dreams), third is angelic visitations

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4. **Primary Means of Delivering the Word:** declaring interpretations to the king, writing down the visions (giving them to people of Israel probably), praying the revelation
Session 7. Profile of a Seer: Zechariah

I. ZECHARIAH

A. HIS PERSONAL BACKGROUND:

- Levite born in Babylon (Neh. 12:1, 16).
- He was the son of Berekiah and the grandson of Iddo the priest (Zech. 1:1).
- Ezra and Nehemiah referred to him as “a descendant of Iddo” (Ezra 5:1; 6:14; cf. Neh. 12:4, 16), implying perhaps that his father had died young and Zechariah became the successor of his grandfather (cf. Neh. 12:4, 16).
- So, like Jeremiah and Ezekiel before him, Zechariah was both a prophet and a priest.
- Zechariah’s name, which he shared with about 30 other men in the Old Testament, means “Yahweh remembers.”

B. THE SETTING IN WHICH HE MINISTERED PROPHETICALLY:

Zechariah was a contemporary of Haggai the prophet, Zerubbabel the governor, and Joshua the high priest (Ezra 5:1-2; Zech. 3:1; 4:6; 6:11). He returned to Jerusalem from Babylon with almost 50,000 other Jewish exiles. He was probably a relatively young man at the beginning of his prophetic ministry (cf. 2:4) while Haggai might have been considerably older.

- 722 b.c. Assyria brought to an end the Northern Kingdom of Israel
- 586 b.c. fall of Jerusalem to the armies of Nebuchadnezzar, end of the kingdom of Judah
- Most of Jerusalem’s inhabitants were deported to Babylon for a period of about 70 years, as prophesied by the Prophet Jeremiah (Jer. 25:11; 29:10).
- 539 b.c. Babylonian Empire fell to the Persian Empire, Cyrus the Great decreed that the Jews could return to Jerusalem to rebuild their temple (Ezra 1:2-4; cf. Isa. 44:28)

However, only a small minority of about 50,000 Jews (including Haggai and Zechariah) returned under the leadership of Zerubbabel the governor and Joshua the high priest (Ezra 2). Levitical sacrifices were soon re instituted on a rebuilt altar of burnt offering (Ezra 3:1-6), and in the second year of their return the foundation of the temple was laid (Ezra 3:8-13; 5:16). However, external oppression and internal depression halted the rebuilding of the temple for about 16 more years of spiritual apathy till the rule of the Persian King Darius Hystaspis (522-486 b.c.).

In the second regnal year of Darius (520 b.c.) God raised up Haggai the prophet to encourage the Jews in rebuilding (Ezra 5:1-2; Hag. 1:1). Haggai preached four sermons in four months and then disappeared from the scene. Two months after Haggai delivered his first sermon, Zechariah began his prophetic ministry (cf. Hag. 1:1; Zech. 1:1), encouraging the people to spiritual renewal and motivating them to rebuild the temple by revealing to them God’s plans for Israel’s future. With this prophetic encouragement the people completed the temple reconstruction in 515 b.c. (Ezra 6:15).
C. KEY DATES THAT GIVE INSIGHT TO THE ASSIGNMENT OF ZECHARIAH:

AUGUST 29, 520 B.C. - HAGGAI'S FIRST SERMON (HAG. 1:1-11; EZRA 5:1)
SEPTEMBER 21, 520 - TEMPLE BUILDING RESUMED (HAG. 1:12-15; EZRA 5:2)
OCTOBER 17, 520 - HAGGAI'S SECOND SERMON (HAG. 2:1-9)
OCTOBER-NOVEMBER 520 - ZECHARIAH'S MINISTRY BEGUN (ZECH. 1:1-6)
DECEMBER 18, 520 - HAGGAI’S THIRD AND FOURTH SERMONS (HAG. 2:10-23)
FEBRUARY 15, 519 - ZECHARIAH’S EIGHT VISIONS (ZECH. 1:7-6:8)
DECEMBER 7, 518 - DELEGATION FROM BETHEL (ZECH. 7)
MARCH 12, 515 - TEMPLE DEDICATED (EZRA 6:15-18)

D. ZECHARIAH’S INITIAL PROPHETIC MESSAGE:

1. In the eighth month of the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo the prophet, saying, 2 “The LORD has been very angry with your fathers. 3 Therefore say to them, ‘Thus says the LORD of hosts: “Return to Me,” says the LORD of hosts, “and I will return to you,” says the LORD of hosts. 4 “Do not be like your fathers, to whom the former prophets preached, saying, ‘Thus says the LORD of hosts: ‘‘Turn now from your evil ways and your evil deeds.’” But they did not hear nor heed Me,” says the LORD. 5 “Your fathers, where are they? And the prophets, do they live forever? 6 Yet surely My words and My statutes, which I commanded My servants the prophets, did they not overtake your fathers? (Zechariah 1:1-6)

1. Zechariah is the son of priests and grand-son of a prophet.

2. His initial message encompasses the entirety of His message:

   a. The Lord has been angry with your fathers (vs. 2)
   b. Return to Me says the Lord of hosts and I will return to you (vs. 3)
   c. Do not be like your fathers (vs. 4)
   d. Your fathers, prophets are gone but the Word that overtook all of them is still here! (paraphrase of vs. 6)
   e. There response: “So they returned and said: ‘Just as the LORD of hosts determined to do to us, according to our ways and according to our deeds, so He has dealt with us.” (Zech. 1:6)
E. ZECHARIAH TRANSITIONS INTO THE SEER REALM WITH 8 VISIONS IN ONE NIGHT:

7 On the twenty-fourth day of the eleventh month, which is the month Shebat, in the second year of Darius, the word of the LORD came to Zechariah the son of Berechiah, the son of Iddo the prophet: 8 I saw by night, and behold… (Zechariah 1:7-8)

1. The vision of the red horse rider among the myrtles (1:7-17)
2. The vision of the four horns and the four craftsmen (1:18-21)
3. The vision of the surveyor with the measuring line (chap. 2)
4. The vision of the cleansing and crowning of Joshua (chap. 3)
5. The vision of the gold lampstand and the two olive trees (chap. 4)
6. The vision of the flying scroll (5:1-4)
7. The vision of the woman in the ephah (5:5-11)
8. The vision of the four chariots (6:1-8)

• The symbolic act concluding the vision (6:9-15)
• The Four Explanatory Messages (chaps. 7-8)
• The anointed King rejected (chaps. 9-11)
• The rejected King enthroned (chaps. 12-14)

F. CHARACTERISTICS OF THE ENCOUNTERS ZECHARIAH HAD:

1. From the word of the Lord coming to the son of a priest, to: “I saw by night” (Zech. 1:8)
   a. He receives all 8 visions in one night. We do not know of another time when he had these type of revelatory visions.
      (1) The visions speak to the rebuilding of the temple in his day
      (2) The visions are eschatological and must have been extremely difficult to understand
   b. The word of the Lord comes and expounds on the visions and gives more revelation:
      (3) After the visions are over, more revelation comes concerning the Messiah, His rejection, God’s judgment upon Israel, and the glory of His reign in the end.

2. Interactions in the visions:
8 I saw by night, and behold, a man riding on a red horse, and it stood among the myrtle trees in the hollow; and behind him were horses: red, sorrel, and white. 9 Then I said, “My lord, what are these?” So the angel who talked with me said to me, “I will show you what they are.” 10 And the man who stood among the myrtle trees answered and said, “These are the ones whom the LORD has sent to walk to and fro throughout the earth.” 11 So they answered the Angel of the LORD, who stood among the myrtle trees, and said, “We have walked to and fro throughout the earth, and behold, all the earth is resting quietly.” 12 Then the Angel of the LORD answered and said, “O LORD of hosts, how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry these seventy years?” 13 And the LORD answered the angel who talked to me, with good and comforting words. 14 So the angel who spoke with me said to me, “Proclaim, saying, ‘Thus says the LORD of hosts: “I am zealous for Jerusalem and for Zion with great zeal. 15 I am exceedingly angry with the nations at ease; For I was a little angry, And they helped—but with evil intent.”’ 16 ‘Therefore thus says the LORD: “I am returning to Jerusalem with mercy; My house shall be built in it,” says the LORD of hosts, 18 Then I raised my eyes and looked, and there were four horns. 19 And I said to the angel who talked with me, “What are these?” So he answered me, “These are the horns that have scattered Judah, Israel, and Jerusalem.” 20 Then the LORD showed me four craftsmen. 21 And I said, “What are these coming to do?” So he said, “These are the horns that scattered Judah, so that no one could lift up his head; but the craftsmen are coming to terrify them, to cast out the horns of the nations that lifted up their horn against the land of Judah to scatter it.”

A. An angel speaking with Zechariah
B. The Angel of the Lord speaks to the other angel in front of Zechariah, he sees it all!
C. Other people and figures appear (four craftsmen, a man on a horse, other horses, flying scrolls, angels with measuring lines etc.)
D. A show-down with Satan and God over the righteousness of Joshua the high priest

3. Zechariah sees more regarding what God will do on the earth then he does the throne-room in heaven or the glory realm.

4. He could truly be called a ‘parabolic seer’ in the sense that God is constantly showing him parables with eschatological and messianic meanings. His visions could most easily be compared to Daniel’s and John the Beloved’s (Revelation).

5. Zechariah is interpreting to the remnant who have returned to Jerusalem exactly the type of worship that is acceptable to God and that God’s heart still yearns jealously for them.

6. The night vision element to Zechariah’s encounter:
Now the angel who talked with me came back and wakened me, as a man who is wakened out of his sleep. And he said to me, “What do you see?” So I said, “I am looking…” (Zech. 4:1-2)

7. An angel asks Zechariah questions and God gives Zechariah the revelation he is most known for:

And he said to me, “What do you see?” So I said, “I am looking, and there is a lampstand of solid gold with a bowl on top of it, and on the stand seven lamps with seven pipes to the seven lamps. Two olive trees are by it, one at the right of the bowl and the other at its left.” So I answered and spoke to the angel who talked with me, saying, “What are these, my lord?” Then the angel who talked with me answered and said to me, “Do you not know what these are?” And I said, “No, my lord.” So he answered and said to me: “This is the word of the LORD to Zerubbabel: ‘Not by might nor by power, but by My Spirit,’ Says the LORD of hosts. ‘Who are you, O great mountain? Before Zerubbabel you shall become a plain! And he shall bring forth the capstone with shouts of “Grace, grace to it!”’ (Zech. 4:2-7)

8. Zechariah’s prophetic symbolism after the visions are over (Zech. 6:9-15):

Then the word of the LORD came to me, saying: Receive the gift from the captives—from Heldai, Tobijah, and Jedaiah, who have come from Babylon—and go the same day and enter the house of Josiah the son of Zephaniah. Take the silver and gold, make an elaborate crown, and set it on the head of Joshua the son of Jehozadak, the high priest. Then speak to him, saying, ‘Thus says the LORD of hosts, saying: “Behold, the Man whose name is the BRANCH! From His place He shall branch out, And He shall build the temple of the LORD; Yes, He shall build the temple of the LORD. He shall bear the glory, And shall sit and rule on His throne; So He shall be a priest on His throne, And the counsel of peace shall be between them both.”’

“Now the elaborate crown shall be for a memorial in the temple of the LORD for Helem, Tobijah, Jedaiah, and Hen the son of Zephaniah. Even those from afar shall come and build the temple of the LORD. Then you shall know that the LORD of hosts has sent Me to you. And this shall come to pass if you diligently obey the voice of the LORD your God.”

9. The pastoral/prophetic messages of Zechariah:

A. The messages required by the question about fasting (7:1-3)

B. The messages declared as the answer from the Lord (7:4-8:23)
C. A message of rebuke (7:4-7)

D. A message of repentance (7:8-14)

E. A message of restoration (8:1-17)

F. A message of rejoicing (8:18-23)

10. Two revelatory Oracles (Zech. 9-14)

   The burden of the word of the LORD
   Against the land of Hadrach,
   And Damascus its resting place
   (For the eyes of men
   And all the tribes of Israel
   Are on the LORD);
   2 Also against Hamath, which borders on it,
   And against Tyre and Sidon, though they are very wise. (Zech. 9:1,2)

   (God’s judgment against the enemies of Israel)

   *Notice the different language: the BURDEN of the word of the Lord. This is only used in 9:1 and 12:1 which gives us the insight that these are two revelatory oracles that God downloaded into Zechariah’s heart and that he, no doubt, spoke forth with much passion.

G. ZECHARIAH’S PROPHETIC PROFILE

11. Initial Call: he is young, the son of a priest and grandson of a prophet. We do not hear of his commissioning, his first prophetic declaration comes before his introduction into the seer realm.


13. Mode of Revelation: Primary was one night which contained 8 revelatory visions in parabolic format with angelic interactions etc., secondary is the Word of the Lord coming in probably an auditory or internal way, third is a gut-wrenching oracle that comes with a heavy burden from the Lord

14. Primary Means of Delivering the Word: Declaring publicly the words he received, having two-way dialogue with the people of Israel, some acts of prophetic symbolism
Session 8. John the Baptist Bridges the Gap into New Testament Prophecy

I. PROPHETIC CHARACTERIZATIONS OF JOHN’S MINISTRY BEFORE HE WAS BORN

“Behold, I send My messenger, and he will prepare the way before Me. And the Lord, whom you seek, will suddenly come to His temple, even the Messenger of the covenant, in whom you delight. Behold, He is coming,” says the LORD of hosts. 2 “But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner’s fire and like launderers’ soap. (Mal. 3:1-2)

6 There was a man sent from God, whose name was John. 7 This man came for a witness, to bear witness of the Light, that all through him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light which gives light to every man coming into the world. (John 1:6-9)

II. JOHN’S FAMILY BACKGROUND AND THE BEGINNING OF HIS LIFE

So it was, that while he was serving as priest before God in the order of his division, 9 according to the custom of the priesthood, his lot fell to burn incense when he went into the temple of the Lord. 10 And the whole multitude of the people was praying outside at the hour of incense. 11 Then an angel of the Lord appeared to him, standing on the right side of the altar of incense. 12 And when Zacharias saw him, he was troubled, and fear fell upon him. 13 But the angel said to him, “Do not be afraid, Zacharias, for your prayer is heard; and your wife Elizabeth will bear you a son, and you shall call his name John. 14 And you will have joy and gladness, and many will rejoice at his birth. 15 For he will be great in the sight of the Lord, and shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother’s womb. 16 And he will turn many of the children of Israel to the Lord their God. 17 He will also go before Him in the spirit and power of Elijah, ‘to turn the hearts of the fathers to the children,’ and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.” 18 And Zacharias said to the angel, “How shall I know this? For I am an old man, and my wife is well advanced in years.” 19 And the angel answered and said to him, “I am Gabriel, who stands in the presence of God, and was sent to speak to you and bring you these glad tidings. 20 But behold, you will be mute and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time.” 21 And the people waited for Zacharias, and marveled that he lingered so long in the temple. 22 But when he came out, he could not speak to them; and they perceived that he had seen a vision in the temple, for he beckoned to them and remained speechless. (Luke 1:13-21)

39 Now Mary arose in those days and went into the hill country with haste, to a city of Judah, 40 and entered the house of Zacharias and greeted Elizabeth. 41 And it happened, when Elizabeth heard the greeting of Mary, that the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit. 42 Then she spoke out with a loud voice and said, “Blessed are you among women, and blessed is the fruit of your womb! 43 But why is this granted to me, that the mother of my Lord should come to me? 44 For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy. 45 Blessed is she who believed, for there will be a fulfillment of those things which were told her from the Lord.” (Luke 1:39-45)
III. JESUS HIGHLIGHTED THE IMPLICATIONS OF THE MINISTRY OF JOHN THE BAPTIST

2 When John had heard in prison about the works of Christ, he sent two of his disciples and said to Him, "Are You the Coming One, or do we look for another?" 4 Jesus answered, "Go and tell John the things which you hear and see: 5 the blind see and the lame walk; the lepers are cleansed and the deaf hear (Isa. 35:5-6); the dead are raised up and the poor have the gospel preached to them (Isa. 61:1). 6 And blessed is he who is not offended because of Me." 7 As they departed, Jesus began to say to the multitudes concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind? 8 But what did you go out to see? A man clothed in soft garments? Indeed, those who wear soft clothing are in kings' houses. 9 But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. 10 For this is he of whom it is written (Mal. 3:1): 'Behold, I send My (Father's) messenger before Your (Jesus') face, who will prepare Your (Jesus') way before You.' 11 "Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he. (Mt. 11:2-11)

“In v.6, Jesus warned the people not to be offended by what God does or does not do. Jesus knew that God was not going to deliver John from being killed. This would cause some to be offended. Jesus asked the multitude three times what they expected when they went to see John (v. 7-9). Did they expect to see a reed shaken by the wind, or a man in soft garments or even a prophet? Jesus vindicated John by speaking of his courage (v. 7-8), saying he was more than prophet (v. 9), declaring that He was the Father’s messenger who came to prepare the way for Jesus (v. 10), the greatest man ever born (v. 11) and the burning and shining lamp (Jn. 5:35). John heard the Father’s voice at Jesus’ baptism (Mt. 3:17). Gabriel said John would be great in God’s sight and would operate in the spirit and power of Elijah (Lk. 1:15-17).” - Mike Bickle

“To understand the context of what Jesus was saying, we must understand the implication of a supernatural and transitional generation. A “supernatural generation” is one in which the majority of God’s people witness the power of God on a regular basis. There are only three supernatural generations in history. First, the generation of Moses when God established the Old Covenant. Second, the generation of the apostles when God established the New Covenant. Third, the generation the Lord returns to establish the Millennial Kingdom. A “transitional generation” is one in which the way God moves among His people increases dramatically. For example, the measure of power and revelation that God’s people experience is much greater. John’s very presence was a statement from heaven that they lived in a transitional generation. Jesus was asking the people if they understood the implications for their generation of the presence of a man of John’s stature in God. When God releases greater measures of His presence and power, He requires a corresponding greater dedication. This is necessary for protection from God’s zeal and Satan’s counter attack.” - Mike Bickle

11 There has not risen one greater than John the Baptist; but he who is least in the (New Covenant era) kingdom of heaven is greater (in opportunity) than he. From the days of John the Baptist until now the kingdom of heaven suffers (permits) violence, and the violent take it by force. (Mt 11:11-12)

“Jesus introduced two new ideas. First, that greater privilege and power in God was available. Second, that it would require spiritual violence to experience it. In the OT, there was a great limitation on what a believer could experience in God. The Spirit only rested on a small number of people (prophets, kings,
judges) to “anoint” them to accomplish specific tasks. God had not yet opened the door for all His people to experience the deep things of the Spirit (1 Cor. 2:10). He opened this door after Jesus established the New Covenant by His death (Heb. 10:19-22). Thus, in the New Testament era, all can experience much more by the empowering and indwelling Holy Spirit.” – Mike Bickle

IV. JESUS SPEAKS OF THE GENERATION BOTH HE AND JOHN ARE ADDRESSING

To what shall I liken this generation? It is like children sitting in the marketplaces and calling to their companions, and saying: “We played the flute (wedding song) for you, and you did not dance; we mourned (sang a dirge NAS, NIV) to you, and you did not lament.” (Mt. 11:16-17)

A. Jesus rebuked His generation telling them that neither the wooing of God’s love nor the warnings of judgment moved them. Jesus is Bridegroom, King and Judge. We must live in the paradox of two messages: the wedding song (Bridal paradigm) and the funeral dirge (End-Time judgments).

B. These represent the two sides of wholeheartedness. There is a paradox of being lovesick with God yet carrying His burden of judgment. On one side we rejoice and on the other side we enter into the sufferings of Christ. We weep with great sorrow and yet we dance with great joy.

You (Ezekiel) are to them as a very lovely song of one who has a pleasant voice and can play well on an instrument; for they hear your words, but they do not do them. (Ezekiel 33:32)

V. JOHN’S CONSECRATION: BEARING REPROACH FOR THE FASTED LIFESTYLE

18 John came neither eating nor drinking, and they say, 'He has a demon.' 19 The Son of Man came eating and drinking, and they say, 'Look, a gluttonous man and a winebibber, a friend of tax collectors and sinners!' But wisdom is justified by her children (what it produces). (Mt. 11:18-19)

“He was the…shining lamp, and you were willing for a time to rejoice in his light. (Jn. 5:35)

David experienced this same type of reproach for his spiritual intensity with God.

7 For Your sake I have borne reproach…8 I have become a stranger to my brothers…9 Because zeal for Your house has eaten me up, and the reproaches of those who reproach You have fallen on me. 10 I wept and chastened my soul with fasting, that became my reproach. 11…I became a byword to them. 12 Those who sit in the gate speak against me. (Ps. 69:7-12)

“The fasted lifestyle speaks of 5 expressions of fasting as set forth in Mt. 6:1-18, which includes giving, serving, praying (with the Word), blessing our enemies and fasting food. In this, we fast
food, time, energy, money, and words. They are different forms of fasting. In these, we voluntarily embrace a “form of weakness” as we trust God to intervene on our behalf with His strength. When we fast we declare to God that we derive our life and strength from Him. Giving speaks of fasting money (giving our financial strength to others). Serving requires that we fast our time and energy as we invest them in others. Prayer is a form of fasting related to our time and emotions. Fasting food causes weakness related to physical and emotional strength. Blessing our enemies requires that we fast our words and reputation (self-preservation and promotion).”

– Mike Bickle

VI. JOHN’S ACTUAL PROPHECIES

15 John bore witness of Him and cried out, saying, “This was He of whom I said, ‘He who comes after me is preferred before me, for He was before me.’” (John 1:15)

29 The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world! 30 This is He of whom I said, ‘After me comes a Man who is preferred before me, for He was before me.’ 31 I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water.” 32 And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He remained upon Him. 33 I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’ 34 And I have seen and testified that this is the Son of God. 35 Again, the next day, John stood with two of his disciples. 36 And looking at Jesus as He walked, he said, “Behold the Lamb of God!” 37 The two disciples heard him speak, and they followed Jesus. 38 Then Jesus turned, and seeing them following, said to them, “What do you seek?” (John 1:29-38)

John preaches prophetically to Herod Matt and is beheaded because of it. Matthew 4, 10, 14

1 At that time Herod the tetrarch heard the report about Jesus 2 and said to his servants, “This is John the Baptist; he is risen from the dead, and therefore these powers are at work in him.” 3 For Herod had laid hold of John and bound him, and put him in prison for the sake of Herodias, his brother Philip’s wife. 4 Because John had said to him, “It is not lawful for you to have her.” 5 And although he wanted to put him to death, he feared the multitude, because they counted him as a prophet.6 But when Herod’s birthday was celebrated, the daughter of Herodias danced before them and pleased Herod. 7 Therefore he promised with an oath to give her whatever she might ask. 8 So she, having been prompted by her mother, said, “Give me John the Baptist’s head here on a platter.” 9 And the king was sorry; nevertheless, because of the oaths and because of those who sat with him, he commanded it to be given to her. 10 So he sent and had John beheaded in prison. 11 And his head was brought on a platter and given to the girl, and she brought it to her mother. 12 Then his disciples came and took away the body and buried it, and went and told Jesus. (Matthew 14:1-12)

12 Now when Jesus heard that John had been put in prison, He departed to Galilee. 13 And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, 14 that it might be fulfilled which was spoken by Isaiah the prophet, saying:

15 “The land of Zebulun and the land of Naphtali,
By the way of the sea, beyond the Jordan,
Galilee of the Gentiles:
16 The people who sat in darkness have seen a great light,
And upon those who sat in the region and shadow of death
Light has dawned.”

17 From that time Jesus began to preach and to say, “Repent, for the kingdom of heaven is at hand.” (Matthew 4:16)

VII. JESUS’ EVALUATION OF JOHN’S SUCCESS IN MINISTRY

31 “If I bear witness of Myself, My witness is not true. 32 There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true. 33 You have sent to John, and he has borne witness to the truth. 34 Yet I do not receive testimony from man, but I say these things that you may be saved. 35 He was the burning and shining lamp, and you were willing for a time to rejoice in his light. (John 5:31-35)

VIII. PROPHETIC PROFILE OF JOHN THE BAPTIST

A. Initial Call: scripture lays out his calling a long time

B. The Way John’s Encounters Begin: we do not have any records of visionary experiences except for seeing the Holy Spirit remaining upon Jesus

C. Mode of Revelation: the voice of the Bridegroom, the scriptures

D. Primary Means of Delivering the Word: preaching in the wilderness, prophesying to political leaders, identifying the messiah

I. OVERVIEW OF PROPHECY IN THE NEW TESTAMENT

A. Prophecy Introduces the Messiah and the Messenger who went before Him

1. Luke 1:8-19 Angelic Encounter Announces the Birth of John the Baptist
2. Luke 1:26-38 Angelic Encounter Announces the Birth of Jesus
3. Luke 2 Anna the Prophetess in the Temple

B. Theme of Prophecy Carried Over from Old Testament to New Testament Church in Acts

Acts 2:17 ‘And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams.

Acts 2:18 And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy.

C. Paul picks up the theme of prophecy and breaks down some values and protocol in 1Corinthians:

1 Corinthians 12:10 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.

1 Corinthians 13:2 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.

1 Corinthians 13:9 For we know in part and we prophesy in part.

1 Corinthians 14:1 Pursue love, and desire spiritual gifts, but especially that you may prophesy.

1 Corinthians 14:6 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?

1 Corinthians 14:24 But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is convicted by all.

1 Corinthians 14:31 For you can all prophesy one by one, that all may learn and all may be encouraged.
1 Corinthians 14:39 Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues.

D. Some other Key Verses on Prophecy in the Epistles

Romans 12:6 Having then gifts differing according to the grace that is given to us, let us use them: if prophecy, let us prophesy in proportion to our faith;

1 Timothy 4:14 Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the eldership.

2 Peter 1:20 knowing this first, that no prophecy of Scripture is of any private interpretation,

2 Peter 1:21 for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.

E. Prophecy and the Book of Acts:

1. OT PROPHETS MESSAGES AND LIVES TAKE CENTER STAGE IN ACTS:

Acts 3:18 But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled.

Acts 3:21 whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.

Acts 3:22 For Moses truly said to the fathers, ‘The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you’.

Acts 3:23 And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.

Acts 3:24 Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days.

Acts 3:25 You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, ‘And in your seed all the families of the earth shall be blessed.’

Acts 7:37 ‘This is that Moses who said to the children of Israel, ‘The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear.’

Acts 7:42 Then God turned and gave them up to worship the host of heaven, as it is written in the book of the Prophets: ‘Did you offer Me slaughtered animals and sacrifices during forty years in the wilderness, O house of Israel?’
Acts 7:48 “However, the Most High does not dwell in temples made with hands, as the prophet says:

Acts 7:52 Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers,

2. TRUE AND FALSE PROPHETS ARE A PART OF THE STORY LINE IN ACTS:

Acts 13:1 Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.

Acts 13:6 Now when they had gone through the island to Paphos, they found a certain sorcerer, a false prophet, a Jew whose name was Bar-Jesus,

Acts 13:15 And after the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, “Men and brethren, if you have any word of exhortation for the people, say on.”

Acts 13:20 “After that He gave them judges for about four hundred and fifty years, until Samuel the prophet.

Acts 13:27 For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled them in condemning Him.

Acts 13:40 Beware therefore, lest what has been spoken in the prophets come upon you:

Acts 11:27 And in these days prophets came from Jerusalem to Antioch.

Acts 11:28 Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar.

Acts 21:10 And as we stayed many days, a certain prophet named Agabus came down from Judea.

PHILIP’S ADVENTURES: Acts 1, 6, 8, 16, 21

8 On the next day we who were Paul’s companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was one of the seven, and stayed with him. 9 Now this man had four virgin daughters who prophesied. (Acts 21:8)

F. Prophecy Mentioned in the Book of Revelation
Revelation 1:3 Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near.

Revelation 10:11 And he said to me, “You must prophesy again about many peoples, nations, tongues, and kings.”

Revelation 11:3 And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth.”

Revelation 11:6 These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.

II. UNDERSTANDING NEW TESTAMENT PROPHETS SUBMITTED TO APOSTLES

A. What is being Apostolic? Being Apostolic is Laboring

27 Now you are the body of Christ, and each one of you is a part of it. 28 And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues. 29 Are all apostles? Are all prophets? Are all teachers? Do all work miracles? (1Corinthians 12:27-29)

1. Application: prophecy from a lifestyle of laboring in and for the body of Christ

2. The prophets in the Old Testament labored much to deliver the Word of the Lord. It did not come easily to them; their personal lives were dramatically affected by their continued labor for the prophetic Word to go forth.

   Since the day that your fathers came out of the land of Egypt until this day, I have even sent to you all My servants the prophets, daily rising up early and sending them. (Jeremiah 7:25)

3. In the New Testament we are given a model of a lifestyle of labor lived out by the apostles.

   But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me. (1Corinthians 15:10)

   a. Labor in the Word (1 Tim. 5:17)

   b. Labor in Prayer (Col. 4:12)

   c. Labor of Contending for Righteousness in Others (Gal. 4:11, 4:19; Phil. 4:3)
d. Labor of Working with Our Hands (physically wearying service within our communities) (Eph. 4:28, 1 Thess. 2:9; 2 Thess. 3:8)

B. Apostolic means doing prophetic ministry within the bounds of sound doctrine:

2 In the first year of his reign, I, Daniel, perceived in the books the number of years that, according to the word of the Lord to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years. Then I turned my face to the Lord God, seeking him by prayer and pleas for mercy with fasting and sackcloth and ashes. (Dan. 9:2-3)

3 Blessed is he who reads and those who hear the words of this prophecy, and keep those things which are written in it; for the time is near. (Revelation 1:3)

19 And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit. (2 Peter 1:19-21)

1. The New Testament’s Emphasis on Sound Doctrine:

Romans 16:17 I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them.

Ephesians 4:14 so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.

1 Timothy 1:3 As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine.

1 Timothy 1:10 the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine,

1 Timothy 4:6 If you put these things before the brothers, you will be a good servant of Christ Jesus, being trained in the words of the faith and of the good doctrine that you have followed.

1 Timothy 6:3-5 If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions, and constant friction among people.
who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain.

*Titus 1:9* He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.

*Titus 2:1* But as for you, teach what accords with sound doctrine.

*Titus 2:10* not pilfering, but showing all good faith, so that in everything they may adorn the doctrine of God our Savior.

C. What is being Apostolic? Being Apostolic means submitting to process of interpretation.

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 spirit 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. (1 Corinthians 14:29-33)

By the mouth of two or three witnesses every word shall be established. (1 Cor. 13:1)

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. (1 Corinthians 14:5)

27 And in these days prophets came from Jerusalem to Antioch. 28 Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar. 29 Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. (Acts 11:27-29)

10 And as we stayed many days, a certain prophet named Agabus came down from Judea. 11 When he had come to us, he took Paul’s belt, bound his own hands and feet, and said, “Thus says the Holy Spirit, ‘So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.’” 12 Now when we heard these things, both we and those from that place pleaded with him not to go up to Jerusalem. 13 Then Paul answered, “What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus.” 14 So when he would not be persuaded, we ceased, saying, “The will of the Lord be done.” 15 And after those days we packed and went up to Jerusalem. (Acts 21:10-15)
III. REVIEW OF HEART VALUES FOR NEW TESTAMENT PROPHETIC MINISTRY

A. Humility – faceless: willing not to be personally recognized when the revelation is shared

He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice. Therefore this joy of mine is fulfilled. He must increase, but I must decrease. (John 3:29-30)

B. Teachability: willing to receive instruction from others in administering revelation

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 spirit 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. (1 Corinthians 14:29-33)

C. Patience: willing to be patient as the revelation is being discerned and confirmed

By the mouth of two or three witnesses every word shall be established. (1 Cor. 13:1)

IV. NEW TESTAMENT PROTOCOL FOR PROPHECY: SERVING THE BELIEVERS

A. New Testament Values: Servant-hood and Edification

1. Each member of the body is entrusted with spiritual gifts that are for the up-building of the whole body. They are not ours to withhold neither are they ours to flaunt and parade in a way that does not edify the other members of the body of Christ. The goal of exercising and increasing in our spiritual gifts must be “for the profit of all”.

4 There are diversities of gifts, but the same Spirit. 5 There are differences of ministries, but the same Lord. 6 And there are diversities of activities, but it is the same God who works all in all. 7 But the manifestation of the Spirit is given to each one for the profit of all. (1 Cor. 12:4-7)

2. When we understand that the manifestations of the Spirit are given by God as He wills in order for the whole body to be edified together, we are empowered to step past our fears and sense of inadequacy and rise up to all He will give us for God’s sake and the sake of the people around us that we care for deeply.

3. The apostle Paul sets the standard that everything we do in expressing the gifts of the Spirit must result in edification for the entire body, highlighting this theme six times in chapter fourteen of first Corinthians. (1Cor. 14:3,14:4,14:5,14:12,14:26)
B. Practical applications for prophecy that seeks to edify rather than distract the body:

1. Platform Ministry Style:

   a. If we want to press in for the fullness that the Holy Spirit will give us, we must commit to restrain from the spirit of exhibitionism that is prevalent in the platform ministry style of so many in the charismatic church today.

   b. We must restrain when on the platform so that we draw all attention to Jesus rather than to ourselves.

      *For you indeed give thanks well, but the other is not edified.* (1Cor. 14:17)

   c. If the Lord is not releasing the same touch of the Spirit in the broader body corporately, we do not want to exhibit something that the rest of the body is unable to receive together.

      *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.* (1Cor. 14:5)

      *He who speaks in a tongue edifies himself, but he who prophesies edifies the church.* (1Cor. 14:4).

2. Personal Posture of Restraint and Self Control:

   a. Paul’s exhortation demands that the one who is prophesying continuously exercise restraint in order to honor and edify every member of the body.

      *But he who prophesies speaks edification and exhortation and comfort to men* (1Cor. 14:3)

   b. The reality of doing all for the edification of others and of maintaining the friends of the Bridegroom value system as we press in to all that the Spirit will gives us is a RADICAL shift that causes us to truly take up our cross at every level.

      *Even so you, since you are zealous for spiritual gifts, let it be for the edification of the church that you seek to excel.* (1Cor. 14:12)

   c. The scripture makes it clear that we do have control over what we do even when we are moved upon by the Holy Spirit.

      *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 spirit 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.* (1Cor. 14:29-33)
C. The love test regarding walking out physical manifestations:

31 But earnestly desire the best gifts. And yet I show you a more excellent way. 1 Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. 2 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. 3 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. 4 Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; 5 does not behave rudely, does not seek its own, is not provoked, thinks no evil; 6 does not rejoice in iniquity, but rejoices in the truth; 7 bears all things, believes all things, hopes all things, endures all things. 8 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. 9 For we know in part and we prophesy in part. 10 But when that which is perfect has come, then that which is in part will be done away. 11 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. 12 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. 13 And now abide faith, hope, love, these three; but the greatest of these is love. (1Corinthians 12:31-13:1-13)

1. Those on the platform:

   a. Is the Holy Spirit releasing what I am experiencing to the room as well? (1/3 principle, if a third of the body is receiving the manifest presence then it is okay for those on the platform to be free in displaying what God is doing)

   b. Is my physical manifestation hindering others from hearing what I am speaking?

   c. Am I adding to what the Holy Spirit is doing simply because people are used to seeing me manifest on the platform? In other words, is this just my expected mode of operation and platform ministry style or am I taking a posture of allowing the Holy Spirit to ebb and flow in terms of physical manifestations without feeling the need to add to what He is doing or make it look a certain away?

2. Those that are prophesying:

   a. Does my physical manifestation keep people from receiving the prophetic word I am giving or the personal prayer ministry I am engaging in? Are they comfortable?

   b. Does my physical manifestation cause people to feel they “must” receive the prophetic words I am giving? In other words am I intimidating others from weighing and discerning my prophetic prayer ministry etc. because of having the appearance of ‘ecstatic prophecy’?
3. Everyday life and relationships:

   a. Am I flaunting my private experiences with the Lord before others in a way that discourages them or carries a “I’m special your not, type attitude”?

   b. Do my close friends feel that they can question, weigh and discern the things I am receiving for God, or do I carry a tone of “it’s all God” and leave people with a black and white: you believe me or you don’t type posture.

I. WHO OR WHAT ARE ANGELS?

The word “angel” actually comes from the Greek word *aggelos*, which means “*messenger.*” The matching Hebrew word *mal'ak* has the same meaning.

A. Sometimes, the Bible uses these words for human beings:

1. ordinary people who carry messages (Job 1:14; Luke 7:24; 9:52)
2. prophets (Isaiah 42:19; Malachi 3:1)
3. priests (Malachi 2:7)
4. church leaders (Rev 1:20)
5. Sometimes, it speaks figuratively of things or events as “messengers”…
   a. the pillar of cloud (Exodus 14:19)
   b. pestilence or plagues (2 Samuel 24:16-17)

B. The Scripture describes the whole range of spirits whom God has created, including both good and evil angels, and special categories such as cherubim, seraphim, and the archangel.

C. Angels are mentioned at least 108 times in the Old Testament and 165 times in the New Testament. Therefore, there is ample information available in Scripture to allow us to build a foundation for our knowledge of angelic beings.

II. HOW DID ANGELS ORIGINATE?

A. Angels are not glorified human beings. Matthew 22:30 explains that they do not marry or reproduce like humans, and Hebrews 12:22-23 says that when we get to the heavenly Jerusalem, we will be met by “myriads of angels” and “the spirits of righteous men made perfect”—two separate groups.

B. Angels are a company or association, not a race descended from a common ancestor (Luke 20:34-36). We are called “sons of men,” but angels are never called “sons of angels.”

C. The Scripture speaks about the creation of angels, therefore, it is clear that they have not existed from all eternity (Nehemiah 9:6; Psalm 148:2,5). Colossians 1:16-17 explains:

  “For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created by Him and
for Him. And He is before all things, and in Him all things hold together.”

D. The time of their creation is never definitely specified, but it is most probable that it occurred in connection with the creation of the heavens in Genesis 1:1. It may be that God created the angels immediately after He had created the heavens and before He created the earth—for according to Job 38:4-7, “the sons of God shouted for joy” when He laid the foundations of the earth.

III. **HOW MANY ANGELS ARE THERE?**

A. While the Scriptures give no definite figures, we are told that the number of angels is very great (Daniel 7:10; Matthew 26:53; Hebrews 12:22).

B. It appears that all angels were created at one time. No new angels are being added to the number. Angels are not subject to death or any form of extinction; therefore they do not decrease in number.

IV. **DO ANGELS HAVE BODIES?**

A. Angels are essentially “ministering spirits,” (Hebrews 1:14) and do not have a physical body as we understand it. They have a spiritual body, however. They may also take on the appearance of having a physical body.

B. The Bible makes it clear that angels can only be in one place at a time. They must have some localized presence.

1. This is seen by the absence of any story in the Bible in which an angel is in two places at once and even more conclusively we see the angel Michael hindered from coming to Daniel in Daniel 10:13.

2. If Michael could be in two places at once, he would have simply remained in the battle while at the same time appearing to Daniel. In the account in Daniel it is safe to assume that this was not an option even for one of the only three named angels in the Bible who certainly outranks many other angelic beings.

   *But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. (Daniel 10:13)*

3. The other point to reflect upon is the fact that only uncreated God is omnipresent. There is not one of God’s created beings that has the power to be omnipresent.

4. **Conclusion:** there is not one Bible believing Christian denomination that believes that the same angel can be in multiple places at once. They can take on various forms but still they are limited to one location.

C. Angels can take on the appearance of men when the occasion demands. How else could some “entertain angels unaware” (Hebrews 13:2)? On the other hand, their appearance is sometimes in dazzling white and blazing glory (Matthew 28:2-4).
V. WHAT DO ANGELS LOOK LIKE?

A. Since angels are spirits rather than physical human beings, they don't have to be visible at all (Colossians 1:16).

B. Elisha once prayed that his servant would see the armies of angels surrounding the city, and the young man discovered that he had overlooked a lot of invisible beings (2 Kings 6:17).

C. When angels do appear, they generally appear in the form of men.

D. In Genesis 18, Abraham welcomed three angelic guests who appeared at first to be nothing more than some travelers. In the following chapter, two angels went to Sodom where they were assumed to be simply a pair of human visitors.

E. With the possible exception of one debatable passage in Zechariah 5:9, angels always appear as males rather than females (Mark 16:5).

F. Sometimes an angel appears to be a man with unusual features.

1. Daniel saw an angel with arms and legs resembling polished metal and precious stones, and a face like lightning (Daniel 10:5-6).

2. The angel that rolled back the stone from Christ's tomb was radiating dazzling light (Matthew 28:3; Luke 24:4).

3. The book of Revelation describes some highly unusual beings who may be a variety of angel in Revelation 4:6-8.

G. Angels in the Bible never appear as cute, chubby infants like the statues and artwork you may have seen. They are always full-grown adults. When people in the Bible saw an angel, their typical response was to fall on their faces in fear and awe, not to reach out and tickle an adorable baby who is carrying.

H. Some Bible passages picture angels with wings (Isaiah 6:2,6). Other verses talk about angels flying, and we assume that the wings would be useful for that flight (Daniel 9:21). However, I suspect that angels can move around without having to depend on wings. Most references to angels in the Bible say nothing about wings, and in passages like Genesis 18-19, it is certain that no wings were visible.

VI. HOW DO ANGELS COMPARE TO HUMAN BEINGS?

A. They are stronger than man, but not omnipotent (Psalm 103:20; 2 Peter 2:11).

B. They are greater than man in some areas of knowledge, but are not omniscient, and are not invited into all of the mysteries of God that God does and shares with His bride (2 Samuel 14:20; Matthew 24:36).
C. They are noble but not omnipresent (Daniel 9:21-23, 10:10-14).

VII. ARE ALL ANGELS GOOD?

A. You can't trust every angelic encounter that you receive. The Bible classifies some angels as “elect” (1 Timothy 5:21) or “holy” (Matthew 25:31; Mark 8:38). All angels were originally holy, enjoying the presence of God (Matthew 18:10) and the environment of heaven (Mark 13:32).

B. Other angels oppose God under the leadership of Satan (Matthew 25:41; 2 Peter 2:4; Jude 6; Ephesians 6:12). We often call these “demons.”

C. There is actually a great unseen conflict raging that goes beyond anything we can imagine. It is not, however, a fight between two equal forces. God who created all beings is completely in control. In the final judgment at the end of the millennial rule God will bring all final angels to judgment in the lake of fire.

VIII. WHAT ROLE/JOB DESCRIPTION DO ANGELS HAVE?

A. We don't know whether every angel carries out the same tasks, or whether some of them specialize in certain areas. The Bible does speak about classes of angelic beings like cherubim (Ezekiel 1) and seraphim (Isaiah 6). We also know the names of two notable angels: Michael (Daniel 10:13; Jude 9) and Gabriel (Daniel 9:21; Luke 1:19,26).

B. The unnamed angels who appear most often in Scripture carry out a variety of tasks:

1. **Worship and praise** - This is the main activity portrayed in heaven (Isaiah 6:1-3; Revelation 4-5).

2. **Revealing** - They serve as messengers to communicate God's will to men. They helped reveal the law to Moses (Acts 7:52-53), and served as the carriers of much of the information in Daniel, and Revelation.

3. **Guiding** - Angels gave instructions to Joseph about the birth of Jesus (Matthew 1-2), to the women at the tomb, to Philip (Acts 8:26), and to Cornelius (Acts 10:1-8).

4. **Providing** - God has used angels to provide physical needs such as food for Hagar (Genesis 21:17-20), Elijah (1 Kings 19:6), and Christ after His temptation (Matthew 4:11).

5. **Protecting** - Keeping God's people out of physical danger, as in the cases of Daniel and the lions, and his three friends in the fiery furnace (Daniel 3 and 6).

6. **Delivering** - Getting God's people out of danger once they're in it. Angels released the apostles from prison in Acts 5, and repeated the process for Peter in Acts 12.
7. **Strengthening and encouraging** - Angels strengthened Jesus after His temptation (Matt 4:11), encouraged the apostles to keep preaching after releasing them from prison (Acts 5:19-20), and told Paul that everyone on his ship would survive the impending shipwreck (Acts 27:23-25).

8. **Answering prayer** - God often uses angels as His means of answering the prayers of His people (Daniel 9:20-24; 10:10-12; Acts 12:1-17).

9. **Caring for believers at the moment of death** - In the story of Lazarus and the rich man, we read that angels carried the spirit of Lazarus to “Abraham's bosom” when he died (Luke 16:22).
Session 11. Biblical Foundations for Understanding and Interpreting Prophetic Dreams

As we seek to understand the Biblical principles of revelation, interpretation and application in the prophetic ministry, we must take into account the varying ways that prophetic revelation is received. Forms of prophetic revelation that are laid out in scripture include: angelic encounters, prophetic dreams, audible voices, internal voices, open visions, closed visions, trances, emotional burdens, words of knowledge. In the previous session we looked at the scope of angelic ministry as laid out in the scriptures, we will now look at prophetic dreams and their role in prophetic ministry and our personal journey with God.

I. DREAMS IN THE BOOK OF GENESIS

A. Genesis 20 Abimelech has a dream exposing Abraham’s lies about Sarah
B. Genesis 28 Jacob’s Encounter with the Ladder and the Angels
C. Genesis 31 Jacob Receives Help Regarding his Business (goats)
D. Genesis 31 God Rebukes Jacob’s Father in Law in a Dream
E. Genesis 37 Joseph has his dream about his brothers
F. Genesis 40 Joseph in Prison the Cupbearer and Baker both Dream
G. Genesis 41 Pharaoh Dreams and Joseph Intercepts
H. Genesis 42:9 Joseph Remembers the Dream about His Brothers and It is Fulfilled

II. GOD SETS DREAMS FORTH AS A MAJOR MODE OF PROPHECY

Numbers 12:6 And he said, "Hear my words: If there is a prophet among you, I the LORD make myself known to him in a vision; I speak with him in a dream.

Deuteronomy 13:1 "If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder,

Deuteronomy 13:3 you shall not listen to the words of that prophet or that dreamer of dreams. For the LORD your God is testing you, to know whether you love the LORD your God with all your heart and with all your soul.

Deuteronomy 13:5 But that prophet or that dreamer of dreams shall be put to death, because he has taught rebellion against the LORD your God, who brought you out of the land of Egypt and redeemed you out of the house of slavery, to make you leave the way in which the LORD your God commanded you to walk. So you shall purge the evil from your midst.

1 Samuel 28:6 And when Saul inquired of the LORD, the LORD did not answer him, either by dreams, or by Ûrim, or by prophets.

III. DIVINE DREAMS CONTINUE IN: JUDGES, KINGS, AND JOB

Judges 7:13 When Gideon came, behold, a man was telling a dream to his comrade. And he said,
"Behold, I dreamed a dream, and behold, a cake of barley bread tumbled into the camp of Midian and came to the tent and struck it so that it fell and turned it upside down, so that the tent lay flat.

Judges 7:15 As soon as Gideon heard the telling of the dream and its interpretation, he worshiped. And he returned to the camp of Israel and said, "Arise, for the LORD has given the host of Midian into your hand."

1 Kings 3:5 At Gibeon the LORD appeared to Solomon in a dream by night, and God said, "Ask what I shall give you."

1 Kings 3:15 And Solomon awoke, and behold, it was a dream. Then he came to Jerusalem and stood before the ark of the covenant of the Lord, and offered up burnt offerings and peace offerings, and made a feast for all his servants.

Job 7:14 then you scare me with dreams and terrify me with visions,

IV. BOOK OF JEREMIAH: TRUE AND FALSE PROPHECY IN DREAMS

Jeremiah 23:25 I have heard what the prophets have said who prophesy lies in my name, saying, 'I have dreamed, I have dreamed!'

Jeremiah 23:27 who think to make my people forget my name by their dreams that they tell one another, even as their fathers forgot my name for Baal?

Jeremiah 23:28 Let the prophet who has a dream tell the dream, but let him who has my word speak my word faithfully. What has straw in common with wheat? declares the LORD.

Jeremiah 23:32 Behold, I am against those who prophesy lying dreams, declares the LORD, and who tell them and lead my people astray by their lies and their recklessness, when I did not send them or charge them. So they do not profit this people at all, declares the LORD.

Jeremiah 27:9 So do not listen to your prophets, your diviners, your dreamers, your fortune-tellers, or your sorcerers, who are saying to you, 'You shall not serve the king of Babylon.'

Jeremiah 29:8 For thus says the LORD of hosts, the God of Israel: Do not let your prophets and your diviners who are among you deceive you, and do not listen to the dreams that they dream

Zechariah 10:2 For the household gods utter nonsense, and the diviners see lies; they tell false dreams and give empty consolation. Therefore the people wander like sheep; they are afflicted for lack of a shepherd.

V. BOOK OF DANIEL BRINGS DREAMS CENTER STAGE (COVERED IN OTHER NOTES)

VI. DREAMS BRIDGED FROM JOEL INTO THE NEW TESTAMENT

Joel 2:28"And it shall come to pass afterward, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions."
Matthew 1:20 But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit.

Matthew 2:12 And being warned in a dream not to return to Herod, they departed to their own country by another way.

Matthew 2:13 | The Flight to Egypt | Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him."

Matthew 2:19 But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt,

Matthew 2:22 But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee.

Matthew 27:19 Besides, while he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that righteous man, for I have suffered much because of him today in a dream."

Acts 2:17 "'And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;

Jude 1:8 Yet in like manner these people also, relying on their dreams, defile the flesh, reject authority, and blaspheme the glorious ones.

VII. CONCLUSIONS REGARDING THE STEWARDING OF PROPHETIC DREAMS

A. Make sure you are using Biblical methods for dream interpretation. For further study on dream interpretation I recommend “Interpreting the Symbols and Types” by Kevin J. Conner.

B. Interpretation and Confirmation principles (outlined in the next session notes) apply to dreams as they do to all prophecy.

C. Not all dreams are from the Lord, we must learn to distinguish the dreams that come from our own soul as well as those that come as demonic oppression or are an expression of what we have put before our eyes.

D. Understanding your own track record with dreams and how God speaks to you is extremely helpful.

E. Never make a decision solely based on a dream; further confirmation is needed.

F. Do not rely on dreams to the point of neglecting practical and Biblical wisdom for life.

I. OLD TESTAMENT AND NEW TESTAMENT PROPHECY

A. Old Testament prophets prophesied by direct revelation. In the New Testament, we learn to prophesy by faith. Our words have mixture, but we can grow and mature in our prophetic gift.

"We have different gifts, according to the grace given us. If a man’s gift is prophesying, let him use it in proportion to his faith." (Romans 12:6, NIV)

B. In the Old Testament, prophets had to be 100% accurate, or be stoned to death. In the New Testament, since prophecy works by the Holy Spirit within us communicating to our thoughts and then filtering through our mode of communication, we are not demanded to have 100% accuracy. Instead, we are taught to judge prophetic words.

“Two or three prophets should speak, and the others should weigh carefully what is said." (1 Corinthians 14:29, NIV)

C. Only a few were considered prophets in the O/T, while in the N/T, all can prophesy because of the Holy Spirit being poured out on us.

II. DEVELOPING YOUR GIFT

A. We can mature and grow in the prophetic as we learn by experience. Every time we prophesy, we are stepping out in faith and taking a risk. Here we learn to differentiate between mistakes and sin. If we take a risk and miss it, it’s only a mistake, not a wrongdoing. It only becomes wrongdoing if we are unwilling to be corrected and taught, as well as to take responsibility for our mistakes. It’s best to learn from our mistakes so that we can grow in wisdom.

B. Practicing and training in the prophetic in a safe place (like a home group setting) is a great way to develop the gift of prophecy, especially if you, as a leader, desire to embrace the prophetic in your church. Part of the responsibility of pursuing the prophetic is the willingness to work with people who are still immature in the way they administrate their gifting (to be patient with the teachable) and frank with the less teachable, and also to clean up any messes made while pursuing growing in the prophetic.

III. OUR PARADIGM OF GOD’S HEART

A. The way we see God and the way we think He sees us affects how we see others. This will impact the way we prophesy. We need to understand and know what God is really like and have a right paradigm of His emotions in order for us to truly understand how He sees others.

"Whoever does not love does not know God, because God is love." (1 John 4:8, NIV)
B. God is full of pleasure and is mostly glad, not mostly sad, angry or disappointed. We will give negative prophecy if we mostly believe that God is disappointed in us. We must understand that God is a God who delights in us so that we may prophesy accordingly to others.

"The Lord your God is with you, he is mighty to save. He will take great delight in you, he will quiet you with his love, he will rejoice over you with singing." (Zephaniah 3:17, NIV)

"... for the Lord will take delight in you, and your land will be married. As a young man marries a maiden, so will your sons marry you; as a bridegroom rejoices over his bride, so will your God rejoice over you." (Isaiah 62:4-5, NIV)

IV. CHARACTER

Gifting doesn’t equal character, and anointing doesn’t equal maturity. Just because someone is gifted doesn’t mean that God is endorsing every area of their life or their ministry style. Character is much more important to the Lord than gifting.

“No good tree bears bad fruit, nor does a bad tree bear good fruit. Each tree is recognized by its own fruit...." (Luke 6:43-44, NIV)

"But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law." (Galatians 5:22-23, NIV)

V. THE PROCESS OF PROPHECY: REVELATION, INTERPRETATION, APPLICATION

A. Revelation is the divine information you receive from the Lord. It comes in many ways, including impressions, thoughts, feelings, dreams, visions, experiences in the third heavens, pictures, inner and externally audible voice of God, etc.

B. Interpretation is gaining understanding of God’s perspective of the revelation. Interpretation comes from the Lord, not from our own reasoning or ‘figuring out’. This is where many often miss it in giving a prophetic word. The revelation might be correct, but their interpretation might be completely other than what God was really saying.

“Do not interpretations belong to God? Tell me your dreams.”’” (Genesis 40:8, NIV)

C. Application regards how to apply a prophetic word once it’s been interpreted. It’s what you do with it. Here are some questions to ask: Who do we tell? How much of it do we tell? When do we tell it? Is it corporate or personal? Do we tell it or is it meant for prayer? The point is to use wisdom in applying the word in a way which will bring about the most effective edification.

Joseph learned the hard way that telling his brothers about his prophetic dreams could get him into trouble (Gen. 37). His brothers interpreted the dreams accurately and came up with their own application—get rid of Joseph! Mike Bickle states in his book Growing in the Prophetic, “It is my opinion that the majority of the problems caused by prophetic ministry are caused, not by incorrect prophecies, but by inaccurate—even presumptuous—interpretations and applications. We need to take the time to work through the process of administrating prophetic ministry and prophetic revelation because the benefits of prophetic revelation to the local church are too great and the consequences of shutting it out are too severe.” (Bickle, Growing in the Prophetic Page 32)
VI. INTERPRETING DIVINE INFORMATION BY MIKE BCKLE

(Bickle, Growing in the Prophetic Page 24-25)

The interpretation of prophetic information refers to properly understanding it. We must gain God’s perspective on the revelatory information before it becomes most beneficial to us. Even with accurate revelation, it is common for people to wrongly interpret it. There are often symbolic and mysterious elements to prophetic visions and dreams. God told Aaron and Miriam that when He speaks prophetically, He usually does so by a vision or dream that has symbolic or dark sayings.

Hear now My words: If there is a prophet among you, I, the Lord, make Myself known to him in a vision; I speak to him in a dream. Not so with My servant Moses. . . . I speak with him face to face, even plainly, and not in dark sayings. (Numbers 12:6–8)

There are often symbolic and mysterious elements to visions, dreams, spoken words, and so on. Revelation often comes in bits and pieces, and we also need understanding from the Lord to “make sense” of the revelation. Paul states in the context of supernatural knowledge and prophecy that we prophesy in part (1 Cor. 13:9).

"For we know in part and we prophesy in part," (1 Corinthians 13:9, NIV)

Jesus often spoke in parables to hide truth so that only those hungry for God would gain understanding. He said, “I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand” (Matt. 13:13).

In the same way, the Holy Spirit often speaks to us prophetically in dreams and visions using parables. Only those who are desperate to know God’s heart will understand what He is saying. Therefore, it is important that we be cautious and not overly confident and dogmatic in giving or receiving prophecy. Often we do not, and are not supposed to, fully understand the revelation until the circumstances unfold that actually bring its fulfillment. God purposely gives the information in a dark saying or parable. We must resist the temptation to manufacture the interpretation before it is clear. If we don’t we are setting ourselves up for disaster.

Many times the ones who are best at receiving a revelation seem worst at interpreting it. We cannot mold a true revelation around the interpretation we prefer. Revelation often comes in bits and pieces, and thus, we need to have enough humility and patience to know when more understanding is needed before we proceed. When it comes to the fulfillment of a prophecy, we encourage people to have an attitude of “open expectancy.” In light of this, it is important for us to be cautious about being overly confident and dogmatic in the ministering of prophecy. Often we do not, and are not supposed to, understand the revelation until the circumstances unfold that actually bring its fulfillment. This helps us to know how to make godly response to those circumstances when they are at hand.
VII. AGABUS: OBJECT LESSON ON DIFFICULTY OF INTERPRETATION IN NT PROPHECY

A. A New Testament prophet named Agabus is highlighted in the book of Acts with a clear, future prediction with an immediate interpretation and application that the apostles act upon.

27 And in these days prophets came from Jerusalem to Antioch. 28 Then one of them, named Agabus, stood up and showed by the Spirit that there was going to be a great famine throughout all the world, which also happened in the days of Claudius Caesar. 29 Then the disciples, each according to his ability, determined to send relief to the brethren dwelling in Judea. 30 This they also did, and sent it to the elders by the hands of Barnabas and Saul. (Acts 11:27-30 NKJV)

B. Agabus prophesies a second time in the book of Acts, this time his revelation is accurate but his interpretation/application is not correct. The apostle Paul does not apply the word the way that Agabus was seeking to interpret and apply it and the public declaration/demonstration of this revelation actually makes Paul’s journey more difficult.

8 On the next day we who were Paul’s companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was one of the seven, and stayed with him. 9 Now this man had four virgin daughters who prophesied. 10 And as we stayed many days, a certain prophet named Agabus came down from Judea. 11 When he had come to us, he took Paul’s belt, bound his own hands and feet, and said, “Thus says the Holy Spirit, ‘So shall the Jews at Jerusalem bind the man who owns this belt, and deliver him into the hands of the Gentiles.’” 12 Now when we heard these things, both we and those from that place pleaded with him not to go up to Jerusalem. 13 Then Paul answered, “What do you mean by weeping and breaking my heart? For I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus.” 14 So when he would not be persuaded, we ceased, saying, “The will of the Lord be done.” (Acts 21:8-13 NKJV)

VIII. AWAITING CONFIRMATION: A CULTURE OF RESPONSIBILITY IN THE PROPHETIC

By the mouth of two or three witnesses every word shall be established. (2 Corinthians 13:1NKJV)

A. When we receive a prophetic word from someone, we must not seek to interpret or apply it until God Himself confirms it.

B. Paul taught that everything is to be established by God as He confirms His truth to us.

C. When people act on a new direction before receiving the confirmation. For example, if you receive an accurate revelation from a prophetic person that God is calling you to have a new street ministry, do not go out immediately and start a new ministry. Wait for the Lord to confirm it to you in a clear way.

D. You may receive the prophetic word as a “notification” that God may communicate to you concerning a new ministry direction, but do not act on it until the Lord confirms it.
E. Often prophetic people put pressure upon others to act on/apply a word before it is confirmed, labeling those that seek further confirmations as “unbelieving”, “lacking faith”, or being “slow to obey”. This attitude and posture is highly destructive and inherently unbiblical. Scripture clearly demands that New Testament prophecy be confirmed and established before being applied and the Holy Spirit is honored by our pursuit of confirmation and clarity when it pertains to the Word of the Lord.

F. At IHOP-KC, we require that all directional prophecies for our corporate ministry be shared first with our leadership team before it is spoken publicly so that we may interpret first.

IX. PROPHESYING IN PART

A. Prophecies in the New Testament era are a mixture of God’s words and man’s words. Some “prophetic words” may be 10 percent God’s words and 90 percent man’s words, while others have a greater revelatory content. On occasion God speaks to His servants in an audible voice. These are His “very words” that may be reported with a high degree of accuracy. It is clear that some prophetic utterances “ring more true” than others.

B. All prophecy today has a degree of mixture in it. Sometimes this yields a “mature” word that reflects more ideally what God would like to communicate, and sometimes it is communicated in a much-less-than-ideal fashion, yielding a “weak” word of lesser value, but still one that should not be despised. Whatever the case, and however reputable the prophetic person may be, we are commanded by Scripture to weigh what is said.

28 But if there is no interpreter, let him keep silent in church, and let him speak to himself and to God. 29 Let two or three prophets speak, and let the others judge. 30 But if anything is revealed to another who sits by, let the first keep silent. 31 For you can all prophesy one by one, that all may learn and all may be encourage. (1 Cor. 14:28-31)

20 Do not despise prophecies. 21 Test all things; hold fast what is good. (1 Thess. 5:20-21)

C. If the prophetic utterance is from God, then the Holy Spirit will bring the words home to our hearts and give us an internal witness of the fact that it is indeed something God is saying to us. He will also confirm the word by other prophetic people (2 Cor. 13:1) or by other means, including acts of God in nature.

X. THE CASE FOR NEW TESTAMENT PROPHETS AND VARYING LEVELS OF PROPHECY

A. The church, from its inception on the Day of Pentecost, was to be of a prophetic nature. It is clear that the spirit of prophecy is potentially available to all (Acts 2:17–18).

“For you can all prophesy one by one, that all may learn . . .” (1 Cor. 14:31).

B. Paul urges the Corinthians to seek this gift (1 Cor. 14:1, 24, 39) while acknowledging that not all are prophets (1 Cor. 12:29).

C. Our definition of prophecy must include all prophesying, yet must also include a differentiation that Paul speaks of here.
D. In the New Testament some people ministered more regularly in prophecy and were called “prophets” (Agabus in Acts 11, 21; Phil’ip’s daughters in Acts 21; Barnabas in Acts 13:1). Paul says that apostles and prophets will continue to function TILL or until the church is fully mature. Surely all admit that the church has not yet reached this point of maturity. Therefore, TILL this occurs, we need apostles and prophets to equip the saints for the work of ministry.

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry... till we all come to the unity of the faith... to a perfect man, to the measure of the stature of the fullness of Christ. (Ephesians 4:11–13 NKJV)

E. John gives the report of all heaven rejoicing in Babylon’s destruction along with the End Time apostles and prophets who were persecuted by Babylon:

“Rejoice over her, O heaven, and you holy apostles and prophets, for God has avenged you on her!” Then a mighty angel took up a stone like a great millstone and threw it into the sea, saying, “Thus with violence the great city Babylon shall be thrown down, and shall not be found anymore... And in her was found the blood of prophets and saints, and of all who were slain on the earth.”

(Revelation 18:20–24 NKJV)

XI. THREE LEVELS OF PROPHECY THAT HELP US UNDERSTAND THE GIFTS GOD GIVES

A. **Simple prophecy:** A simple prophecy is given when any believer speaks an impression that God has brought to his or her mind. We all are to earnestly seek to prophesy (1 Cor. 14:1, 39). All men and women, old and young alike, are to speak forth words from God (Acts 2:17). Yet, not all are prophets (1 Cor. 12:29). Simple prophecy is usually within the scope of encouragement, comfort, and exhortation that is explained in 1 Corinthians 14:3, and it doesn’t include correction, new direction, or predictive elements of prophetic words.

**But he who prophesies speaks edification and exhortation and comfort to men... For you can all prophesy one by one, that all may learn and... be encouraged. (1Cor. 14:3, 31 NKJV)**

These are often simple impressions that God brings to mind. These include words of knowledge (i.e., specific information regarding the physical, spiritual, or emotional status of someone). Occasionally, this includes receiving “visions” (mental pictures) or dreams. The person giving the prophecy speaks (mostly using his or her own words/scripture) an idea that God had brought to mind. These words are given in a small group setting or in the ministry line (not publicly on the mic). Small groups can afford opportunity for more people to experience and participate in this kind of prophesying. The inspirational prophetic words are edifying when given by prophetic singers. It’s best to limit the number of prophecies used in a public service so that its overuse does not ruin its effectiveness.
B. **Prophetic gifting:** believers who regularly receive impressions, dreams, visions, or other types of revelation have prophetic gifting. These can often be symbolic, being in the form of parables and riddles. This group receives more regular prophetic information than the first group yet still lacks clarity in understanding what they receive. Level 1 and 2 of prophecy account for the vast majority of those who prophesy in charismatic-type churches.

C. **Prophetic Ministry:** Believers whose gifting has been recognized, nurtured, and commissioned for regular ministry in the local church are in prophetic ministry. There is still a symbolic element in what they receive, but through the process of team ministry, it is possible to discern much of the interpretation and application of their revelation. Those in prophetic ministry will receive words and dreams on a regular basis and will have “open visions” on occasion (i.e., angelic visitations, audible voice). They will sometimes receive detailed information such as names, faces, dates, and future events. They occasionally operate in their sign gifts (healing, miracles, deliverance). They may, in private, expose unconfessed sin (2 Sam. 12:1–7). They give simple prophecies yet also give direction and correction. These people are “gifted” in that they receive an unusual amount of revelation, but they are still being trained (have maturity of character and wisdom of God’s corporate purposes). They may receive words of correction and direction that they should write and submit to the leadership. It is vital to distinguish between simple prophecy and prophecy that has “authority.” Every believer is able to prophesy on a simple level. However, to prophesy with authority is much “weightier” and should not be done publicly without the confirmation of the leaders of the church, who are responsible before God to oversee the church’s life.

D. **Prophetic Office:** Believers whose ministry is somewhat like the prophets of the Old Testament occupy the office of the prophet. They give correction, direction, and bring new emphasis in the church body. They provide direction and correction to those in government in the church, marketplace, or political arenas. They often minister in signs and wonders and are known to regularly speak very accurate words from God as Samuel did.

*Samuel grew, and the Lord was with him and let none of his words fall to the ground. And all Israel from Dan to Beersheba knew that Samuel had been established as a prophet of the Lord. (1 Samuel 3:19-20)*

1. This doesn’t mean that prophets are 100 percent infallible, but their words are to be taken seriously. Unlike the Old Testament ground rules for prophets, where 100 percent accuracy was required upon the penalty of death, the New Testament doesn’t require the same standard of its prophets. Their credibility has been clearly established by their proven track record of accurate prophecies along with the godly lifestyle and their love and honor of Scripture.

2. They predict future events with accuracy. They have a regular flow of divine revelation, including open visions and prediction of natural events (i.e., weather patterns, political developments).
3. Their words may be confirmed through natural signs (i.e., earthquakes, storms, droughts). Their words carry much authority as they speak with much greater accuracy. They minister frequently in sign gifts. They must have a proven ministry (that may take years).

4. All who exercise prophetic authority must be under authority. Some have experiences that indicate they have been sovereignly chosen by God (miraculous birth, angelic visitation, and the like).

5. The stature necessary for the office of prophet includes gifts (accurate revelation), fruit (mature character), and wisdom (understanding of God’s corporate purpose and ways).

6. Operating at a high level of supernatural activity also exposes those so gifted to a greater intensity of satanic assault, and ethical compromise can leave them unprotected targets in a very dangerous realm. Prophets need greater godliness, wisdom, faith, and nearness to Jesus to withstand the added attack of the enemy that comes because of their gifting.

E. Quote from Mike Bickle regarding levels of prophecy:

*What I have described as different levels of prophetic ministry is simply an attempt to provide labels for what most authors who have written on prophetic ministry believe. There are really no clear-cut standards for deciding if a person is at Level I, II, III, or IV, or exactly what the distinctions are.*

*These are not biblical distinctions; they are simply categories that help us to communicate with each other more effectively. It may become apparent that more levels are necessary, but I believe that the initial groupings will provide some framework for further research. I know hundreds of people, many within the IHOP Missions Base family and others outside of it, who minister in Level I, simple prophecy, and many others who could be described by Level II—being used periodically to give a strong prophetic word. I have known a few Level III prophetic ministers throughout the years. These are men and women who regularly receive dreams, visions, and supernatural encounters as a part of their lifestyle. They function in this way as a gift to the body of Christ. Some of these people may one day be recognized as being in the office of a New Testament prophet. What I have called “the Level IV prophetic office” represents a maturity and power in prophetic ministry that parallel the Old Testament ministries of men like Samuel and Elijah. (Growing in the Prophetic, Page 42)*

XII. THREE AREAS NEEDED IN RECOGNIZING A LEVEL IV NEW TESTAMENT PROPHET

A. The prophet has a level of supernatural giftedness that is evidenced by regularly receiving divine information from the Holy Spirit. The validity of this gift is proven over time.
B. The prophet has a godly character, which is an essential mark of a true prophet. Jesus said that you would know true and false prophets by their fruit (Matt. 7:15–20). The fruit Jesus refers to includes the impact of their ministry as well as the fruit of the Holy Spirit’s sanctifying work operating in their character. True prophets consistently seek to walk in holiness with deep passion for Jesus.

C. The prophet has the matured wisdom of God that has come through experience and relationship with the Holy Spirit. This wisdom enables the person to be an instrument of the prophetic knowledge and power of God in a way that builds up the people of God and the purpose of God. This wisdom is foundational to using the prophetic in a manner that will build up the local church.

*Caution from Mike Bickle regarding labeling believers as apostles or prophets:

I remain reluctant to refer to people publicly as being in the office of a New Testament prophet as measured by the maturity level of their gifting, character, and wisdom. I would rather err on the side of caution. Prophetically gifted people must be well proven in the context of long-term relationships in the local church, regardless of their level. I think the church does itself harm when it allows people to quickly identify themselves as “apostles” or “prophets” simply because they consider themselves to be so or because it looks good on a brochure. By doing this, we trivialize the gifts and callings of God and hinder the emerging of God’s genuine ministry gifts to the church. I feel that in the coming generation, there will be many Level III prophetic ministries and more than a few Level IV prophets. Pastors will need to learn how to nurture effectively these prophetic ministries and incorporate them into the ministering life of the church. (Growing in the Prophetic, P. 43)
Session 13. Administrating Prophecy in the Body of Christ

I. ADMINISTRATING PROPHECY: FOUNDATIONAL PITFALLS OF THE PROPHETIC

A. **Failure in wisdom**: acting on prophetic experiences that violate Scripture or are not confirmed

B. **Failure in humility**: Mixture results from seeking to establish one’s own credibility. Self ambition obscures wisdom.

> 14 If you have bitter envy and self-seeking in your hearts, do not boast (by denying it) and lie against the truth. 15 This wisdom does not descend from above, but is earthly, sensual, demonic. 16 For where envy and self-seeking exist, confusion and every evil thing are there. 17 The wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. (Jas. 3:14-17)

C. **Failure in love**: Creating wrong and hurtful expectations in people. Much ‘failure in love’ is based on desire to flatter those who are prominent. 12 Hope deferred makes the heart sick… (Prov. 13:12)

II. ADMINISTRATING PROPHECY: COMMON MISUSES OF THE PROPHETIC MINISTRY

A. Misuse #1: Giving Direction in Domestic Areas

B. Misuse #2: Re-directing Roles within the Church

C. Misuse #3: Giving Direction to People

D. Misuse #4: An Over-reliance of Dreams

E. Misuse #5: Trivializing Prophetic Ministry

F. Misuse #6: Flattery and Manipulation

G. Misuse #7: Prophesying in Total Privacy

H. Misuse #8: Assumptions about Timing

I. Misuse #9: I Cannot Help/Stop Myself

J. Misuse #10: Drawing Attention to Ourselves

K. Misuse #11: Neglecting to Give the Conditions for Prophetic Words

L. Misuse #12: Giving Negative Words Without Communicating that they Can Be Averted

M. Misuse #13: Speaking Prophetic Words with Intentional Mystery/Lack of Clarity

N. Misuse #14: Not Acknowledging the Missed Prophetic Words We Give
III. ADMINISTRATING PROPHECY: IS PROPHECY WORTH THE LEADERSHIP HASSLE?

*And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues. (1Cor. 12:28)*

A. The gift of “administrations” is strategically set like a vital organ in the body of charismatic gifts (1 Cor. 12:28). In fact, Paul’s main purpose for writing 1 Cor. 12 through 14 was to release the tension between exercising and/or restraining charismatic activity in the Corinthian church.

B. Pastors have a responsibility to encourage and nurture the prophetic ministry. Leadership in the body of Christ must be responsible for judging and restraining it in order to protect the flock from false prophecy and abusive practices.

C. To expend the time, study, energy, and patience needed to administrate prophecy, leaders must be convinced of and motivated by the benefits of a prophetic ministry.

D. In Kansas City, we have observed the following benefits of prophetic ministry in our history:

1. **Leadership Development:** Some of the key leaders in our church were discerned and established through prophetic words and events. For example, at least four leaders were specified by name through prophetic revelation before they were even known. Both first and last names were given for two of them. Other leaders’ faces, families, giftings, circumstances, and the like were seen beforehand by revelation. This “prophetic confirmation” provides a high level of confidence when ordaining a new leader. (Of course, many other factors—character development, gifting, training, and so on—contribute to the successful addition of new leaders.)

2. **Location and Timing of Major Expansions and Expenditures:** At critical points in decision making, the Lord has guided us through the means of several unsolicited and mutually independent prophecies. Exact buildings, street intersections, amounts of money, words that would be spoken to us, people that we would encounter, and the exact timing of several events have at times been “seen” prophetically and later fulfilled in our experience.

3. **Warnings of Satanic Attack:** On numerous occasions the Lord has given us prophetic warnings of satanic assaults on our work. The warnings have come in a variety of forms: foretelling specific people’s words and actions; describing circumstances; knowledge of the nature and area of an attack.

4. **Sustaining Hope and Faith:** We are strengthened by the knowledge of God’s will (Col. 1:10). Because God’s will has frequently been prophetically revealed and confirmed throughout the history of our body, we have been strengthened in difficult times.
E. **Conclusion of our experience together as a spiritual family:** We have made many mistakes and learned lessons the hard way, but in the end the benefits have far outweighed the drawbacks. The prophetic ministry creates a corporate consciousness that God is with us, despite the obstacles and setbacks we may encounter. It brings repentance, a willingness to sacrifice, a sense of awe, and other issues of the heart that carry us through times of difficulty and keep us grounded in times of blessing.

IV. **BECOMING SHEPHERDS AFTER GOD’S OWN HEART WHO GOVERN THE PROPHETIC**

A. **General Leadership Goals for stewarding the prophetic ministry in the body in which you serve:**

1. Develop a comprehensive and cohesive strategy to see the prophetic established in the church in a way that is mature and reflects the qualities outlined for the Kingdom of God.

2. Prepare to labor through the tensions between the prophetic people and the leadership, the people to the prophetic, and the prophetic people among themselves.

3. Create a working plan for bringing about the transition from wrong views of the prophetic into new ways of stewarding the prophetic ministry in the context in which you serve.

4. Commit to faithfully bring teaching, loving correction and instruction that bring the element of wisdom alongside of the element of faith regarding practical applications of prophetic ministry.

B. **General Convictions about the Prophetic Ministry at the IHOP-KC missions base:**

1. We are absolutely committed to seeing the prophetic ministry integrated and established in the church.

2. We are committed to seeing the prophetic ministry come forth in the context of our unified team.

3. We desire to see the credibility of the prophetic restored.

4. We want the prophetic ministry to occur in such a way that people are helped and the Body of Christ is edified. Our focus is the edification of the body by the prophetic rather than the glamour of the prophetic at the expense of the people.

C. **5 Aspects of Prophetic Revelation and their corresponding purpose in the body:**

1. Dreams and Visions (seer)
   a. **Purpose:** Awakens people to God and the spirit realm. It creatively illumines the truth. Confirms direction God has given to others.
   b. **Example:** Zechariah - in the Old Testament
2. Proclamation of God’s corporate purpose
   a. **Purpose:** Gives clarity to the overall direction and purpose of the Body of Christ. Enables the Body to reach full maturity in Christ.
   b. **Example:** Paul in the New Testament

3. Proclamation of God’s heart standards for His people. (Calls for holy thoughts, intentions, motives, and methods.)
   a. **Purpose:** Ushers in the fruit of the Spirit - the character of Christ - purity and holiness
   b. **Example:** Moses & Jeremiah in the Old Testament

4. Proclamation of the church’s social responsibilities and actions. It insists the church cares for the widow, orphan, poor, oppressed, prisoner, etc.
   a. **Purpose:** Justice and righteousness
   b. **Example:** Amos in the Old Testament

5. Speaking forth of administrative strategy.
   a. **Purpose:** Wise and smooth implementation of God’s purposes.
   b. **Example:** Joseph in the Old Testament

D. The Prophetic Church:

For a church to be truly prophetic, it must:
1) have all five dimensions of the prophetic being expressed and exercised
2) be implementing the words that are confirmed by God

V. CURRENT OVERVIEW OF IHOP-KC’S APPROACH IN GOVERNING THE PROPHETIC

A. Current Plan that IHOP-KC Missions Base uses in governing the prophetic:

1. **Clear Values:** Clear values and expectations for how the prophetic ministry is expressed in humility and with order for the purpose of edifying the body of Christ.

2. **Relationship between Teachers and Prophetic Ministers:** Strong connection and mutual submission between the teaching arm of IHOP-KC (IHOPU) and those who minister prophetically at varying levels of gifting within our body.

3. **Strategy in place to receive prophetic words from all in the body** at IHOP-KC (all voices are heard, everyone has somewhere to submit their prophetic words).

4. **Pastoral structure in place to nurture and train prophecy at all levels of gifting and maturity** and callings (mostly in the context of focused small group structures)
5. **Modesty and Restraint:** Our conviction at IHOP-KC is that prophetic people mature best when their gifts are handled with modesty and restraint and leadership is careful not to over-expose those that are gifted within the body. (IHOP does release public prophetic words from some within the body from time to time but exercises restraint in doing so only when it is confirmed to the leadership, beneficial to the body, and the prophetic person is ready for that level of exposure.)

6. **Servanthood:** IHOP-KC is committed to practical ways of using the prophetic gifting to serve the body. The number one way we pursue this together is by establishing IHOP prophecy teams. This provides prophetic people in our midst to grow in their gifting in a context that builds humility, faithfulness, service and team minister while allowing IHOP leadership to observe noted levels of prophetic gifting and maturity in our midst.

7. **IHOP Leadership Team Receives/Implements Confirmed Governmental Words:** High level prophetic words are regularly received, interpreted and evaluated by IHOP leadership. Our leadership team does have a track record as a community of receiving and implementing that which the Lord has confirmed including all manner of governmental corporate words as well as words to individual leaders and departments at IHOP.

B. **How is prophecy governed at IHOP?**

1. A **prophetic council**, which is made up of prophetic ministers as well as seasoned Bible teachers in our midst, gives leadership to all levels of the prophetic at IHOP and is able to recommend the consideration/interpretation and application of prophetic words to the IHOP leadership team. Members serve on this council in rotating terms and are appointed by IHOP leadership. Each member must meet the requirements of: seasoned experience in prophetic ministry, active labor in training/discipling/pastoring the younger prophetic people in our community, lives of consistent and fervent prayer, adherence to sound biblical doctrine, joyful participation in team ministry and track record of teachability and submission within the IHOP-KC body.

2. **Interpretation Teams** meet regularly and serve the body at IHOP by evaluating all incoming prophetic dreams and revelations and flagging trends/confirmed words for further evaluation and interpretation.

3. **Small group structures** are set up at IHOP for the purpose of nurturing the prophetic at IHOP. These include small groups for: regular seer type giftings, students who are experiencing an increase of the prophetic anointing, musicians and singers, children who are in seasons of Holy Spirit encounter and need extra guidance and help in what they are experiencing, and IHOP’s prophecy team leaders and members. It is a constant challenge to make sure that these onramps are a safe place for prophetic people to be nurtured at IHOP. This requires multiple times of re-focusing, recruiting small group leaders and making sure that these small groups are flourishing.
4. International House of Prayer University serves the greater IHOP-KC community by providing ongoing training in the prophetic, healing and deliverance ministries for all students at IHOPU as well as special tracks available for those that want to grow in these specific areas.

5. Prophecy Teams at IHOP-KC (place to grow in gifting and faithfulness)
   a. Daily Prophecy Teams that minister in level 1 prophecy for the body of Christ
   b. Strategic Prophecy Teams
   c. Governmental Prophecy Teams or those who will meet with leaders from:
      (1) Ministry
      (2) Marketplace/Media
      (3) Political/Governmental

VI. THE ROLE OF PROPHECY IN THE CORPORATE WORSHIP SETTING

C. 8 Basic Components that usually make up the corporate worship setting:
   1. worship songs
   2. preaching the Word
   3. testimonies
   4. prayer for the sick, the hurting, and the lost
   5. prophetic ministry
   6. fellowship
   7. baptisms and Communion
   8. church business (announcements, tithes etc.)

D. All of the above components can be changed in order, prevalence, emphasis etc. however that is not the definition of a “prophetic community”. Many models are possible in terms of encouraging public prophetic declarations in corporate worship, but the questions must be asked: is this the most excellent way for the vessels giving the words as well as the body who is receiving the utterances? What is the long-term fruit? Each church structure must find their own way in this.

E. One of the commitments of the IHOP-KC spiritual family is the emphasis that is given for worship teams to lead the way in prophetic utterances. There are many reasons why singers on worship teams are possibly the most effective in releasing prophetic words in corporate settings.
Here are a few of those practical reasons:

1. Worship teams at IHOP-KC are trained together in the word and in a lifestyle of prayer.

2. The role of a worship team is uniquely positioned to be a bridge between the congregation and the heart of God. They can easily step in prophetically to focus the people on the Lord as well as to insert the thoughts/emotions/burden of the Lord right in the midst of corporate worship.

3. The sung word of the Lord is much easier to receive and less likely to become stale or boring as the human spirit was created to be moved by music.

4. Singers stepping out in prophetic song can do so with little adverse effects and can test the waters with small prophetic utterances that can either be highlighted and developed or can just seamlessly flow right back into worship.

5. The nature of singing your prophetic word, minimizes the extras of how the revelation was received, what is added to it, personal opinion etc. The context of music is one that demands brevity and conciseness in the amount of words that can be shared, this is a helpful discipline for those growing in the spirit of prophecy.

6. The addition of a prayer leader who can help accentuate the “prophetic moments” of worship helps give added guidance, confirmation and provides those in the room with the opportunity for extra help in stepping in to what the Lord may be speaking corporately. It is advisable for the speaking element in corporate worship to be minimal and to follow the flow of worship and music with the main leadership responsibility still being placed upon the worship team.
Session 14. The Unique Challenges and Glories of Prophetic Ministry in the End Times

I. THE UNIQUE AND DRAMATIC CLIMATE OF THE END-TIMES

A. Direct Sovereign Judgment (Exodus, Rev. 6:15)

God orchestrated judgments that are recognized as being the hand of God (i.e. Angel of Death slaying the firstborn in Egypt) Result: God preaching God. He defends Himself against those who are against Him or think they can get away with their wickedness.

B. Antichrist’s Persecution and Subsequent Martyrdom

1. The Father raises up an adversary to train the bride (Dan. 7:23-25). God purifies His bride and prepares the earth for His Son’s return through the reality of giving authority to an evil man and his regime.

2. In the economy of martyrdom (Dan. 7: 21, 25; 12:7), it will look like we are being overcome just as Jesus looked like He was being overcome. God knows how efficient it is when blood of the righteous cries out because His zeal will be stirred and He will vindicate His loved ones. God receives the overcomers and clothes them in white robes. These ones glory in the reality that they imitated Christ unto death.

C. Shaking: God’s pre-emptive move in the beginning of judgment (Haggai 2)

God shakes everything that can be shaken in order to awaken His bride in preparation for the conflict ahead and give an invitation to unbelievers to begin to grope for eternity.

D. Unrestrained wickedness/sin on the earth:

1. The reality of perversion and its escalation- immorality (homosexuality, pornography), sorcery, theft and murder (terrorism) contributing to confusion and fear Where is the Church in the midst of all this – how do we impact the hearts of people in this global climate.

2. Matthew 5 “Blessed are those who hunger and thirst for righteousness” will take on a new meaning as the church groans under the weight of iniquity. We will start to understand why Jesus must come to rule on the earth and possess every arena of society, as along with David we cry out, “my soul breaks with longing for your judgments at all times.”

II. THE DANGER OF DECEPTION IN THE END-TIMES

A. When Jesus taught on the end times, He warned us to beware of false teachers who could gain a large following, thus starting new cults. A cult is a group with an unusual devotion to one leader and his set of beliefs that are not found in Scripture (as affirmed in historic Christianity).
Take heed that no one deceives you. For many will come in My name, saying, 'I am the Christ,' and will deceive many… Many false prophets will rise up and deceive many… False Christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect. (Mt. 24:4-5, 11, 24)

B. The conflict in the end times will be a battle for truth. Satan’s weapon will be deception and our defense will be love for the truth. This battle will focus on defining who Jesus is and how we are to love Him. We must love God on His terms. Our love for God must be expressed in allegiance to Jesus and the Bible. The Spirit exalts Jesus by guiding us into all truth about Him.

The Spirit of truth…will guide you into all truth…He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you. (Jn. 16:13-14)

C. Truths about Jesus that offend humanists include His right as God to establish absolute standards to which the nations will be held accountable to Him for. Second, Jesus is the only way of salvation. Third, Jesus possesses the wisdom and love to judge sin in time and eternity.

D. Paul warns us of a falling away in the end times that can be avoided by loving the truth. Some will fall away in the end times as people pay attention to doctrines inspired by demons.

Let no one deceive you by any means; for that Day (Jesus’ return) will not come unless the falling away comes first, and the man of sin (Antichrist) is revealed… according to the working of Satan, with all power, signs, and lying wonders, and with unrighteous deception among those who perish, because they did not receive the love of the truth. (2 Thes. 2:3-10)


F. There will be much mocking and deception at that time (Mt. 24:4-5, 11, 24; 2 Pet. 3:3; Jude 17-18; Isa. 28:22).

III. THE GLORY OF PROPHESYING IN THE END-TIMES

A. The unprecedented outpouring of the spirit of prophecy upon the body of Christ in the end-times. This will be the Church’s most glorious hour in history. Joel prophesied of the greatest outpouring of the Spirit in the end times (Joel 2:28-32; Acts 2:17-21; Eph. 4:11-13; Rev. 11:10, 18; 16:6; 18:20, 24). All the saints will receive dreams, visions, angelic visitations, etc. This outpouring will be manifest in many ways on international, national, and regional levels.

28 I will pour out My Spirit on all flesh; your sons and your daughters shall prophesy … 29 On My menservants and on My maidservants I will pour out My Spirit … 30 I will show wonders in the heavens and in the earth: blood and fire and smoke… 31 before the coming of the great and awesome day of the Lord … 32 whoever calls on the name of the Lord shall be saved. (Joel 2:28-32)
The Lord released a down payment of Joel’s prophecy on the day of Pentecost (Acts 2:16). However, it was not completely fulfilled in Peter’s generation. For example, the signs such as the sun and moon growing dark with blood, fire, and smoke did not occur. In Acts 2, the Spirit only rested on 120 believers in one city. The fullness of Joel’s prophecy requires a global dimension.

B. Amidst unprecedented anointing upon the church, God raises up distinguished messengers.

1. These messengers will have understanding.

One of the greatest needs in the end-times will be the need for prophetic understanding. (Jer. 23:20; 30:24; Dan. 11:33-35; 12:3, 9-10; Joel 2:28-29; Mal. 4:5; Mt. 17:11; Acts 2:17-18; Rev. 11:3-6; 3:18; 13:18; 17:9; plus Isa. 28:19-23; 43:18-20; Dan. 9:22).

33Those of the people who understand shall instruct many … 35 and some of those of understanding shall fall [martyrdom], to refine them [believers], purify them, and make them white, until the time of the end; because it is still for the appointed time. (Dan. 11:33-35 NKJV)

2. These messengers will be faithful witnesses to the end. (Rev. 6:9)

3. These messengers will shepherd God’s people through the greatest time of crisis that has ever occurred. (Jeremiah 3:14-16)

C. Anointed prophetic worship collides with a counterfeit satanic worship movement. (Rev. 13:8)

D. God’s judgments break forth in the context of anointed prayer and prophetic ministry. (Rev. 5:8)

IV. TWO WITNESSES DISPLAY THE HIGHEST LEVEL OF PROPHECY IN THE END-TIMES

3 I will give power to my two witnesses, and they will prophesy 1,260 days, clothed in sackcloth. 4 These are the two olive trees and the two lampstands standing before the God of the earth. 5 If anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner. 6 These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire … 10 These two prophets tormented those who dwell on the earth. (Rev. 11:3-6, 10)

A. The two witnesses are prophets functioning and confronting the Antichrist on a global level. The worldwide prayer movement will support the prophetic intercession of the two witnesses. Each region will receive God’s glory or the Antichrist’s pressure, according to the measure of intercession that is in agreement with these two prophets leading the end-time prayer movement.

B. The two witnesses release end-time judgments by prophetic decrees like Moses. The plagues of Egypt are the prototype of the end-time judgments (Ex. 7-12) released by intercession (Rev. 8-9; 16). The confrontation between Moses and the Pharaoh gives us insight into the confrontation between the two witnesses and the Antichrist and the False Prophet.
C. Miracles done by Elijah and Moses, and the teamwork of Moses and Aaron will be seen in the miracles of the two witnesses. The OT prophets believed that the miracles of Egypt would occur in the end times (Mic. 7:15; Isa. 10:22-25; 11:12-16; 30:30; Jer. 16:14-15; 23:7-8; Ezek. 38:22; Joel 2:30).

D. The two witnesses will probably supernaturally provide food in the wilderness like Moses and Elijah did. In Revelation 12:13-17, there is food supernaturally provided in the wilderness.

E. They will release fire through the words of their mouths (v. 5).
   1. When King Ahaziah came to Elijah, he called fire down on them (2 Kings 1:10-12).
   2. The False Prophet will call down fire. (Rev. 13:13)

F. The two witnesses will be killed and then raised from dead before all the nations.
   7 When they finish their testimony, the Beast [Antichrist] ... will make war against them, overcome them, and kill them. 8 Their dead bodies will lie in the street of the great city [Jerusalem] which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9 Then those from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow their dead bodies to be put into graves. 10 Those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth. 11 After the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them ... 12 They ascended to heaven in a cloud, and their enemies saw them. 13 In the same hour there was a great earthquake, and a tenth of the city fell ... seven thousand men were killed, and the rest were afraid and gave glory to the God of heaven. (Rev. 11:7-13)

G. The nations will rejoice at their death to the degree they rage against Jesus taking them over. They will see the two witnesses as those who tormented them. The nations rejoiced at the death of Hitler as an oppressor; in a far greater way, they will rejoice at the death of the two witnesses.

H. The two witnesses are raised after they ministered 1,260 days.
   11 Now after the three-and-a-half days, the breath of life from God entered them, and they stood on their feet ... 12 and they ascended to heaven in a cloud, and their enemies saw them. (Rev. 11:11-12)

V. SEVEN THUNDERS PROPHETIC MESSENGERS (REVELATION 10)

2 He [mighty angel] had a little book open in his hand. And he set his right foot on the sea and his left foot on the land ... 3 When he cried out, seven thunders uttered their voices [messages]. 4 When the seven thunders uttered their voices, I was about to write; but I heard a voice ... saying, “Seal up the things which the seven thunders uttered, and do not write them.” (Rev. 10:2-4)

5 The angel whom I saw ... raised up his hand to heaven and swore by Him who lives forever and ever ... that there should be delay no longer, 7 but in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished (Rev. 10:5-7)
A. An open book reveals that the contents in it are knowable. The angel probably read its contents to release the seven thunders. John understood the seven prophetic messages enough to be able to write them. However, he was told to seal them until the end times. This indicates that the seven prophetic messages in the little book would not be made known until the end times. This was similar to what happened to Daniel earlier when he sealed up his prophecies (Dan. 12:4, 9)

4 Daniel … seal the book until the time of the end … 7 He [angel] held up his right hand … and swore by Him who lives forever, that it shall be for a time, times, and half a time [3 ½ years] … 9 For the words are closed up and sealed till the time of the end … 10 None of the wicked shall understand, but the wise [forerunners] shall understand. (Dan. 12:4-10)

B. God wants us to know that there is prophetic information that He will reveal in the end times as His people seek Him for it, as John and Daniel did.

5 The angel whom I saw … raised up his hand to heaven and swore by Him who lives forever and ever … that there should be delay no longer, 7 but in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished (Rev. 10:5-7)

VI. THE PATHWAY TO PREPARATION FOR END-TIME MESSENGERS

8 The voice which I heard from heaven … said, “Go, take the little book which is open in the hand of the angel … 9 “I went to the angel and said, “Give me the little book.” And he said to me, “Take and eat it; and it will make your stomach bitter, but it will be as sweet as honey in your mouth.” 10 Then I took the little book out of the angel’s hand and ate it, and it was as sweet as honey in my mouth. But when I had eaten it, my stomach became bitter. 11 And he said to me, “You must prophesy again about many peoples, nations, tongues, and kings.” (Rev. 10:8-11)

A. John eating the scroll as Ezekiel did (Ezk. 2:10-3:3) is a prototype for end-time messengers. The principle being taught is that we must take time to digest God’s revelation of the end-time.

1 “Son of man…eat this scroll, and go, speak to the house of Israel.” 2 So I opened my mouth, and He caused me to eat that scroll. 3 He said, “Son of man, feed … and fill your stomach with this scroll …” 4 He said, “Go to Israel and speak with My words to them.” (Ezk. 3:1-4)

B. John had to eat the prophecy that remained of the book of Revelation. This is probably what Daniel saw and was told to seal. John sees the book open and eats it, then makes it known. The essence of what John saw was the Beast (Rev. 11-13) that Daniel prophesied about (Dan. 7-12).

C. Sweet: message of victory, salvation, and justice with deliverance to the oppressed worldwide. Bitter: message of judgment worldwide that brings persecution to the messengers (Lk. 19:41). Must prophesy: God only releases His full purposes as His people prophesy them (Jer. 1:12-13).

D. Daniel and John had unusual revelation in the context of their unusual devotion to the Word from their youth. Daniel modeled fasting, praying, and studying (Dan. 9:20-22; 10:1-13).

VII. CONCLUSIONS REGARDING PROPHESYING IN THE END-TIMES

A. The stakes are high in end-time prophetic ministry. A word of peace becomes a word of peril as God demands that His messengers speak accurately and faithfully in this hour of crisis.
B. End-time prophetic messengers embrace a Biblical message of comfort that guides the earth through the greatest suffering it has ever seen. (Isaiah 40:1,2; 2 Cor. 1:3-4)

C. The body of Christ is operating in an unprecedented anointing of the Holy Spirit yet the great falling away is occurring at the same time. Prophetic messengers must keep their heavenly perspective in the midst of unprecedented glory and unprecedented deception.

D. A fasted lifestyle is needed to keep the messenger sharp in the spirit and ready to bear up against the weight of sin and the increasingly defiling environment of the earth before the Lord returns.

E. Cultivation of patience and love is crucial to the perseverance of the end-time messenger.

F. Fervent intercession and persistent proclamation characterize the life of the end-time messenger.

VIII. FALSE AND TRUE SHEPHERDS IN END-TIME PROPHETIC MINISTRY

A. Ezekiel 13

B. Jeremiah 23

10 His watchmen are blind, they are all ignorant; they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. 11 Yes, they are greedy dogs which never have enough. And they are shepherds who cannot understand; they all look to their own way, every one for his own gain, from his own territory. 12 “Come,” one says, “I will bring wine, and we will fill ourselves with intoxicating drink; tomorrow will be as today, and much more abundant.” (Isaiah 56:10-12)

21 For the shepherds have become dull-hearted, and have not sought the LORD; therefore they shall not prosper, and all their flocks shall be scattered. (Jeremiah 10:21)

1 “Woe to the shepherds who destroy and scatter the sheep of My pasture!” says the LORD. 2 Therefore thus says the LORD God of Israel against the shepherds who feed My people: “You have scattered My flock, driven them away, and not attended to them. Behold, I will attend to you for the evil of your doings,” says the LORD. 3 “But I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase. (Jeremiah 23:1-3)

3 “But I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase. 4 I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking,” says the LORD. (Jeremiah 23:3-4)

IX. OVERCOMING THE PERILS OF END-TIME PROPHECY

A. Problem 1: Who can hear this message?

B. Problem 2: Who can speak it?

C. Problem 3: Who can endure it/bring it to pass/walk it out/ be measured by it?
D. Currently, much of the body of Christ in the western world is not in a position to see or hear God’s true end-time prophetic message. We cannot see, we cannot hear and if we did we would refuse to accept that message. If we did actually hear and cry out we would then break under the weight of our own word and that Word bearing down upon us would measure US first, find us wanting and expose our hidden areas of compromise leaving us utterly disqualified. This is not a generation to be toyed with; it really is heaven or hell for the prophetic messengers. Two perils exist for the end-time prophetic messenger. Either we will be judged because of what we did not hear and did not say, or we will be judged because we did not live out what we did say.

E. The greatest problem in the prophetic ministry today is that the prophetic vessels are themselves completely disqualified from hearing the true Word of the Lord.

F. In September 2007, I had a personal encounter with the Lord in which I saw the condition of the prophetic ministries and the need to overcome considerable obstacles if we are to step into God’s invitation for prophetic ministry in the end-times. Though the encounter was stern in its warning, yet it is clear in scripture as well as in my own heart’s understanding that God will raise up faithful prophetic messengers who partner with His heart before His return. This encounter helped me personally prepare for the unique dynamics of being called to prophesy in this hour of human history. The following principles are from the encounter I had with the Lord, I submit it for your edification in the hopes that – like me – you are instructed, inspired and convicted.

G. Three dynamics exist which are such stumbling blocks and hurdles that many messengers cannot make it past (I am using the word ‘they’ though I include myself in need of help in walking out the prophetic in this hour):

1. **Lifestyle**: addicted to comfort and noise, they cannot get quiet enough and unmedicated enough to hear a Word that is so burdensome and filled with Divine Judgment. (I saw Jesus’ mouth being muffled by a pillow.) The lifestyles of comfort that the messengers are living under is muffling the words that Jesus would speak to them. All that can be heard is a muffled cry.

2. **Illiteracy**: no knowledge of the Word has left them completely unable to understand Jesus in His native tongue. His only option is to try to speak through much translation (whispers, metaphors, media, vague emotionally based words etc). The Word of the Lord loses a lot in the translation. Lack of theological preparation results in absolutely no ability to interpret the Word of the Lord, even if the messenger hears it.

3. **Self-Agrandizement**: at the core of many prophetic utterances is a latent hiding insidious ambition that taints how the Words are heard and how they are delivered. Ambition has taken over the prophets and held them hostage, unable to be faithful witnesses. The focus is no longer the holy dread of the Lord and the terror of being unfaithful to Jesus. The prophetic vessel is no longer interested in faithfulness to the Divine mandate but instead is dominated by prophesying for personal and ministry gain. One goal is evident in their prophecies: I am special, my group is special, my nation (nationalistic pride)
4. **Unwillingness to Pay the Cost:** (personal lives, sufferings, pathos, chastening)
   Do not say I am the afflicted of the Lord (lamentations 3)
   Wealth of house is utterly scorned for love (Song of Solomon 8)

5. **Jesus’ actual words to me in the encounter:**

   *My heart is wounded within Me because of the prophets* (Jer 23:9)

   *Repair/Restore/Return the prophets to Me!* (Jer 3:1)

   *They’re supposed to be Mine/for Me!*

   *Are they too strong for Me?* (1Cor 10:22)
   *Too strong to tremble at my Word?* (Isaiah 66:5)

   *I am cut to the heart, I have been betrayed!*

   *I have been betrayed!*

I saw a series of four scenes and heard the Lord as He named each category and explained them to me.

#1. **Prophets Selling their Gifts**

I saw a so called prophet (none of them had individual qualities or faces they were all generic) sitting before some other people who were giving them money. As the other people gave them money, the prophets licked their faces with their tongue like a dog.

#2. **Prophets holding back their hearts**

I saw prophets whose hearts were cut up with wounds. They were holding their hearts in their hands, shielding them from the Lord and crying out, “You can’t have me! You can’t have me!”

#3. **Their Might is Not Right**

These prophets were holding other people on leashes and walking them like they were dogs. The voice of the Lord said they were, “using their authority to enslave”.

#4. **Unwilling to Labor…the Prophets of Ease**

These prophets were reclining in lazy boy chairs and the voice of the Lord said,

“All they desire is comfort, my Burden is Burdensome to them. They say I have wearied them but they have wearied Me…unwilling to lift the yoke from the people, unwilling to walk in the way of righteousness and be a guide to the blind. Therefore the little ones perish in the way, they are dashed to pieces while My prophets rest in false doctrines/false refuge/false recluse.” (Isaiah 43:24; Jer 9:5, 12:5)
I have wearied them/am wearied myself chasing them down. (Isaiah 43:24)

Return them to Me for MY OWN comfort!
Return them to Me for MY OWN comfort!
Class Handout. Growing in Prophetic Singing and Worship (Mike Bickle)

I. INTRODUCTION INTO THE PROPHETIC SONG

A. The Lord is in the process of restoring the full expression of the gifts of the Spirit in the church. This includes the ministry of prophecy and prophets. Prophecy basically is a supernatural gift that gives voice to the heart and mind of God. One form of prophetic utterance is the "Song of the Lord." This is prophecy that expresses an inspired message accompanied by inspired music. Sometimes the anointed melodies and instrumentation are used by the Spirit to impart the blessing and power of God as much or more than the words themselves. The Lord desires to release "New" songs through His people to refresh His church - Ps. 33:3; 40:3; 96:1; 98:1. These "New" songs are fresh experiences of God's heart that impart life and strength to the people.

B. In essence, the song of the Lord is Jesus Himself expressing His heart of love to His Father through prophetic prayers, and the Father's heart of love for His people through prophetic messages.

C. Administrating the song of the Lord is similar to the challenge of administrating public prophecy in the assembly. There are times to release revelation through song and times to restrain it. It is equally necessary to properly balance revelation, interpretation and application whether the revelation is sung, spoken or written.

II. GOD'S PROMISE TO RELEASE THE PROPHETIC SONG

A. In Heb. 2:12, Jesus promises to proclaim the Father's name. Where does Jesus promise to proclaim His Father's name? In the midst of the congregation. Surely Jesus proclaims His Father's name to us in several ways such as, our personal prayer life and our devotion time. There is a distinct operation of the Spirit where Jesus proclaims His Father's name when the people gather. How does He do it? Jesus says, "I will sing." Jesus is going to sing when the people gather. What is His message? It is the revelation of God's praise or God's Name. First it says that He'll proclaim "Thy Name" and then it says "Thy praise". God's praise and God's name are deeply linked together. The Lord Jesus steps into the midst of the congregation and He tells the people what the Father's nature is like. Deeper comprehension and revelation of the nature of God is released through the song of the Lord. David praised or extolled God's name with song - Ps. 69:30.

B. In John 17:26, Jesus declares, "I have made Thy Name known and I will make it known." Jesus is still making His Name known. The prophetic song is one way Jesus has chosen to reveal His Father in the Church age.

C. The Holy Spirit has access to God's being. In I Cor. 2:10-11, Paul tells us that the Holy Spirit searches God's depths. The Holy Spirit knows the thoughts of God because He searches the depths of God. Then He reveals them to the saints. Jesus reveals God's depth's by revealing God's Name. His depths and His Name are bound together. They've already been searched out by the Holy Spirit. Jesus has a divine treasury of songs that have never ever been released to the body of Christ.
Jesus is infinite in His creativity. He's infinite in His understanding of the Father. He's has an infinite supply of "new" songs with fresh revelation of God. He's filled with desire to make His Father known to the earth. This divine treasury has been partially locked up until the end of the age. This is the generation in which the Father's name will be known in all the earth. The Son of God is going to come into the midst of the congregation and He's going to open that divine treasury and He's going to release the treasures of the excellencies of God through song.

D. I Peter 2:9 - "We have been called out of darkness into light to proclaim the excellencies of Him."

E. The excellencies of God's character have not yet been fully proclaimed, which include the excellencies of His great redemption as well as the excellencies of the nature of God's character. The depth of the knowledge of God will be discerned and then proclaimed to all the Church (Eph. 4:13). We are going to proclaim the excellencies of Him who called us.

F. There are a lot of songs that have not yet been released to the earth. These unreleased songs are "New" songs that are locked up in the treasury of heaven and the Lord is about to open the door and Jesus is going to come in the prophetic song to reveal the knowledge of God's excellencies.

G. Psalm 102:12-22

1. This is one of the glorious passages describing the end time generation. In God's heart there was a generation that God separated for the end time.

2. V. 13 - Here the psalmist is speaking with prophetic certainty. There's an appointed time - an appointed generation where God will arise and have compassion on His people.

3. V. 15 - All nations will fear God during this generation. This describes a time when all the kings of the earth fear the glory of God. It didn't say all the kings would be converted, but that they will all tremble at His glory. Some of them will not repent in the end as the book of Revelation tells us (Rev. 16:9, 11, 21).

4. This generation in which God arises upon His people, when the nations tremble and kings are the fear the Lord has yet to be manifest.

5. V. 16 - This speaks of a divine visitation to the nations through the church.

6. V. 18 - This was not written for the generation in which it was penned. It was written for a future generation. Now look how that generation is described. It's described as a people yet to be created and their main purpose is to praise and make known the name of the Lord. One way that I believe that generation will praise the Lord, and thereby reveal the character of the Father, is through the prophetic song.

7. Vs. 19-20 - Great deliverance will come through this praise. He will hear the groaning of the prisoner and set free those doomed. People with demons will be liberated. The sick will be healed. The dead will be raised. The prisoner will be freed. God's gaze will be fixed on the earth as His praise goes forth through His people.
8. Praise isn't only in song. Praise can be manifest in others ways besides music. However, the scripture shows us that music is a prominent way to release praise.

9. What will the result be? That men may tell the Name of the Lord in Zion. Again, the revelation of the nature of God will be made known to the Church and then to the nations.

H. Psalm 101

1. V. 1 - Don't limit the song of the Lord to one aspect of God's character. There's the full range from mercy to judgment and justice. The song of the Lord embraces all of God's attributes. Don't limit it to "I love you" says the Lord. There is justice and mercy in the songs that are coming forth out of Zion.

2. Also note in v. 1, "it's to Thee O Lord that I will sing praise." We're not singing just to the people. The song of the Lord does make a message known to the people, but you are doing this as unto the Lord. Some people sing the song of the Lord to excite the people. It's to the Lord that we sing. We are not singing to the air and we are not singing only to the people. We are singing before the Lord. It's real important that we have spiritually sincere people singing spiritual songs and not carnal people performing before man. Paul emphasized the need to sing "spiritual songs" - Eph. 5:18; Col. 3:16. This phrase makes reference to songs coming from a heart that sincerely seeks to please Jesus.

3. V. 2 - In other words, there is a blameless heart. There is a full yearning of their heart for God. He says I will walk in a blameless way. Come and visit me. The Lord hadn't visited him yet.

III. GETTING STARTED IN THE SONG OF THE LORD

A. We need to understand Romans 12:6, "we prophesy according to our faith." Your experience does matter as you grow in prophetic singing. Your faith, your confidence, your experience are all related together.

B. The way to develop the song of the Lord is to sing it to the Lord in your private devotional life - Eph. 5:18. We must start by singing to the Lord in private for His pleasure before we seek public ministry.

C. One of the ways to get started publicly is to sing songs to God instead of songs from God. It's a good way to get started in your faith. Sing songs from the people to God. You don't necessarily have to start out singing songs from God that announce God's word to the people.

1. For example, when the celebration is anointed, we can see the response of the people. We know the Lord is in our midst anointing the theme of celebration. This is a good time to sing a celebration type prayer to the Lord in the congregation.

2. At another time there may be the mercy of the Lord is accented by the Holy Spirit. This is the time to sing a cry for mercy. Sing a song asking the Lord to do what He is anointing right then.
D. The Word of God itself supplies us with much "terminology" to express our heart before Him. The entire Bible is full of truth worthy to sing before the Lord. The book of Psalms and the book of Revelation is a good place to find terminology for different themes for the prophetic songs.

1. The book of Psalms is a handbook for the prophetic song. Become familiar with those songs in the book of Psalms. Terminology and vocabulary is important when you are starting. We need a vocabulary to express our burden.

E. Don't get locked into only one theme but allow God's Word to expand your revelation of God to encompass many aspects of God's heart. There are various themes for the prophetic song - its majesty - the greatness - the extolling of God's name - the call to holiness - the need for mercy - the celebration of certain victory. Sometimes we sing an intercessory song. Right from scripture with your Bible open, just pray it spontaneously - a prayer for mercy. Some find it helpful to start off singing to God in prayers and later they start declaring from God various messages.

F. Do not feel that the song must be spontaneous. Many sing songs that they've carried for weeks in their spirit. Don't hesitate to sing the same song several times over a period of time. Some prophetic songs need to be written and taught to the entire body as a corporate worship song. Another way to get started in prophetic song is to sing scriptures. Don't be afraid to get a scripture on Wednesday for a Sunday meeting. One of the places to grow in confidence is at the intercessory ministry times.

G. Be prepared for a growth process with victories as well as mistakes. Prov. 14:4 - This passages gives the two choices the leadership has. We can have a perfectly clean stable. We can have churches with no mistakes in the prophetic dimension. We do this by getting rid of all the prophetic people. The ox and the mess bring the increase. Nobody starts off perfectly anointed. The leadership must be committed to allowing messes because without messes there won't be increase. Our job is not proving how bad people are. Our biggest job is proving that the Lord really will use His people. We need to be more afraid of being negligent in our gifts and talents than in being afraid of presumption. There will be no increase if you don't get a chance to make mistakes.

H. The singers must be diligent to prepare their hearts to "stir up the gift" that is in them - I Tim. 4:14; II Tim. 1:6. The prophetically singers need to be careful to be available to the Spirit and to avoid spiritual laziness during the worship services by being responsible for watching, listening, and hearing the voice of God.

I. Prophetic singers should also be sensitive to answer the prayer by another. One person sings a prayer and then another singer answers the prayer.

J. We need to understand the necessity of strengthening and enriching the song of the Lord that flows through us. I believe that one way to strengthen the prophetic song is to teach on it to the people. Put value on it publicly and it will increase in depth and maturity to the blessing of the whole church.
1. One of the most effective ways that the songs of the Lord will be strengthened is by meditation on the word. Meditation on the word releases a length and a breath to the prophetic song. The content of the messages will enrich significantly by meditation. You can sing the songs in your own words or you can give them word for word from the scripture.

2. Sing prophetic songs in the intercessory prayer meetings as a place to develop in this gift.

K. There are many anointed worship songs and many anointed songs that one might have already learned that may be sung as a prophecy to the people. You can sing that song as a statement to the people from the Lord. Some have accepted the premise that if it's not spontaneous or if it's not a brand new song, it doesn't qualify as a prophetic song.

L. The worship leaders need to make room for the prophetic song during the worship service. Make room a couple times in a meeting even in the first 5-10 minutes. Just pause a minute, keep playing the instruments softly. Prophetic singers need to readily respond and sing their song. The singers should have it ready when that opening is made. I encourage the worship leaders to make a few openings in each service.

M. We must be sensitive to discern the setting. There are totally different settings throughout the course of a ministry. There's a Sunday morning setting which is different from a mid-week setting, which is different than the prayer meeting. The prayer meeting or the church service is different from the conference time. There's settings with unbelievers such as Easter Sunday and Christmas Sunday when all the visitors come.

N. We have found, as a rule, that 3 - 4 prophetic songs per meeting is best. People can't normally interpret and assimilate more than that. The songs as a rule should be limited to 1-2 minutes and also limited to 1-2 themes. There are exceptions where God will release a lengthy song that encompasses several themes. However, I believe that this is the exception and not the rule at this time of infancy in this gift.

O. Songs should be limited to the boundaries of exhortation, encouragement and comfort as described in I Cor. 14:3. They should not bring correction or direction to the body unless there is agreement with those in authority over the body.

1. Seek to sing songs that bring clarity of understanding. Avoid being mystical, parabolic or singing complicated messages that describe the details of a vision. Instead of simply giving the message of the vision, I Cor. 14:8 says that the bugle must produce a distinct sound in order to prepare the people. Be simple and direct and brief in the delivering of distinct messages that inspire the people to more fully love and obey the Lord.

I was in my room praying at around 7:00 Sunday night when I was gripped by the presence of the Lord and a vision.

[This vision returned gripping me over and over again throughout this visitation with the Lord]

RECURRING ‘TURN’ VISION:

I see myself on an enormous cruise liner boat. There was no one else on the deck (top) with me. I was the only one standing there. Its heading right into a massive storm/whirlwind/hurricane. I dive out into the stormy water and swim towards the front and I am trying to turn the entire boat myself, I am yelling TURN, TURN, TURN!

I felt so small but the labor was upon me.

A spirit of preaching and intercession came on me. I started shouting “Turn” to IHOP and preaching, “If you do not feel yourself rebelling and resisting the general flow of the direction YOU and others around you have taken then you are not following the Lord. If you desire to be on the right side of the Judge TURN! IF you are not causing others around you to change/alter their direction…you are not a forerunner. FOR THIS IS THE CALL!

The job of our house this: to ourselves turn, then our city, nation, western church, nations….CAUSE THEM TO TURN. Are you standing in the counsels of the Lord? Have you turned? Are people turning around you?”

I went from preaching to intercession all there in my room related to the House of Prayer.

>2 Kings 17:13 Yet the LORD testified against Israel and against Judah, by all of His prophets, every seer, saying, “Turn from your evil ways, and keep My commandments and My statutes, according to all the law which I commanded your fathers, and which I sent to you by My servants the prophets.”

>Jer 23:14 Also I have seen a horrible thing in the prophets of Jerusalem: They commit adultery and walk in lies; They also strengthen the hands of evildoers, So that no one turns back from his wickedness. All of them are like Sodom to Me, And her inhabitants like Gomorrah.

>Jer 23:22 But if they had stood in My counsel, And had caused My people to hear My words, Then they would have turned them from their evil way And from the evil of their doings.

VISION OF TWO TORCHES:

I immediately saw the Lord. Fire was all around Him and He Himself was a flame of fire. He was the Angel of the Lord. Lightning shot out of His face and eyes. Out of His mouth came a sword of light. Lightning was flashing everywhere. He was carrying two burning torches one in each hand. Lightning was flashing everywhere and I hit the ground and started screaming. Then He shouted at me,

STAND AND DELIVER!

Give THIS to the people!

(as if in response to a request like ‘the people wanted something from God, well give this to them) As He said this He thrust the two torches inside of me. One was the First commandment and the other was the Fear of the Lord.

They seem a little foreign don’t they?

Yes, like two foreigners in the land

(because they are virtually non-existent)
Without these

(in every division of FOTB: school, prophecy, conferences etc)

you WILL be just like the rest and I will turn my face against you

>>Ezek 14:6-9 Repent, turn away from your idols, and turn your faces away from all your abominations. 7 For anyone of the house of Israel, or of the strangers who dwell in Israel, who separates himself from Me and sets up his idols in his heart and puts before him what causes him to stumble into iniquity, then comes to a prophet to inquire of him concerning Me, I the LORD will answer him by Myself. 8 I will set My face against that man and make him a sign and a proverb, and I will cut him off from the midst of My people. Then you shall know that I am the LORD.

I understood the simplicity and harshness of what He was saying. Its not too mysterious (Deut 30) we either have these two (fear and love) shining or not. If we do then He is with us, if we do not than He is against us. Its not a question of salvation but instead it is a question of His activity as the Judge: partnering with Him or being broken by Him. If we have these two lamps we are on His team if we do not we become exactly like the other religious systems in this nation that He is fighting against. The current is heading for destruction…turn!

break down your walls

>>Ezek 13:9-16
9 My hand will be against the prophets who envision futility and who divine lies; they shall not be in the assembly of My people, nor be written in the record of the house of Israel, nor shall they enter into the land of Israel. Then you shall know that I am the Lord GOD. 10 Because, indeed, because they have seduced My people, saying, 'Peace!' when there is no peace— and one builds a wall, and they plaster it with untempered mortar— 11 say to those who plaster it with untempered mortar, that it will fall. There will be flooding rain, and you, O great hailstones, shall fall; and a stormy wind shall tear it down. 12 Surely, when the wall has fallen, will it not be said to you, 'Where is the mortar with which you plastered it?' " 13 Therefore thus says the Lord GOD: "I will cause a stormy wind to break forth in My fury; and there shall be a flooding rain in My anger, and great hailstones in fury to consume it. 14 So I will break down the wall you have plastered with untempered mortar, and bring it down to the ground, so that its foundation will be uncovered; it will fall, and you shall be consumed in the midst of it. Then you shall know that I am the LORD. 15 Thus will I accomplish My wrath on the wall and on those who have plastered it, 16 that is, the prophets of Israel who prophesy concerning Jerusalem, and who see visions of peace for her when there is no peace," says the Lord GOD.

and shatter the fruit of your labors.

>>Ex 23:16-17 the Feast of Ingathering at the end of the year, when you have gathered in the fruit of your labors from the field.

>>Deut 28:14-15,33
14 So you shall not turn aside from any of the words which I command you this day, to the right hand or to the left, to go after other gods to serve them. 15 "But it shall come to pass, if you do not obey the voice of the LORD your God, to observe carefully all His commandments and His statutes which I command you today,33 A nation whom you have not known shall eat the fruit of your land and the produce of your labor, and you shall be only oppressed and crushed continually.

GO AHEAD, be like the rest...if you desire.

I cried and said,

Oh NO God, this is not our desire! We desire you O God!

Oh look upon this house with mercy!

RELATED TO THE FEAR OF THE LORD:

WHEN will you realize with one heart and one mind,

That you are living in the land of my judgment?!!?
I have set my face against this nation and

I WILL NOT RELENT!!!!

>Jer 4:28 Because I have spoken I have purposed and will not relent, Nor will I turn back from it.

>Ezek 24:14 It shall come to pass, and I will do it;I will not hold back, Nor will I spare, Nor will I relent;

>Ezek 12:28 Thus says the Lord God; None of My words will be postponed any more, but the word which I speak will be done

I changed the atmosphere on September 11th…DOES ANY ONE FEEL IT?

DOES ANY ONE PERCEIVE IT?

>Jer 23:18 For who has stood in the counsel of the LORD, And has perceived and heard His word? Who has marked His word and heard it?

>Acts 27:10 saying, "Men, I perceive that this voyage will end with disaster and much loss, not only of the cargo and ship, but also our lives."

> Isa 6:9 And He said, "Go, and tell this people: Keep on hearing, but do not understand; Keep on seeing, but do not perceive.'

BEHOLD, I SET BEFORE YOU THIS DAY

>Deut 30 See, I have set before you life and death…choose life…love the Lord your God, obey His voice, cling to Him!

>Deut 30:15/Deut 11:26-29 See, I have set before you today life and good, death and evil…in that I command you today to love the Lord your God…Behold, I set before you today a blessing and a curse: 27 the blessing, if you obey the commandments of the LORD your God which I command you today; 28 and the curse, if you do not obey the commandments of the LORD your God, but turn aside from the way which I command you today, to go after other gods which you have not known.

>Jer 21:8 "Now you shall say to this people, 'Thus says the LORD: "Behold, I set before you the way of life and the way of death

BEHOLD, I have made known to you my desire

(accountability…we have heard, we should know better)

NOW WILL YOU KEEP MY WORD?

*I believe that the Lord was speaking of our calling to Deut 30. Our calling to the One Thing that He has already made His desire known to us meaning He has already formed us. We know the DNA that He has called us to have. Will we keep His word?

>2 Chron 34:21 "Go, inquire of the LORD for me, and for those who are left in Israel and Judah, concerning the words of the book that is found; for great is the wrath of the LORD that is poured out on us, because our fathers have not kept the word of the LORD, to do according to all that is written in this book."

Will I find you burning with the fire of faith: love and trembling?

>Luke 18:7-8 And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? 8 I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?"

RECURRING “TURN” VISION AGAIN:

I went back into the gripping the “turn” vision again and I began to understand that our House’s commission is to “TURN” the people. The Holy Spirit spoke to my heart as I was caught up in the vision, Shelley, the true voices will labor to TURN the people, change the direction!

This is how you measure success in your life, have you turned? Have you turned others?
The voice of the Lord came strongly again as I was weeping and groaning on the ground.

*IF they had stood in my counsel, and had caused My people to hear My words, THEN they would have TURNED the people!*

Directly quoted from **Jer 23:18-20,22**

For who has stood in the counsel of the LORD, And has perceived and heard His word? Who has marked His word and heard it? 19 Behold, a whirlwind of the LORD has gone forth in fury—A violent whirlwind! It will fall violently on the head of the wicked.

20 The anger of the LORD will not turn back Until He has executed and performed the thoughts of His heart. In the latter days you will understand it perfectly 22 But if they had stood in My counsel, And had caused My people to hear My words, Then they would have turned them from their evil way and from the evil of their doings.

**RELATED TO FIRST COMMANDMENT:**

Then I felt the presence of the Lord change and I was able to look up from the floor where I was laying prostrate. He was weeping and He had His hand extended. I felt His meekness and His mercy.

*Come to me oh weak ones*

Come…come to me…I will gather you up,

>Matthew 11:28 Come to Me, all you who labor and are heavy laden, and I will give you rest. NKJV

>**Matt 23:37-38** How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!

*I will teach you.*

*You deny my power to transform you by your*  

*Undue/unrelenting focus on your weakness.*

*Oh come!*

*I can make you just like me, you can be changed,*  

*Your wounds ARE NOT incurable!*

>Jer 15:18 Why is my pain perpetual And my wound incurable, Which refuses to be healed? Will You surely be to me like an unreliable stream, As waters that fail? (I think Jesus quoted this passage because He was correcting this type of attitude in the prophetic. This verse comes from what is referred to as the ‘complaints of Jeremiah’ and the Lord corrects him for it)

*I am the Lord (2x)*

He said this with so much meekness!

**VISION #1**

I saw our IHOP staff. He was standing at the front of the prayer room saying,

*WHO WILL STAND AND BE NUMBERED WITH THE RIGHTEOUS?*

I knew that it was not enough to be counted among IHOP staff. Within our midst (the dedicated prayer types) stand and make yourself known to the Lord.
Do you desire to be changed?

> Proverbs 2:1-5; cry out, lift up your voice... find the knowledge of God.

Jesus handed out new ID cards to all those who stood. It was a new identity that they were receiving.

> Malachi 3:16-17 Then those who feared the LORD spoke to one another, And the LORD listened and heard them; So a book of remembrance was written before Him for those who fear the LORD And who meditate on His name. "They shall be Mine," says the LORD of hosts, "On the day that I make them My jewels. And I will spare them As a man spares his own son who serves him."

> While giving this word to IHOP on Tuesday when I got to this part in the visitation, the Lord showed me that these people were closet forerunners that needed to come forth and that I was the #1 guilty one in this area. It was at this point in sharing the word that I began to weep and cry out “I turn, I turn, for I have known that this is the hour of His judgment yet I have remained silent. I will not be silent any more! I do not care about the cost in my personal relationships I repent for not living out of what I know to be true and for hiding the fact that He has gripped me. Its not just about Mike proclaiming the forerunner message and us agreeing in hiding, I AM COMING OUT OF THE CLOSET AS A FORERUNNER FROM THIS DAY FORTH! I know what I was created for and I know what time it is and I will stand, I will turn. I repent to this house for my silence and for trying to tone down the reality of who I am before the Lord and for acting like I am not gripped when I AM GRIPPED! I AM UNDONE! I know full well that I am the weakest one in this house, but I am drawing a line in the sand today that I am taking my place with Mike as one who is called to TURN the people! I will not sit back and watch Him be a voice of this message while I remain in the closet hiding. I am asking all those who will hear to TURN with me. No matter what the cost to your personal relationships or what you see as your weakness and disqualification, you know who you are and you know what time it is. TURN! TURN! TURN! And TURN THE PEOPLE! JUDGMENT IS COMING!”

[RECURRING “TURN” VISION]