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# **Onething 2009 Teaching Notes**

*What the Spirit is Saying to the Church*

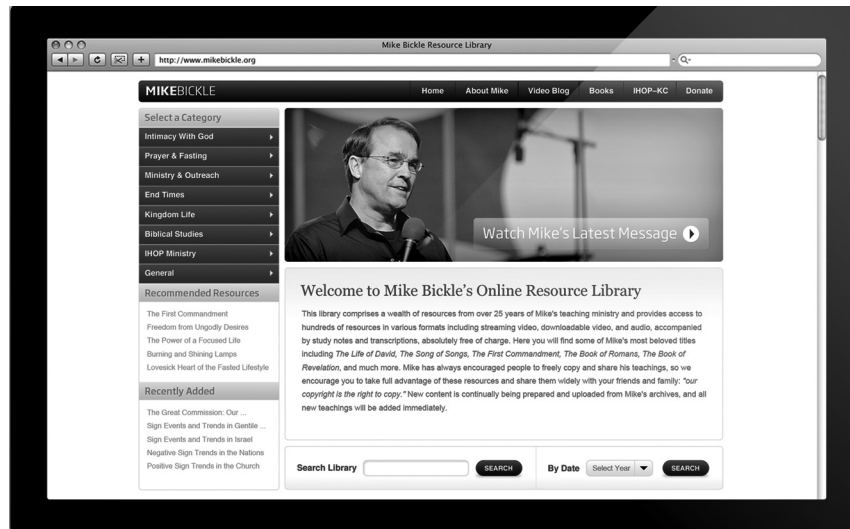
**By Mike Bickle**



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## ***The Need of this Great Hour of History***

### **I. THE GREATEST REVIVAL IN ALL HISTORY**

- A. We stand at a critical juncture in our nation's history. The Holy Spirit is visiting His people with power as darkness continues to increase. The light is getting brighter as the darkness is becoming darker. The onslaught of darkness is increasing in our classrooms, boardrooms, courtrooms, and bedrooms. The Spirit is speaking clearly and many are responding with wholeheartedness.

<sup>2</sup> ***Behold, the darkness shall cover the earth, and deep darkness the people; but the LORD will arise over you, and His glory will be seen upon you. (Isa. 60:2)***

- B. The greatest revival and crisis in history is soon to come. It is darkest before the dawn and so our hearts remain full of faith. We know that a great awakening is soon to sweep across the nations. We look with confidence to God's promises to pour out His Spirit on all flesh to empower His people to bring the gospel to all nations. What a privilege to live in this awesome hour of history!

<sup>17</sup> ***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...***<sup>18</sup> ***I will pour out My Spirit in those days; and they shall prophesy...***

<sup>20</sup> ***before the coming of the great and awesome day of the LORD. (Acts 2:17-20)***

<sup>14</sup> ***This gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come. (Mt. 24:14)***

<sup>9</sup> ***I looked, and behold, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne...*** (Rev. 7:9)

- C. The Spirit is speaking about this outpouring and crisis. We are already in the early days of the great end-time outpouring of the Spirit. In this great revival the Spirit will release the miracles seen in the book of Acts and the book of Exodus combined and multiplied on a global scale.

- D. Consider the crisis that is at hand. The nations are living under the threat of natural disasters, terrorism, lawlessness, and war (Mt. 24:4-12). Radical Islam is growing more intolerant as they seek global domination while Western governments are growing more tolerant as they legalize perversion and darkness. The result is that fear is quickly becoming more and more prevalent.

<sup>26</sup> ***Men's hearts failing them from fear and the expectation of those things... (Lk. 21:26)***

- E. Abortion continues to kill 4,000 babies each day in America. The sanctity of marriage has come under siege, threatening to destroy the moral foundations of our nation. Sexual immorality, both heterosexual and homosexual, is reaching epic heights of depravity, with easy access to pornography via the Internet and the hyper-sexualization of our culture promoted by the media. Entire school systems are giving way to this darkness. The number of women and children being trafficked in the sex industry is growing at an alarming rate. The list could go on and on.

- F. There is another growing crisis that is emerging in many churches across America. A new wave of confusion is systematically seducing young adults into deception. Sincere believers, once ablaze for Jesus, are being allured into compromise on biblical truths and practices.
- G. The true danger of this new kind of “Christianity” is obscured by the works of compassion and justice that its followers are engaged in. There is no amount of ministry activity that can “balance out” the profound spiritual compromises that many are embracing. They are doing more and more in the name of justice and compassion, but less and less in the name of Jesus. In the name of tolerance they are settling for politically correct theology that trivializes Jesus’ glory. Our works of compassion and justice must flow from *allegiance to Jesus and His Word*.
- H. A theological crisis is emerging across America that will perplex many who will be unable to discern between truth and deception (1 Tim. 4:1-3). The Scriptures are clear that many will fall away and depart from the faith in the midst of the crisis, as fear, offense, and deception abound (Mt. 24:9-13; Lk. 21:26; 2 Thes. 2:3; 1 Tim. 4:1-2; 2 Tim. 3:1-7; 4:3-5; 2 Pet. 2:1-3).
- I. The greatest revival in America’s history is coming even as our nation stands on such precarious footing. The onslaught of darkness is increasing in our classrooms, boardrooms, courtrooms, and bedrooms. Confusion is pouring forth from many pulpits and from the halls of Washington. It is time for the uncompromising voice of forerunners to speak clearly in the midst of so much confusion. Yes, it is time to draw a line in the sand and to take a bold stand for truth.
- J. We live in a very significant hour of history. I believe we are in the time described in the Scripture as the “beginning of sorrows,” or “the beginning of birth pains,” that precedes the Great Tribulation (Mt. 24:4-8, 21). The Bible tells us that during the Great Tribulation, sin will become fully *ripe* with unprecedented and unimaginable levels of sin (Rev. 14:18).

<sup>21</sup> *They did not repent of their murders, sorceries, sexual immorality or their thefts. (Rev. 9:21)*

## II. FORERUNNERS ANNOUNCE THE SECOND COMING OF JESUS

- A. Today’s hollow programs, prayerlessness, and preaching of a false gospel of cheap grace will not prepare believers for the coming revival of glory or the encroaching storm of darkness. There is a great need for the prophetic voice of forerunners who will speak with clarity into the confusion.
- B. Forerunners announce the second coming of Jesus as well as the great revival and pressures that are directly related to His return. Forerunners emphasize Jesus’ second coming, while proclaiming and manifesting the power of Jesus’ first coming as they win the lost, heal the sick, help the poor, and walk in love and holiness. We will develop this more in other sessions.
- C. The Spirit is preparing forerunners from many streams in the Body of Christ worldwide. At onething 2008, I experienced one of the highlights of my ministry when I witnessed **5,000 young adults make 7 commitments of a forerunner** that we refer to as the Sacred Charge. The forerunner calling is not reserved for the elite; it is available to anyone who wants it.

- D. End-time forerunners can find inspiration and instruction from New Testament forerunners like John the Baptist, the first apostles, and the seventy disciples, who all announced the first coming of Jesus to their generation (Mt. 10:5-8; Lk. 9:1-2; 10:1). John the Baptist functioned as a forerunner by announcing the coming of Jesus as well as the glory and pressures that would result from it in that generation (Lk. 3:3-9, 16-18).
- E. The apostles functioned as forerunners in two ways. First, they announced the first coming of Jesus to the cities of Israel (Lk. 9:1-6). Second, they proclaimed the second coming of Jesus and the resulting glory and pressures (Acts 3:19-21; 2 Pet. 3; 1. 4-5; 2 Thes. 1-2; Rev. 6-19).
- F. Today's forerunners will imitate the *message* of John the Baptist and the apostles by proclaiming the first coming of Jesus and the salvation accomplished by it, as well as proclaiming the second coming of Jesus and the *unique dynamics* created by events that will accompany it.
- G. Forerunners will imitate the *lifestyle* of John and the apostles as they pray, fast, and go deep in the Word, while at the same time winning the lost, healing the sick, making disciples, church planting, and operating in the power of the Spirit to meet the needs of people. As they proclaim the Word and do the works of the kingdom, they glorify Jesus and deliver the oppressed; *by the very same activity* they are being prepared for even more in the years ahead.
- H. In our new book, *7 Commitments of a Forerunner*, we offer a starting point in defining a few practical ways to walk out the forerunner lifestyle:
- **Pray Daily:** connecting with God while changing the world by releasing His power.
  - **Fast Weekly:** positioning ourselves to receive more from God by fasting two days a week.
  - **Do Justly:** being zealous for good works of compassion and justice that exalt Jesus as we impact the seven spheres of society.
  - **Give Extravagantly:** experiencing the joy of financial power encounters as we sacrificially give to the kingdom and support the prayer movement.
  - **Live Holy:** living fascinated in the pleasure of loving God that overflows to loving people.
  - **Lead Diligently:** taking initiative to minister to others and make disciples by regularly leading in outreaches, prayer meetings, and Bible studies.
  - **Speak Boldly:** being a faithful witness of the truth with allegiance to Jesus' Word.
- I. These seven commitments are not a comprehensive list covering the entire Christian life—they are a few practical activities that will prepare us to walk out the forerunner ministry. These seven commitments are cultivated step by step, day by day, year after year. We cannot treat them as optional, as activities to do when they are convenient and when nothing else is going on. We are to see them as *sacred*, or valuable to us, even when other opportunities come our way. Will you be one who responds in a wholehearted way? Will you set your heart to say yes?
- J. Forerunners must hear what the Spirit is saying to them in this hour and act on it. It is time for them to seek to live with a new depth of obedience and responsiveness to the Spirit. Even in this hour, the Lord is now calling some to embrace a season of rigorous preparation that will equip them to more effectively proclaim the forerunner message in the midst of the coming pressures.





## ***Releasing the Supernatural Ministry of the Holy Spirit***

### **I. FUNCTIONING IN THE SPIRITUAL GIFTS**

- A. The Spirit is speaking to the Church about being vessels of His supernatural ministry by functioning in the spiritual gifts and using our authority in Christ. He does not want the Church to be ignorant of the spiritual gifts. Faith comes by hearing and hearing the Word of God (Rom. 10:17). Being informed about the gifts is often where faith is stirred in us to function in them.

<sup>1</sup> ***Now concerning spiritual gifts, brethren, I do not want you to be ignorant... (1 Cor. 12:1)***

- B. We will never function in the spiritual gifts until we earnestly desire them. As we seek God's face we can experience intimacy with Him; as we seek His hand we can release His power. We desire the spiritual gifts by praying for them and using them in the day of small beginnings.

<sup>31</sup> ***Earnestly desire the best gifts. <sup>14:1</sup> Desire spiritual gifts, especially that you may prophesy...***

<sup>39</sup> ***Desire earnestly to prophesy... (1 Cor. 12:31; 14:1, 39)***

- C. Everyone is called to prophesy and function in the gifts of the Spirit. The Holy Spirit is stirring up the Church in faith to operate in His power as a lifestyle. It is time to begin to walk in new adventures in God as we pray for the sick and needy. Today, is the day of salvation (1 Cor. 6:1).

<sup>17</sup> ***In the last days...I will pour out of My Spirit on all flesh; Your sons and daughters shall prophesy, your young men shall see visions, your old men shall dream dreams... (Acts 2:17)***

<sup>5</sup> ***I wish you all spoke with tongues, but even more that you prophesied... <sup>31</sup> You can all prophesy. (1 Cor. 14:5, 31)***

- D. The prophetic spirit is manifested in us in dramatic ways as well as subtle ways. The dramatic ways include dreams, visions, angelic encounters, hearing the audible voice of God, etc. The subtle ways are the most common. They include receiving faint impressions such as:

1) ***Mental pictures***: reoccurring impressions or pictures in our minds that indicate how the Lord will touch others by imparting His grace or healing to them.

2) ***Emotional stirrings***: feeling various emotions like joy, sadness, or a burden for a person or a ministry as an indicator that the Lord will touch others related to that emotion or burden.

3) ***Sympathetic pains***: feeling pain in a specific part of our bodies as an indicator that the Lord desires to heal the disease or pain that others are feeling in that particular part of their body.

4) ***Physical sensations***: experiencing the Spirit's presence (heat, energy, fire, wind, etc.) in a specific area of our bodies or through our five senses (e.g. smell or taste) as an indicator that the Lord desires to touch others in a way related to the physical sensation that we received.

- E. We must be intentional about receiving the Spirit's prophetic leading when we gather in large or small groups or in social gatherings. We do this simply by asking the Holy Spirit, "***What are you doing or saying?***" He will often answer by giving us faint prophetic impressions. One simple phrase from the Spirit gives us a "hint" as to what He will do. It is like a key that opens a door.

<sup>19</sup> ***Jesus answered... "The Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner." (Jn. 5:19)***

## II. HOW TO GROW IN THE GIFTS OF THE SPIRIT

- A. We need a right perspective of how the gifts function so that we value them.
- B. **Principle:** The demonstration of the Spirit's power often follows the ***declaration of God's word*** from the lips of a believer. The Spirit moves as we ***speak words*** that agree with God's will.
- C. First, we function in the gifts by ***giving expression to impressions that the Spirit gives us***. The impressions that we speak must honor the Scripture. As we pray Spirit-inspired impressions over the people, we release the power of God to them. We exercise our faith by giving expression to the impressions of the Spirit. These impressions are like a key that unlocks a door.
- D. The gifts often begin as the still small voice of God or as a subtle impression of the Spirit to our spirit. It can be so subtle that many do not value it. Thus, they ignore it as they wait for an open vision. If they understood the value of God's small voice in them, then they would be attentive.
- <sup>11</sup> Behold, the LORD passed by, and a great and strong wind tore into the mountains and broke the rocks in pieces before the LORD, but the LORD was not in the wind; and after the wind an earthquake, but the LORD was not in the earthquake; <sup>12</sup> and after the earthquake a fire, but the LORD was not in the fire; and after the fire a still small voice. (1 Kgs. 19:10-12)***
- E. Ask the question: "Spirit, what are you saying or doing?" The simple act of asking makes us receptive and attentive to what He is doing. This question postures us to receive the Spirit's impressions or the prophetic whisper of God in our heart.
1. I compare functioning in the prophetic to putting up the sail in a boat on a lake on a calm day. When it seems there is no breeze, the sail catches even the most gentle breeze that barely moves the boat. Yet, it moves! A similar dynamic occurs when we ask Jesus what He is doing.
  2. When we receive even the most subtle impression of the Spirit, it can move our heart in faith just enough that we might release the power of God to touch others. Put your sail up by saying, "Holy Spirit, what do You want to do or say through me today?"
- F. We often do not have prophetic impressions simply because we do not ask for them (Jas. 4:2). Ask the Lord what He would do if we gave Him room. Remove all limitations rooted in unbelief.
- G. Second, ***dial down emotionally*** or quiet our souls so we can "listen," or discern the impressions of the Spirit, when we are praying for people. This is opposite to stirring our souls up with fervor when ministering to people. Don't "preach your prayers" over people that you minister to.

- H. Third, we must **value the power of God** even when it is released in small measures. We must not despise the smaller measures. It is still God's power that works when even 10% of someone's headache is healed. It is not the work of the devil or human ability. We must honor it as such and not despise it. We are grateful for every good thing from God's hand.
- I. In our pride, we can easily despise the smallness of God's power in our ministry. Some are only interested in God's power when it is manifest as an unusual and dramatic measure. They are zealous to function in healing and the prophetic spirit only when there is a great measure of power released. In other words, they want to walk in the prophetic on their terms. It takes humility to walk with God on His terms of being faithful and grateful in the days of smallness.
- J. Fourth, do not be preoccupied with the **fear of missing** it. We should be more concerned with never functioning in the gifts! The more important question is not "What if I miss it?" but rather "What if it is God and I miss a chance to release His power to someone in need?"
- K. Fifth, be **supernaturally natural** by using softer language when you are not sure if the impression you received is from the Lord. For example, we do not have to say, "Thus says the Lord: God will heal you today." We can simply say, "I want to pray for you; I believe God wants to touch you." If we are wrong we will not hurt anyone if we use softer language when uncertain.
- L. Do not feel pressure to come up with something. Our responsibility is to be open to the Spirit.
- M. Why do believers neglect to prophesy? It takes love and spiritual vigor to prophesy often. Why? It requires **attentiveness** to the Spirit to receive small impressions from Him. It also requires **energy** and that we take **risks** to act on the impressions. It is easier to draw back from all this.
- N. There is an intensity involved in being continually available to the Spirit. To be attentive implies refusing the indulgence of anxiety and self-pity that cause so much emotional traffic.

### III. THE NINE MANIFESTATION GIFTS OF THE SPIRIT

- A. The manifestation of the Spirit is given to everyone for the profit of others (v. 7, 11).  
*<sup>7</sup> The manifestation of the Spirit is given to each one for the profit of all: <sup>8</sup> for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, <sup>9</sup> to another faith by the same Spirit, to another gifts of healings by the same Spirit, <sup>10</sup> 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. <sup>11</sup> The Spirit works all these things, distributing to each one individually... (1 Cor. 12:7-11)*
- B. All these gifts are supernatural, not natural. There are three recognized categories of the gifts.  
**Gifts of revelation** reveal something: word of wisdom, word of knowledge, discerning of spirits.  
**Gifts of power** do something: the gift of faith, working of miracles, and gifts of healings.  
**Gifts of inspiration** say something: prophecy, tongues, and interpretation of tongues.

#### IV. GIFTS OF REVELATION: GIFTS THAT REVEAL SOMETHING

- A. **Word of knowledge** (Jn. 4:18; Acts 5:1-10; 9:10-12; 10:9-20; Rev. 2-3): revelation with information related to the past or present. It is not called the gift of knowledge. He reveals a word or “fragment” of information related to people, places, or things. It can be manifested through a vision, angel, dream, or gift of prophecy. The gifts often operate together.
- B. **Word of wisdom** (Acts 9:10-16; 8:26-29; 11:28-30; 21:10-11): revelation with information related to the future. It is not called the *gift* of wisdom.
- C. **Discerning of spirits** (Acts 9:3-8; 16:16-18): insight into the spirit world. It is to discern or perceive a spirit or the spirit realm, both good and bad. It is not called the *gift* of discernment. It is more than psychological insight or pointing out people’s tendencies and faults.

#### V. GIFTS OF POWER: GIFTS THAT DO SOMETHING

- A. **Working of miracles**: It is a manifestation of the Spirit to work an instantaneous miracle. A miracle is a supernatural intervention in the ordinary course of nature. This gift works actively. Jesus turned the water into wine (Jn. 2) and fed the 5,000 (Jn. 6:6-14).
- B. **Gift of faith**: It is a manifestation of the Spirit to receive a miracle of protection, direction, etc. Daniel passively received a miracle in the lion’s den (Dan. 6:16-23) as Paul did in a storm (Acts 27) and Elijah did when fed by ravens (1 Kgs. 17:2-6). As this gift functions, things come your way that you could not make happen: exact numbers in financial issues or divine appointments. The gift of faith **protects** us in danger. The working of miracles **changes** the circumstances causing the danger. Paul was protected in a storm. Jesus rebuked the storm, causing it to change.
- C. **Gifts of healings**: In the original Greek, both "gifts" and "healings" are in the plural. It is the only gift of the Spirit in the plural. Healing is a process, whereas miracles are instantaneous.

#### VI. GIFTS OF INSPIRATION: GIFTS THAT SAY SOMETHING

- A. **Gift of prophecy**: inspiration to edify, exhort, and comfort people (1 Cor. 14:3) vs. direction, etc.
- B. **Different kinds of tongues**: tongues of men and angels (1 Cor. 13:1). There is a difference between the gift of tongues for the body and for private devotion (1 Cor. 12:30; 14:2-4).  
*<sup>2</sup> He who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries...<sup>4</sup> He who speaks in a tongue edifies himself... (1 Cor. 14:2-4)*
- C. **Interpretation of tongues**: interpretation of God’s burden, not only a translation of a language.

## ***The Authority of the Believer: Standing in Our Healing***

### **I. THE NECESSITY OF STANDING**

- A. Each believer must be taught to receive healing and freedom and then to keep it by personally exercising the authority that they receive in Christ by standing on the Word of God. The shield of faith is the continually confident declaration of the Word against the enemy's attack.

<sup>11</sup> *Put on the whole armor of God, that you may be able to stand against the wiles of the devil.*

<sup>12</sup> *We do not wrestle against flesh and blood, but against principalities, against powers...in the heavenly places.* <sup>13</sup> *Take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.* <sup>14</sup> *Stand...having girded your waist with truth...* <sup>16</sup> *taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one...* <sup>17</sup> *Take the sword of the Spirit, which is the word of God... (Eph. 6:11-17)*

- B. **Principle of the kingdom:** The demonstration of the Spirit follows a declaration of a believer. The Spirit moves as the Word is spoken. We resist oppression by rebuking it in Jesus' name.
- C. **Stand:** Once a person is delivered, they must learn to stand against the Devil for themselves. We must stand to keep the ground that we take from the enemy. He will come to us to take it back by lies. We stand by speaking God's Word as our weapon and protection against demons.
- D. Our problems are often the result of several factors working together, including psychological issues (our mindset, belief systems, and life choices), physiological issues (diet, alcohol, chemical, etc.), sociological issues (what others do to us), and spiritual (demonic attack).
- E. By using our authority, we can remove the added pressure that demons bring to our problems. This makes it much easier to solve physiological, psychological, and sociological problems. Exercising authority against Satan's attack does not automatically cancel all the consequences of our wrong choices or all the effects of what others do to us as they exercise their free will.
- F. Demons continually attack those who have been set free. They return over and over, seeking to allure people to return to their former lifestyle. They bring more demons with them (v. 44).  
<sup>43</sup> *When an unclean spirit goes out of a man...* <sup>44</sup> *Then he says, "I will return to my house from which I came."...* <sup>45</sup> *He takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first. (Mt. 12:43-45)*
- G. The primary way Satan tries to gain access to people is through their mind and body. The degree to which we yield to Satan in these areas determines how much Satan is able to influence us.
- H. **Each person has three parts:** We are a spirit, we have a soul, and we live in a body. Demons can influence or oppress a Christian's body and soul (mind and emotions) without possessing their spirit. There are degrees of oppression. A bad mood or emotional funk can be the direct result of flaming missiles of demonic oppression.

## II. OUR SPIRITUAL AUTHORITY IS BASED ON JESUS' VICTORY

- A. At the cross, Jesus as a Man defeated Satan and all demonic principalities and made a public spectacle of them before the audience of heaven, hell, and earth. This victory is finished.  
<sup>15</sup> *Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it [His death and resurrection]. (Col. 2:15)*
- B. Our spiritual authority is based on our union with Jesus. The power and benefits that Jesus received as a man raised from the dead are given to us. God gave Jesus to the Church (v. 22) as our head (v. 22) and made us His body, or vehicle, to express His power to the earth (v. 23).  
<sup>19</sup> *The exceeding greatness of His power toward us who believe...<sup>20</sup> which He [the Father] worked in Christ when He raised Him...and seated Him at His right hand in the heavenly places...<sup>22</sup> He put all things under His [Jesus'] feet, and gave Him to be head over all things to the church,<sup>23</sup> which is His body, the fullness of Him... (Eph. 1:19-23)*
- C. We have been raised to sit with Jesus in heavenly places, and are given access to God's throne. Prayers said in God's will reach His throne and find approval, resulting in the release of power. We must know who we are in Christ and the authority we possess in Jesus. We must take our place of authority in Christ as those seated in heavenly places with Jesus (Eph. 1:3, 20-22; 2:6).  
<sup>6</sup> *Raised us up together, and made us sit together in the heavenly places in Christ... (Eph. 2:6)*
- D. Authority is delegated power. An example that is commonly used is that of a police officer who stops a car by the authority of the government, not by his own physical power.
- E. As Jesus' body, we are called to enforce His authority on earth. Satan's attack against us will continue if we accept it instead of refusing it or challenging it with our authority in Christ.  
<sup>7</sup> *Therefore submit to God. Resist the devil and he will flee from you. (Jas. 4:7)*
- F. We use spiritual authority against Satan who seeks to steal, kill, and destroy God's blessing in our lives (by fear, addiction, emotional oppression, division, sickness, financial oppression, etc.).  
<sup>10</sup> *The thief [Satan] does not come except to steal, and to kill, and to destroy. (Jn. 10:10)*
- G. Fear, rejection, and addictive urges are a form of demonic oppression that must be rebuked. If they are allowed to gain dominance in our thinking, they will dominate our lives with despair. We must take authority over the spirit of fear. It must not be accepted or allowed to grow.  
<sup>7</sup> *God has not given us a spirit of fear, but of power and of love and of a sound mind. (2 Tim. 1:7)*
- H. The command of faith doesn't always bring results instantly.  
<sup>12</sup> *Do not become sluggish, but imitate those who through faith and patience inherit the promises. (Heb. 6:12)*
- I. Our authority is based on what Jesus accomplished, not on our moods, feelings, fervor or victory.  
<sup>6</sup> *'Not by [human] might nor by power, but by My Spirit,' says the LORD of hosts. (Zech. 4:6)*

## ***Loving God: The First Commandment Restored to First Place***

### **I. THE CALL TO BE EQUALLY YOKED TO JESUS IN LOVE**

- A. The Holy Spirit's first agenda is to restore the first commandment to first place in the Church.  
<sup>37</sup> *Jesus said to him, "You shall love the LORD your God with all your heart, with all your soul, and with all your mind."* <sup>38</sup> *This is the first and great commandment."* (Mt. 22:37-38)
- B. **Equally yoked in love:** God wants us to love Him with all of our heart and mind, because He loves us with all of His heart and mind. Jesus wants us to love Him in the way He loves us.
- C. God's ultimate eternal purpose for creation is to provide a family for Himself that includes faithful children for Himself and an equally yoked Bride for Jesus as His eternal companion.
1. **Mandatory obedience:** God will cause all creation to obey Jesus (Phil. 2:9-11).
  2. **Voluntary love:** The very definition of love requires that we choose to love Him. He will not force us into a relationship of love. It is voluntary. He waits until we invite Him into the deepest matters of our heart.
- D. He will supernaturally empower us to love Him this way. It "takes God to love God." The anointing to receive God's love and to return it to Him is the greatest gift the Spirit imparts to us.  
<sup>5</sup> *The love of God has been poured out in our hearts by the Holy Spirit. (Rom. 5:5)*
- E. We must love God on His terms, according to how He defines love. Jesus wants love from us that allows Him to take over our lives. A core issue in the end times is how we define love. We must define it on God's terms, not by our humanistic culture that seeks love without obedience to God's Word. There are many definitions of love, liberty, and freedom in our culture that are not biblical. God is not a hippie calling us to a definition of love that is not in the Bible.
- F. Jesus defined loving God as being deeply rooted in a spirit of obedience (Jn. 14:21). There is no such thing as loving God without seeking to obey His Word.  
<sup>15</sup> *If you love Me, keep My commandments...* <sup>21</sup> *He who has My commandments and keeps them, it is he who loves Me...* <sup>23</sup> *If anyone loves Me, he will keep My word. (Jn. 14:15-23)*
- G. The Sermon on the Mount (Mt. 5-7) defines love on God's terms. It calls us to live out the 8 beatitudes (Mt. 5:3-12) as we pursue hundredfold obedience (Mt. 5:48) by **resisting the 6 negative influences** related to our natural lusts (Mt. 5:21-48) and by **pursuing the 5 positive nutrients** (Mt. 6:1-18) that position us to receive the Spirit's impartation of grace.
- H. We measure our spiritual maturity by how much of the Sermon on the Mount we walk out in daily life. We measure our ministry impact by the extent to which people live out these values, not by the number of people who receive our ministry.

## II. THE FIRST AND GREAT COMMANDMENT

- A. Cultivating love for God is the first priority to God and the first emphasis of the Holy Spirit.  
<sup>37</sup> *You shall love the LORD...*<sup>38</sup> *This is the first and great commandment. (Mt. 22:37-38)*
- B. Jesus did not call it the first option, but the first command. Jesus makes it clear that cultivating love for Him is the first emphasis of the Holy Spirit. God has everything, yet He is searching for something that He still wants first. What does God search for? What does He want most and first? It is love that He is after. He is after our heart. The mystery of our life is found in this truth.
- C. Cultivating love for God has the greatest impact on God's heart and our heart. Anyone who loves Jesus will love others much more. It is the greatest calling. Some who seek to know God's will for their life focus on knowing what they are supposed to do instead of what they are supposed to become. When they speak of wanting the greatest calling, they refer to the size of their ministry instead of the size of their heart. The greatest grace we can receive is the anointing to feel God's love and to express it. It brings the greatest freedom and has the greatest reward.

## III. SPHERE #1 LOVE WITH ALL OUR HEART

- A. ***Sphere #1 Love with all our heart:*** We are to engage our emotions in our love for God. God wants more than dutiful service. Our love for God touches our emotions without succumbing to emotionalism. We have a significant role in determining how our emotions develop over time. We can cultivate greater affections for God by setting our heart to grow in this.
- B. We can "set" our love or affections on anything that we choose. Our emotions eventually follow whatever we set ourselves to pursue. As we change our mind, the Spirit changes our heart (emotions). Set your heart to love God and your emotions or affections will follow in time.  
<sup>14</sup> *Because he has set his love [heart] upon Me, therefore I will deliver him... (Ps. 91:14)*
- C. David made a choice to set his heart to love God. He determined to love God.  
<sup>1</sup> *I will love You, O LORD, my strength. (Ps. 18:1)*
- D. Our emotions are a very important and powerful part of our life. Thus, God wants to be loved from this part of our life. The heart must be kept focused and clean with diligence. We keep our heart by refusing to allow our emotions to be inappropriately connected to money, positions of honor, wrong relationships, sinful addictions, bitterness, offenses, etc.  
<sup>23</sup> *Keep your heart with all diligence, for out of it spring the issues of life. (Prov. 4:23)*
- E. Christianity is an ongoing encounter of love with a Person. Possessing fierce dedication and making radical choices for righteousness will not keep us steady unless we encounter love.
- F. We resist being entrenched in vain imaginations that cause our emotions to be progressively stirred in various lusts. We express our love to God by resisting emotions contrary to His will.



#### IV. SPHERE #2: LOVE WITH ALL OUR MIND

- A. ***Sphere #2: Love with all our mind:*** We fill our mind with that which inspires love for God instead of that which diminishes it. What we do with our mind greatly affects our capacity to love. If we fill our mind with the right things, our capacity to love Jesus increases; if we fill our mind with wrong things our capacity to love Jesus diminishes.
- B. Our mind is the doorway to our inner man and greatly affects our capacity to love. Much of our life occurs in our mind. The language of the human spirit is images or pictures.
- C. Our mind is an “internal movie screen” that continually shows us pictures. It is like a camera that stores our memories. We are the producer, leading actor, and consumer in our internal movies. We produce it, act in it, and watch it. We are both the hero and the villain.
- D. Our mind is a vast universe within us that will never, ever be turned off. We cannot shut down the images in our mind, but we can redirect them. We can replace dark thoughts with new ones. Thus, we can rewrite the script of the movie that we continually watch within by reading and meditating or praying over God’s Word on a regular basis.
- E. Our mind has such a glorious potential and vast power, yet many believers are so casual about what they do with their minds. They fill their minds with entertainment or daydreaming about vanity when they have the Holy Spirit and the Bible.
- F. We love God with our mind by taking the time to fill our mind with the Word so that we come into ***agreement with the truth*** about Him. This involves refusing lies about His heart as a tender Father and passionate Bridegroom King as we take time to meditate on God’s Word.
- G. Jesus exposed how the spirit of immorality operates. It is rooted first in the mind (sexual imaginations) and is fueled by sight or “looking with lust” (in person or by the media).
- H. The progression of adultery: eye adultery leads to heart adultery which leads to circumstances that lead to physical adultery.  
<sup>28</sup> ***Whoever looks at a woman to lust...has already committed adultery...in his heart (Mt. 5:28)***
- I. ***Principle:*** sexual purity and control is established first in the area of the eyes. Jesus wants us to understand the role of the eye gate as the primary battle front for stopping the operation of the spirit of immorality. Principle: sexual purity and control is established first in the area of the eyes. It is easier to close the “eye gate” than to put out the fires of immoral passions.
- J. Job understood the spirit of the seventh commandment and the power of eye adultery.  
***I have made a covenant with my eyes; why then should I look upon a young woman? 9 If my heart has been enticed by a woman, or if I have lurked at my neighbor's door... (Job 31:1, 9)***

V. SPHERE #3: LOVE WITH ALL OUR STRENGTH

- A. ***Sphere #3: Love with all our strength:*** This is to love God with our natural resources (time, money, energy, talents, words, and influence). We express our love for God in the way we use our resources, whereas the usual way to use them is to increase our personal comfort and honor.
- B. God cares about the love we show Him when we invest our strengths into our relationship with Him and in helping others to love Him. We show our strengths in the five activities in the Sermon on the Mount (Mt. 6:1-18). We ***serve and give*** (6:1-4, 19-21), ***pray*** (6:5-13), ***bless adversaries and forgive*** (6:14-15; 5:44), and ***fast food*** (6:16-18).
- C. God multiplies and then returns our strengths back to us. However, He does it in His own timing and way. This takes faith that God is watching and that He esteems this as an expression of love.

VI. SPHERE #4: LOVE WITH ALL OUR SOUL

- A. ***Sphere #4: Love with all our soul:*** We realign our identity to be based on our relationship with God instead of on our accomplishments and the recognition we receive from people. Our identity is determined by the way we define our success and value and, thus, how we see ourselves.
- B. When we get our identity from our accomplishments and recognition we end up in an emotional storm of preoccupation with vanity because we most naturally see our accomplishments as very small and unimportant and so we feel rejected and neglected by people.
- C. We must define our success as being ones who are loved and chosen by God and who love God in return. This is what determines our personal worth. We are to be anchored in this truth as the basis of our success and worth rather than in our accomplishments, recognition, or possessions.
- D. Our identity must be established on being loved by God and in loving Him in response. Our confession is ***“I am loved [by God] and I am a lover [of God, therefore I am successful].”***
- E. Burnout does not come from working hard but from working with a wrong spirit. When we work for success we get burned out. When we work from success our spirit is strengthened (Col. 1:10). We will love Jesus much better with less “emotional traffic” inside our heart and mind.
- F. We are equally yoked to Jesus not by the size of our love but by the “all” of our love. Though our “all” is small, the point is that it is our “all.” He wants to be loved in the way He loves us.
- G. A sustained “reach” for 100% obedience is different from “attaining” to it in our life. When we sin, we repent and renew our resolve to “reach” to fully obey with confidence that God enjoys us. The Lord values our journey to grow in love. The reach of our heart to love Him moves Him. ***If we do not quit then we win.*** We do not find our identity in our failure but in the fact that He loves us, in the gift of righteousness (2 Cor. 5:12) and in the cry of our spirit to love God.

## ***The Knowledge of God: Encountering the Father Heart of God***

### **I. JESUS REVEALED THE FATHER**

- A. The Spirit is calling the Church to encounter the Father. From the beginning, God has had a father's heart and wanted to share His love with a family. The cry of our heart is to see the Father. The message of the Father's heart transforms our heart and delivers us from strongholds.
- <sup>7</sup> *If you had known Me, you would have known My Father...*<sup>8</sup> *Philip said, "Lord, show us the Father, and it is sufficient for us."*<sup>9</sup> *"...He who has seen Me has seen the Father..." (Jn. 14:7-9)*
- B. If we understood Jesus' teaching, mission, and personality, then we would know the Father. As we study the gospels to see what Jesus said and did, we learn about the personality of the Father. As we read the gospels, we are to see that the Genesis 1 God of power is a tenderhearted Father.
- C. Jesus clarified the main purpose of His ministry. He came to reveal the Father, in a Jewish context, which mostly portrayed God only as the transcendent creator of Genesis 1. They felt they should keep their distance from Him, as they **trembled** before His power and holiness. Jesus taught that by understanding the Father's affections, they could have **confidence** before Him.
- D. God's names reveal different facets of His personality. He has over 300 names in Scripture. The primary focus in Jesus' teaching on God was to reveal Him as our Father. Jesus emphasized the affectionate, deeply involved, relational dimension of God's personality as Father.
- <sup>26</sup> *I have declared to them Your name, and will declare it... (Jn. 17:26)*
- E. The Holy Spirit is restoring the first commandment to first place by revealing the Father to us. We cannot love God with all our heart until we know He loves us with all His heart and strength. God empowers us to love Him by revealing Himself as One who loves us.
- <sup>19</sup> *We love Him because [we understand that] He first loved us. (1 Jn. 4:19)*
- F. The measure of the Father's love for Jesus is the measure of His love for all of His children. This is the ultimate revelation of our worth. The Father feels about you in the same way that He feels about Jesus. He will never increase in His love for Jesus. Therefore, since He loves you in the same way, He will never increase or decrease in the measure He loves you.
- <sup>23</sup> *That the world may know that You...have loved them as You have loved Me. (Jn 17:23)*
- G. The human heart was created with a longing for the assurance that we are enjoyed by the Father. Our life is revolutionized as we see how the Father feels about us in our weakness. The Father enjoys us, not just after we are fully mature in heaven. He actually enjoys us during our spiritual journey. He likes us while we are growing, not just after we grow.
- H. Our lives are unsettled without a "stabilizing anchor" until we know the embrace of God as our Father. We especially need the assurance that we are enjoyed by God, even in our weakness.
- <sup>9</sup> *In this manner, therefore, pray: Our Father in heaven, hallowed be Your name. (Mt. 6:9)*

- I. Many who are sincere are paralyzed by shame in their relationship with God. A life of shame leads to a life of sin. If we feel dirty before God, then we will live dirty. The battle for our faith is waged in understanding what the Father is thinking and feeling about us when stumble.
- J. The essence of eternal life is to encounter God the Father and the Son. Life without the Father is the essence of hell.
- <sup>3</sup> ***This is eternal life, that they may know You, the only true God, and Jesus Christ... (Jn. 17:3)***
- K. We are to behold or to be attentive to how the Father feels about us. It is not difficult to believe that God loves perfected believers in heaven. The difficulty is in believing that He has affection for weak people in this age.
- <sup>1</sup> ***Behold what manner of love the Father has bestowed on us... (1 Jn. 3:1)***
- L. The Spirit helps us experience the Father. Through us He cries out, “Abba.” Abba is a term of endearment like “Papa.” It is respectful, yet affectionate and intimate. As the spirit of adoption, He reveals our position as adopted sons and daughters. Being adopted speaks of a legal position of privilege, in which the child becomes an heir of the family name, resources, and estate.
- <sup>15</sup> ***You received the Spirit of adoption by whom we cry out, “Abba, Father.” (Rom. 8:15)***
- M. As adopted children we have access to the Father’s heart. The Abba revelation empowers us to endure difficulty and to reject Satan’s accusations that we are hopeless failures. We experience deliverance and wholeness as He equips us to walk out the fullness of our destiny in this life.
- N. The ocean of God’s love includes the pleasure of being tenderized, desiring, and enjoying God. It is God’s desire that we would be rooted (agricultural) and grounded (architectural) in His love.
- <sup>17</sup> ***You being rooted and grounded in love,*** <sup>18</sup> ***may be able to comprehend...the width, length,*** <sup>19</sup> ***depth and height--*** <sup>19</sup> ***to know the love of Christ which passes knowledge... (Eph. 3:17-19)***

## **II. GOD ENJOYS US AS A SINCERE BELIEVER EVEN IN OUR WEAKNESS**

- A. Jesus paid the price that we might stand before God with the confidence of having His favor.
- <sup>17</sup> ***If anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new...*** <sup>21</sup> ***For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. (2 Cor. 5:17-21)***
- B. God does not confuse spiritual immaturity with rebellion. God loves unbelievers, yet He loves and enjoys believers. He immediately rejoices over us at the time of our repentance. He smiles over us when we begin the growth process with repentance, long before we attain maturity.
- <sup>4</sup> ***What man...having a hundred sheep...does not leave the ninety-nine...and go after the one...?*** <sup>5</sup> ***When he has found it, he lays it on his shoulders, rejoicing...*** <sup>6</sup> ***he calls together his friends...saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’*** <sup>7</sup> ***There will be more joy in heaven over one sinner who repents... (Lk. 15:4-7)***

- C. He smiles over us when we begin the growth process, with sincere repentance, long before we attain spiritual maturity. He sees the sincere cry of our spirit to walk with Him.
- D. Both the sincere and the rebellious get stuck in the mud. However, their responses are different. Our victory begins with our sincere intention to obey God. God defines us by these intentions.
- E. It takes confidence before God to be a wholehearted lover of God. The Lord wants us to have a twofold confidence. First, we are to be confident that He loves us in our weakness. Second, we are to be confident that He esteems our weak love for Him as genuine, rather than as false love.
- F. Sheep fight and kick to get out of the mud. Whereas, the swine fight and kick to get back in the mud. The Old Testament law spoke of clean and unclean animals: sheep and swine both become stuck in the mud.
- G. Our most sincere efforts to love God are flawed and fragile. We have a greater capacity for sin than we comprehend (Jer. 17:9). Who can know the depth of sin that we are capable of?
- H. Jesus feels compassion over the prodigals on the day they repent. The newly repentant, yet immature, prodigal son had many areas of his life that still needed transformation.  
*<sup>17</sup> When he came to himself, he said ...<sup>18</sup> “I will arise and go to my father, and will say to him, ‘Father, I have sinned...<sup>19</sup> and I am no longer worthy to be called your son. Make me like one of your hired servants.’”<sup>20</sup> When he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. (Lk. 15:17-20)*
- I. God feels gladness and enjoyment of His prodigals on the day they repent. The father made this known by giving the prodigal son the best robe and the family ring on the very day he returned.  
*<sup>21</sup> The son said to him, “Father, I have sinned...and am no longer worthy to be called your son.”<sup>22</sup> But the father said..., “Bring out the best robe...and put a ring on his hand...<sup>23</sup> And bring the fatted calf here and kill it, and let us eat and be merry;<sup>24</sup> for this my son was dead and is alive again; he was lost and is found.” They began to be merry. (Lk. 15:21-24)*
- J. This parable is not primarily about a son who lost his inheritance, but about a father who lost his son and how the father gets his son back.
- K. We can have a new beginning with God, as a first class citizen, after we sincerely repent. We “push delete” after we have sincerely repented.  
*<sup>22</sup> Through the LORD’s mercies we are not consumed, because His compassions fail not.<sup>23</sup> They are new every morning; great is Your faithfulness. (Lam. 3:22-23)*
- L. God delights in showing us mercy. He wants us confident that He enjoys us (even in our weakness) as we walk in sincere repentance. Then we run to Him instead of from Him.  
*<sup>18</sup> He does not retain His anger forever, because He delights in mercy. (Mic. 7:18)*



## ***The End-Time Worship Movement: Full-Time Singers and Musicians***

### **I. IDENTITY OF THE REDEEMED: TO BE GOD’S HOUSE THAT OPERATES BY PRAYER**

- A. The Holy Spirit is raising up the greatest prayer and worship movement in history. God **calls** or names His people the “house of prayer.” When God names a person or ministry it indicates their character and how they function in the Spirit. For example, God speaks and moves our heart and then we speak and move His heart. The result is that God’s resources are released on earth. His resources include His power, wisdom (creative ideas), unity, money, impact, etc. The Spirit is changing the environment and culture of the Church so that it functions by prayer.

<sup>7</sup> *For My house shall be called a house of prayer for all nations. (Isa. 56:7)*

- B. The highest identity of the redeemed throughout eternity is to be “**God’s house**,” or His family that releases His resources on earth by functioning as a “**house of prayer**.” In Scripture, a person’s “house” speaks of their family, resources, and future inheritance.
- C. The identity of the whole Church is the house of prayer. This is not just true of ministries that focus on 24/7 prayer. God sees all ministries in a city as part of His house of prayer in that city. The house of prayer of Kansas City is the **whole church** in Kansas City, which has over 1,000 congregations and ministries. Thus, the IHOP–KC Missions Base is not **the** “house of prayer” in Kansas City but part of it. Ministries with 24/7 prayer are prayer catalysts functioning like a “gas station that puts gas” on **the** one house of prayer which consists of the whole Body in their city.
- D. In March 2004, Mark and Karen Anderson both received a prophetic word on the same day: “**My house is a house of prayer; if it is not a house of prayer then it is not My house.**” On Dec. 25, 2006, Mark Anderson had a prophetic dream in which the Lord revealed to him that the mission movement and the prayer movement are the **same movement** in God’s heart.
- E. Jesus requires night and day prayer for the full release of justice in the Church and society. The work and cost of 24/7 prayer is a practical expression of the commandment to love one another.

<sup>7</sup> *Now shall not God bring about justice for His elect, who cry to Him day and night...? <sup>8</sup> I tell you that He will bring about justice for them speedily. (Lk. 18:7-8; NAS)*

- F. Justice is God making wrong things right. The two sides of justice are salvation and judgment: **Salvation**, or deliverance for the redeemed, as God makes wrong things right for them **Judgment**, or punishment, on the rebellious who resist God’s justice.

Examples of God’s justice that make wrong things right include:

1. **Revival:** God’s judgment on compromise is seen in reviving the Church by the Spirit.
2. **Soul winning:** God’s judgment on the kingdom of darkness is seen when people get saved.
3. **Righteous legislation:** God’s judgment on unrighteous legislation (abortion laws, etc.).
4. **Unity (reconciliation):** God’s judgment on division in the family, society, and the Church.
5. **Healing:** God’s judgment on sickness is seen in the manifestation of healing power.
6. **Holiness:** God’s judgment on sin, anger, pornography, drugs and rebellion, etc.
7. **End-time judgments:** against the Antichrist’s systems that oppress people.

- G. Jesus rules the nations now and in the age to come through intercession. Prayer will not be obsolete in the age to come. It will be central to how Jesus will rule the nations with His people.  
<sup>25</sup> *Since He always lives to make intercession for them. (Heb. 7:25)*
- <sup>8</sup> *Ask of Me, and I [the Father] will give You [Jesus] the nations for Your inheritance, and the ends of the earth for Your possession. You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel. (Ps. 2:8-9)*
- <sup>16</sup> *I will pray the Father, and He will give you another Helper [Holy Spirit]. (Jn. 14:16)*
- H. Rev. 4-5 describes the worship order around God's throne. Those nearest God's throne agree with Him in 24/7 worship and intercession—the most exalted occupation in the New Jerusalem.  
<sup>8</sup> *The four living creatures...do not rest day or night, saying: "Holy, holy, holy..." (Rev. 4:8)*

## II. END-TIME GLOBAL PRAYER AND WORSHIP MOVEMENT

- A. The conflict at the end of the age will be between two “houses of prayer,” or two global worship movements. The Antichrist will raise up a worldwide worship movement (Rev. 13:4, 8, 12, 15).
- B. The Holy Spirit is raising up the most powerful prayer and worship movement in history (Lk. 18:7-8; Mt. 21:13; 25:1-13; Isa. 19:20-22; 24:14-16; 25:9; 26:8-9; 27:2-5, 13; 30:18-19; 42:10-13; 43:26; 51:11; 52:8; 62:6-7; Jer. 31:7; 51:8; Joel 2:12-17, 32; Zeph. 2:1-3; Ps. 102:17-20; 122:6; 149:6-9; Zech. 8:20-23; 10:1; 12:10; 13:9). Prayer will be central to releasing Jesus' actions in the book of Revelation (Rev. 5:8; 6:9-11; 8:3-5; 9:13; 14:18; 16:7; 18:6; 22:17, 20).
- C. Isaiah prophesied about prayer ministries in the end times that would continue 24/7 until Jesus returns and restores Jerusalem as a praise in the earth. They will not keep silent day or night.  
<sup>6</sup> *I have set watchmen on your walls...they shall never hold their peace [be silent, NAS] day or night... give Him no rest till He establishes...Jerusalem a praise in the earth. (Isa. 62:6-7)*
- D. Isa. 42:10-15 gives us the clearest picture of the place of prophetic singing before Jesus' return.  
<sup>10</sup> *Sing to the LORD a new song, and His praise from the ends of the earth, you who go down to the sea...you coastlands and you inhabitants of them! <sup>11</sup> Let the wilderness and its cities lift up their voice, the villages that Kedar inhabits. Let the inhabitants of Sela sing... <sup>12</sup> Let them give glory to the LORD, and declare His praise in the coastlands. <sup>13</sup> The LORD shall go forth like a mighty man [Jesus' coming]; He shall stir up His zeal like a man of war. He shall cry out, yes, shout aloud; He shall prevail against His enemies. (Isa. 42:10-14)*
- E. The governmental center of the universe is in the “prayer ministry.” It includes all the Spirit-inspired prayers on earth and in heaven converging before God. The end-time prayer movement will be mature. The bowls of prayer will be full before Jesus releases His judgment on the earth.  
<sup>8</sup> *When He had taken the scroll, the four living creatures and the twenty-four elders...each having a harp, and golden bowls full of incense, which are the prayers of the saints. (Rev. 5:8)*



### III. DAVID'S REVELATION OF WORSHIP: LED BY FULL-TIME SINGERS AND MUSICIANS

- A. David received revelation into how God wanted worship.

<sup>11</sup> *David gave his son Solomon the plans...<sup>12</sup> for all that he had by the Spirit, of the courts of the house of the LORD...<sup>13</sup> also for the division of the priests and the Levites, for all the work of the service of the house of the LORD...<sup>19</sup> All this," said David, "the LORD made me understand in writing, by His hand upon me, all the works of these plans." (1 Chr. 28:11-19)*

- B. After David became king he set up a tabernacle of worship in Jerusalem (2 Sam. 6; 1 Chr. 15). He set Levites before the ark (which spoke of God's presence) to worship God night and day.

<sup>1</sup> *They brought the ark...and set it in the midst of the tabernacle that David erected for it. <sup>4</sup> He appointed Levites [singers] to minister before the ark...to praise the Lord... (1 Chr. 16:1, 4)*

- C. David established a full-time occupation for singers, musicians, and gatekeepers (administration).

<sup>37</sup> *So he left Asaph and his brothers there before the ark of the covenant of the LORD to minister before the ark regularly, as every day's work required... (1 Chr. 16:37)*

- D. David provided financial support so that singers could sing as a full-time occupation.

<sup>33</sup> *These are the singers...who lodged in the chambers, and were free from other duties; for they were employed in that work day and night. (1 Chr. 9:33)*

- E. David established 4,000 full-time paid musicians, 288 singers and 4,000 gatekeepers. Thus, he financed about 10,000 full-time staff to facilitate night and day worship. It would cost about \$200 million a year to provide \$3,000 a month for 5,000 full-time people (plus buildings costs).

<sup>7</sup> *The number...instructed in the songs of the Lord...who were skillful, was 288. (1 Chr. 25:7)*

<sup>5</sup> *4,000 were gatekeepers, and 4,000 praised the Lord with musical instruments... (1 Chr. 23:5)*

- F. David gave over \$100 billion (at modern prices) to God's house. One talent is 75 lbs. or 1200 ounces (16 oz per lb.) and would be worth about \$1 million (\$800/oz). Thus, 100,000 talents of gold worth about \$100 billion plus a million talents of silver (\$12/oz) worth about \$15 billion.

<sup>14</sup> *I have taken much trouble to prepare for the house of the LORD 100,000 talents of gold [\$100 billion] and 1,000,000 talents of silver [\$15 billion]... (1 Chr. 22:14)*

- G. David commanded God's people to uphold the order of worship according to the revelation that he received, because it was God's command (2 Chr. 29:25; 35:4, 15; Ezra 3:10; Neh. 12:45).

<sup>25</sup> *Hezekiah...stationed Levites in the house of the Lord with stringed instruments... according to the commandment of David...for thus was the commandment of the Lord. (2 Chr. 29:25)*

- H. Solomon upheld the order of worship according to the revelation that his father David received.

<sup>14</sup> *According to the order of David his father, he appointed...Levites for their duties (to praise and serve before the priests...for so David the man of God had commanded. (2 Chr. 8:14)*

#### IV. EMBRACING DAVID'S REVELATION OF WORSHIP IN THE OLD TESTAMENT

- A. Amos (about 750 BC) prophesied of the restoration of David's tabernacle. The fullness of the tabernacle of David speaks of Jesus' millennial government based on 24/7 Davidic worship.  
<sup>11</sup> *On that day I will raise up the tabernacle of David, which has fallen down... (Amos 9:11)*
- B. When Israel went astray, God raised up spiritual reformers with a vision to restore worship as David commanded it. All of the 7 "revivals" in OT times restored Davidic worship. For example, Hezekiah's revival (about 725 BC) included restoring singers/musicians as David commanded.  
<sup>25</sup> *He stationed the Levites in the house of the Lord with...stringed instruments...according to the commandment of David...*<sup>27</sup> *The song of the LORD began... (2 Chr. 29:25-27)*
- C. Josiah's revival (about 625 BC) restored full-time singers and musicians as David commanded.  
<sup>3</sup> *He said to the Levites...<sup>4</sup> "Prepare yourselves...following the instruction of David..."*<sup>15</sup> *The singers...were in their places, according to the command of David... (2 Chr. 35:3-15)*
- D. Jehoshaphat's reform (about 870 BC) included establishing singers and musicians.  
<sup>19</sup> *The Levites...stood up to praise the Lord...*<sup>21</sup> *He appointed those who should sing to the Lord...*<sup>28</sup> *They came...with stringed instruments...to the house of the Lord. (2 Chr. 20:19-28)*
- E. Jehoiada restored temple worship in the order of David (about 835 B.C) with singers, etc.  
*Jehoiada appointed the oversight of the house of the Lord to...the Levites... to offer the burnt offerings...with rejoicing and with singing, as it was established by David. (2 Chr. 23:18)*
- F. Zerubbabel (about 536 BC) established full-time singers and musicians as commanded by David.  
<sup>10</sup> *The Levites...to praise the LORD, according to the ordinance of David. (Ezra 3:10-11)*
- G. Ezra and Nehemiah (445 BC) established full-time singers and musicians as David commanded.  
<sup>24</sup> *The Levites...give thanks...according to the command of David...*<sup>45</sup> *The singers and the gatekeepers kept the charge of God...according to the command of David... (Neh. 12:24, 45)*
- H. God commanded Israel to financially support the singers (2 Chr. 8:14; 31:5-16; Neh. 11:23; 12:44-47; 13:5-12). The order of worship that God commanded David to embrace is timeless, such as establishing the full-time occupation of singers and musicians in God's house. The Spirit has not emphasized this throughout church history, but is now calling ministries to embrace this.  
<sup>47</sup> *In the days of Zerubbabel and in the days of Nehemiah all Israel gave the portions [finances] for the singers and the gatekeepers, a portion for each day. (Neh. 12:44-47)*  
  
<sup>5</sup> *The tithes...were commanded to be given to the Levites and singers and gatekeepers...*<sup>10</sup> *I realized that the portions for the Levites had not been given them; for each of the Levites and the singers who did the work had gone back to his field.*<sup>11</sup> *So I contended with the rulers, and said, "Why is the house of God forsaken?" I gathered them together and set them in their place.*<sup>12</sup> *Then all Judah brought the tithe...to the storehouse... (Neh. 13:5-12)*

## ***Prayer Energized by Intimacy with God***

### **I. CALLED TO ENCOUNTER INTIMACY WITH GOD**

- A. The Spirit is calling the Church into deep intimacy with God. My early ministry was focused only on evangelism. I had no theology for praying for revival or for focusing on intimacy with God. In May 1983, during a corporate 21-day fast, the Lord spoke audibly in the context of Psalm 27:4, saying: “I will release 24-hour prayer in the spirit of the tabernacle of David.”
- <sup>4</sup> ***One thing I have desired of the LORD...that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple. (Ps. 27:4)***
- B. In July 1988 while I was reading Song 8:6, Bob Jones called to tell me that the Lord had spoken audibly to Him, promising to release grace across the Body of Christ worldwide to walk in Song 8:6-7 and that I was to focus on this theme throughout my ministry. Jesus putting a “seal of fire” on our hearts speaks of progressively receiving grace to experience more of the love of God.
- <sup>6</sup> ***Set Me [Jesus] as a seal upon your heart, as a seal upon your arm; for love is as strong as death, [God’s] jealousy as cruel [demanding] as the grave; its flames are flames of fire, a most vehement flame.*** <sup>7</sup> ***Many waters [sins, pressures] cannot quench love...*** (Song 8:6-7)
- C. ***Royal seal:*** A wax seal stamped by a king’s signet ring was placed on important documents in the ancient world to protect them. The royal seal was protected by all the king’s resources.
- D. Physical death is strong or comprehensive. Nothing in the natural realm escapes its power. God’s love in us is as strong or as comprehensive as death. Nothing in our life evades its power. God’s jealous love will not allow any areas of compromise to escape its grasp. God’s love poured in our hearts, when continually yielded to, is more powerful than the flood of temptation.
- <sup>5</sup> ***The love of God has been poured out in our hearts by the Holy Spirit...*** (Rom. 5:5)
- E. Water always puts out fire, unless it is God’s supernatural fire. The enemy will send the floods of persecution, temptation, disappointment, and pain to put this fire out (Rev. 12:15; Isa. 43:1-2).
- F. We set, or put, Jesus on our heart simply by asking Him to touch our heart with His presence. To set Him on our heart is to call on Him to impart more grace to touch our mind and emotions.
- <sup>14</sup> ***Put on the Lord Jesus Christ, and make no provision for the flesh...*** (Rom. 13:14)
- G. Prayer, fasting, meditation on the Word position our heart before God to freely receive.
- H. The Song is an 8-chapter love song. It is interpreted two ways:
- 1) ***Natural interpretation:*** describes the relationship between King Solomon and his bride, the Shulamite. It emphasizes biblical principles that honor the beauty of married love.
  - 2) ***Spiritual interpretation:*** the relationship between King Solomon and his bride symbolizes the spiritual truths in the relationship between King Jesus and His Church. Marriage will cease but the Scripture (including the Song) remains forever (Mt. 22:30).

## II. THE END-TIME CHURCH WITH A BRIDAL IDENTITY

- A. The end-time Church will be in deep unity with the Holy Spirit in saying and doing what the Spirit is saying and doing. What is the Spirit doing? He is **interceding** for Jesus to come in power. What is the Spirit saying? He is revealing the Church's **bridal identity** as Jesus' Bride.  
<sup>17</sup> *And the Spirit and the bride say, "Come!" (Rev. 22:17)*
- B. Rev. 22:17 prophesies about the function of the end-time Church as 1) **anointed** with the Spirit, 2) **engaged** in intercession, 3) **established** in our bridal identity, and 4) **effective** in the harvest.
- C. The threefold prayer of the end-time Church for Jesus to come:  
1. **Come NEAR US in intimacy** (individual breakthrough of my heart in God)  
2. **Come TO US in revival** (regional or national breakthrough of the Spirit in revival)  
3. **Come FOR US in the sky** (historical breakthrough by the second coming of Jesus)
- D. The Bridegroom message is a call to intimacy with God. It is an invitation to experience the deep things of His heart (emotions, affections). We are not to see Jesus as our lover/boyfriend.  
<sup>10</sup> *The Spirit searches all things, yes, the deep things of God...<sup>12</sup> we have received...the Spirit...that we might know [experience] the things freely given... (1 Cor. 2:10-12)*
- E. As sons of God, we are in the position to experience **God's throne** as heirs of His power (Rev. 3:21; Rom. 8:17). As the Bride, we are in the position to experience **God's heart** (emotions for us). Both describe our position of privilege before God. **Foundational to understanding the Bridegroom message is the fatherhood of God message.**
- F. Most Christian women do not struggle with the idea of being sons of God because they do not see it as a call to be less feminine. However, men often struggle with being the Bride of Christ because they wrongly conclude that it is a call to become less masculine. Experiencing the reality of the Bride of Christ message does not undermine one's masculinity, but strengthens it.
- G. Some of the greatest men of God experienced the essential reality of the bridal message. **King David** was Israel's greatest warrior king, yet he was a lovesick worshiper. **John the apostle** was called the Son of Thunder and he described himself five times as the one whom Jesus loved (Jn. 13:23; 19:26; 20:2; 21:7, 20). **John the Baptist** was a prophet whom Jesus called the "greatest man" (Mt. 11:11). He understood Jesus as the Bridegroom God (Jn. 3:29).
- H. The Bridegroom message includes the revelation of Jesus' emotions for us as a Bridegroom God. Jesus the Bridegroom is filled with tender mercy. He is gentle with our weakness. Some confuse rebellion and immaturity. God is angry at rebellion, but He is tender towards sincere immature believers who seek to obey Him. He enjoys us even in our weakness (Ps. 18:19, 35; 130:3-4).

- I. Jesus the Bridegroom has a heart of gladness (happy heart). Jesus had more gladness than any man in history (Heb. 1:9). Most of church history has viewed God as mostly mad or mostly sad when He relates to us. Jesus the Bridegroom has fiery affections, or has burning desire, for us. The Church will be cleansed by experiencing the cherishing heart of Jesus (Eph. 5:26-29). To understand Jesus as a passionate Bridegroom is to soon see ourselves as a cherished Bride.
- J. The Church sings the love songs of God's heart back to Him. The war cry of the Church's intercession will come forth from love songs the Spirit will give us.
- K. In November 1995, I had a prophetic dream exhorting me to call God's people "Hephzibah."  
<sup>4</sup> *You shall be called Hephzibah...for the LORD delights in you...*<sup>5</sup> *For as the bridegroom rejoices [enjoys] over the bride, so shall your God rejoice over you.*<sup>6</sup> *I have set watchmen on your walls...they shall never hold their peace [be silent, NAS] day or night...*<sup>7</sup> *give Him no rest till He establishes...Jerusalem a praise in the earth. (Isa. 62:4-7)*
- L. The "Hephzibah message" is that God delights in us and rejoices over us as a Bridegroom rejoices over a bride. It is the same as the Song of Solomon message. For years, I prayed for revival without experiencing the "Hephzibah" message. One reason that intercessors get burned out is the lack of encountering Jesus during the years of waiting for the breakthrough of revival. The bridal revelation of Isaiah 62:4-5 is essential to sustaining the 24/7 prayer of Isaiah 62:6-7.

### III. CULTIVATING THE OIL OF INTIMACY WITH JESUS (MT. 25:1-13)

- A. In Mt. 24-25, Jesus taught on the end times (Mt. 24:3-44) then applied it in 3 parables to those He called to leadership (Mt. 24:45- 25:30) before describing His final judgment (Mt. 25:31-46). These two chapters are "one teaching" that is focused on preparing leaders for the end times.
- B. Jesus highlights these three aspects of His ministry in Mt. 24-25 as Bridegroom, King, and Judge. In the end times the Spirit will emphasize these three aspects of His personality (Mt. 24-25, Rev. 19; Isa. 61-63; Ps. 45). As **Bridegroom**, we encounter His desire for us, as **King**, we encounter His power, and as **Judge**, His zeal to remove all that hinders love. There is no contradiction between Jesus as Bridegroom and Judge. His love is expressed by His judgments that confront and remove the oppressors who hate His leadership and His people.
- C. Jesus' main exhortation to be prepared for the end times is by watching or developing a heart connection with the Spirit. (Mt. 24:36, 42-44, 50; 25:13; Mk. 13:33-38; Lk 21:36; Rev. 16:15).  
<sup>13</sup> *Watch...for you know neither the day nor hour...the Son of Man is coming. (Mt. 25:13)*
- D. Ten times we are exhorted to watch and pray, related to the end times (Mt. 24:42; 25:13; Mk. 13:9, 33, 34, 35, 37; Lk. 21:36; 1 Thes. 5:6; Rev. 16:15). To watch is to position ourselves to receive the Spirit's strength to love God and people. It is the place we are empowered to obey Jesus and impact people and society. I compare it to taking time to put fuel in our car instead of pushing it. It is presumptuous to seek to walk in love without being connected to the Spirit.

#### IV. KINGDOM LEADERSHIP AT THE END OF THE AGE: DEFINING WISE LEADERSHIP

<sup>1</sup> *Then the Kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet the Bridegroom.* <sup>2</sup> *Five of them were wise, and five were foolish.* (Mt. 25:1-2)

- A. **Virgins:** All believers are as virgins before God because of Jesus' righteousness (2 Cor. 5:17).  
<sup>2</sup> *I betrothed you to one husband...I present you as a chaste virgin to Christ.* (2 Cor. 11:2)
- B. **Lamp:** Each of these virgins had a lamp that speaks of a ministry that brought God's light to others (Mt. 5:15-16; Rev. 1:20; 2:5; 11:3-6; Zech. 4:2; Is. 62:1; Jn. 5:35).
- C. **Bridegroom:** All these ministries had revelation of Jesus as the Bridegroom God. These are ministries who went out to meet, or who encountered, Jesus as the Bridegroom God.
- D. **Then:** We ask, "When is *then*?" The word "*then*" points back to the end-of-the-age theme just emphasized in Mt. 24. This is when the kingdom functions like virgins meeting the Bridegroom.

#### V. FIVE WISE VIRGINS: ACQUIRED OIL AS THEIR MINISTRY LAMPS SHINED

<sup>2</sup> *Five of them were wise, and five were foolish.* <sup>3</sup> *Those who were foolish took their lamps and took no oil with them,* <sup>4</sup> *but the wise took oil in their vessels with their lamps.* (Mt. 25:2-4)

- A. The "oil" speaks of the presence of the Spirit tenderizing our heart as we spend time with God (2 Cor 1:21; 1 Jn. 2:20, 27). The oil of the Holy Spirit touches our hearts in different ways.
- B. The foolish took their lamps (ministry), but took no oil. In other words, they pursued ministry as their first priority over getting oil in their relationship with Jesus.
- C. The wise ministries took oil in their vessels with their lamps. In other words, they pursued acquiring oil as their first priority before seeking to expand and network their ministry. Our relationship with Jesus is our most important "dream," not our ministry assignment. The two witnesses are "sons of oil" (Zech 4:14).
- D. The foolish ministries recognize their mistake in neglecting oil. Many "ministry lamps" will go out because they will lack the spiritual vitality of the Spirit's oil. The wise understand their limitation knowing that spiritual preparedness is not transferrable.  
<sup>8</sup> *The foolish said to the wise, "Give us some of your oil, for our lamps are going out."* <sup>9</sup> *The wise answered, "No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves."* (Mt. 25:8-9)
- E. Jesus exhorts us to "buy oil" or to engage in the God-ordained process of acquiring intimacy with God. We do not earn this, but invest ourselves in a costly way to receive it.

<sup>18</sup> *I counsel you to buy from Me gold refined in the fire, that you may be rich...* (Rev. 3:18)

## VI. BEING PREPARED FOR THE NEXT WAVE OF THE HOLY SPIRIT

<sup>10</sup> *While they went to buy, the Bridegroom came [progressive seasons of revival], and those who were ready went in with Him to the wedding; and the door [of opportunity for usefulness] was shut.* <sup>11</sup> *Afterward the other virgins came also, saying, “Lord, Lord, open to us!”* <sup>12</sup> *He answered, “Assuredly, I say to you, I do not know you.” (Mt. 25:10-12)*

- A. This passage is not a warning about losing salvation. Jesus did not know (recognize) them as those who engaged with Him as the Bridegroom. “I do not know you,” describes their lack of intimacy with Jesus, not their lack of salvation. He does not call them evil (Mt. 24:48); wicked and lazy, or cursed (Mt. 25:26, 41); nor does He say He never knew them (Mt. 7:23).

<sup>23</sup> *I will declare to them, “I never knew you; depart from Me...!” (Mt. 7:23)*

- B. The ancient Jewish custom of that day involved celebrating a wedding over the course of several nights (ideally seven nights, for a wealthy family). Those who were closest to the couple to be married were invited on the first night and subsequently each of the following nights.
- C. As the Jewish wedding celebration continued for seven days with each evening highlighting something different, so God is releasing different “waves of the Spirit” that are building up to the fullness of the end-time revival, culminating at the wedding supper of the Lamb (Rev. 19:7-9).
- D. Only those who were ready by being close to the Bridegroom went in to the celebration. This speaks of those who will be prepared to be powerfully used by God in the end-time revival.
- E. Only those who were ready went in to celebrate on the first night and, therefore, the nights that followed. The others cried out, “Open to us!” - give us a place of usefulness in end-time revival.
- F. Jesus’ advice is *to watch*, or to open our heart to develop intimacy with Him as the Bridegroom. Many will miss future opportunities to be used in their fullest way.

<sup>13</sup> *Watch...for you know neither the day nor hour...the Son of Man is coming. (Mt. 25:13)*

- G. In this parable, Jesus’ warning is that the wise can become foolish if they neglect to continue to cultivate intimacy with Jesus by going out to meet the Bridegroom (Mt. 25:1) Jesus
- H. The most substantial way to acquire oil is by regularly feeding on God’s Word. This positions our heart before God to freely receive. These activities do not earn us God’s favor. (See the appendix “How to feed on God’s Word” in the longer version of these notes at IHOP.org)





## ***The Great Commission: Making Disciples***

### **I. THE CALL TO WIN THE LOST AND MAKE DISCIPLES**

*<sup>19</sup> **Go** therefore and make disciples of all the nations...<sup>20</sup> **teaching** them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. (Mt. 28:19-20)*

- A. The Holy Spirit is calling all believers to **go**, or to actively **win the lost** and **make disciples** of **individuals** and to participate in discipling **nations**. As a rule, the Lord gives us an assignment first to the nation that we live in as well as giving us an assignment to other nations.
- B. **Go**: implies actively sharing the Word of God with unbelievers and believers as it is confirmed by signs and wonders and practical works of service. We do this speaking the Word, giving our testimony, winning the lost, praying for the sick and serving in practical ways. We give what we have. We have the love of God and His Word and the resources that God has given us. "Going" means allowing God's light to manifest through us in an intentional way in everyday life.
- C. **Discipling nations**: we disciple nations by engaging our culture by impacting the 7 spheres of society which Loren Cunningham and Bill Bright defined together. The 7 spheres are family, education, government (politics, law, and military), economy (business, science, and technology), arts (entertainment and sports), media, and religion.
- D. **Building the local church**: we make disciples best in the context of the fivefold ministry in a local expression of God's family in our city, in relationship with and honor for other congregations, establishing strong kingdom relationships in the natural and spiritual family.
- E. **Disciples do the works of God**: releasing God's love and power to others as we win the lost, heal the sick, do justly (compassion to the poor, fatherless, and oppressed), proclaim the Word, make disciples, build godly families, lead in prayer meetings and/or serve in the marketplace by releasing grace (power, love, and wisdom) and multiplying finances

### **II. THE GOSPEL WILL BE PREACHED TO ALL NATIONS**

- A. Jesus connected the timing of His return to the preaching of the gospel to all nations. Missions leaders identify 4,000 geo-political zones using 6,000 languages (20 primary languages used by 90% of the earth) and 12,000 cultures or ethnic groups (ethnos).

*<sup>14</sup> **This gospel of the kingdom will be preached in all the world as a witness to all the nations [ethnos or ethnic groups] and then the end will come. (Mt 24:14)***

- B. The leading missions organizations project from statistical data that the gospel will be presented to all 12,000 people groups or ethnic groups for the first time by 2020. Loren Cunningham, leader of Youth With A Mission, and Steve Douglass, leader of Campus Crusade For Christ, are stating that the task of preaching the gospel in every nation could occur by 2020.

- C. The remaining 600 “Untargeted and Unreached People Groups” (UUPG) of over 100,000 people are now being targeted. Over 300 of these 600 UUPGs are being actively engaged. See **DAWN** (Disciplining A Whole Nation) for up-to-date research on reaching the nations for Christ.
- D. In 1800, at the beginning of the Protestant missions movement, nearly 75% of the global population had never heard the gospel. Today, only 25% of the global population remains unevangelized. In AD 100, there was a 360 to 1 ratio of unbelievers to believers (under 1%). In AD 1000, there was a 220 to 1 ratio (under 1%). In 1500, there was a 70 to 1 ratio (just over 1%). In 1900, there was a 25 to 1 ratio (4%) and in 2000, there is about a 5 to 1 ratio (about 20%).
- E. Campus Crusade for Christ’s Jesus Film has been shown in 230 countries and territories (out of 262). There have been six billion viewings of the film, totaling 225 million decisions for Christ.
- F. Every Home For Christ, led by Dick Eastman, reports that they mobilized 25,000 workers who led 10 million people to Christ and planted 10,000 churches in 2008 alone.
- G. The Bible has been translated into over 2,000 languages (that are used by 98% of the world’s population). There has been a great acceleration in the global missions movement over the last 50 years, starting in the 1960s.
- H. Christianity is the world's largest religion, encompassing one third of the world's population. Christianity is growing at a much faster rate than the overall population. The primary growth has taken place in the southern hemisphere and in Asia.
- I. About 250 million Christians live in North America, while over 400 million live in South America, 350 million in Africa, and almost 350 million in Asia. In 1900, there were 10 million Christians in Africa, representing 10% of the population. Today there are over 350 million Christians in Africa, representing almost 50% of the population. There are over 100 million Christians in China with 30,000 coming to faith every day.
- J. By 2025, an estimated 600 million Christians will live in Asia, another 600 million in Africa, and 500 million in Latin America. These findings can be confirmed in the *Status of Global Mission 2005* published by the International Bulletin of Missionary Research, and the *Global Survey of World Missions* and *World Christian Encyclopedia* by David Barrett
- K. According to David Aikman, former *Time* magazine bureau chief in Beijing, in 25 years the Chinese population will be over 25% Christian, making China the largest Christian nation.
- L. The greatest missionary forces in the Body of Christ are coming from Asia. Today there are about 220,000 missionaries worldwide. The Chinese church will double the work force. The “Back to Jerusalem” ministry is focused on going from Beijing to Jerusalem. It has a vision to evangelize the unreached nations of the world, taking the gospel through Muslim, Buddhist, and Hindu nations on the way to Jerusalem.

### III. THE FOUNDATION OF JUSTICE: NIGHT AND DAY PRAYER

- A. Jesus taught that the foundation of justice is established in night and day prayer then it overflows in doing works of justice. We must never substitute prayer for works of justice, or vice versa.  
*<sup>7</sup> Now shall not God bring about justice for His elect, who cry to Him day and night...? <sup>8</sup> I tell you that He will bring about justice for them speedily. (Luke 18:7-8; NAS)*
- B. The release of justice is most effective in the context of night and day prayer because works of justice are to be confirmed with power, and the workers of justice must stay connected to God.

### IV. CONVERGENCE OF THE MISSIONS MOVEMENT AND THE PRAYER MOVEMENT

- A. The Call2All is led by the two largest missions organizations in history: *Campus Crusade for Christ*, started by Bill Bright in 1951, and *Youth With A Mission* (YWAM), started by Loren Cunningham in 1960. Together, these two organizations have almost 50,000 full-time staff and 500,000 part-time staff. This represents 12% of the missions work force across the earth. Bill Bright died on July 19, 2003. Steve Douglass now leads Campus Crusade for Christ. The Call2All ministry was initially birthed by Bill Bright and Campus Crusade for Christ. Call2All will host 40 congresses over a three-year period.
- B. In January 2008, Mark Anderson, leader of the Call2All, hosted a congress in Orlando at which 170 CEOs of most of the top missions organizations worldwide made a commitment to start 70,000 new houses of prayer by 2020. In the Hong Kong Call2All Congress (June 2009), 3,000 leaders from 900 organizations committed to start 400,000 house of prayer by 2020. In Nairobi, Kenya, (August 2008) leaders committed to start 75,000 new houses of prayer. In the last 21 months in Call2All congresses, leaders committed to start over 500,000 houses of prayer. The Call2All congresses include Orlando, Dayton, Nairobi, Toronto, Hong Kong, Curitiba (Brazil), Kiev (Ukraine). They represent 1,200 different organizations and denominations.
- C. Missions leaders define 4,000 geo-political zones on earth using 6,000 languages (20 primary languages are used by 90% of the earth) and 12,000 distinct cultures or ethnic groups (ethnos). Each zone has been studied and targeted by the missions movement to reach with the gospel.
- D. Starting in 2000, David Hamilton began to develop the “4,000 zone mission strategy” which was designed to define the unreached people groups on earth. He is one of the primary leaders of YWAM’s University of the Nations (Bible school) which has 500 locations in 140 nations.
- E. Highlights from the Call2All-Orlando gathering include the missions leaders and prayer leaders recognizing the Lord's hand in establishing them together in a strategic alliance for God’s end-time purposes in soon completing the task of bringing a witness of the gospel to every nation.

- F. The missions movement began in the context of 24/7 prayer with Count Zinzendorf at Herrnhut, Germany, in 1727. There has been a great acceleration in the global missions movement over the last 50 years (starting about 1960). The global prayer movement began to grow rapidly about 20 years ago (starting about 1990).
- G. The leaders of many international prayer movements have plans to come together in increased ways to facilitate a more focused partnership with international missions leaders as they reach out to all 4,000 zones. We want each mission organization and missionary to be covered in prayer.
- H. In March 2004, Mark and Karen Anderson each received a prophetic word on the same day, saying: My house is a House of Prayer, if it is not a House of Prayer then it is not my House.  
<sup>7</sup> ***For My house shall be called a House of Prayer for all nations. (Isa. 56:7)***
- I. On Dec. 25, 2006, Mark Anderson had a prophetic dream in which the Lord revealed to him that the ***missions movement*** and the ***prayer movement*** are the ***same movement in God's heart***.
- J. We are asking each prayer ministry and each intercessor across the earth to specifically adopt one mission organization, three individual missionaries, and one of the 4,000 zones of the earth to cover in prayer on a regular basis. All prayer ministries will be encouraged to pray for God's salvation to be released in Jerusalem and Israel.
- K. In January 2004, the Lord spoke to IHOP-KC leaders about committing to cover YWAM in a strategic relationship. Therefore, YWAM is our missions organization (in addition to GOD TV). On Dec. 5, 2007, the Lord confirmed IHOP-KC's connection to Egypt as the zone we will cover.

## **V. DISCIPLESHIP IN ACTION**

- A. The prophet Micah gave one of the best summaries of the kingdom lifestyle. We are called to be workers of justice and lovers of mercy with a spirit of humility. This is what God wants from us. This how God wants us to live and what He will require from us at the judgment seat.  
<sup>8</sup> ***He has shown you, O man, what is good; and what does the LORD require of you but to do justly, to love mercy, and to walk humbly with your God? (Mic. 6:8)***
- B. Works of justice include feeding the poor, caring for the needy, orphans, widows, and homeless. Justice includes helping to alleviate the oppression of abortion, poverty, misogyny, and racism (systemized prejudice) in the marketplace, law enforcement, education, employment, etc.
- C. Loving people is the visible measurement and reflection of our invisible love for God (1 Jn. 3:17-19; 4:20). It is impossible to love Jesus and not love people more.  
<sup>17</sup> ***Whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him? (1 Jn. 3:17)***

- D. We are called to be zealous to do works of justice and mercy that exalt Jesus. The revelation that we are special to our great God, who loves us and freely forgives us, awakens such love in us that we become zealous for good works.

<sup>14</sup> *That He might...purify for Himself His own special people, zealous for good works. (Titus 2:14)*

- E. To be zealous for good works is to be intentional and committed to participating with others so that good works are done on a regular basis, not merely in a casual and occasional way. They are a top priority to us.

- F. If we ask, God will give us creative ideas on how can help the oppressed. Dream big and think outside the box without being limited to what is currently on the organizational chart.

<sup>10</sup> *We are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. (Eph. 2:10)*

- G. We will never meet **all** the needs in our hurting world, but together we can make a difference in the lives of **some** by consistently doing small acts of compassion. God is raising up those who will courageously do great exploits, without being intimidated by the obstacles.

## VI. IHOP-KC: COMBINING 24/7 PRAYERS FOR JUSTICE WITH 24/7 WORKS OF JUSTICE

- A. On September 19, while celebrating our ten-year anniversary, IHOP-KC committed, by the grace of God, ***to combine 24/7 prayers for justice with 24/7 works of justice*** until the Lord returns.
- B. We are launching new outreaches to help orphans, widows, the poor, and the oppressed. They include a Woman's Life Center, an adoption agency, our Orphan Justice Center, and CRI, a disaster relief ministry. CRI mobilizes mercy missionaries to reach the harvest in crisis, providing relief to those affected by disasters, through giving water, food, shelter, and medical care, and ministering in the power of God to those in need. Additionally, we are increasing our inner city outreach to the poor, prostitutes, and drug addicts, and have started ministries to those trapped in human trafficking, children at risk, and other victims of injustice in society.

## VII. ISAIAH 58: WORKS OF JUSTICE WITH LOVE FOR MERCY

- A. Isaiah 58:1-12 gives us practical ways to do works of justice with mercy in a spirit of humility. Isaiah points out the error of seeking God without helping others (Isa. 58:1-5). The Israelites felt satisfied and justified in only seeking God without embracing works of justice and mercy.

- B. They asked why God did not see or honor their regular prayer with fasting (Isa. 58:3).

<sup>1</sup> *Tell My people their transgression...*<sup>2</sup> *They seek Me daily, and delight to know My ways...they take delight in approaching God.*<sup>3</sup> *"Why have we fasted," they say, "and You have not seen? Why have we afflicted our souls, and You take no notice?" (Isa. 58:3)*

- C. God's answer was that they fasted to gain His favor on their business or ministry and to appear devout. This was to gain favor from the religious community in order to continue to make large profits, by not paying their employees properly, and by treating the people under them roughly.  
<sup>3</sup> *In the day of your fast you...exploit all your laborers.* <sup>4</sup> *Indeed you fast for strife and debate, and to strike with the fist of wickedness. (Isa. 58:3-4)*
- D. They fasted and prayed for greater power, influence, and resources. Yet they did not use this increase to support and mobilize more people in sacrificial love and good works that exalt Jesus. They fasted to get the "upper hand" over others.
- E. The fast that pleases God is joined with works of justice and mercy (Isa. 58:6-10).
1. **Systemic injustice or institutional wickedness (Isa. 58:6):** We are to help relieve people from the bondage that results from oppressive laws and social barriers that have been created over decades or centuries. They are referred to as bonds of wickedness or heavy burdens and yokes. We work to provide economic and educational opportunities, etc.  
<sup>6</sup> *Is this not the fast that I have chosen: To loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, and that you break every yoke? (Isa. 58:6)*
  2. **Practical needs (Isa. 58:7-8):** We are to help with food, housing, and clothing.  
<sup>7</sup> *Is it not to share your bread with the hungry, and that you bring to your house the poor...when you see the naked, that you cover him...? (Isa. 58:7)*
  3. **Genuine respect with dignity (Isa. 58:9):** We must take away the yoke of demeaning attitudes and the pointing of the finger in condescending speech that belittles people. We cannot make uninformed generalizations about why they are in great need.  
<sup>9</sup> *If you take away the yoke from your midst, the pointing of the finger, and speaking wickedness... (Isa. 58:9)*
- F. Seeking God and passion for Jesus must result in zeal for good works as described by Isaiah. What we do outside the prayer room is essential to what occurs in it. As we worship, we connect songs of love to Jesus with acts of love to the needy. Worship is love in action. The worship that moves God's heart flows from believers whose hearts are moved by the needy.
- G. Those who measure their numerical strength in ministry must not measure it by how many sit in the sanctuary on Sundays, but by how many are mobilized to do good works in the community.
- H. God promises to break in with power to those who embrace God's chosen fast (Isa. 58:8-12).  
<sup>8</sup> *Then your light shall break forth like the morning, your healing shall spring forth speedily, and your righteousness shall go before you; the glory of the LORD shall be your rear guard.* <sup>9</sup> *Then you shall call, and the LORD will answer...* <sup>11</sup> *The LORD will guide you continually, and satisfy your soul in drought, and strengthen your bones... (Isa. 58:8-11)*

## ***Justice and Compassion for the Oppressed (Mal. 4:5-6)***

### **I. THE MINISTRY OF ELIJAH AND GOD’S HEART FOR THE FATHERLESS**

- A. The Spirit is calling the Church to be deeply involved in works of justice and acts of compassion. Malachi described the end-time revival as being characterized by the ministry of Elijah (spirit of prophecy with power) with a primary focus on the fatherless as a way of avoiding judgment.  
*<sup>5</sup> “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD. <sup>6</sup> And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse.” (Mal. 4:5-6)*
- B. The Lord will connect the worldwide prayer movement to reach orphans and the fatherless. It will be common for houses of prayer across the earth to have deep connection to the fatherless.
- C. It is quite possible that the largest single category making up the end-time Church will be those who were at one time poor orphans coming from human trafficking (Rev. 18:13), genocide, natural disasters (tsunami), plagues, AIDS, refugee camps, drug addictions, abandonment, etc.
- D. The Spirit stirred the leaders at IHOP–KC to pray for His help to “receive **10,000 orphans** as a vital part of the IHOP–KC family” and to ask for wisdom to establish a model to care for and educate orphans (joining family life, academics, prophetic spirit, music, prayer, and Scripture).
- E. The ideal is to see every orphan trained on a musical instrument in the house of prayer and in how to operate in prophetic spirit as Samuel did in his childhood (1 Sam. 3). Orphanages across the earth will function as “prophetic music academies and singing seminaries.”
- F. The Holy Spirit is supernaturally raising up the **largest orphan outreach in history**. The house of prayer movement will serve orphans. We challenge every house of prayer on earth to embrace God’s purpose for orphans (campus prayer furnace with “big brother” programs).
- G. After some orphans grow up, the Lord will send them back to the lands where they were abused (like St. Patrick) to preach the gospel and build houses of prayer. The prayer movement will turn the orphan movement into **apostolic missions**. God’s wisdom is to take the fatherless and make them fathers in the end-time Church. Many of the end-time apostolic and prophetic leaders in the prayer and missions movement will come from caring for and training orphans.
- H. We will host consultation sessions with ministries and government agencies to network and to discover God’s wisdom together. At this time we do not have clarity on all the details regarding our orphanages (100s of children), foster homes (10s of children), adoptions by families, etc.
- I. Many believers who work in the US Department of Family Services, pro-life ministries, adoption ministries, and foster care will be greatly involved in this movement.

## **II. THE CALL TO IMPACT SOCIETY**

- A. God gave man the authority and responsibility to take dominion over the earth (Gen. 1:26-28). The Church expresses dominion under Jesus' leadership in the seven spheres of society: education, government (politics, law, and military), economy (business, science, and technology), arts (entertainment and sports), media, and religion.
- <sup>26</sup> God said, "Let Us make man in Our image...let them have dominion...over all the earth"...<sup>28</sup> God said, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea...and over every living thing that moves on the earth." (Gen. 1:26-28)*
- B. When Adam sinned he abdicated his authority to Satan who became the god of this age (2 Cor. 4:4). Since then Satan has sought to shape life, culture, and family after his own evil designs. Adam's compromise was the first governmental rebellion.
- <sup>4</sup> Whose minds the god of this age has blinded, who do not believe... (2 Cor. 4:4)*
- C. In Psalm 2 David prophesied that the kings and judges of the earth would conspire to cast away God's rule over the nations.
- <sup>1</sup> Why do the nations rage, and the people plot a vain thing? <sup>2</sup> The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Anointed, saying, <sup>3</sup> "Let us break Their bonds in pieces and cast away Their cords from us." (Ps. 2:1-3)*
- D. This conspiracy seeks to throw off the building blocks of a godly government which include the Ten Commandments and the sanctity of life (Gen. 9:5-6) and the sanctity of marriage that is between one man and one woman (Gen. 1:27).
- E. Any governmental conspiracy to throw off these foundational building blocks is met by the thundering warning of God (Ps. 2:4-5). Jesus sits on His throne which is above all governments on earth (Ps. 2:6). From the hill of Zion, the warning goes forth to all rebellious governments: "Be warned you kings, tremble you judges of the earth." (Ps. 2:10-12)
- <sup>10</sup> Be wise, O kings; be instructed, you judges of the earth. <sup>11</sup> Serve the LORD with fear, and rejoice with trembling. <sup>12</sup> Kiss the Son, lest He be angry, and you perish... (Ps. 2:10-12)*
- F. In America the government that has been instituted is a republic. It is not just the president, the senators, or the congressmen who are the rulers; it is a government of the people, by the people, and for the people. The citizens can rule through a governmental decree called voting. ***Voting is an act of government as well as an act of conscience and a prophetic witness to a higher king,***
- G. One main objective in the political realm is to be a faithful witness to Christ. Elected officials are the elected conscience of the nation. Therefore, to vote for those who support the shedding of innocent blood or who redefine marriage in a way contrary to Scripture is an act of defiance against God because this kind of voting aids in the conspiracy of renegade kings and judges against the Lord. If you vote for someone who is for abortion, you share the guilt of the abortionist. The Bible says: "Thou shalt not kill." Is the child in the womb a person? If you believe the Bible, your answer must be a resounding yes.



- H. Did Hitler personally kill the Jews? No, but his decrees killed six million. If you knowingly vote for a pro-choice governmental leader, you actually kill babies by decree.
- I. The great abolitionist William Wilberforce remarked, concerning the bloodshed of the slave trade, “There is a principle above everything that is political, and when I reflect on the command that says ‘thou shall do no murder,’ believing the authority to be divine, how can I dare to set out any reasoning of my own against it? And when we think of eternity and of the future consequences of all human conduct, what is there in this life that could make any man contradict the dictates of his conscience, the principles of justice, the laws of religion, and of God?”
- J. William Wilberforce believed that voting for a law that supported the slave trade was to break the commandment, “Thou shalt not kill.” He believed that he would be held accountable for his vote and that is why he dared not raise up any reasoning against the command.
- K. In the realm of politics there is room for compromise and political maneuver, but when it comes to absolute truth Christians may not raise up their reasoning against it. When they vote for those who endorse killing babies in their mother’s womb, they join the conspiracy against God’s law. Oh, what a trembling there should be in the voting booths of America.
- L. When we do not vote we are like the silent masses who halted between two opinions in the days of Ahab and Jezebel. In a government like ours, we do not have to wait for an appointment to confront Ahab. Our appointment to give the nation a prophetic word is in a voting booth. Voting is a prophetic obligation and an act of allegiance to King Jesus.
- M. A throne of iniquity is a government that legalizes evil. God has no fellowship with it and neither should we; we must not make an alliance with that throne through voting for it.
- <sup>20</sup> ***Shall the throne of iniquity, which devises evil by law, have fellowship with You? <sup>21</sup> They gather together against the life of the righteous, and condemn innocent blood. (Ps. 94:20-21)***
- N. Abortion legalizes the shedding of innocent blood. Anti-marriage and pro-abortion laws are part of an iniquitous throne. Our voting places people in authority—people who shape our culture. We will be held accountable for who we help put into office.
- O. Paul said that first we should pray for those in government. Prayer affects government rule and the quality of the life of a nation. In Paul’s day, Nero was the evil dictator over Rome. The Christians only recourse to change society was prayer and the preaching of the gospel. However, in America, we pray as well as participate in governmental rule through voting and other ways. We must repent whenever we draw back from praying for our government or aid in governmental rebellion against God by voting for those who resist the Word of God.

<sup>1</sup> ***I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, <sup>2</sup> for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. (1 Tim. 2:1-2)***

*“The Call to Take Dominion” section includes excerpts from an article by Lou Engle (see TheCall.org)*



## ***IHOP–KC's New Justice and Outreach Initiatives***

### **I. GOD IS CHANGING THE EXPRESSION OF CHRISTIANITY (CAIRO, SEPTEMBER 1982)**

- A. **Our justice commitment:** By the grace of God, we commit to combine 24/7 prayers for justice with 24/7 works of justice until the Lord returns.
- B. We are on a journey to discover how to walk out new expressions of Christianity. This includes functioning as a house of prayer or as the Father's house with the forerunner spirit of Elijah.
- <sup>5</sup> *I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.* <sup>6</sup> *And he will turn the hearts of the fathers to the children...* (Mal. 4:5-6)
- <sup>27</sup> *Pure and undefiled religion...is this: to visit orphans and widows in their trouble.* (Jas. 1:27)
- C. We honor our ***past outreaches*** which include: focusing on the poor in India (D. Steadman), feeding the poor (R. Calhoun) and reaching the lost (H. Linhardt). ***Our current outreaches include:*** seven weekly evangelistic outreaches plus the St. Patrick's Day and Halloween annual outreaches, healing rooms, inner city (Ray & Lisa Stribling), Lou Engle's voice to the political arena plus our current involvement in pro-life (orphans, adoptions, human trafficking, etc.) and benevolence ministries (P. Stead). In our Myanmar outreach (Levi Lim) IHOP–KC donated ***\$1 million*** to the needy (Aug. 2008-Jul. 2009) to help build schools, churches, houses, boats, mini-hydropower plants, fund medical projects, and give Bibles to the victims of Cyclone Nargis.
- D. **Orphan Justice Center** (children at risk): works to adopt and restore orphaned children including undocumented refugee minors. We are asking the Lord to help us to care for ***10,000 children*** as a vital part of the IHOP–KC family in the context of our missions base in Kansas City.
- E. **Zoe Foundation and Hannah's Dream** (adoption agency): *Zoe Foundation* helps fund adoption of children as an alternative to abortion, as well as providing care for the birth mothers. *Hannah's Dream* is our adoption agency that works to *significantly* lower the costs of adoption.
- F. **Women's Life Center** (Herrnhut Apartments)
1. ***Birth mother homes:*** designate apartments to help needy moms (who decide to not abort)
  2. ***Group foster homes:*** for orphans and providing resources to families who adopt children
  3. ***Human trafficking:*** with special focus on URM's (unaccompanied refugee minor) or refugee children who arrive in the United States with no parent or guardian)
  4. ***Safe homes:*** first response homes for those rescued from human trafficking
  5. ***Domestic violence:*** ministry to battered women
  6. ***Prostitutes:*** focus on serving our Hope City inner city outreach
  7. ***Drug rehab:*** focus on serving our Hope City inner city outreach
  8. ***Big sisters program:*** focus on serving our Hope City inner city outreach
  9. ***Honoring widows:*** helping widows according to 1 Tim. 5:3-16
  10. ***Special needs children:*** those with physical or developmental disabilities

- G. **Justice Ministry Center** (Red Bridge Center with Shiloh)
1. ***Crisis pregnancy center***: providing counseling and support
  2. ***Basic education***: teach English, GED programs, elementary school (for orphans)
  3. ***Life skills***: financial, hygiene, health, social skills, housing, etc.
  4. ***Occupation skills***: i.e., cleaning, hair cutting, child care, phone banks, warehouse, etc.
  5. ***Emotional healing and Bible training***: with emphasis on foundational truths
  6. ***Justice Prayer Room***: 6–12 hours a day
  7. ***Administration***: for the *Women's Life Center* and IHOP–KC's justice initiatives: *Exodus Cry* (human trafficking), *Bound4LIFE-KC* (pro-life), *Orphan Justice Center* (children at risk), *Zoe Foundation* (raises money to help fund adoptions), *Hannah's Dream* (adoption agency).
- H. **Hope City inner city outreach** will be an extensive ministry center that will work with other ministries. It will include a network of buildings providing rooms that include:
1. ***IHOP–KC prayer room***: with space to seat approximately 500 people
  2. ***Staff housing***: some staff will live in the apartments
  3. ***Soup kitchen***: on-site food distribution
  4. ***Live-in discipleship program***: for new believers
  5. ***Community center***: youth-oriented with a YMCA-type function
  6. ***Health services***: health clinic with some on-site care
  7. ***Warehouse***: facilities to provide the poor with food and clothing
  8. ***Homeless shelter***:
  9. ***Administration***: (office space)
  10. ***Ministry rooms***: focused on evangelism, discipleship, life training, as well as Bible training, children's ministry, family building, educational (literacy and GED), life rehab (drug and alcohol), high school and jr. high outreaches, Bible programs for kids in the neighborhoods, big brother/big sister programs and an Adopt-A-Block program to provide practical servanthood such as cleaning up neighborhoods, and evangelizing
  11. ***Occupational***: training, helping to start new businesses, etc.
  12. ***Mobile food trucks***: to serve food to starving families
  13. ***Hospice care***: enables patients to continue an alert, pain-free life and to manage other symptoms so their last days are spent with dignity and quality surrounded by loved ones
- I. **Evangelizing Kansas City**: Mark Anderson is committing YWAM's resources and wisdom to help us work with other ministries to systematically evangelize Kansas City starting with Grandview and the inner city. Neighborhood centers will be centers for mission activity within a neighborhood. They will help mobilize believers in each neighborhood to evangelize and disciple according to the ***seven spheres of influence*** in society (family, business, education, government, media and technology, arts and entertainment, and science).
- J. **Healing Rooms/Prophecy Rooms**: Both ministries began at IHOP–KC in 2002. Since that time the Healing Rooms have ministered to 35,000 people (currently, 1,200 people each month) and the Prophecy Rooms have ministered to 75,000 people (currently about 1,500 each month).

## **II. OUTREACHES AND JUSTICE INITIATIVES: NATIONAL AND INTERNATIONAL**

- A. **Crisis Response International (CRI)**: CRI is a disaster relief organization committed to training end-time prophetic mercy missionaries mobilized in the forerunner spirit of night and day prayer. CRI seeks to reach the harvest in crisis and rebuild cities through demonstrations of God's power and His kingdom. CRI provides response relief to those affected by disasters or emergency situations by giving immediate access to clean water, food, shelter, medical care, and security, as well as helping those affected by such crises to rebuild their lives and the cities they live in.
- B. **Exodus Cry**: works for the ending of human trafficking and the restoration of those caught in the web of the sex industry. It seeks to bring widespread awareness of the issues of modern slavery while reaching out to those caught in the sex industry.
- C. **Bound4LIFE** (pro-life): works for the ending of abortion, the increase of adoptions, and the reformation of government and society through spiritual awakening. It began in May 2006.
- D. **African America Forerunner Alliance**: the Lord has given a mandate to African Americans to give primary leadership in the worship movement; AAFA serves the black community and works to see those of African descent walk in the fullness of their leadership calling.
- E. **TheCall**: Launched by Lou Engle, it gathers believers in stadiums and arenas in the spirit of Joel 2:15 to contend for revival and to target false ideologies through mass prayer and fasting. The first Call took place in Washington, DC, in September 2000, gathering nearly 400,000 people to the National Mall. Since that time, TheCall has hosted solemn assemblies in over a dozen cities in the US and internationally, filling stadiums and arenas with worship and prayer.
- F. **Luke18 Project**: trains young adults to plant prayer furnaces on college campuses and equip them to live out the Sacred Charge. Our vision is to work with other ministries to establish prayer ministries on all 2,600 college campuses in America. We currently have over 150 prayer groups.
- G. **I Love Myanmar**: In response to the devastation that Cyclone Nargis brought to the nation of Myanmar, Levi Lim launched a humanitarian relief organization to serve its victims: to continue to help build schools, churches, homes, boats, and mini-hydropower plants, fund medical projects, and provide Bibles to help the victims of Cyclone Nargis.
- H. **Israel**: The Church is to obey Jesus' leadership in loving the Jewish people in practical ways, including sharing resources, praying for their salvation, and standing with them in persecution.

### III. PRAYING CHURCH

- A. The Praying Church is a local church movement committed to preaching the gospel and doing works of justice while rooted in 24/7 prayer, and modeled on the Book of Acts with a commitment to partner with Jesus in His plans as set forth in the book of Revelation.
- B. It intentionally works to prepare the Church as a Bride (Rev. 19:7) to actively participate with Jesus' plan, as seen in Revelation, to transform every nation as it comes under His leadership.
- C. It builds churches that prioritize intimacy with God, intercession for transformation, and the raising up of forerunner messengers (Mal. 4:5-6) with a prayer room at the center of its ministry life, while seeking to establish God's kingdom in the seven spheres of society: family, education, government, economy, arts, media, and religion.

### IV. CALL2ALL

- A. The IHOP Missions Base deeply supports the ministry and vision of Call2All. The Call2All is led by the two largest mission organizations in history: **Campus Crusade for Christ**, started by Bill Bright in 1951, and **Youth With A Mission** (YWAM), started by Loren Cunningham in 1960. Together, these two organizations have almost 50,000 full-time staff and 500,000 part time staff. This represents 12% of the mission work force across the earth. Bill Bright died on July 19, 2003. Steve Douglas now leads Campus Crusade for Christ. The Call2All ministry was initially birthed by Bill Bright. It will host 40 congresses over a three-year period. Call2All congresses have been hosted in Orlando, Dayton, Nairobi, Toronto, Hong Kong, Curitiba (Brazil), Kiev (Ukraine). They represent 1,200 different organizations and denominations.
- B. In January 2008, Mark Anderson, leader of the Call2All, hosted a congress in Orlando was attended by 600 leaders (CEOs of 170 of the primary missions organizations in the world with many international prayer ministries).
- C. At Orlando, the missions leaders and prayer leaders recognized God's hand in establishing them in a strategic alliance to bring the gospel to every nation. Missions leaders define 4,000 geo-political zones on earth. Each missions organization must be covered in prayer.
- D. We are calling each prayer ministry and intercessor across the earth to adopt one missions organization, three missionaries, and one of the 4,000 zones to cover in prayer.
- E. The organizations IHOP-KC has committed to cover in prayer are **YWAM** (Jan. 2004) and **GOD TV** (Jan. 2007); **Egypt** is our zone (Feb. 2008). We have added **Every Home for Christ**, led by Dick Eastman. We are also committed to covering in regular prayer several ministries focused on the salvation of Israel. They include **Tikkun Ministries**, the **Road To Jerusalem** led by Coach McCartney, **Eagles' Wings** led by Robert Stearns, etc.

## ***Allegiance to Jesus: Resisting the False Justice Movement (Rev. 17)***

### **I. THE FALLING AWAY FROM THE FAITH AT THE END OF THE AGE**

- A. The Holy Spirit is calling the Church to a fierce allegiance to Jesus in our outreach and works of justice as we resist and expose the false justice movement that is emerging in the earth today.
- B. In my opinion *we are in the early days of the generation in which Jesus will return*. In other words, I believe that there are people alive today who will see the return of Jesus. It may be the 20-year-olds or the 2-year-olds who see it. I do not know with certainty. My opinions on this are based on observation of the biblical signs of the times, not on personal revelation.
- C. Rev. 17 is one of the most significant end-time prophecies because it gives us insight into Satan's end-time strategy to deceive the Church so that many fall away from the faith. Therefore, this prophecy deserves much careful attention because the deceived will go to the lake of fire.
- D. Paul prophesied about a falling away from the faith in the end times. This prophetic theme is one of the greatest challenges facing the Church at this hour (Mt. 24:9-13; 2 Thes. 2:3; 1 Tim. 4:1-2; 2 Tim. 3:1-7; 4:3-5; 2 Pet. 2:1-3). A doctrine of a demon is a teaching that is inspired by demons.  
<sup>1</sup> *Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, <sup>2</sup> speaking lies in hypocrisy, having their own conscience seared with a hot iron, <sup>3</sup> forbidding to marry... (1 Tim. 4:1-3)*
- E. The falling away and the revealing of the Antichrist are two of Paul's most significant signs that reveal the nearness of Jesus' second coming.  
<sup>3</sup> *Let no one deceive you by any means; for that Day [Jesus' second coming] will not come unless the falling away comes first, and the man of sin [Antichrist] is revealed... (2 Thes. 2:3)*
- F. Sound doctrine is that which teaches obedience and allegiance to Jesus. It requires endurance. To turn the ear away means that people will no longer hear what God intended in various passages.  
<sup>3</sup> *For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; <sup>4</sup> and they will turn their ears away from the truth, and be turned aside to fables... (2 Tim. 4:3-4)*
- G. Loving the truth is more than agreeing with it; it involves standing for the truth despite the cost.  
<sup>9</sup> *The coming of the lawless one [Antichrist] is...with all power, signs, and lying wonders, <sup>10</sup> and unrighteous deception...because they did not receive the love of the truth... (2 Thes. 2:9-10)*
- H. Jesus prophesied about an increased deception in the end times (Mt. 24:9-13).  
<sup>4</sup> *Jesus answered and said to them: "Take heed that no one deceives you. <sup>5</sup> For many will come in My name, saying, 'I am the Christ,' and will deceive many..."<sup>11</sup> Then many false prophets will rise up and deceive many..."<sup>24</sup> For 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)*

## II. THE ANTICHRIST'S END-TIME WORSHIP MOVEMENT

- A. A significant part of Satan's end-time plan is that he would be worshiped by all nations. He will raise up a worldwide "Antichrist worship movement." This satanic worship movement will find expression in every nation as a counterfeit of Jesus' end-time, worship movement and revival.
- <sup>4</sup> *They worshiped the Dragon [Satan]...and the Beast [Antichrist], saying, "Who is like the Beast?" ...<sup>8</sup> All who dwell on the earth will worship him [Antichrist]... (Rev. 13:4-8)*
- B. There are two stages in Satan's plan to be worshiped by all nations. He knows that it is too big a step for those with a religious heritage (Christian, Muslim, Hindu, Jewish, etc.) to suddenly become Satan worshipers. Thus, he will first deceive them into joining a **worldwide harlot religion of tolerance**, without absolutes, that teaches that all religions lead to God and salvation.
- <sup>5</sup> *And on her forehead a name was written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. (Rev. 17:5)*
- C. Babylon will eventually include religious (Rev. 17) and economic (Rev. 18) networks.
- D. By joining this harlot religion, their conscience will be greatly defiled. This will make it easy for people to break their affiliation with their religious heritage (Christianity, Islam, Hinduism, etc). This will prepare the way for them to be Satan worshipers in the Antichrist worship movement.
- E. The voluntary, harlot religion will be replaced by a mandatory, Antichrist religion. First, people will voluntarily join the **harlot Babylon** one-world religion of tolerance (Rev. 17). Second, all will be forced to be Satan worshipers in the **Antichrist religion** (Rev. 13:4, 8, 15).
- F. The harlot religion will prepare the nations to receive the Antichrist. It will be a religion of affirmation and tolerance, without absolutes. It will be a **counterfeit justice movement** that will feed the poor, be involved in humanitarian projects, and will appear to be filled with compassion.
- G. The nations will rejoice in the unity and world peace that this religion will seemingly bring. Since many military and economic conflicts are linked to religious differences, many are looking for a "religious solution" that will set the stage to accomplish world peace and prosperity.
- <sup>3</sup> *When they say, "Peace and safety!" then sudden destruction comes upon them. (1 Thes. 5:3)*
- H. Today, many want to bring the three monotheistic religions together (Christianity, Judaism, and Islam). They seek to unify liberal "Christianity" (Catholic, Protestant, Orthodox) with moderate Islam and Judaism, together with Hinduism, Buddhism, New Age, etc. Each group will be committed to moral and religious tolerance and will make many compromises to reach "unity."
- I. The harlot will deceive the nations by sorcery, which is a combination of drugs and demonic power (witchcraft). Her dark supernatural power will fascinate people and appear to be good. Her worship music will be powerful in that it will have a supernatural demonic element to it.
- <sup>23</sup> *For by your sorcery all the nations were deceived. (Rev. 18:23)*



### III. HARLOT BABYLON: A COMING ONE-WORLD RELIGION (REV. 17)

<sup>1</sup> “Come, I will show you the judgment of the great harlot who sits on many waters, <sup>2</sup> with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication”...<sup>4</sup> The woman was arrayed in purple and scarlet, and adorned with gold...having in her hand a golden cup full of abominations and the filthiness of her fornication.

<sup>5</sup> On her forehead a name was written: MYSTERY, BABYLON THE GREAT, the mother of harlots and of the abominations of the earth. <sup>6</sup> I saw the woman, drunk with the blood of the saints...<sup>15</sup> He said to me, “The waters...where the harlot sits, are peoples...nations, and tongues.” (Rev. 17:1-6, 15)

A. John gives us details about the emergence and destruction of the harlot religion. He describes her evil seductions and cruel persecutions (v. 2-6). This religion will be totally destroyed (v. 1).

B. The harlot will sit on many nations (v. 1, 15) or will have authority over the nations. She will successfully seduce and deceive the most powerful leaders on the earth, including the kings of the earth and the great merchants of the earth (Rev. 17:2; 18:23).

C. The nations will become drunk, or intoxicated (v. 2), with her seductive promise to benefit the nations, including compassionate humanitarian aid, a unified religion (minimizing wars), and a prosperous world economy. They will also embrace her deceptive theology of tolerance.

D. The harlot religion will have great prominence. She will be arrayed in purple (royal status) and will be respected by the elite financial leaders of the earth who will give their allegiance to her.

<sup>4</sup> The woman was arrayed in purple and scarlet [royalty], and adorned with gold...having in her hand a golden cup full of abominations and the filthiness of her fornication. (Rev. 17:4)

E. The harlot will be adorned with gold. She will be the wealthiest religious network in all history. She will have a golden cup in which she “serves” the nations. Her humanitarian service will appear golden, or as being of great value as she helps the poor. In reality her cup, or service, will be full of abomination and filth. In the Old Testament, abominations refer to idolatrous or demonic activities. Filthiness points to being filled with moral perversions.

F. The harlot Babylon will inspire the nations to new heights of sin and demonic activity. Sin will be allowed to reach its fullness or to become ripe in the end times (Rev. 9:21; 14:18).

<sup>23</sup> In the latter time of their kingdom, when the transgressors have reached their fullness, a king [Antichrist] shall arise...who understands sinister schemes. (Dan. 8:23)

G. This harlot is the mother of harlots, or the source of false religion. Her offspring are the false religions through history, as well as the primary source of false religion in the end times. The original mother, or false religion, occurred at the tower of Babel (Gen. 11) where man’s first organized religion or rebellion against God began. This is where the city of Babylon was built.

<sup>5</sup> BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. (Rev. 17:5)

- H. The harlot will have a murderous heart, despite her humanitarian appearance. The harlot will cause multitudes to be drunk, or intoxicated, with the blood of the saints who expose her (v. 6). In other words, the more she kills the saints, the bolder she will become in killing them.  
***<sup>6</sup> I saw the woman [Harlot Babylon], drunk with the blood of the saints... (Rev. 17:6)***
- I. The primary enemy of the harlot will be the saints who will expose her for who she really is. We must declare the seductive nature of her perversion and her inevitable judgment. The saints will be hated by all nations for doing this (Mt. 24:9-11)
- J. The harlot will depend on the Antichrist, who will carry her (provide resources and protection).  
***<sup>3</sup> I saw a woman sitting on a Beast [Antichrist] which was full of names of blasphemy...<sup>7</sup> I will tell you the mystery of the woman and of the beast that carries her... (Rev. 17:3, 7)***
- K. The harlot religion will be destroyed by the jealousy of the ten primary kings who serve the Antichrist. They are referred to as ten horns (Rev. 17:12, 16). They will destroy her at the beginning of the Great Tribulation. Satan's kingdom is filled with hatred. The saints will prophesy to the nations that she will be burned by the ten most powerful world leaders.  
***<sup>12</sup> The ten horns which you saw are ten kings...<sup>16</sup> The ten horns...on the beast will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire. (Rev. 17:12, 16)***
- L. In the middle of the final seven years of this age, the Antichrist will replace the harlot religion of tolerance with Antichrist worship. This religion will be strict and intolerant. All who refuse to worship the Antichrist will be killed (Rev. 13:4-18). Satan's purpose for the harlot religion is as a "forerunner," to prepare the nations to worship the Antichrist.

#### **IV. THE HARLOT BABYLON IS A RELIGION**

- A. Israel's national and spiritual harlotry consisted of worshiping idols (Ex. 34:12-17). When Israel turned to idols, God called it "playing the harlot with other gods." There are 90 passages in the OT that refer to Israel's national harlotry. In each passage, harlotry is a religion based on idolatry. John used the same definition of spiritual harlotry that was consistently used in the OT.  
***<sup>16</sup> The LORD said to Moses: "You will rest with your fathers; and this people will...play the harlot with the gods of the foreigners of the land...and they will forsake Me..." (Deut. 31:16)***
- <sup>9</sup> Because I was crushed by their adulterous heart which has departed from Me, and by their eyes which play the harlot after their idols... (Ezek. 6:9)***
- B. Spiritual harlotry is synonymous with idolatry and false religion that involved demon worship (1 Cor. 10:20-21; 1 Chr. 5:25; Ezek. 23:37; Hos. 4:12-13). Idolatry is usually combined with immorality (orgies), drugs, demonic rituals, and the sacrifice of animals or humans.
- C. To be guilty of harlotry requires that her followers once claimed to have had a relationship with the true God (this applies to both the Church and Israel).

## V. THE END-TIME CONFLICT OVER THE TRUTH OF WHO JESUS IS

- A. Allegiance to Jesus and loving the truth are primary issues in the end times (2 Thes. 2:10). The Body of Christ ***must tolerate all religions*** in the sense of greatly valuing the dignity of their people and religious liberties. They possess great dignity before God. Yet, we are not willing to let them go to hell by refusing to love them by telling them the truth about Jesus. A false application of tolerance is foundational in the movements that lead to the harlot religion.
- B. The conflict in the end times will center upon defining who Jesus is and how we love Him. We must love God on His terms. Love for God is loyalty to His truth, as seen in Jesus. Our love must be expressed in alliance with the Jesus of the Bible, not the Jesus of humanistic sentiment.
- C. Truths about Jesus that offend humanists include His deity and, thus, His right to establish absolute standards of living. Jesus does not accept humanistic views of righteousness and love that exclude Jesus as the only way of salvation, and His right to judge sin, now and in eternity.
- D. Refusal to stand by such truths is proof that they operate under the spirit of delusion. This is true of famous people who work in the White House, who host talk shows, who fill stadiums with concerts for the poor, or who lead mega-churches. There are many voices with a false application of tolerance, and they are currently preparing the nations to embrace this harlot religion.
- E. The end-time Church will lead the greatest hope and justice movement in history. In Jesus, we have a hope that is far superior to all humanistic movements. The true forerunners are the greatest hope-bringers in history. They will be filled with love, purity, and humility as they engage in works of justice and compassion while giving a clear witness of the truth.

## VI. THE TRUE SPIRIT OF PROPHECY

- A. John prophesied about Babylon from Rev. 17:1-19:10. He ended the section by defining the true spirit of worship and prophecy as that which testifies, or magnifies, the truth about Jesus. The testimony of Jesus includes His life, death, resurrection, and the primary issues on His heart.  
<sup>10</sup> ***Worship God! For the testimony of Jesus is the spirit of prophecy. (Rev. 19:10)***
- B. One aspect of false prophecy is to promise peace and prosperity in a time of judgment.  
<sup>16</sup> ***Do not listen to the words of the prophets...they speak a vision of their own heart, not from the mouth of the LORD.*** <sup>17</sup> ***They continually say to those who despise Me, “The LORD has said, ‘You shall have peace’ and...they say, ‘No evil shall come upon you.’”...*** <sup>21</sup> ***I have not sent these prophets, yet they ran. I have not spoken to them, yet they prophesied.*** <sup>22</sup> ***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... (Jer. 23:16-22)***  
<sup>10</sup> ***They have seduced My people, saying, ‘Peace!’ when there is no peace... (Ezek. 13:10)***
- C. There is a great need for forerunner messengers to speak the truth faithfully, boldly, and tenderly.



## ***Exposing Deception and Discerning Cults***

### **I. JESUS WARNED ABOUT FALSE PROPHETS AND CULTS**

- 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. Jesus twice emphasized that “many” will respond to false leaders (v. 5, 11). False teaching will accelerate (v. 11) as the gospel accelerates (v. 14).  
<sup>4</sup> ***Take heed that no one deceives you. <sup>5</sup> For many will come in My name, saying, “I am the Christ,” and will deceive many...<sup>11</sup> Many false prophets will rise up and deceive many...<sup>14</sup> This gospel...will be preached in all the world... then the end will come. (Mt. 24:4-14)***
- B. Jesus said that “many” false prophets will come, and “many” will follow false teachers in the end times. There will be a great increase both in the number of cults and the people who join them.
- C. A cult is a group that refuses historic Christianity and has an unusual devotion to one leader whose set of beliefs are not found in Scripture (as affirmed in historic Christianity). A cult sees themselves as the only ones with the truth and they see the larger Body of Christ as apostate.
- D. Jesus urged us to take heed to avoid deception. The way to avoid deception is by receiving knowledge, or by shining the light of understanding to expose the ways of deception.  
<sup>6</sup> ***My people are destroyed for lack of knowledge. (Hos. 4:6)***
- E. We must both warn and rescue those who are involved in false teaching and practice. It is easier to prevent someone from joining a cult than it is to get them out afterwards. Part of the forerunner ministry is to warn and rescue loved ones involved in cults by teaching them the truth.
- F. The conflict in the end times will be the ***battle for truth***. Satan’s weapon will be deception; 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 through allegiance to Jesus and the Bible. The Spirit exalts Jesus by guiding us into all truth about Him.  
<sup>13</sup> ***The Spirit of truth...will guide you into all truth...He will tell you things to come. <sup>14</sup> He will glorify Me, for He will take of what is Mine and declare it to you. (Jn. 16:13-14)***
- G. Truths about Jesus that offend humanists include His right, as God, to establish absolute standards to which the nations will be held accountable. Second, Jesus is the only way of salvation. Third, Jesus possesses the wisdom and love to judge sin in time and eternity.
- H. Paul warns us of a falling away in the end times that can be avoided by loving the truth.  
<sup>3</sup> ***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...<sup>9</sup> according to the working of Satan, with all power, signs, and lying wonders, <sup>10</sup> and with unrighteous deception among those who perish, because they did not receive the love of the truth. (2 Thes. 2:3-10)***

- I. Paul spoke about false teachers who would start cults by drawing people after themselves. He admonished the elders to be alert to this (1 Tim. 1:3-11; 4:1-8; 6:2-7, 20-21; 2 Tim. 3:1-17).
- J. Peter warns of the dangers of false teachers who deny the main tenets of our faith. They can be detected most easily by their covetousness and immorality (2 Pet. 2:9-14; Jude 8-10).
- <sup>1</sup> There will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord...<sup>2</sup> Many will follow their destructive ways, because of whom the way of truth will be blasphemed. <sup>3</sup> By covetousness they will exploit you with deceptive words...<sup>14</sup> having eyes full of adultery...they have a heart trained in covetous practices... (2 Pet. 2:1-14)*
- K. Historic orthodox Christianity is defined from statements such as the *Apostles' Creed*, the *Nicene Creed*, and the *Westminster Confession* (see these creeds near the end of this document). We must accept the main historical Christian doctrines which include:  
Jesus as God's only son who is fully God and fully man, born of virgin birth, without sin  
Jesus' death and bodily resurrection and ascension to the Father's right hand  
The one true God exists in three persons (the Trinity) as Father, Son, and Holy Spirit  
Salvation is by faith alone, through grace alone, and in Christ alone  
The infallibility of Scripture as our final authority for all matters of faith and practice  
The unity and diversity of the Body of Christ
- L. False teachers do not hold to the main and plain doctrines of Scripture. They pervert the teaching about the grace of God by legalism or lewdness. Legalism seeks to earn the grace of God. Lewdness reduces the message of grace to receiving forgiveness without turning from our sin. The true message of grace inspires us to deny lust and to walk in godliness (Titus 2:11-12).
- <sup>4</sup> For certain men [false teachers] have crept in unnoticed...ungodly men, who turn the grace of our God into lewdness and deny...our Lord Jesus Christ. (Jude 4)*

## II. SEVEN CHARACTERISTICS OF CULTS

- A. If a group displays one of these characteristics, then they are a cult or have cult tendencies.
- B. **#1 Opposing critical thinking** versus letting people think for themselves
1. **Cults:** Their members must accept what the cult believes without challenging their doctrines. They do not want their members to think critically for themselves.
  2. **The Bible:** We must all examine each teaching that we hear in the light of Scripture. Do not believe a teaching that you cannot see with your eyes in your Bible. Think for yourself. Do not say, "Our leaders say..." but rather say, "The Bible says..."  
*<sup>21</sup> Test all things; hold fast what is good. (1 Thes. 5:21)*
  3. Christians are exhorted to test the spirits or to discern the spirit behind a teaching.  
*<sup>1</sup> Do not believe every spirit, but test the spirits, whether they are of God. (1 Jn. 4:1)*

- C.    **#2 Isolating members and penalizing them for leaving** versus helping them do God's will
1.     **Cults:** They isolate their people and then reject any who leave. They say that people will be judged by God or will lose God's best if they leave. Rejection, shunning, and warnings of judgment are given. People are taught to make lifelong commitments to the group and/or to seek permission to join another ministry.
  2.     **The Bible:** A leader's first concern should be for the good of the people he is leading. Therefore, leaders are to help people succeed as they seek to follow God's will for their own lives, regardless of whether it means joining another ministry. The foundational value is that God owns the people, not the leader or the group in which they serve.
- D.    **#3 Emphasizing special doctrines outside Scripture** versus loyalty to Scripture
1.     **Cults:** Cults brainwash their people and emphasize the special revelations of their "anointed" leader who presents himself as having unique insights that no one else has. They claim to be the only way of salvation and that all refusing to join them will be lost.
  2.     **The Bible:** We must emphasize the supremacy and infallibility of Scripture as the final authority of truth. We must emphasize the main and plain themes of Scripture: the love of Jesus, the Sermon on the Mount lifestyle, prayer, reading the Word, winning the lost, healing the sick, serving others, etc.
- E.    **#4 Seeking inappropriate loyalty to their leaders** versus connecting people to Jesus
1.     **Cults:** Cults require loyalty and devotion to the leaders instead of to Jesus. Faithfulness is defined as supporting the leader, rather than obeying Jesus. This loyalty is achieved by forbidding them to correct or question the leader.
    - a.     It is very dangerous, in any ministry, when the leader cannot be questioned. Cult leaders are not accountable to anyone, nor do they freely admit their faults or errors; rather, they warn members that they are not to correct the leaders because they "must not touch God's anointed."
    - b.     The leader is seen as being above reproach and is not to be contradicted. Members have an inappropriate loyalty and respect for him.
  2.     **The Bible:** Our first loyalty and connection is to Jesus. We serve together with weak and broken leaders who do not have all the answers and who are in need of insight and correction from others.

- F. **#5 Dishonoring the family unit** versus insisting on the biblical priority of the family unit
1. **Cults:** Children are taught to be more loyal to the leaders than to their parents. Women are taught to be more loyal to the leaders than to their husbands, and husbands are taught to accept this as normal behavior.
  2. The cult leader seeks to take the place of fathers, mothers, or a pastor or authority figure. The members act as dependent children seeking to win the approval of the leaders. Leaders go beyond their God-given authority and manipulate their members.
  3. The members are required to cut ties with their family and friends who do not join the group. They are required to socialize only with other group members.
  4. **The Bible:** The first relational priority of commitment is to one's marriage, children, and parents. The sanctity and identity one's family is far more important than the ministry in which they are involved.
- G. **#6 Crossing biblical boundaries of behavior** versus sexual purity and personal ownership
1. **Cults:** Cults emphasize special revelations that allow their leaders to cross biblical boundaries in the areas of immorality and finances. They usually insist on owning the money and property of members who "join the community."
  2. Peter taught that false teachers are most easily detected by covetousness and immorality.  
<sup>3</sup> *By covetousness they will exploit...<sup>14</sup> having eyes full of adultery...heart trained in covetous practices...<sup>18</sup> They allure through the lusts of the flesh, through lewdness. (2 Pet. 2:3-18)*
  3. They promote unethical ways to gain money (for example, lying about collecting money for charities that do not exist). Some insist on moral standards for the group, except for the leaders who are called to have "spiritual partners" for the benefit of the movement.
  4. **The Bible:** Sexual purity and private ownership of finances and property. In Acts 4, the disciples laid their money and property at the apostles' feet as a one-time free will offering, not as a permanent economic arrangement.
- H. **#7 Separation from the Church** versus a culture of honor towards the whole Church
1. **Cults:** Cults criticize and exclude the larger Body of Christ and claim to be the only ones truly saved. They separate from the wider Church with an elite spirit, believing that they alone have a special calling and status with God. They have a polarized mentality of "us-versus-them" that causes them to separate from others in the Church and society at large.



2. They mock and ridicule all beliefs that differ from their own. They dishonor the Body of Christ, viewing all denominations and ministries as being in error.
  3. **The Bible:** We love God by loving the whole Church that is so dear to Him. We are to cultivate a **culture of honor** in our midst that emphasizes blessing other ministries without criticizing, and a spirit of inclusion without elitism.
  4. We are to bless the budding virtues (that have not yet matured) of all ministries, regardless of their deficiencies and without needing to point out their differences in ministry focus, style, and standards of excellence. We all have deficiencies in ministry and need other ministries to show forth the fullness of Christ to our city and nation. The Holy Spirit forbids us to verbalize their deficiencies and differences.
- I. The Scripture makes it clear that there are times to bring righteous judgment to ministries with destructive doctrines and behavior (Mt. 18:15-17; 1 Cor. 5:1-11; 2 Cor. 11:12-15; 1 Thes. 5:14, 21; 2 Thes. 3:6-14; Rev. 2:2, 14-15, 20). We must do this in the right way and with a right spirit.

### III. HOW TO DISCERN A FALSE PROPHET OR TEACHER

- A. Christians are exhorted to test the spirits or to discern the spirit that is behind a teaching ministry.  
*<sup>1</sup> Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. (1 Jn. 4:1)*
- B. We are called to test all doctrines and ministries that we are open to receive from. We must challenge each teaching that we hear in the light of Scripture.  
*<sup>21</sup> Test all things; hold fast what is good. (1 Thes. 5:21)*
- C. Jesus said that we can only test and know a ministry by their fruit. Jesus compared false teachers to wolves because they are dangerous in their effect on people and deceptive in their ways of leading people. A wolf is a natural enemy of sheep who cannot defend themselves. A wolf disguises himself as a sheep by claiming to uphold the Scripture.  
*<sup>15</sup> Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. <sup>16</sup> You will know them by their fruits...<sup>17</sup> Every good tree bears good fruit, but a bad tree bears bad fruit...<sup>20</sup> Therefore by their fruits you will know them. (Mt. 7:15-20)*
- D. Jesus changed his metaphor from wolves among sheep to fruit on trees. We may not immediately discern a wolf, but it is clear if edible fruit is on a tree. We must know or test fruit in a teacher's life. There is a moral and a doctrinal test. Sound doctrine and holy living are the sure fruit of a good leader. It is not possible to examine fruit from a distance. Thus, Jesus is not exhorting us to become critical of others as a self-appointed "heresy-hunter."
- E. We must raise awareness of the dangers of cults with their deceptive practices and dangerous psychological pressure techniques such as brainwashing.

#### IV. HOW TO AVOID DECEPTION

- A. We can all avoid deception by loving the truth (2 Thes. 2:10), and by growing in our relationship to Jesus by holding fast to Him as the head.

*<sup>10</sup> All unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. (2 Thes. 2:10)*

*<sup>19</sup> Holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from God. (Col. 2:19)*

- B. Practical ways to hold fast to the head include regular, prayerful Bible reading, setting our hearts to obey the Lord, and staying in relationship with others with a teachable spirit—a spirit that receives the truth.

#### V. THE APOSTLES' CREED

I believe in God the Father Almighty, Creator of heaven and earth  
And in Jesus Christ, His only Son, our Lord;  
Who was conceived by the Holy Ghost, born of the Virgin Mary,  
Suffered under Pontius Pilate, was crucified, dead, and buried;  
He descended into hell; the third day He rose again from the dead;  
He ascended into Heaven, sits at the right hand of God the Father Almighty;  
From thence He shall come to judge the living and the dead.  
I believe in the Holy Ghost, the holy catholic Church,  
The communion of saints, the forgiveness of sins,  
The resurrection of the body, and life everlasting.

#### VI. THE NICENE CREED

We believe in one God, the Father, the Almighty, maker of heaven earth, of all that is, seen and unseen.  
We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father;  
through Him all things were made.  
For us and for our salvation He came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and was made man.  
For our sake He was crucified under Pontius Pilate; he suffered death and was buried.  
On the third day He rose again in accordance with the Scriptures; He ascended into heaven and is seated at the right hand of the Father.  
He will come again in glory to judge the living and the dead, and His kingdom will have no end.  
We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets.  
We believe in one holy and apostolic Church.  
We acknowledge one baptism for the forgiveness of sins.  
We look for the resurrection of the dead, and the life of the world to come.

## I. EMERGENT CHURCH: JUSTICE AND TOLERANCE WITHOUT ALLEGIANCE TO JESUS

- A. Once again, a growing crisis is emerging in many churches across America. A new wave of confusion is subtly yet systematically seducing many young adults into deception. Sincere young people whose hearts were once ablaze for Jesus are being allured into compromise on foundational biblical truths and practices. The true danger of this “new kind” of “Christianity” is obscured by the works of compassion and justice that its followers are engaged in. However, they fail to recognize that no amount of increased ministry activity can “balance out” the profound spiritual and scriptural compromises that they are embracing.
- B. Yes, they are doing more and more in the name of justice and compassion, but less and less in the name of Jesus. In the name of tolerance, they are settling for a humanistic and “politically correct” theology that trivializes the glory of Jesus. Many young adult ministries are falling prey to this deception as they seek a form of relevance that dulls the razor’s edge of truth for the sake of man’s approval. It is not enough to mention Jesus’ name if they deny foundational truths about Him. Our theology and spirituality, as well as our works of compassion and justice, must flow from *deep allegiance to Jesus and His Word*.
- C. Over the centuries the evil one has attempted to drive a wedge between doctrine and practice. Jesus was very careful in His answer to the lawyer testing Him concerning the greatest commandment in Mt. 22:34-40. He clarified the first and great commandment as loving God and then forever linked it to the second commandment of loving our neighbor.
- D. Right belief, *orthodoxy*, must have the right expression, *orthopraxis*. Wrong emphasis on either leaves the Church in a powerless position to advance the Great Commission to make disciples of all nations. In our century we have witnessed the damage of both a dead orthodoxy from an escapist evangelical approach and a fatal heresy from a liberal social gospel approach.
- E. In the past few years, a new movement known as the “Emergent Church” has surfaced in the West, cloaked as a new and improved version of Christianity. The ideas propagated by the Emergent Church have captured the imagination of a multitude of young adults and are leading them down a dangerous and risky path to deception and heresy.
- F. This movement purposefully refuses to define most of its beliefs and leaders. This in no way obscures the reality that the primary voices that shape their “conversation” are having a destructive influence on many young believers who, though undoubtedly sincere, lack discernment in basic biblical truths.
- G. Right beliefs matter! In John 6 Jesus did something that seems scandalous to the modern Christian. The day before, Jesus had fed the multitudes by multiplying the fish and the loaves. The crowds, satisfied by His feeding, desired to make Him their king and have Him feed them again. Jesus discerned that their interest lay more in receiving their daily needs than in discovering His true identity and what His life truly meant for their salvation.

- H. Thus, Jesus refused their request, closed down the soup kitchen, and challenged them to seek the bread that comes from heaven, that they might never die. Life is to be found in a living encounter with the Lord of glory and His work of redemption.
- I. He will not be our king on any terms other than us giving our hearts completely in living communion with Him around the subject matter of Himself, truth claims included. Jesus was to be all, or He was to be nothing.
- J. We recognize that there are some leaders in the midst of the wider Emerging Church Movement who are seeking to hold to historic evangelical truths while embracing new forms of church expression and structure. We commend such organic house church movements and new monastic communities. However, the overall “sound” coming from this undefined movement significantly undermines essential biblical truth as it leads many into great error.
- K. God is raising up clear voices from many different parts of the Body of Christ who are unmasking the dangerous seductions of the Emergent Church as they expose its unorthodox and heretical beliefs. Search out the Scripture for yourself and see what it says about salvation.
- L. We also acknowledge that many times the Body of Christ has often erred in not embracing the apostolic charge to Paul to “remember the poor” in Gal. 2:10 and has yielded to the temptation of showing favoritism to the rich, which is warned against in the book of James (Jas. 2:1-6).  
*<sup>1</sup> Do not hold the faith...with partiality. <sup>2</sup> For if there should come into your assembly a man with gold rings, in fine apparel, and there should also come in a poor man in filthy clothes, <sup>3</sup> and you pay attention to the one wearing the fine clothes and say to him, “You sit here in a good place,” and say to the poor man, “You stand there,”...<sup>4</sup> have you not shown partiality among yourselves...? <sup>6</sup> You have dishonored the poor man. (Jas. 2:1-6)*
- M. Neither the unbeliever nor the covetous will enter the kingdom of God (1 Cor. 6:9-10; Rev. 21:8). We have also often refused the foundation of prayer and the full work and power of the Holy Spirit necessary to change a sinful culture once we have embraced it.
- N. Satan has always worked to divorce right belief from right practice, while working to divorce both from the power of the Spirit. We must refuse both dead orthodoxy and dangerous heresy.
- O. We must do as Jude commands and “contend for the faith that was once for all entrusted to the saints” (Jude 3-4). The time is short. With a deep allegiance to Jesus, we must engage the culture with the truth and works of the gospel demonstrated in the power of the Spirit.  
*<sup>3</sup> I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. <sup>4</sup> For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ. (Jude 3-4)*

## ***A Biblical Response to Crisis: Call Solemn Assemblies (Joel 2)***

### **I. RECEIVING INSTRUCTION FROM THE BOOK OF JOEL**

- A. Great revival and crisis are coming to America in the days ahead. The Spirit is calling the Church to ***understand*** the crisis and ***respond*** in the way that Scripture teaches. God requires a response that is outlined in the book of Joel (Joel 2:12-17). We are to gather in solemn assemblies, to return to God in wholeheartedness with fasting as we cry out to God for mercy and deliverance.  
***<sup>15</sup> Blow the trumpet in Zion, consecrate a fast, call a sacred assembly. (Joel 2:15)***
- B. The book of Joel is one of the briefest yet most succinct statements in Scripture that describes how God wants us to respond. I recommend that everyone study the book of Joel.
- C. God's people often embrace one of three wrong responses to the coming crisis. First, some are ***too negative*** with a ***non-biblical pessimism***, thinking that society has too gone too far to change. Second, some are ***too positive*** with a ***non-biblical optimism***, thinking that there is no coming crisis. This view ignores what Scripture says about the crisis. Hope-filled desire is important. However, it must be tempered by Scripture and not based on humanistic optimism. Third, some are ***too vague*** and simply ignore the crisis, thinking that the future will just take care of itself.
- D. The spiritual culture in the Western Church today has a scoffing and passive spirit that considers it "extreme" to believe God's Word about the coming revival, crisis, and judgment.  
***Knowing this first: that scoffers will come in the last days... (2 Pet. 3:3)***
- E. Joel gave the elders in his day a four-generational mandate to respond to God in a radical way. God wants us to develop a spiritual culture of faith and revelation that affects even our children.  
***<sup>3</sup> Tell your children about it, let your children tell their children, and their children another generation. (Joel 1:3)***
- F. God has given the human race great dignity. We have free will, which means we have been given the ability to make choices that make a real difference. These choices for righteousness or for sin will bring either blessing or evil to us and those around us. The choices we make provide the legal entry point for both angels and demons to be much more active in the natural realm.
- G. God opens doors of blessing and closes doors of oppression in response to our prayers. There are blessings that God has chosen to give, but ***only*** if His people rise up in the partnership of prayer.  
***You do not have because you do not ask. (Jas. 4:2)***
- H. God is waiting for our persistence in prayer before Him. Isaiah taught that He longs to release His grace and power, but actually waits until He hears the cry of His people in intercession.  
***The LORD longs to be gracious to you, and therefore He waits on High to have compassion on you...<sup>19</sup> He will surely be gracious to you at the sound of your cry; when He hears it, He will answer you. (Isa. 30:18-19; NAS)***

## II. THE RESPONSE THAT GOD REQUIRES: SOLEMN ASSEMBLIES

<sup>12</sup> ***“Turn to Me with all your heart, with fasting, with weeping, and with mourning.”*** <sup>13</sup> ***So rend your heart, and not your garments; return to the LORD your God, for He is gracious and merciful, slow to anger, and of great kindness; and He relents from doing harm.*** <sup>14</sup> ***Who knows if He will turn and relent, and leave a blessing...?*** <sup>15</sup> ***Blow the trumpet in Zion, consecrate a fast, call a sacred assembly;*** <sup>16</sup> ***gather the people, sanctify the congregation, assemble the elders...*** <sup>17</sup> ***Let the priests...weep between the porch and the altar; let them say, “Spare Your people, O Lord...”*** (Joel 2:12-17)

- A. In this passage, the Lord tells us exactly what we are to do to receive His mercy and deliverance in a time of crisis. God requires a specific response. Joel gives us God’s plain road map.
- B. We are to gather in sacred or solemn assemblies. The leaders and people who love Jesus must come together to fast, pray, repent, and ask God to release His favor on us. Calling a sacred assembly is the most practical thing we can do before and during a crisis. God releases His favor and protection in response to prayer and repentance.
- C. The Lord does not leave us guessing as to what He desires from us. What confidence this brings! We can act with certainty in times of crisis knowing that our solution is found in God. Even the most uneducated and ungifted can repent with prayer and fasting to freely receive God’s favor.

## III. TURN TO GOD WITH WHOLEHEARTEDNESS

*Now therefore, says the Lord, **“Turn to Me with all your heart, with fasting, with weeping and with mourning.”*** <sup>13</sup> ***Rend your heart, and not your garments; return to the LORD...*** (Joel 2:12-13)

- A. God wants our hearts more than anything else. He wants all of our love (Mt. 22:37). This reveals His heart for us. He only requires that we respond to His love for us by loving Him back.
- B. When we turn to God with all of our heart, we position ourselves to receive His favor. The place of safety from God’s judgments is in corporate, long-term wholeheartedness for God.
- C. What does it look like to turn to Him with all our heart? We are to turn from all that is contrary to His will. This involves tearing our heart in repentance as we pray with fasting. To rend means to tear forcibly. What God desires is the rending or the tearing of the heart, which speaks of separating ourselves from everything that is displeasing to God.
- D. Speaking symbolically of this radical tearing of the heart, Jesus said to pluck out our eye if it causes us to sin (Mt. 5:29). He was talking about a radical pursuit of obedience that is willing to painfully tear the heart in the process; in other words, to forsake all compromise in our life!  
<sup>29</sup> ***If your right eye causes you to sin, pluck it out...for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.*** (Mt. 5:29)

- E. We cannot pursue wholeheartedness in a casual way. It can be costly and painful to confront the root systems behind our bondage. It can hurt to press through until we get a breakthrough, yet it is the way to freedom. Tearing our heart is intensely personal. The Lord will help, if we ask Him.
- F. The Father's heart was torn when He gave Jesus' life away, and it continues to be torn in His patient longsuffering with His people as they refuse to respond to His leadership. Jesus tore His heart when He went to the cross. In other words, God has torn His heart in His pursuit after us.

#### **IV. REPENTING WITH CONFIDENCE IN GOD'S TENDER HEART**

<sup>13</sup> *Return to the Lord...He is gracious and merciful, slow to anger, and of great kindness; He relents from doing harm.* <sup>14</sup> *Who knows if He will turn and relent, and leave a blessing...? (Joel 2:13-14)*

- A. Joel summons the people to return to the Lord, giving five reasons why this is wise—because God is gracious, merciful, slow to anger, of great kindness, and He relents from doing harm. He desires to make a way of deliverance. The knowledge of God's heart for us gives us courage to tear our hearts in repentance. If we take one step toward Him, He will take ten steps toward us.
- B. First, the Lord is gracious in that He evaluates us differently from how anyone else does. He understands our weakness and remembers our frailty and that we are but dust (Ps. 103:14).
- C. Second, the Lord delights in mercy. He enjoys giving us a new start after every failure.  
*Who is a God like You, pardoning iniquity...because He delights in mercy. (Mic. 7:18)*
- D. Third, the Lord is slow to anger. He is not quick to judge but gives time to repent (Rev. 2:20-22).
- E. Fourth, the Lord has great kindness. Our repentance will never be met with rejection. Because of Jesus' work on the cross, we can receive the gift of righteousness and His favor (2 Cor. 5:17-21).
- F. Fifth, the Lord relents from doing harm. In other words, He will cancel the decree of judgment God desires to transform a would-be disaster zone in a geographic area into revival centers. There are two stages in God's decrees: first, the decree is established in the heavenly court. Second, it is issued as God releases angels to execute the judgment (Ezek. 9-10) or it is canceled.  
*Gather yourselves together...<sup>2</sup> before the decree [of judgment] is issued...before the LORD's fierce anger comes upon you...<sup>3</sup> Seek the LORD...it may be [perhaps, NAS] that you will be hidden [protected from judgment] in the day of the LORD's anger. (Zeph. 2:1-3)*
- G. Ezekiel taught that God searched for one who would stand in the gap between Himself and Israel, someone who would pray in a way that would cause God's judgment to be withheld.  
*So I sought for a man among them who would make a wall, and stand in the gap before Me on behalf of the land, that I should not destroy it; but I found no one. (Ezek. 22:30)*

- H. I call refer to the “perhaps of God.” The New American Standard says, “Perhaps you will be hidden” or protected from judgment (Zeph. 2:3). In response to prayer, God changes what He releases in a nation. ***A disaster in nation can be changed*** (Gen. 18:22-32; Ex. 32: 9-14; 2 Sam. 12:15-23; 24:10-14; 2 Chr. 34:22-28; Jer. 18:7-10; 51:6-8; Ezek. 18:21, 22, 28; 33:10-14; Dan. 4:29; Amos 5:1-3,14-15; 7:1-6; Zeph. 2:1-3; Hab. 3:16-19; Jon. 3:4-10; Mal. 3:16-4:6).

## V. GATHER THE PEOPLE AND SANCTIFY THE CONGREGATION

***Blow the trumpet in Zion, consecrate a fast, call a sacred assembly; <sup>16</sup> gather the people, sanctify the congregation, assemble the elders, gather the children and nursing babes... (Joel 2:15-16)***

- A. How should we respond? What can we do in a time of crisis? The Lord has handed us a clear and effective battle plan, though it will take faith to carry it out. We call solemn assemblies to gather the elders and people. Since no one will be exempt from the coming crisis and judgment, no one is exempt from crying out to God for mercy. Then we consecrate a fast to cry out for mercy.
- B. We are to ***blow the trumpet*** by boldly warning the people of the coming danger and by calling them to gather to in solemn assemblies to fast as a top priority.

## VI. ESTABLISHING A SPIRITUAL CULTURE OF PRAYER WITH FASTING

***<sup>2</sup> Hear this, you elders, and give ear, all you inhabitants of the land! Has anything like this happened in your days, or even in the days of your fathers? <sup>3</sup> Tell your children about it, let your children tell their children, and their children another generation. (Joel 1:2-3)***

- A. The first exhortation in the book of Joel is to “hear and give ear” or to pay close attention to his message and to learn from history what happened to Israel in times of God’s judgments (Joel 1:1-2:9). In other words, we must seek to go deep in our understanding of the book of Joel.
- B. Joel emphasizes the ***unprecedented magnitude*** of the coming crisis (v. 2). He asks, in essence, “Have you seen anything like this? Is this normal?” The significance of the message is that what is to come is unprecedented and is therefore unfamiliar to us. We are entering a new season of history where God’s glory and judgments will shake everything that can be shaken.
- <sup>26</sup> He has promised, saying, “Yet once more I shake not only the earth, but also heaven.” <sup>27</sup> Now this...indicates the removal of those things that are being shaken... (Heb. 12:26-27)***
- C. Joel gave the elders a four-generational mandate that all should understand his message about the Day of the Lord revival and judgment, rather than being ignorant or indifferent to it. God wants a spiritual culture that includes prayer with fasting with wholeheartedness that affects even the children. This is what God was after in commanding all to “tell the children.”
- <sup>3</sup> Tell your children about it, let your children tell their children, and their children another generation. (Joel 1:3)***

INVITATION: Join IHOP–KC in our monthly Global Bridegroom Fast days. See [www.IHOP.org](http://www.IHOP.org) for info.



## ***Apostolic Christianity: Restoration of the New Testament Church***

### **I. THE LORD’S INVITATION IN CAIRO, EGYPT IN SEPTEMBER 1982**

*I will change the understanding and expression of Christianity in the earth in one generation.*

- A. ***Changing the understanding:*** speaks of the way unbelievers will perceive the Church. Today, many see the Church as boring, irrelevant, and non-threatening.  
*<sup>11</sup> So great fear came upon...all who heard these things. <sup>12</sup> And through the hands of the apostles many signs and wonders were done among the people... <sup>13</sup> Yet none of the rest dared join them, but the people esteemed them highly. (Acts 5:11-13)*
- B. ***Changing the expression:*** speaks of the way the Church expresses its life together as a people of prayer, walking out Sermon on the Mount lifestyles in the power of the Spirit.  
*<sup>13</sup> My house shall be called a house of prayer... (Mt. 21:13)*
- C. God spoke to me about ***four heart standards*** necessary for my future life and ministry. They are not the only values necessary in a New Testament church, but are the ***most neglected*** ones. In 1996, God corrected us as a local church, calling us back to these by using the acronym “IHOP.”
  - 1. ***Intercession:*** night and day prayer and worship affects our ***time***
  - 2. ***Holiness:*** the Sermon on the Mount lifestyle (Mt. 5-7) affects our ***thoughts and attitudes***
  - 3. ***Offerings:*** extravagant giving by living simply to give more to the harvest affects our ***money***
  - 4. ***Prophetic:*** confidence in God’s intervention (provision, protection, direction) and standing boldly in faith for what the Spirit is saying affects our ***security and identity*** (most difficult)

### **II. WHAT IS APOSTOLIC CHRISTIANITY?**

- A. ***It is Church-centered:*** Jesus is building His Church which functions locally as a spiritual family that walks out love and honors all its members, e.g., gender, age, ethnic, economic, etc. (Mt. 16:18).
- B. ***It functions in God’s power:*** walks in the demonstration of the Spirit’s power.
- C. ***It embraces wholeheartedness:*** discipleship as described in the Sermon on the Mount (Mt. 5-7).
- D. ***Its ministries flow from intimacy with God:*** intimacy with God as our Father and Bridegroom.
- E. ***It possesses a missionary spirit:*** wins the lost and transforms the seven spheres of society.
- F. ***It embraces persecution:*** endures the counterattack of the enemy (Col. 1:24; 2 Cor. 11-12).
- G. ***It engages in God’s purpose for Israel:*** Jewish and Gentile believers as one new man (Eph. 2:15).

- H. ***It prepares forerunner messengers:*** who will not draw back in fear from declaring the whole counsel of God, which includes controversial end-time themes (Acts 20:20, 27; 5:20).
- I. ***It is led by the fivefold ministry:*** God will restore fivefold ministry (Eph. 4:11-13; Rev. 18:20).
- J. Overview of the victorious, apostolic Church – (Eph. 4:13; 5:27; Mt. 16:18; 22:37; Jn. 17:21-26; Rev. 19:7; 12:11; 15:2). ***Fullness of revival*** (Rom. 11:25; Rev. 7:9). ***Victorious Church*** (Eph. 4:13; 5:27; Mt. 16:18; 22:37; Jn. 17:21-26; Rev. 19:7; 12:11; 15:2). ***Fullness of the Gentiles and the salvation of Israel*** (Rom. 11:25-26). ***Bridal paradigm*** (Rev. 22:17; Hos. 2:16; Mt. 22:37; 25:8). ***Worship and prayer movement*** (Lk. 18:7-8; Mt. 21:13; Rev. 5:8; 8:3-5; 22:17, 20; Isa. 62:6-7; Joel 2:12-17, 32; Zech. 12:10). ***Spirit of power and prophecy and revelation*** (Acts 2:17; Jer. 31:9; 23:20; 30:24; 5:4-5; Dan. 11:33-35; 12:3, 10; Rev. 11:3-6; 18:20; Mt. 17:11; Mal. 4:6; Jn. 14:12). ***Great Harvest*** (Mt. 24:14; 28:19; Rev. 7:9; 5:9; 14:6; 15:4; Dan. 7:14, 27).

### III. SUMMARY OF THE APOSTOLIC CHURCH: SEVEN PRACTICAL EXPRESSIONS

- A. **Intimacy: ENERGIZED** – through encountering God's beauty and affection for His people.
- B. **Prophetic: POWER** – walks in the demonstration of the Spirit's power.
- C. **Outreach: COMPASSION** – ministering the love of Jesus to the fatherless, poor, oppressed.
- D. **Justice: TRANSFORMATION** – impacting the seven spheres of society (family, education, government, economy, arts, media, and religion),
- E. **End times: URGENCY** – proclaiming the coming of Jesus and the unique events related to it.
- F. **Contending for fullness: VISION** – day and night intercession with fasting for an historic breakthrough of the fullness of God's power that surpasses the book of Acts.
- G. **Fasted lifestyle: INTENSITY** – Sermon on the Mount lifestyle that includes servicing (acts of servanthood), forgiving (blessing enemies), giving (simple lifestyle), fasting, and praying.

## ***The Battle for Jerusalem: Litmus Test for the End-Time Church***

### **I. LAYING A FOUNDATION: UNDERSTANDING THE BATTLE FOR JERUSALEM**

- A. The battle for Jerusalem is a spiritual, political, and military battle for the control of Jerusalem. This is one of the most significant battlefronts in the spirit today. It will be ended only by Jesus' second coming to reign over the whole earth and to cast Satan into prison (Rev. 20:1-3).
- <sup>11</sup> Behold, a white horse. He [Jesus] who sat on him...makes war...<sup>16</sup> He has on His robe...a name written: **KING OF KINGS AND LORD OF LORDS**...<sup>19</sup> I saw the beast [Antichrist], the kings of the earth, and their armies, gathered together to make war against Him [Jesus]...<sup>20</sup> Then the beast [Antichrist] was captured and the false prophet...these two were cast alive into the lake of fire...<sup>20:1</sup> Then I saw an angel...<sup>2</sup> He laid hold of...Satan, and bound him for a thousand years; <sup>3</sup> and he cast him into the bottomless pit and shut him up... (Rev. 19:11-20:3)*
- B. The battle for Jerusalem will be the decisive battle to end the Armageddon Campaign.
- <sup>2</sup> I will gather all...nations to battle against Jerusalem...<sup>3</sup> Then the Lord will go forth [second coming] and fight against those nations, as He fights in the day of battle. (Zech. 14:2-3)*
- C. When Jesus returns, the Church will be victorious and without spot or compromise. The battle for Jerusalem is a key issue in perfecting the end-time Church in obedience to Jesus.
- <sup>27</sup> That He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish [compromise]. (Eph. 5:27)*
- D. Gentile believers have a significant role in the battle for Jerusalem. Our role grows in intensity and significance, the closer we get to Jesus' coming. **Therefore, we must understand this battle.**
- E. God's Word insists that the Church stand with His purposes for Israel. This is not optional; it is a **litmus test** of the Church's obedience, especially in the end times. The highest issue in serving God's purpose for Israel is **obeying Jesus' sovereign leadership**. We love Him, therefore, we want to do what He does and love what He loves.

### **II. JESUS RULES FROM JERUSALEM AFTER THE JEWISH LEADERSHIP RECEIVES HIM**

- A. Jesus will not forcibly take the kingship over Israel but will wait until it is given to Him by those in positions of authority over the land. He prophesied that He would not come back to Jerusalem until the governmental leaders of Israel voluntarily asked Him to reign over them. Jesus "bound" Himself by this prophecy to only come back after Israel's leadership invite Him.
- <sup>37</sup> O Jerusalem...how often I wanted to gather your children...but you were not willing! <sup>38</sup> See! Your house is left to you desolate; <sup>39</sup> for I say to you, you [leaders of Israel] shall see Me no more till you say, "Blessed is He who comes in the name of the LORD!" (Mt. 23:37-39)*
- B. Israel's leaders are the official representatives of that national covenant with God. Jesus will rule the earth from Jerusalem only after Israel repents and invites Him to be their king (Acts 3:19-21).

- C. Satan will not be cast into prison until after the battle for Jerusalem is won and Jerusalem is under Jesus' leadership. When the government of Jerusalem is under Jesus' leadership then Jesus will sentence Satan to prison without any probation. This will enrage Satan.
- D. Satan seeks to exploit Jesus' prophecy in Matthew 23:39 as a "loophole" in God's end-time plan by seeking to keep the leaders of Israel from receiving Jesus as king. Satan wants to demonstrate that Jesus' prophetic word is false. He reasons that if Jesus' prophecy is shown to be a lie, then Jesus can't imprison Satan as a liar. Satan's strategy is to kill the entire Jewish race or to see that they are so offended at Jesus that they will never receive Him as their king.
- E. Satan's end-time strategy includes controlling Jerusalem more effectively:
  - 1. Deceive Israel into taking the mark of the Beast (make an alliance with the Antichrist)
  - 2. Kill the remnant of the Jewish race so there are none to invite Him to rule Jerusalem as king
  - 3. Assure Israel is so offended at Jesus that they will not receive Him as their King
- F. After Satan is cast into prison, Jesus will renew the conditions of Eden across the whole earth. He will reverse what occurred in Eden (Gen. 3:1-8). Christ's death already defeated Satan, but His victory will not be fully manifested on earth until His second coming (Col. 2:15; Heb. 2:14).
- G. Satan's main agenda and rage is in seeking to stay out of prison. Satan is seeking to blow up Jerusalem with terrorism, not mega-ministries. He is not threatened by many growing "successful" ministries, because they are often disconnected from the battle for Jerusalem.

### III. ISRAEL WILL MAKE A COVENANT WITH THE ANTICHRIST

- A. Israel's governmental leaders will make a covenant with the Antichrist (called *the covenant with death*) and give their authority to him seven years before Jesus' coming (Isa. 28:14-18; Dan. 9:27; 11:45; Zech. 11:16; Ezek. 38:8-12, 14; 39:26; Jn. 5:43; Lk. 19:11-28; 1 Thes. 5:3).

<sup>27</sup> *He [Antichrist] shall confirm a covenant with many for one week [7 yrs.]; but in the middle of the week he [Antichrist] shall bring an end to sacrifice [breaks the covenant]... (Dan. 9:27)*

<sup>14</sup> *You scornful men, who rule...in Jerusalem, <sup>15</sup> because you have said, "We have made a covenant with death...when the overflowing scourge [of the Antichrist] passes through, it will not come to us, for we have made lies our refuge, and under falsehood we have hidden ourselves"...<sup>18</sup> Your covenant with death will be annulled...when the overflowing scourge [of the Antichrist] passes through, then you will be trampled down by it. (Isa. 28:14-18)*
- B. This covenant had an initial fulfillment in Israel's reliance on Egypt to protect them from Assyria (721 BC) but will have its complete fulfillment at the end of the age. In 701 BC, Hezekiah did not look to Egypt to deliver Jerusalem from the Assyrians, but to the Lord (2 Chr. 32).
- C. The Antichrist will plant part of his headquarters in Israel (Dan. 11:45). This will be the first time that Israel's government will ask a man to rule them as their messianic king. It will usher in Israel's darkest hour. The remnant of Israel will resist this decision until it is totally reversed.

#### IV. SATAN'S RAGE AGAINST JERUSALEM AND ISRAEL

- A. *Satan wants to exterminate the Jewish people* so that a believing remnant cannot invite Jesus to rule Israel as her Messiah. John uses a prophetic picture of Israel as a woman being attacked by Satan (*pictured as a dragon*). Satan will seek to destroy Israel, but God will supernaturally protect her from total annihilation (Rev. 12:13-17; Zech. 13:8-9).
- <sup>13</sup> *When the dragon [Satan] saw that he had been cast to the earth, he persecuted the woman [remnant of Israel] who gave birth to the male Child [Jesus] ...<sup>15</sup> The serpent spewed water...like a flood after the woman [remnant of Israel], that he might cause her to be carried away by the flood [persecution]...<sup>17</sup> The dragon was enraged with the woman, and he went to make war with the rest of her offspring [Church], who...have the testimony of Jesus. (Rev. 12:13-17)*
- B. The Great Tribulation will be the most severe time in history for Israel, the Church, and for unbelievers (Mt. 24:21; Jer. 30:7; Ezek. 5:9; Dan. 12:1; Joel 2:2).
- <sup>1</sup> *At that time...there shall be a time of trouble, such as never was...<sup>7</sup> He [angel]...swore...that it shall be for a time, times, and half a time [3½ years]; when the power of the holy people [Israel] has been completely shattered... (Dan. 12:1, 7)*
- <sup>21</sup> *Then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.<sup>22</sup> Unless those days were shortened, no flesh would be saved [physically delivered]; for the elect's sake those days will be shortened. (Mt. 24:21-22)*
- C. Satan's attack on Jewish people will result in 2/3 being killed and the remaining 1/3 getting saved. Since there has never been a time when 1/3 of the Jews in Israel testified that they received Jesus as their Messiah, we know that this prophecy has a future fulfillment.
- <sup>8</sup> *It shall come to pass in all the land...that two-thirds in it shall be cut off and die, but one-third shall be left in it: <sup>9</sup> I will bring the one-third through the fire, will refine them as silver is refined, and test them as gold is tested. They will call on My name... (Zech. 13:8-9)*
- D. Half of Jerusalem will be taken into captivity (Zech. 14:2). About 600,000 Jews currently live in Jerusalem; thus, as many as 300,000 Jewish people may be deported in the coming crisis. The city shall temporarily be taken, creating the context in which Jesus personally delivers Israel.
- <sup>2</sup> *For I will gather all the nations to battle against Jerusalem; the city shall be taken...half of the city shall go into captivity, but the remnant of the people shall not be cut off... (Zech. 14:2)*
- E. Israel's condition just before Jesus returns is described in Scripture as being in prison camps and assaulted by foreign armies (Isa. 11:11-16; 27:12-13; 42:6-24; 49:5-25; 61:1-2; Jer. 30:3-24; 31:1-23; Ezek. 20:33-44; 39:25-29; Hos. 11:10-11; Amos 9:8-15; Joel 3:1-2; Zeph. 3:19-20; Zech. 9:10-14). Isa. 42 emphasizes Jesus' ministry to Israel related to time of His return.
- <sup>6</sup> *I will give You as a covenant to the people [Israel]...<sup>7</sup> to open blind eyes, to bring out prisoners from the prison, those who sit in darkness from the prison house...<sup>13</sup> The LORD shall go forth like a mighty man [second coming]...He shall prevail against His enemies...<sup>22</sup> But this [Israel] is a people robbed and plundered; all of them are snared in holes, and they are hidden in prison houses; they are for prey, and no one delivers. (Isa. 42:6-22)*

## V. THE ROLE OF GENTILES IN THE BATTLE FOR JERUSALEM

<sup>3</sup> *In that day...I will make Jerusalem a very heavy stone for all peoples... (Zech. 12:3)*

- A. God requires the Church to stand with Israel in their persecution (Rev. 12:17; Dan. 7:21, 25; 8:24; 11:33-35; 12:7; Rev. 6:9-11). Corrie ten Boom is an example of standing with Israel in persecution. The Church will be brought to maturity as it responds to Jesus' leadership in standing with Israel (Mt. 25:31-46). Many in the Church will be purified but others will fall away from the faith (1 Tim. 4:1; 2 Thes. 2:3; Rom. 11:20-22).
- B. Gentile believers will provoke Israel to godly jealousy to know Jesus (Rom. 11:11; 10:19). Israel will desire to have what Gentile believers possess spiritually. This will happen as we risk our lives to provide refuge for Jewish people in flight; perform miracles like Elijah (*multiplying food, healing the sick, and prophesying, etc.*), walk in godliness, and are fearless in the face of death.
- C. Ask the Holy Spirit the question: "What is my part now? What can I do now?" God is calling the whole Church to stand with Israel now and in times of greater trouble.
- D. Prayer is the context in which we receive supernatural insight, love, boldness, and power to act. Spiritual warfare requires continual fasting and prayer as we act in sacrificial love now and then.

<sup>6</sup> *Pray for the peace of Jerusalem: "May they prosper who love you." (Ps. 122:6)*

- E. We are to make prophetic proclamations to Israel and the nations. The Lord requires that we make bold prophetic proclamations to comfort Israel (Isa. 40:1-2).  
<sup>1</sup> *"Comfort, yes, comfort My people!" says your God. <sup>2</sup> "Speak comfort to Jerusalem, and cry out to her, that her warfare is ended, that her iniquity is pardoned..." (Isa. 40:1-2)*
- F. We take a stand to pray, declare, and sing the message about Israel's future so that all the nations hear it (Jer. 31:7-10). The Lord requires that we make bold prophetic proclamations to give witness to the Gentile nations about God's purposes in Israel.  
<sup>7</sup> *Thus says the Lord: "Sing with gladness for Jacob, and shout among the chief of the nations; proclaim, give praise, and say, 'O Lord save Your people, the remnant of Israel!'" <sup>8</sup> *Behold, I will...gather them from the ends of the earth...a great throng shall return there...* <sup>10</sup> *Hear the word of the LORD, O nations, and declare it in the isles afar off, and say, 'He who scattered Israel will gather him, and keep him as a shepherd does his flock.'" (Jer. 31:7-10)**
- G. We declare this as an act of spiritual warfare to shift things in the spirit realm and to show love to Israel. The result will be increased understanding in the Church at large and greater revelation, authority, and boldness in those who faithfully declare this divine decree.  
<sup>11</sup> *Indeed the LORD has proclaimed to the end of the world [Gentiles in the nations]: "Say to the daughter of Zion, 'Surely your salvation is coming; behold, His [Jesus'] reward is with Him, and His work before Him.'" <sup>12</sup> *And they [Gentiles in the nations] shall call them [Israel] the Holy People, the Redeemed of the LORD... (Isa. 62:11-12)**

## ***Raising up Forerunners: Preparing to Prepare Others***

### **I. FORERUNNERS**

- A. The Spirit is raising up forerunners from many different streams in the Church worldwide. What is a forerunner? ***Forerunners proclaim the coming of the Lord and the unique events directly related to it.*** These forerunners will function in many different ways and with different ministry callings. They include those called as evangelists, pastors, teachers, prophets, media missionaries, artists, singers, musicians, actors, writers, or those called to the marketplace.
- B. In my opinion, we are in the early days of the generation in which Jesus will return. I believe that there are people alive today who will see the return of Jesus. It may be the 20-year-olds or it could be the 2-year-olds who see His return. I do not know. No one can know this with certainty.
- C. When we look at the first-century forerunners, it gives us insight into the life and role of forerunners in the end times. John the Baptist and the apostles were first-century forerunners; they went into various cities before Jesus in order to proclaim His coming to their region.
- <sup>52</sup> ***[Jesus]...sent messengers before His face. And as they went, they entered a village of the Samaritans, to prepare for Him. (Lk. 9:52)***
- D. The angel Gabriel alluded to Isaiah 40 when he described John the Baptist as a forerunner who would prepare people to receive Jesus at His first coming (Lk. 1:11-19). John was a voice crying in the wilderness to prepare the way of the Lord (Jn. 1:23).
- <sup>17</sup> ***It is he who will go as a forerunner before Him in the spirit and power of Elijah, to turn the hearts of the fathers back to the children, and the disobedient to the attitude of the righteous; so as to make ready a people prepared for the Lord. (Lk. 1:17, NAS)***
- <sup>3</sup> ***The voice of one crying in the wilderness: "Prepare the way of the LORD; make straight in the desert a highway for our God. (Isa. 40:3)***
- E. These passages give us insight into the forerunner ministry as that of preparing people by announcing the coming of Christ. John also ministered as an evangelist, calling multitudes to come to Jesus. He announced the coming of Jesus while winning souls to the kingdom and making disciples by teaching them to pray, fast, and live righteously (Mt. 9:14; Lk. 3:3-18; 11:1).
- F. Isaiah 62 describes forerunners in the generation in which the Lord returns: they will prepare people by building up the highway of the Lord and by lifting a banner message to the ends of the earth that God's salvation is surely coming. Forerunners proclaim the second coming of Jesus and give insight into the reward that He will bring with Him (Rev. 22:12).
- <sup>10</sup> ***Prepare the way for the people; build up, build up the highway! Take out the stones, lift up a banner for the peoples! The Lord has proclaimed to the end of the world: "Say to the daughter of Zion, 'Surely your salvation is coming; behold, His reward is with Him...'" (Isa. 62:10-11)***

- G. Just as the first-century forerunners proclaimed the first coming of Jesus ahead of time, so also the end-time forerunners will proclaim the second coming of Jesus ahead of time.
- H. Many will focus on making disciples by leading small groups in their church, university, or work place. Moms and dads are some of the most effective forerunners as they teach their children about the coming of Jesus and its implications.
- I. The forerunner ministry is not reserved for an elite group. It is a calling available to any who are willing to announce the coming of Jesus and the events related to it.

## **II. FORERUNNERS PROCLAIM BOTH COMINGS OF THE LORD**

- A. Forerunners emphasize Jesus' second coming at the same time as proclaiming the benefits of His first coming as they win the lost, heal the sick, help the poor, and walk in love and holiness.
- B. To understand the fullness of Jesus' earthly ministry, we must consider the two time frames that are related to His two comings. The first time frame started 3½ years before the cross and extends through church history. The second time frame starts 3½ years before His second coming and extends through the Millennium. The second period is called the Day of the Lord.
- C. Jesus' earthly ministry in these two time frames is joined together in God's plan to accomplish the fullness of His purposes. There is a ***dynamic continuity*** between these two. We must not see them as separate realities but as the same glory of Jesus being manifest in two periods of time.
- D. What was fully accomplished at Jesus' first coming will be ***fully manifest in all the nations*** in the unique events related to His second coming. At His first coming He paid the price for our sin and sickness, defeated Satan, and released the power of the Spirit in and through His people so that they might live in victory over sin and make a dynamic impact on the nations in this age.
- E. At His second coming He takes it all a step further by openly manifesting the ***fullness*** of His victory in ***every*** sphere of life. He will raise every believer from the dead, cast Satan into prison, fully transform every area of society in every nation, and remove the curse of sin from creation by restoring all things, including the animals, atmosphere, and agriculture. All of these activities are aspects of Jesus' earthly ministry as described in various end-time scriptures.
- F. Some only focus on the benefits of Jesus' first coming as it relates to His salvation and power being manifest over the last 2,000 years of church history. Others focus on the benefits of Jesus' first coming as it relates to the events of His second coming. These two periods are joined together in God's greater purposes. What God has joined together, let no man separate. We must proclaim the whole counsel of God, which includes His saving power being manifest on earth in both time frames (Acts 5:20; 20:20, 27).



### III. FORERUNNERS LIVE IN TWO TIME FRAMES

- A. Forerunners live both in the **now** and in the **future**. They press into the kingdom in the **now** while also preparing for the unique dynamics that will occur just before Jesus returns. They see the significance of the years leading up to His return, at which time extreme and unique dynamics—both positive and negative—will be occurring. This will include the greatest outpouring of the Spirit in history. It will also include Satan's most intense rage against the human race and God's most severe judgments being poured out against the Antichrist's empire.
- B. Noah is an example of a forerunner who lived in two time frames, seeking to live in the fullness of God's purposes in the now while preparing for the fullness of God's purpose in the future. He poured himself out in preaching to unbelievers while he was preparing an ark for a future storm that would not occur for many decades (Heb. 11:7; 2 Pet. 2:5).
- C. We do not need to choose between **now** and **then**. It is our inheritance to walk in the fullness of what God intended for both time frames. End-time forerunners announce the second coming of Jesus **while** they win the lost, heal the sick, and make disciples.

### IV. FORERUNNERS PREPARE THE UNPREPARED

- A. Simply defined, the forerunner ministry **announces the coming of the Lord** and **prepares the unprepared** to receive the ministry of Jesus in the midst of the unique dynamics of the end times. Not all ministries feel called to emphasize the second coming of Jesus and the events related to it. However, those who do must prepare today by gaining deeper understanding of what the Scripture says about the end times and its implications.
- B. How will forerunners prepare the unprepared? By informing them that Jesus is returning to the earth as the King of kings and by changing their **expectation and interpretation** of the unique events related to His coming. They will prepare people to respond rightly to Jesus by giving them understanding of His end-time plans so that they will be able to understand. If people lack understanding of what is happening in the end times, they will be more vulnerable to yield to fear, offense, confusion, compromise, and deception. Their ignorance of what the Scripture says about the events in that hour will cause them to make wrong decisions.
- C. As intense events unfold, many will lose their perspective and objectivity in seeing God's love and wisdom. They will need to see what is happening from a biblical perspective and understand the events as an expression of God's love and wisdom. Forerunners will bring this understanding of God's love to the context of the unique end-time events.
- D. Unbelievers will have a desperate need to understand what is happening (Mt. 24:37-39). Even some believers will struggle with offense at Jesus for what He is allowing to happen (Mt. 11:6). In contrast, those who do understand what is happening will be far more likely to grow in faith and love. By gaining understanding they will be able to discern the right things and, therefore, to resist the wrong ones. Forerunners proclaim from the Bible what will happen before it occurs,

## V. FORERUNNERS BRING UNDERSTANDING OF THE JUDGMENT OF GOD

- A. The purpose of God's judgments against the Antichrist's empire is to remove all that hinders love. Those who misunderstand God's judgments will be offended and angry with Him. Forerunners will help people receive Jesus' love instead of being offended at Him. People must rightly interpret Jesus' judgments in order to trust His leadership so that they may mature in love for Him. Forerunners will bring right understanding about God's judgments. It is not enough to make known the *fact* that God's judgments are coming against the Antichrist's empire—we must give the *reason* for them. We are to give the *why* behind the *what*.
- B. At the heart of God's judgment is Jesus, intervening to deliver the oppressed and to stop oppressors. Think of the implications of a God who would not intervene to stop oppressors. What would you think of a father who would not intervene to prevent a man kidnapping his children? God's judgments are an expression of His love for His children. In the midst of His judgments, God offers mercy to the oppressors if they will only repent and receive it. When God's judgments are in the earth, the inhabitants of the world learn righteousness (Isa. 26:9).

## VI. PRAYING AGAINST THE JUDGMENT OF GOD IN THIS HOUR

- A. In this hour, ***the saints are not to pray for judgment against ungodly nations***. They are to cry out for God's mercy to triumph over judgment in the midst of ungodly nations (Jas. 2:13). We pray for their salvation and deliverance. At this time, ***we do not pray to release God's judgment***, but to stop it. The message of the Old Testament prophets was that God's people could stop the judgment of God through intercession. We see this message throughout the entire book of Joel.
- B. The saints are ***only*** to pray for judgment ***against the Antichrist's empire*** in the final 3½ years of this age. God's end-time judgments are focused on the Antichrist's reprobate empire. Reprobate people are so hardened in their hatred of God that they have no desire to repent. As Moses prayed to release God's judgments against a reprobate Pharaoh (Ex. 7-12), so the saints will pray to release His judgment against the Antichrist's empire that will oppress and kill the saints.
- C. The greatest miracles of Jesus will be released through His Church during the final 3½ years of this age, when He releases signs and wonders against the Antichrist that are similar to those He released through Moses (Mic. 7:15). In that day, the prayers of *all* the saints from throughout history will be released against the Antichrist's empire (Rev. 8:3-5; Ps. 149:6-9).

## VII. FORERUNNERS PREPARE THEMSELVES IN THE WORD

- A. Forerunners prepare themselves by going deep in God through studying the Scripture in the context of prayer with fasting, resisting temptation, enduring difficulties, ministering to people, and learning to operate in the gifts of the Spirit. The ministry we do today glorifies Jesus and helps people ***while at the same time*** preparing us for the future. The ministry we do today is an essential part of our preparation for future ministry.

- B. Forerunners must grow in their understanding of the Scripture. There are over 150 chapters in the Bible that focus on Jesus' second coming and the end-time events that are associated with it. In comparison, the four gospels that give us a record of Jesus' ministry at His first coming total 89 chapters. The gospels give us a record of Jesus' ministry related to His first coming when He *redeemed us* from our sins.
- C. The 150 chapters on the end times reveal Jesus ministry and the events related to His second coming when He will openly manifest His *rule over all the nations*.
- D. Many neglect these 150 chapters without considering that they come from the *same Bible*, reveal the *same Jesus*, and manifest the *same power* of the Spirit as the four gospels. These 150 chapters focus on Jesus' end-time plan and the demonstration of His signs and wonders in *totally removing* wickedness from the earth and *fully* establishing His peace and love in all nations.
- E. Forerunners will take time to gain understanding of what the Scriptures say about the end times so that they may prophetically declare it to others (Isa. 62:10-12; Jer. 23:20; 30:24; Dan. 11:33-35; 12:9-10; Joel 2:28-29; Mal. 4:5-6; Mt. 17:11; Acts 2:17-21; Rev. 11:3-6; 13:18).
- F. Jeremiah prophesied that in the last days God would give His people a supernatural ability to perceive His loving purposes in His judgments. In the latter days they will understand this.  
<sup>20</sup> *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. (Jer. 23:20)*
- G. Jeremiah went on to prophesy that God's messengers would *consider*, or search out, the Word of God to gain understanding of God's heart behind His end-time judgments (Jer. 30:24).  
<sup>24</sup> *The fierce anger of the LORD will not return until He has done it, and until He has performed the intents of His heart. In the latter days you will consider [study] it. (Jer. 30:24)*
- H. Daniel prophesied that people who have understanding in the end times shall instruct many:  
<sup>33</sup> *Those of the people who understand shall instruct many...some of those of understanding shall fall [martyrdom], to refine them, purify them, and make them white, until the time of the end; because it is still for the appointed time. (Dan. 11:33-35)*
- I. God is raising up forerunners like John the Baptist who will be a *voice* with clarity, power, and boldness in the midst of confusion. They will be a voice of things to come, not merely an echo.  
<sup>23</sup> *He [John the Baptist] said: "I am 'The voice of one crying in the wilderness: "Make straight the way of the LORD,"' as the prophet Isaiah said." (Jn. 1:23)*
- J. Simply knowing a few Bible principles will not be enough; forerunners must grow in their understanding of the Scripture that they might be a clear prophetic voice in that hour.

## VIII. PARTNERSHIP WITH JESUS NOW AND THEN

- A. Some spend time preparing to engage in partnership with Jesus **now** with no thought of preparing for partnership with Him in the uniqueness of the end-time events. Their rationale is that we do not need to prepare because Jesus will just take care of things Himself at that time. There is a fundamental contradiction in this mindset. Though they see Jesus as desiring partnership with His people **now** to change the world, they are wrong in thinking that He will not seek the same partnership in the years just before He returns. The good news is that Jesus wants full partnership with us **now and then**.
- B. Jesus desires partnership with His Bride in every stage of His work in this age and the age to come, especially in the world-changing events that will occur just before He returns. He will not suddenly turn a cold shoulder to His Bride in that hour to take everything into His own hands, bypassing His joy in working through His people. As surely as He heals the sick and overcomes the oppressor through the prayers of the saints now, He will do the same then. Jesus longs for deep partnership with His people in every stage of His work in this age and the age to come.
- C. We must be as intentional about preparing to partner with Jesus in the end times as we are in the now. The intensity of life at that time will require preparation, especially in our understanding.

## IX. THE END-TIME HOPE FOR ALL THE NATIONS

- A. The return of Jesus is called the blessed hope. He will come to rule all the nations and His judgments will remove all oppression and rebellion against God from the entire earth.  
<sup>13</sup> ***Looking for the blessed hope and glorious appearing of...Jesus Christ. (Titus 2:13)***
- B. All nations will live in the joy of God's manifest presence with unprecedented goodness, prosperity, and righteousness. The entire earth will enjoy an open heaven. Even the hostility of certain animals toward humans will be removed (Rom. 8:19-23). The entire earth will be healed as the land, water, and atmosphere are fully cleansed. The conditions of the garden of Eden will eventually fill the entire earth (Isa. 35:1-8; 51:3; Ezek. 34:29; 36:35; 47:6-12).
- C. We will experience great advancements of God's kingdom on the earth even before Jesus returns but it will increase even more dramatically after His return. There is a ***dynamic continuity*** between our labors and victories before He returns and the victories that He will establish after He returns. It will all work together as one seamless plan. The Devil will be thrown into prison and all evil laws and leaders will be replaced by those that are righteous and good (Rev. 20:1-6).
- D. ***The earth will not end***—Satan and the kingdom of darkness on earth will end. This is the greatest hope imaginable for our future and the generations to come. We are agents of change who confront evil now with the love and power of Jesus.
- E. There is no fear in love. The martyrs will overcome as they are victorious in love over Satan and all the ways of the Antichrist (Rev. 12:11; 15:2).

## ***Appendix: Manifestations of the Holy Spirit***

See [mikebickle.org](http://mikebickle.org) for two articles on Manifestations of the Spirit

### **I. THE ARTICLES COVER**

The two articles by Mike Bickle address the following questions plus much more

1. What does the Bible say about manifestations? How do we explain them?
2. What have the revival leaders through church history said about manifestations?
3. What is the fruit of manifestations and how should we respond to them? What hinders the move of the Holy Spirit?
4. How do we test what is true or false?
5. What are the dangers of manifestations and what are false conclusions about the manifestations?

### **II. PURPOSES OF THE MANIFESTATIONS**

- A. On the day of Pentecost, the 120 intercessors in the upper room were filled with the Spirit with the experience of the **wind**, **fire**, and **wine** of the Spirit. The people had various responses. Some were amazed, others perplexed, and still others were cynical as evidenced by mocking the Spirit's work in the believers (Acts 2:12-13). The same three responses are common today. We must keep our focus on Jesus rather than on manifestations, which are signs of His presence.
- B. Why do manifestations occur? Manifestations are a physical or emotional **response** to the touch of the Holy Spirit. When an all-powerful God touches weak humans it sometimes impacts us physically and emotionally, but neither emotionalism nor manipulating emotions are good.
- C. **Martyn Lloyd-Jones**: "The Holy Spirit affects the whole person. Man is body, soul, and spirit, and you cannot divide these. Man reacts as a whole. It is folly to expect that he can react in the realm of the spiritual without anything at all happening to the rest of him, to the soul, and to the body. These phenomena are indications of the fact that a very powerful stimulus is in operation, that the very physical frame is involved." Lloyd-Jones argued that such strange phenomena are means that God uses to get our attention. God shakes us to wake us up (Eph. 5:14).
- D. **John Wimber**: "When warm and cold fronts collide, violence ensues: thunder and lightning, rain or snow, even tornadoes or hurricanes. There is conflict, and a resulting release of power. It is disorderly, messy and difficult to control."

### **III. BIBLICAL MANIFESTATIONS (SEE THE 2 ARTICLES FOR MUCH MORE INFORMATION)**

- A. Are manifestations biblical? The answer is yes. Are there specific proof texts for them? The answer is sometimes yes and sometimes no. We are not compelled to proof-text every manifestation because they are not considered to be part of the “main and plain” of Scripture.
- B. If a spiritual experience is recorded in the Scripture, it can be repeated, yet without being normative. In other words, we are not to teach them as the “main and plain” commandments of Scripture. For example, numerous times Ezekiel fell down, was unable to speak, or was taken away by the Spirit (Ezek. 1:28; 2:2; 3:12-14, 23-26, etc.). Ezekiel’s experiences legitimize other similar phenomena that may not look exactly like his experience. There is no reason to assume that manifestations that are not specifically in the Bible are therefore contradictory to the Bible.
- C. The Bible does not record all the experiences that the Holy Spirit may release to us (Jn. 21:25). Rather it records *examples of experiences* that point to broader categories of His activity. The Spirit does things that are in agreement with His character and the principles seen in the Bible. Uncontrollable laughing is not seen in Scripture but “joy unspeakable and full of glory” is!  
*<sup>25</sup> There are many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. (Jn. 21:25)*
- D. Manifestations that are commonly reported in revivals throughout history include falling, shaking, laughing, eyes fluttering, lips trembling, jerking, loss of strength, heavy breathing, great joy, “drunkenness”; inability to walk and talk clearly, as if inebriated, staggering, slurring speech, uncoordinated actions, dizzy look in the eyes, inability to speak normally, hearing God’s audible voice, angelic visitations, the sensation of wind, heat, tingling, and many more.
- E. These manifestations often result in healings (physical and emotional), tenderizing of the heart, empowered for ministering to others, fear of the Lord, intercession, increasing one’s spiritual capacities, refreshment, leading to evangelism, anesthesia for deeper dealings, etc.

### **IV. BIBLICAL EXAMPLES (SEE THE 2 ARTICLES FOR MUCH MORE INFORMATION)**

- A. At Pentecost they appeared as drunk but Peter answered that they are not drunk as you suppose.  
*<sup>13</sup> Others mocking said, “They are full of new wine.” <sup>14</sup> Peter...said to them, “...<sup>15</sup> For these are not drunk, as you suppose, since it is only the third hour of the day. (Acts 2:13-15)*
- B. The most common manifestations are falling and trembling. This is sometimes called being slain in the Spirit. It describes the experience of falling to the floor under the power of the Spirit. Ezekiel fell down before God’s glory (Ezek. 1:28; 3:23; 44:4). Daniel fell down (Dan. 8:17-18). Daniel had no strength and he fell and trembled (Dan. 10:8-10). The disciples fell to the ground with fear (Mt. 17:6). The soldiers around Jesus were not able to stand (Jn. 18:6). The priests were incapacitated as God’s glory descended when Solomon dedicated the temple (2 Chr. 5:13-14; 7:1-2). Saul fell to the ground on the road to Damascus (Acts 9:4). There are examples of trembling and being unable to talk for moments or even hours (Ezek 3:26; Dan. 10:15; Lk. 1:22).

**V. HISTORICAL PRECEDENCE (SEE THE 2 ARTICLES FOR MUCH MORE INFORMATION)**

- A. There is historical precedence for the manifestations of the Spirit from revivals throughout church history. Manifestations caused by the Spirit's presence have been responsibly documented throughout the history of revivals in virtually every part of the Body of Christ. There are thousands of testimonies from history that document quotations substantiating this fact. Most revivals have had many physical and emotional manifestations of the Spirit.
- B. **Jonathan Edwards** is considered by many to be one of America's greatest theologians. He was the leader of the First Awakening of the 1730-40s in New England. He wrote of many people having manifestations with laughing, falling, shaking, and loud weeping. Edwards gives us great insight in his books *A Narrative of Surprising Conversations* and *The Distinguishing Marks of a Work of the Spirit of God*. Edwards became the chief spokesperson for the revival, trying to give a biblical response to manifestations of the Spirit. It was common to see people fall to the ground, convulsing with distress and joy.
- C. Edwards asked his readers to see the fruit of the revival by looking past the manifestations themselves. He referred to five tests to determine if a manifestation is a true work of the Spirit. He stated that Satan would not counterfeit activities that led to these responses. If we can answer yes to one or more of these questions, then it is to be seen as genuine regardless of how new or strange it is to observers. Some "human mixture" of imitation or exaggeration does not invalidate the genuine work of the Spirit; rather, some of this should be expected.
1. Does it bring honor to the person of Jesus Christ?
  2. Does it produce a greater hatred of sin and a greater love for righteousness?
  3. Does it produce a greater regard for Scripture?
  4. Does it lead people into truth?
  5. Does it produce a greater love for God and man?
- D. **John Wesley** and **George Whitefield** were contemporaries of Jonathan Edwards. They wrote of the strange physical manifestations that took place in their meetings in England, including many falling to the ground and trembling with convulsions and groanings.
- E. **Charles Finney**, one of the most powerful revivalists in America's history, led over 500,000 people to Jesus from 1825-1875. Finney witnessed the same manifestations as we see today. He reported of many times when it was impossible to keep people from laughing and falling under the power of God's presence, along with many people screaming, trembling, and shaking.
- F. **George Fox** and the **Quakers** in the 17<sup>th</sup> century were called "Quakers" because of how common it was for them to quake and shake as they led thousands to the Lord.
- G. **Frank Bartleman** and the **Azusa Street** revival (1906) report on the manifestations so common today such as shaking, being drunk in the Spirit, laughter, tongues, prophecy, etc.







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