

## **Session 2 Persecution: The Seminary of the Holy Spirit (Jn. 16:1-4)**

*“Let me drink from the river of Your pleasures as I delight in Your beauty” (Ps. 36:8; 37:4)*

*I am titling this: “Persecution: The Seminary of the Holy Spirit” because in the context of persecution the Holy Spirit brings new dimensions of insight into God’s heart and His leadership over our lives. There are things that we learn in times of persecution that are different than any other context in our spiritual lives.*

*My premise for this thing is a statement that I have made many times—that when we come under pressure or persecution, it changes our conversation with God and others. In times of pressure or pain, humans seek for a solution. And those who fear the Lord ask the Holy Spirit “What is the solution?” This changes our conversation with God because we ask Him different questions. We talk to Him differently. We pray different prayers and engage in different conversations in our family context. We preach different messages, and in our fellowship together we talk about different things.*

*That shifting of the conversation that asks God different questions results in opening our heart. This makes us more sensitive to the Holy Spirit’s leadership and to receiving His wisdom and His solutions to those problems. And in that sense, He gives us more insight and trains us and emboldens us. More Holy Spirit activity happens, we get more insight into Jesus’ heart and leadership and into His ways, and it transforms us. That is why persecution is part of God’s plan together with the Holy Spirit to transform the body of Christ, and that is going to happen in a very heightened way in the generation of the Lord’s return.*

### **I. REVIEW: THE APOSTOLIC VIEW OF PERSECUTION**

- A. Persecution is both a demonic attack to hinder our spiritual growth and a divine gift to enhance it. God “granted” that His people be persecuted (Phil. 1:29) that they may be transformed in context to it for their benefit in this age (Dan. 11:35; Rom. 5:3-5; 1 Pet. 4:1) and the age to come (2 Cor. 4:17).

*<sup>29</sup>For to you it has been granted on behalf of Christ...to suffer for His sake... (Phil. 1:29)*

*<sup>17</sup>Our...affliction...is working for us a far more exceeding and eternal weight of glory. (2 Cor. 4:)*

*Paragraph A: Persecution is a demonic attack designed to hinder our spiritual growth, but it is also a divine gift to enhance our spiritual growth. It is both. The enemy has an agenda for persecution, but God has a different one and they happen at the same time. Paul made a strong statement in Philipians 1:29. He said, “It has been granted you”—God has given it to you. The idea is as a gift—“that you would suffer for His namesake.”*

*Now, “suffering” in context to the New Testament in verses like this is not talking about sickness or financial bankruptcy or a family crisis, etc. It is talking specifically about **suffering persecution for being loyal to Jesus** in our love, our stand, and in our boldness to speak about Him. Paul says, “It is granted to us.” God gives us this gift, and Paul understands that responding to God in a right way in persecution transforms our character and transforms our understanding.*

*We benefit from persecution in this age. Paul emphasized this in 2 Corinthians 4:17, saying, “Our affliction”—he means persecution here—he does not mean a family tragedy or sickness but persecution for being loyal to Jesus. “It is working for us”—catch this—“a far more exceeding eternal weight of glory.” When believers are persecuted, and they respond rightly, then in the age to come there is a far more exceeding reward in heaven from the Father. There are quite a few verses in the New Testament that highlight this principle.*

- B. The apostles rejoiced in being “counted worthy” to suffer, knowing how it transformed them and how valuable it is to have it in their testimony when they stand before God in the age to come.

***<sup>41</sup>They departed...rejoicing that they were counted worthy to suffer...for His name. (Acts 5:41)***

*Paragraph B: The apostles, when they suffered, rejoiced that they were found worthy to suffer for His name. Now that is a pretty radical shift from how the apostles first faced persecution. On the night that Jesus was betrayed, the apostles fled in fear. They abandoned Jesus, and some of them betrayed Him on the night. Here in Acts 5—it is about a year or two later; different scholars have different timeframes but maybe twelve or eighteen months—their view of persecution shifted so dramatically that instead of running in fear they rejoiced for the privilege of it. There are quite a few verses in the New Testament where the apostles are declaring their rejoicing for it. So the question we ask is: what is it that they understood that we do not understand?*

*Well, they understood the benefits. They understood what God’s commitments were to intervene and to help us in the place of persecution. I am determined by the grace of God to understand what they understood because I know the Holy Spirit wants to reveal it to His Church. I do not believe today, particularly in the West, myself included, that we have a deep understanding of the apostolic revelation of the benefit of suffering, but I believe the Lord is going to give it to His end-time Church.*

*And so multitudes will see the benefit and experience the Spirit of glory. They will be able—millions of them, before this is over—to rejoice before the Lord in the place of persecution instead of running and failing, drawing back in fear, which is our normal response today because we only understand mostly the demonic agenda, but we have to understand the divine gift. My prayer, which I believe is going to happen, is that in our community here in the months and years ahead we are going to become really familiar with the larger body of Scripture in the understanding of persecution from the point of view of apostolic revelation.*

- C. The Lord uses persecution to transform His people and to cause them to cease from sin (1 Pet.4:1). Peter assured believers that the spirit of glory will rest on those who are persecuted (1 Pet. 4:14).

***<sup>1</sup>...he who has suffered in the flesh has ceased from sin, <sup>2</sup>that he no longer should live...for the lusts of men...<sup>14</sup>If you are reproached...the Spirit of glory...rests on you... (1 Pet. 4:1-2, 14)***

*Paragraph C: I am going to highlight one verse that talks about the transformation that happens in the life of a believer, and there are quite a few verses that say this. Peter says it in such a strong way in 1 Peter 4:1. He says, “He who has suffered in the flesh”—and again, he is not talking about a sickness; he is not talking about a trial in their life in other situations. The Bible has a lot to say on those subjects but that is not what he is talking about here—“The person who has suffered in the flesh” in persecution—this almost seems like it is exaggerated—Peter says, “they have ceased from sin. They no longer live for lust like they used to!”*

*Like, “Really?”*

*What Peter is really saying is that in the place of persecution their conversation with the Lord is so different. The questions are different, their goals are different, their expectations are different, and what they are longing for is different. This shifts their whole inner man so that they are carrying themselves in a different way. They cease from sin. Their lives are transformed in their perspective as well as their heart and their character.*

*Peter goes on in verse 14 in the same chapter to give a little insight on how that transformation happens. He says, “If you’re reproached,” or persecuted is the idea, “the Spirit of glory will rest upon you,” in a greater measure is the idea. And so when we are persecuted, and we talk to the Lord and really reach to Him with a*

heart of devotion, even though in our flesh we are weak and fearful, in that context there is a heightened increase of Holy Spirit activity called the Spirit of glory.

## II. THE IMPORTANCE OF PREPARING GOD’S PEOPLE FOR PERSECUTION (JN. 16:1-4)

Let’s look at Roman numeral two—in this 15-part series on John 16 that we are endeavoring to do on Friday nights—Jesus is talking about the importance of preparing the apostles, even the Church through history, but particularly, if you read Matthew 24, the end-time Church is in focus in Jesus’ thinking as well.

- A. On Tuesday (Mt. 24-25) and Thursday (Jn. 13-17) of Jesus’ final week of ministry, He elaborated on what discipleship includes—highlighting *the joyful and painful aspects*. In 15:18-16:4, Jesus prepared His disciples to be hated and persecuted and called them to remember it (15:20; 16:4).

<sup>19</sup>“...the world hates you. <sup>20</sup>Remember...I said ...if they persecuted Me, they will persecute you... <sup>26</sup>When the Helper [the Spirit] comes...He will testify of Me [reveal more of Me]. <sup>16:1</sup>These things I have spoken to you, that you should not be made to stumble [fall away]. <sup>2</sup>They will put you out the synagogues...[and] kill you...<sup>4</sup>these things...remember that I told you...” (Jn. 15:19-16:4)

Paragraph A: The two main teaching days of His last week of ministry were on Tuesday and Thursday. He highlighted the joyful but also painful challenges of discipleship. The part that I want you to catch here in John 15 and 16 is how Jesus emphasized that they needed to **remember** what He was teaching them because by remembering they put themselves in the position to be empowered with new understanding and grace on their heart, because, if they remember it, they will talk to God more about it and they will talk to one another more about it. They will pray more about it if they remember.

In John 15:19, Jesus said, “The world hates you,” and He talked a little bit about that. Well, He first introduced the idea of being hated by all of the nations, two days earlier on Tuesday, in Matthew 24:9, but here He gives more detail to it. And we have covered some of that last semester, but verse 20 is what I want to highlight. He said, in effect, “I want you to remember. I want you to remember that they are going to persecute you. Do not forget that! Anticipate it. Do not be shocked by it. Be prepared for it in your conversation with Me and even in your fellowship with one another.”

“But know this,” verse 26, “when I send the Holy Spirit,” which He did on the day of Pentecost about six weeks later, “the Spirit is coming, and He is going to testify of Me. He is going to tell you more about My heart and My leadership. He is going to reveal and empower you to walk in My values. You are going to have new goals when the Spirit tells you about Me and marks your heart and marks your understanding.” That is the phrase or verse I am using and calling it, “Engaging in the seminary of the Holy Spirit.”

The Holy Spirit has many things to teach us, and some things are taught to us in a unique way in the context of being persecuted. He says in John 16:1, “These things that I am telling you, My goal is that you would not stumble.” And the word “stumble” here, which you will see in the notes, is that “You would not deny Me and fall away. I am telling you things and calling you to remember it so that your heart would be emboldened and you would understand the benefits of what is going to happen when they persecute you. You will understand that I will help you and you see My commitment to you.”

Then He says two really dramatic statements in John 16:2. They are bombshell statements. He says, “They are going to kick you out of the synagogues!” and that is a big thing. As most of us are Gentiles, we might not understand this, but the entire Jewish social life and economy and relationships were rooted deeply in synagogue life. “You are going to be censored and driven out of the spiritual community you have been raised

in” because many of them will not accept Jesus’ teaching. It is a huge statement which you could miss the significance of as a Gentile. He says, “And it is not going to end there with relational, financial and social persecution it is going to be physical too, as some of you will be killed.”

And then He says in verse 4, in effect, “I want you to remember this! If you do not remember that it is going to happen, why it is going to happen, what the benefits are when it happens, and what God’s commitments are to you when it happens. you will be far more vulnerable”—verse 1—“to stumble!” And again, in this context, “to stumble” means in the ultimate sense of denying the Lord.

- B. **He will testify of Me** (15:26): In the context of persecution, the Spirit will teach God’s people to understand and align themselves more to Jesus’ heart, leadership, and eternal values—so they grow in love for God and people by growing in *purity, humility, mercy, generosity, gratitude*, and in seeing Jesus as their *primary reward* (Gen. 15:1) and *source* of promotion, security, and provision, etc.

*Paragraph B: I am so encouraged and invigorated by this study of John 13 to 17, these five chapters that Stuart and I are doing about a hundred sessions on over a two-to-three-year period, line by line on Friday nights, through John 13, 14, 15, 16 and 17. I am surprised by how much it is touching my heart and illumining my own understanding. In John 13 to 17, these five chapters that Jesus taught in the Upper Room at the Last Supper and in context to the Last Supper, these five passages are about the Holy Spirit, and each one of those five passages has a particular context of what the Spirit will do in that particular situation. Here in John 15:26 it is what the Spirit will do in context to persecution. We have highlighted each of the other four and are developing them. We want to see what the Spirit is doing uniquely and in context to what He promised to do. It is fantastic revelation that Jesus has given us.*

*In the context of persecution, the Holy Spirit will teach and train God’s people. Remember, their conversations are changing. They are seeking solutions, so they are asking new questions. They are getting more understanding and are getting connected together in this new way of thinking, new goals and new alignment with God’s heart. I have listed some of the things that the Holy Spirit is going to teach them: how to grow in love, how to grow in mercy, humility, generosity, and gratitude. Now, we do grow in these things apart from persecution, but when we grow in them in context to persecution, there are unique dimensions to each of these areas. Mercy and humility have a different dimension in the place of persecution than it does without, and the context is relevant in all. I want to see the fullness of what we will learn as a spiritual family in the years ahead in all of these different areas.*

- C. **Remember** (15:20; 16:4): Jesus emphasized the importance that His people “remember”—that persecution was sure to come to all nations (Mt. 24:9), and to remember why God allows it, what benefits result to His people from it, and what God promised to do as He intervenes to help us. John urged us to anticipate being hated for standing for truth and not be shocked when it happens. If we are shocked (taken off guard), we are more vulnerable to be overcome by fear and offense. Our faith is strengthened knowing what happens is not outside His knowledge and control (13:7, 19; 14:29).

<sup>13</sup>**Do not marvel** [be shocked or surprised], **my brethren, if the world hates you.** (1 Jn. 3:13)

*Paragraph C: He says twice here in John 15 and 16, “I want you to remember.” Remembering it is going to happen, why it is going to happen, what is going to happen to you, what are the benefits, is critical to you being spiritually prepared and is critical to you having a vibrant heart. In 1 John 3:13, John would say this some decades later after John 15; in John 15, it is the night before Jesus would go to the cross and die on Friday the next day, but this is some decades later. John is staying with this teaching he received in John 15 from Jesus,*

and he says, “Do not marvel if the world hates you” and what he means by this is: do not be shocked and surprised. Because, if you are shocked and surprised when you are hated, you will be far more vulnerable to being offended at God and fearful of persecution. He would say, “Begin to realign your expectation that if you are true to what Jesus says and to His messaging, they will hate you.”

In the Western world, in the body of Christ as a whole we are not familiar with and do not think much about persecution. I mean, in the last couple of years we have seen different believers being persecuted economically with some different sanctions, some censorship, some economic persecution, and it is like scandalous to the [American] Church. I appreciate us not being happy about that or with the government, etc., but many believers are saying, “Can you believe it?”

The Spirit would say something like, “That is only the beginning of the beginning.” Do not be scandalized by it in the sense of being shocked and surprised because you will be far more vulnerable to being overcome if you do not understand that this is part of kingdom lifestyle particularly in the end-time Church, where it is going to be really highlighted in the generation of the Great Harvest, the billion-soul harvest, and outpouring of the Holy Spirit like no other time in human history. And there will be persecution like no time in human history, so do not be shocked! Do not marvel! Do not be surprised, but begin to align your expectations. Begin to picture the future with this being a part of it, with this as part of the kingdom lifestyle that we are called to.

- D. **These things** (16:1) This refers to Jesus’ words about being hated by those of the world (15:18-27). He said, “These things I have spoken,” 4 times to identify several sections (14:25; 16:25, 33; 17:1).
- E. **That you should not stumble:** Our greatest danger is not in being persecuted but in falling away. The spiritual failure of denying Jesus is far worse than physical harm. His reason for emphasizing persecution (15:18-25) was that they not *fall away* from the faith (16:1; cf. 6:61; 1 Jn. 2:10)—that they not *fall away* (RSV), *stumble* (NRSV), *be offended* (KJV), or *go stray* (NIV). The Greek verb, “stumble,” (*skandalizmao*) means to fall from one’s faith—to be forewarned is to be forearmed.

Paragraph E: He says, as it were, “Why am I telling you this teaching? Why am I telling you these things? So you will not stumble. You would be far more vulnerable to stumble,” which means to fall away. When we are talking about the ultimate stumbling of denying the faith, that is what He is talking about. I am thinking of so many in the Western Church. Right now in the Western world the Church is so unprepared and so unaware of this that the vulnerability to stumbling and falling away is far more intense.

I am concerned about that, and I have urgency, but I also have confidence that there are going to be millions whom the Lord is going to align up with His leadership and His heart and release a spirit of power on their hearts. So I know that there are millions and millions who are not yet prepared today, but they will be. Our greatest danger as a believer is not in being persecuted physically, financially or socially. Our greatest danger is spiritual; it is falling away. Falling away from the faith—and I am talking about the ultimate falling away—is far worse than physical harm or physical persecution or penalties.

- F. We are prepared by seeing what the Scripture says about the certainty of persecution and by talking to God often about *how we seek to respond* to it (by grace) and *the benefits that we receive from it* by being empowered to be transformed and being found worthy to participate in the privilege of glorifying Jesus in it in several ways (Acts 5:41) which results in great eternal rewards. We glorify Jesus by *magnifying how attractive He is* by trusting His leadership while being persecuted.

Paragraph F: We can be equipped by seeing what the Spirit says, what the Scripture says, about the certainty of persecution. And again, this is not in the conversation of the Church in our nation much, but I believe we are

going to look back in a few years, and for many ministries this will be part of their spiritual family conversation. It will not be the only thing, it will not be the main thing, but it will have an important place in the conversation of spiritual families all over this nation and within ministries.

We are equipped by seeing what the Scripture says. It is really going to come and increase, number one. We will be equipped by talking to the Lord more about it. The more we talk to the Lord and what I mean is, “Lord, I set my heart that if there is financial persecution, or if there is physical persecution, if family and loved ones are at risk, if property is at risk, this is what I set my heart to do” and this is what I bring to Him. Not that with the setting of the heart we are all done with it, but we begin to change little by little, our understanding grows, grace increases, we get more confidence. It is little by little and step by step, but it really happens if we will take hold of this exhortation: “Remember, do not let this subject be absent from your spiritual conversation with God and in your spiritual family!”

- G. Paul said that we enter into or experience more of the kingdom when persecuted (Acts 14:22). Many young believers are being trained in a way that is opposite of what Paul taught—being taught that they should expect to escape persecution and told it is best and more effective to speak about Jesus without saying anything offensive so that unbelievers will like them and listen to them. The Christian culture in the West teaches young people that physical safety and financial prosperity are primary signs of God’s favor and grace rather than making choices with eternal values in view.

<sup>22</sup>...[Paul] **strengthening the souls of the disciples ...saying, “We must through many tribulations enter [experience more of] the kingdom of God.” (Acts 14:22)**

*Paragraph G: Paul said in Acts 14, “We enter the kingdom through many tribulations,” and again, remember he is talking persecution here. He is not talking about your car just broke down, your business collapsed, a tragedy happened, your house burned down. Though those are all horrible things, that is not what he is talking about here. He is saying that you enter the kingdom through many tribulations, not a few, and they are progressive, they are here and there, and they are different in the different seasons of our life.*

*Now when Paul says, “We enter the kingdom,” he is not talking about the day you are born again and you enter the kingdom initially, meaning because you were persecuted so now you are born again. That is not what he is saying. He is talking to disciples who are already born again and is saying, “You will experience more kingdom activity and, as persecution increases and you respond to the Lord rightly, you will enter in and will experience more!” That is a very positive statement so much so that he strengthened the disciples with it because they understood he was saying something very positive. If we do not have the New Testament revelation of persecution—which we do not; I have a little bit, but I have a lot more understanding to go so I am not claiming some great insight! However, I am claiming a zeal to get more insight—I would have said, “Paul warned the disciples about persecution.” He did not. He strengthened them by telling them the benefits of it and what God’s commitments were to them in it.*

*Now my burden is this: many young believers—I am thinking about our nation, but also many nations particularly in the West, but many other nations outside the West as well. I am not picking on the Western Church. I love the Western Church. I mean, I am one, I am a part of it, and I love the Church in our nation, so I am not looking at it critically. I have great confidence that there is going to be a huge recovery from the spiritual dullness that is so prevailing right now and the spiritual weakness—However, today, when I look at the last ten or twenty years and beyond that, many young believers are being trained in the gospel, in leadership, and in ministry opposite to what Paul taught. They are being told, trained, and disciplined to imagine that they will avoid and escape all pressures and persecutions, but that is absolutely not true. They are being*

*taught that the most effective and the best way to talk about Jesus is to emphasize only the positive things He said and to avoid totally the unpopular things that He said. I love the popular things that Jesus said, I mean I love free forgiveness! I mean, who doesn't love it? I love free forgiveness. I love the resurrection, I love the power of God! I love the Holy Spirit's ministry and many things!*

*However, Jesus not only taught popular truths—which He did, and we love them—but He taught the unpopular truths, and one of the big reasons why most of the Church in the West has not faced much hatred is because the vast majority of the five hundred thousand congregations in America—and there are a few more than that—but they mostly only talk about the positive things He said. However, once we begin to embrace and proclaim the unpopular things and the whole counsel of God, that is when the hatred will begin to emerge. Currently, a lot of folks will look around and say, “Well, I do not see any great problem.” That is because we are only saying a part of the message, but before the Lord returns, He is going to have a faithful, prepared Bride, the body of Christ worldwide, that will be loyal to His leadership and to His messaging. The Lord and Spirit are beginning to move us in that direction.*

*Young people are taught to “remove the offensive things” in their gospel preaching so more unbelievers will listen and more unbelievers will like them and think. “Wow, that is good!” But that is just the opposite of the apostolic gospel of the New Testament and the book of Acts.*

*The Christian culture in the West—again, it sounds like I am picking on us but no, I am committed to us. I am part of the West—the Christian culture in the West teaches young people—and I want you to catch this, though you already know it anyway—that physical comfort and safety and financial prosperity are the main signs, the primary signs, of God's grace and God's favor. There is a dimension of the grace of God with physical safety and financial blessing. There is a dimension, but it is not the primary sign of God's favor and God's grace. They have embraced this distorted gospel without making any hard or deliberate choices with eternal values in place. Most of them are not making life choices, financial choices, choices about sin thinking of eternity. They are mostly thinking of “now” and comfort, increase, and influence, which is leaving the Church in great spiritual weakness and failure right now.*

- H. One of the primary weakness of many believers in the West today is the deep commitment and strong expectation to enjoy the lifestyle of “the Gospel of the American dream” which presents our primary goals as personal comfort, financial prosperity, and social prominence (and popularity).

*Paragraph H: One of the primary weaknesses today of the American “believers”—some say twenty million, some say fifty million believers, some say seventy million. I do not know, as it depends on what they call a believer in America—millions of believers, the vast majority, maybe, do not articulate it but they have a deep commitment in their soul and they have a very strong mental expectation to enjoy a lifestyle “under Jesus' leadership” that I call the Gospel of the American dream! This means that the primary thing that happens if you really obey Jesus is you are going to have more personal comfort, you are going to have more friends, more financial blessings, more prominence and influence. If you really obey Him, those are the signs of it.*

*But, that is not the New Testament gospel! Now, just for the record, I love more personal comfort. I love financial prosperity. I like it if you like me. I like all of those things, but that is not the primary message of the apostolic gospel. I like it when it happens, but that is not the primary thing we are aiming for, though I am always grateful for whatever measure God will give. The reason why this error is so serious and why this weakness is so serious is because of Paragraph I, although the Lord is going to deliver. He really is!*

- I. Christians enduring persecution in end-time prophecy is a sober reality (Mt. 10:21-22, 28; 24:9; Lk. 21:16-19; Jn. 15:18-25; Rev. 6:9-11; 11:7; 12:11, 17; 13:7, 10; 16:5-7; 17:6; 18:24; 19:2; 20:4). Several “persecution watch lists” identify 60+ nations that have a high level of persecution against believers. About 300 million believers regularly face “the possibility” of persecution.

*Paragraph I: The Bible makes it very, very clear that there is going to be a significant amount of persecution in end-time prophecy. Read it in the verses listed here. It is growing rapidly in the world right now, and I talked about it in one of the other messages: on the persecution watch lists there are sixty nations that currently have severe persecution. However, there are two hundred nations in the world and so one hundred and forty nations do not have it, but Jesus—this is Thursday, John 15 and 16, He dies on Friday—Go back two days to Tuesday, Matthew 24:9, where He said, in effect, “The day is coming when all two hundred nations will hate you if you are true to Me!” And so in those one hundred and forty nations things are going to change before it happens, but the Great Harvest also happens and the great outpouring of the Spirit. And the great transformation of the end-time Church happens so I say, “I’m in! Let’s do it!” But I want to be prepared, and I want to be among a people who are prepared for it.*

- J. There are important reasons to understand end-time prophecies about persecution—3 applications:

*Paragraph J: There are important reasons to understand these end-time prophecies. I am not just reading them because they are interesting prophecies, like, “Wow, I want to know prophecy!” I have three very clear applications. I developed this in the message that I gave here on Sunday, January 1st this year. I am not going to spend much time but just want to put it before you again and do not want to take the time to go through it all again.*

1. **Application #1: To arm ourselves to suffer:** Peter gave a “military call” to arm or equip ourselves for battle. First, by developing a biblical understanding of persecution—why God allows it to happen, what are the benefits for our personal life, and what are the eternal rewards that follow. Second, by cultivating an intimate relationship with Jesus (Mt. 25:4; Jn. 15:1-17). Third, by cultivating deep kingdom relationships with wholehearted believers.

<sup>1</sup>...**Christ suffered for us in the flesh, arm yourselves also with the same mind...** (1 Pet. 4:1)

*Application #1: Peter said it in 1 Peter 4, “Arm yourself,” he is talking about mentally; he is talking conceptually, “Arm yourself.” Prepare yourself to suffer which means to embrace that we will encounter persecution. We arm ourselves by developing a biblical understanding, a New Testament understanding of why God allows it, what are the benefits, what are the rewards, what does God promise to do, how He will intervene, etc.*

*The other way that we arm ourselves—one is mentally by gaining this insight which we do not have that much of now but by the grace of God over the next months and years we as a community want to grow in this—the second way we arm ourselves—the first is conceptually and the second is spiritually—we grow in our intimacy with God, with Jesus. Two-thirds of John 15 is about intimacy with Jesus, the first two-thirds, and the final third is about persecution. Jesus put those two subjects together intentionally because there is something significant if we grow in our intimacy. The fact of reality is that love is the most powerful force on the human heart. Love is far more powerful than fear. Love that is awakened and tenderized will overpower fear in the lives of even weak people like normal human beings weak in our humanity.*

*The third way we arm ourselves is by developing kingdom relationships with people who are seriously minded and radically committed. I am not interested in kingdom relationships if someone just says “Yes, I grew up in*



*the Church, and I believe the Bible.” I appreciate people, but I want to have relationships with people who are radically serious about wholehearted obedience even in the face of persecution. I can learn the biblical narrative and have my mind enlightened. I can have my heart empowered with love for Jesus, but I still need other relationships with believers to do this thing successfully. The three of these together is what arms us and prepares us.*

2. **Application #2: Prepare young believers:** We must be intentional to prepare them for this.

*Application #2: The second reason I want to study these end-time prophecies, number 2, and I really have passion for this one: I want us to be intentional about preparing the next generation, the 15- and 20-year-olds right now. Right now the vast majority across our nation are so completely unaware of what I am saying today. It is not an issue of them remembering it. They have never heard it once. They are going to be blindsided in a horrible way if the shepherds, the spiritual Moms and Dads, in these next five and ten years do not prepare them biblically. I am a part of a community here of spiritual Moms and Dads that take this seriously.*

3. **Application #3: To help the persecuted Church:** We are to help other believers by our prayer, financial support, encouragement. Do a YouTube search of “persecution of Christians.”

*Application #3: We want to help the persecuted Church so we want to understand persecution. I talked more about that earlier in the first Sunday of January.*

### **III. TWO SOBERING DETAILS ABOUT THE APOSTLES FUTURE PERSECUTION (JN. 16:2)**

- A. Jesus prophesied two details about the persecution in order to prepare them to stand strong (16:2). He knew it would be shocking news that some would be excommunicated from their spiritual families or killed by religious leaders and not merely by secular governments punishing them for crimes against the state (in refusing to be loyal to atheistic polices) or hate crimes against society.

***<sup>2</sup>They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service. (Jn. 16:2)***

*Roman numeral three: I want to point out two sobering details that Jesus gives in this passage, John 16:2. I mean, it is the bombshell. He highlights the two most costly and painful types of persecution. The first one, that as Gentiles we might miss, is the relational, social, and financial pain and cost that they would pay. Even people with a Bible background, people with a similar family religious background who say, “Yes, we love the Bible, we grew up in the same spiritual community together,” they will drive you out of that community and out of that synagogue. This is the statement that the apostles can hardly believe. They do not really believe that Jesus is going to die the next day and are still a little bit like the deer in the headlights. I mean not a little bit but a lot actually.*

*Then the second he says that it is going to go further than social, relational and financial persecution; it will be physical for some people. Now, not every believer is going to experience all of these things. I believe it will be a minority of people who actually are martyred. It will still be millions, but there will be hundreds of millions that are not martyred. so the issue is nobody knows who is and who is not going to have this affect them. The Lord keeps it that way because He wants the whole community to brace for it, but I do not believe the majority of them will be hit hard. I believe that mostly it will be people in leadership, not only but mostly, as that is the record of history.*

*It was shocking to them when Jesus said, “They will kick you out of the synagogue.” In other words, we are familiar with the secular government persecuting us for loving Jesus, but not people in our spiritual community, religious people with a similar background of a Bible-believing heritage or family members. Those are the ones Jesus is highlighting who will do the persecuting. The secular government will too, but that is not what He is talking about. That is still serious, but it feels very differently than when the people from your own background and your own community do this to you.*

- B. ***They will put you out of the synagogues***: Inclusion in the synagogue was very important since most of Israel’s relational, social, economic, and spiritual life was deeply connected to the synagogue. Being censored from the synagogue or “shunned” left Jewish people in a very difficult position. It was painful to be “put out” of the community that their family had been deeply connected to for years. All the apostles were cast out of the synagogue (“the national church”), killed, or imprisoned.

*Paragraph B: They will put you out of the community and out of the synagogue. I have already mentioned this, and you can read it more on your own. This is so important because inclusion in the synagogue was Israel’s most important way they related socially and relationally, so it was very important that they were connected to the synagogue.*

1. Many leaders in Israel believed in Jesus, but they would not speak up publicly out of fear of being censored (Jn. 12:42). The parents of the blind man whom Jesus healed feared to speak out about Jesus in fear of being excommunicated from the synagogue (Jn. 9:22, 34).

***<sup>42</sup>Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue... (Jn. 12:42)***

2. Betrayal from one’s family or spiritual community is a very painful type of persecution.

***<sup>16</sup>“You will be betrayed even by parents and brothers, relatives and friends...” (Lk. 21:16)***

*Remember this is Thursday night here at the Last Supper (John 15, 16 & 17). Go back two days earlier to Tuesday in Matthew 24 and Luke 21. Jesus was saying here, as it were, “I want to remind you what I told you on Tuesday: you are going to be betrayed by parents, brothers, relatives and friends.” When He is talking about getting kicked out of the synagogue, that is by brothers, relatives, friends, and parents. Those are not strangers because in the Jewish community, as most of the towns were small, everybody knew everybody for decades. He was saying, in effect, “You have to know that obedience to Me will come to this for some of you,” and for the apostles it happened for every single one of them.*

- C. ***Whoever kills you will think he offers God service***: Jesus prophesied a time when religious leaders would be so deceived that they will think they are serving God by killing followers of Jesus. End-time persecution will come from religious authorities as a jihad (holy war) that is considered an act of worship. Jewish leaders who killed Christians as heretics were inspired by Phinehas who killed a Jewish man cohabiting with a Moabite woman—who “made atonement for Israel” (Num. 25:13).

*Paragraph C: The part that complicates it is that the people who are persecuting you are claiming to believe the Bible. They claim to be obeying God. And again, this is very different from the atheistic state doing this, thought they will do it too, but that is a different thing.*

- D. There is a great reward for those hated and killed for their loyalty to Jesus (Lk. 6:23; Rev. 20:4). When people face death for their loyalty to Jesus, then the truth of what they really believe about Him comes to light. What people are willing to die for indicates their deepest values. We must settle the “death issue” to gain a godly kingdom perspective of this life. The end-time persecution will discourage ministries from the showmanship spirit and zeal to be popular. Some who seek to have a popular ministry today will run from it when governments put prominent ministry leaders in prison.

<sup>23</sup>**“Rejoice in that day and leap for joy! For indeed your reward is great in heaven...” (Lk. 6:23)**

*Paragraph D: There is great reward. Jesus said that when this happens to you, there is a great reward. In Luke 6, He said, “Your reward will be great in heaven.” Now when people face death, meaning persecution—maybe they will not be killed, and I think that the majority of the billion-soul-harvest will not be. Millions will, but hundreds of millions will not. However, the very fact that we will know friends, family members and associates somewhere in the mix, the thought of it and the chance of it will be in front of everybody who loves Jesus. It will be a big conversation—when we face death, the chance of a physical death through martyrdom is what I mean, what we believe about Jesus comes really clear.*

*We think we believe this, but they say, “Okay, if you do believe this, then you die!”*

*“Jesus, I am really counting on You being the resurrection and the life! I am really counting on this!”*

*“Well, I thought you believed that.”*

*“Well, I do, but Jesus, I hope You really are!” I mean it really brings it up close and personal what we believe.*

**We have to settle the death issue.** *Meaning, are we people who believe He is the resurrection and that we are sons of the resurrection? Do we believe it even if they kill us? You do not typically believe that in one afternoon because you read the verse, amen! That is something you talk about, think about, and talk to Jesus about.*

*The end-time persecution is going to discourage many ministries today in the Western world that embrace a showmanship spirit on the platform. There is so much showmanship in preachers and worship teams and others on the platform—there is so much showmanship that is so unnecessary. There are a whole lot of folks who are putting tons of money into becoming more popular, getting more likes, and getting more people to buy their stuff, their sermons, their music, their messages, blah, blah, blah. What is going to happen in reality is that the most well-known leaders will be the ones the Government will come after.*

*Many of the folks who are pushing hard to become famous are going to be running from the stage. So you are praying and fasting that God will give you a great and powerful ministry? Be careful what you wish for. I mean, go for it, but it was the apostles that they aimed at, and throughout church history it has been the main leaders and some of the others as well. The Lord is going to purify the showmanship spirit, the “look at me” spirit that is so prevalent in the Western Church. It is going to be “Who is willing to die for Jesus, take a stand and be bold?” And it will be, “Okay, I am all in!” but it is going to be so different, and that part is what encourages me.*

- E. When Jesus prophesied His disciples would be hated (Jn 15:18), He was referring to Isaiah’s prophecy about ungodly religious leaders hating godly believers (66:5) and casting them out of the synagogue (66:5). The wicked sarcastically said, “Let the Lord be glorified,” thinking of themselves as being faithful to God. God promised to judge such ungodly religious leaders eventually (66:6).

<sup>5</sup>*Hear the word of the LORD, you who tremble at His word [vs.2]: “Your brethren who hated you, who cast you out [of the synagogue] for My name’s sake, said, ‘Let the LORD be glorified...they shall be ashamed [judged by God]’...<sup>6</sup>[says] the LORD, who...repays His enemies! (Isa. 66:5-6)*

#### IV. DAVID IS A MODEL OF HOW TO RESPOND TO GOD AS ONE WHO LEARNED HIS WAYS

- A. Scripture gives far more information about how to rightly respond to God when being persecuted by religious leaders in the life of David than in any other person. Jesus understood that David was the main example in the Scripture that the apostles had as a reference for responding to persecution. David is a witness or model of how to respond to God in being trained to a be leader after God’s heart (Isa. 55:4). David’s life as a “witness” of one who learned God’s ways and leadership.

<sup>4</sup>*I have given him [David] as a witness [model] to the people, a leader... (Isa. 55:4)*

<sup>22</sup>*“...He raised up...David as king...and said, ‘I have found David...a man after My own heart.’” (Acts 13:22)*

*Paragraph A: God raised David as the man in the Old Testament who experienced the most persecution from family members and from religious leaders in his community. I am saying that, of any man in the Bible, King David was persecuted much more than any other person by those in his family and from his community. And so, he is the prominent biblical picture. I would say Jeremiah is probably the next guy where there is significant text about him being persecuted, Moses some, Elijah some, Joseph some, but David far more than anybody.*

*Then in Isaiah 55, the Lord said, “I want to make it clear that I made David a picture, a model for others to know that when I am raising a king after My own heart this is how I am going to train him.” God trained David in a pretty intense way. He trained David under the tutelage of an angry, jealous King Saul, betrayed by his family, betrayed by his countrymen who all had biblical heritages. David was trained to understand God’s heart, God’s leadership, and how to walk in meekness, how to give mercy, how to receive mercy, and he learned about generosity. God said, as it were, “David is in the seminary of the Holy Spirit of betrayal.” He was betrayed more than any man in the Bible. When Jesus was talking to the apostles, David was clearly the man that was the prototype and model, and he was meant to be seen as a model.*

- B. God raised David up as king after His heart, teaching him to understand and align himself to God’s leadership—that David would learn to love God and grow in purity, humility, mercy, generosity, by seeing God as his primary reward and source of promotion, security, and provision. God trained him in the “*seminary of the Spirit*” using a wicked King Saul and many others who betrayed him. My “go to” passages when I feel mistreated or overlooked are 1 Samuel 24 and 26 and Psalm 31.

<sup>4</sup>*Show me Your ways, O LORD; teach me Your paths. <sup>5</sup>Lead me in Your truth... (Ps. 25:4-5)*

*Paragraph B: God raised David up as a king after His own heart, and God taught him. He was persecuted and had trouble the whole forty years of his reign, plus the ten years before his reign. I mean, from about age twenty to seventy he had trouble. It was not in every season, but it always would emerge again, betrayal by the spiritual community that he was a part of and by family members. So David was trained in what I call the seminary of the Holy Spirit, though sometimes I call it the seminary of Saul. If God wants to raise up a king like David, He allows those kinds of people to be in their life. God trained him. Look at Psalm 25:4-5: he said, “God show me Your ways, teach me Your paths.” He was learning about humility. He was learning about trusting the Lord, etc.*

*Now I have taught on the life of David, and I am not saying this to try and be boastful, but I have taught on the life of David for about forty-five years plus. And probably I have taught through 1 and 2 Samuel something like ten times, verse by verse, all the way through. I don't really know, but maybe ten times. My point is that I am familiar with David's life, and so I have drawn from his life. And I just wanted to give these three chapters, my three "go-to" passages over these forty-five years—1 Samuel 24, 1 Samuel 26 and Psalm 31—because I want to identify them for you as some of you may not know the life of David.*

- C. David refused to yield to his natural human response to fight back or even complain against the errors of Saul or many those who betrayed him and blocked his godly promises, plans, and goals. David invoked God's intervention by saying **"let God judge or decide"** (1 Sam. 24:15) knowing that in God's timing wrong things would be made right without David taking matters into his hands.

*Paragraph C: Under betrayal and persecution, David refused to answer back and take matters into his own hand. Now, when the Philistines and pagans came to attack him, he went to war and defeated the enemies of the Lord, and that was one thing. Persecution was not when the Amorites or the Philistines or other groups attacked him. That is not persecution. Persecution is when it is within the family of faith or those who claim to be in the family of faith. For some it is pretty dubious where their faith really was, but they were all looking for a Messiah and believed God's promises for Israel. However, David refused to answer and just strike back at Saul and those who betrayed him.*

*My favorite sentence, which I have here—1 Samuel 24:15 which has been one of my favorite sentences about David. I have about ten favorite David sentences, there are about ten of them and this is one of them—David in the conflict of betrayal from the religious community and from his friends and family members and even from his "presidential court"—the King's court—because he was betrayed a number of times by his own team, he would say this sentence: "Let God decide!" or in other translations "Let God judge. I am not going to bring the judgment. I am going to take my hands off, and God will judge or decide the matter." That is what God requires in the seminary of the Holy Spirit; David learned many, many things in that posture. Often God did decide and would vindicate David, but often it was years later and in a way that David might not have thought He would.*

*Like, I always say, "Lord, I want you to vindicate me my way, and in my time, which is like yesterday, if You do not mind!" But God normally does it in a different way and often many years later, and sometimes only in the resurrection does He vindicate ultimately. David said, as it were, "I am good with this," and there are so many verses where he says that.*

*Now the reason these passages are important—1 Samuel 24, 1 Samuel 26 and Psalm 31—is that we want to teach a whole generation of 20-year-olds how David the man after God's own heart, a leader after God's heart, engaged in the seminary of the Holy Spirit under persecution. He had classes for literally fifty years in that seminary! In his sixties—he died at age seventy—he was still being betrayed in his sixties. He had reprieves, but he would have intensity, reprieve, intensity, reprieve, for fifty years! You would think, "Well, we did it hard in our twenties, so now we are just going to just go into the glory of God!" No, for fifty years, in different seasons he was back in that seminary because God wanted him to be a model and a witness to the body of Christ, to redemptive history, of what it looks like to be trained by God for leadership. There are other passages too, but these are my three favorite passages.*

*And so, I want a group of 20-year-olds—I don't mean a group, but whatever that means—We want to get the 20-year-olds familiar with this narrative because persecution is one thing by the secular governments, but betrayal when it is by the community of faith, I mean, that persecution is betrayal and that is far different. For those of you who are interested in hearing more about betrayal, on Friday, Session 3, I will be talking about persecution and how to face and overcome betrayal. We are going to really break down a bunch of passages on*

how Jesus did it, how the apostles did it, and David did it, so that is this coming Friday for Session 3. We will still be in John 16 for those of you who just cannot wait to hear about being betrayed and how to be kind.

Here is my point—and I am coming to the end here—when the Holy Spirit is establishing an important kingdom purpose—wherever He is doing that, and there are about a thousand places in the earth, well, maybe a million, I do not know, but thousands of places—He is establishing important kingdom purposes. Here is what I want to tell you: whenever He is doing that, there are always people that the enemy will inspire, and God will use them to test and train His young Davids always and in every move of God. There will be a jealous King Saul or two, a leader or two jealous that you are moving in on their turf, and he will throw a spear or swing the sword. There will be the rebellious Absaloms in every one of these movements. There will be the money-loving Judases—and be clear, Judas betrayed Jesus because he loved money; that is what it says—There will be angry Pharisees, religious leaders angered for another reason. David was betrayed by his father-in-law, Saul, his wife, Michael, his cousin, Joab, the main advisor in his court, Ahithophel. He was betrayed over and over by his brothers. For fifty years he had these seasons, and at the end God said, “He did it right! He had failures, but he landed right as a picture of what I want.”

So let’s look at these two examples in 1 Samuel 24 and 1 Samuel 26. I am going to give you them rapid-fire because you already know these stories, anyway. I just want them in front of you. You can read the details.

- D. David found Saul sleeping in a cave in En Gedi and refused to harm Saul. He even stopped his men from harming Saul (1 Sam. 24:6-7). David entrusted his cause into God’s hands (1 Sam. 24:12, 15).

***7David restrained his servants...<sup>10</sup>[he said to Saul]...“the LORD delivered you today into my hand ...<sup>12</sup>Let the Lord judge between you and me, and let the LORD avenge me on you. But my hand shall not be against you...<sup>15</sup>Let the LORD be judge, and [decide; NAS] between you and me...”***  
***(1 Sam. 24:7-15)***

Paragraph D: Saul had been chasing David with three thousand soldiers to kill this one man. Three thousand! David had four hundred on his team, then it grew to six hundred against three thousand. One day in a cave King Saul who was leading the three thousand went to take a nap. He fell asleep in a cave, and it was the cave David was hiding in! David and his guys said, “Oh my goodness!” as King Saul, the head of the three thousand fell asleep.

David’s leaders said, “This is the Lord! Get him!”

David said, “No, he is not a Philistine; he is one of the community of faith. No, no, I am not touching him.”

And his guys said, “David! Get with it! This is God! What are you thinking! He has been chasing you for years!”—it ended up being seven years and so this was maybe at the five-year mark here—“Take him out!”

David said, “No.”

Look what he said in verse 12 to Saul after he woke up and David told him later when David was in a place of safety, “Hey Saul!”—verse 10—“The Lord delivered you into my hands!” Saul was kind of over that way, and David was in a place of protection. David had cut Saul’s robe and said, “Look, I have your robe!”

Saul looked at that and said, as it were, “Oh my goodness! You were in that cave? Oh my goodness!”

David said, verse 12, “Saul, I am not going to touch you. I am going to let the Lord decide. You are part of the community of faith and not just an anointed leader. You are part of the community of faith. My hand shall not be against you! God will decide between you and me!”

And the Lord did! In 1 Chronicles 12, it tells you, “God killed Saul,” but it was some years later. It was seven years of being hassled by Saul, I mean seven years! Come on, what about one year? God did take Saul out, and David did not touch him.

- E. Later, David committed his cause into God’s hands again after finding Saul sleeping (1 Sam. 26). Again he refused to harm him (26:9-12) but committed his cause into God’s hands (1 Sam. 26:24).

<sup>7</sup>Saul lay sleeping within the camp...<sup>8</sup>Abishai said to David, “...please, let me strike him...”  
<sup>9</sup>David said...“Do not destroy him...”<sup>10</sup>the LORD shall strike him...”<sup>18</sup>[David said to Saul], <sup>23</sup>May the LORD repay [me] ...the LORD delivered you into my hand today, but I would not stretch out my hand against the LORD’s anointed...<sup>24</sup>let Him deliver me out of all tribulation.” (1 Sam. 26:7-24)

So David restrained his servants in chapter 24. Then in chapter 26, it was a little time later, he finds Saul asleep again! David’s men said, “David, you blew it; you missed God the last time! Kill him!”

David said, “I am not going to! I am not going to!” You can read the story, verse 9, David said, “We are not going to destroy him. The Lord will take him out!” And so when David got in a place of safety again, verse 18, David said to Saul, “Hey, Saul! The Lord delivered you to me again!” This time he has Saul’s spear. The last time he had a part of his garments which he had cut. Here David said, “Here is your spear!”

“How did you get it?”

“I was next to you a couple of hours ago!” David said “I am not going to kill you, God will deliver me in His time!”

- F. In Psalm 31, we see how David interacted with the Lord when he was mistreated and betrayed. By trusting God to intervene and by refusing to retaliate, *David brought God into the conflict.* To *commit our spirit* into God’s hands is to commit to God all that deeply touches our spirit—our reputation, money, safety, etc. Jesus as the “greater David” entrusted Himself to God (Lk. 23:46).

<sup>5</sup>Into Your hand I commit my spirit...<sup>15</sup>My times are in Your hand. (Ps. 31:5, 15)

<sup>23</sup>While being reviled, He [Jesus] did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously. (1 Pet. 2:23; NASB)

Paragraph F: Psalm 31. I love this psalm! We see how David interacted with the Lord when betrayed by the community of God. There is much betrayal in the community of God because that will train God’s people in a way where the secular attack is different. It is not betrayal when it is the secular world out there. It is betrayal when it is inside. It is the most intense seminary of the Holy Spirit when they kick you out of the synagogue and your own people come against you.

Here is what David said. Look at Psalm 31; we know the passage. He told God, “Into Your hands I commit my spirit.” Then in verse 15, “My times are in Your hands” meaning, “You will answer **the way** You want and **when** You want,” though it was always years later. It is like, “Oh, come on, Lord! Not years please!” However, this phrase, “Into Your hands I commit my spirit,” does not mean, “When I go to heaven You will receive me.” That is part of it, but it is not the main point.

When David says, “I commit my spirit,” David means, “The things that touch my heart the deepest, my promises in God, my finances, my physical safety, my reputation, my social relationships: I am trusting You with them!” because they were telling lies about David all over the nation. The king and all of his men were

pushing all kinds of false reports about David, and he would not answer any of them. He said, “God, I commit my spirit into Your hand,” meaning everything dear to me You have to answer for it.

Now here, I want you to get this, when David committed the cause to God’s hands, as I have written here, he **brought God into the conflict**. If you take matters into your own hands, you better be smart and have a lot of endurance, because none of us are smart enough to solve them all ourselves. David said, as it were, “I am bringing God into the conflict by appealing to Him and not doing it myself.”

Years later, the greater David, Jesus, was on the cross and said, “Into Your hands I commit My spirit.” He did not mean “When I die, I will be with you.” For sure that was included, but He meant “My Messianic promises, My new leaders and their future, all of redemptive history in the future, My place as King in Jerusalem over the earth, I am committing all of it to You, Father. I am not going to touch them! I am going to let You bring the promises in Your time, and Your way!”

So it was years later—look at 1 Peter 2—Peter was talking about this years later, about how Jesus entrusted Himself. It is very much Davidic language. This is like right out of 1 Samuel 24! Peter said, as it were, “We got the David message! And then He showed it right in front of us!” So therefore, they [the apostles] walked in it. Peter said, “When Jesus was being reviled, He would not revile back!”

When they were cursing at Him, He only spoke words of kindness and truth. When He was suffering, He did not threaten them. He could have called down angels to destroy them, but no. No threats, no “Hey, you will be sorry one day!” No threats! He entrusted Himself to God just like David did. Peter says, in effect, “He taught us that we were going to be betrayed and of course that drove us to the David story,” even though David is not mentioned in John 16, that is clearly the prominent example in the Bible that they all had.

Then Jesus did the David exchange. He entrusted Himself to God, and they killed Him! He rose from the dead, and in God’s time all the nations of the earth will be under His kingship, His glory will fill the earth, and His times are in the Father’s hands. “Father, You determine when, where, and how,”

Beloved, that is our mandate. We are going to obey the Lord in the seminary of the Holy Spirit, and when betrayal comes, we are going to say, “Lord, train us in your seminary! What do mercy, generosity, gratitude, kindness, and diligence look like in this situation?” That is what we want to impart to the 20-year-olds. And we want it in ourselves because we cannot impart it if we do not have it. And beloved, that generation needs models of Moms and Dads that will do this for them.

Well, amen and amen! Let’s stand before the Lord. Again, in Session 3, we are going to look at betrayal if you got the guts—no, I am just having fun. This is so important because betrayal is so much a part of what is coming in the future.

Father, here we are before You. We want to be leaders after Your own heart like David. We want to train an army of 20-year-olds and 15-year-olds to have a leadership paradigm like David. Lord, train us to train them! Help us to help them so that the billion-soul-harvest comes under leaders that have a heart after You like David did.

Any of you who would like prayer for this or anything—maybe you feel that you are a messenger to train the next generation—if you want to come and stand on this dark carpet, or maybe you are sick in your body or you are discouraged and you need prayer for a family issue. If you would like prayer, I invite you to come on up here.



*Jesus, here we are. Father, we say yes to training the next generation in this message. Lord, I ask for tokens of the Spirit of glory, even right now in this room today. Give us apostolic revelation of persecution and the benefits. Give me love that will carry me through.*

*Love will overpower fear. God is going to pour out love that overpowers our fears.*

*Lord, give us love that will carry us through.*

*I appreciate this song. It is an awesome song.*

*Father, I ask for the Spirit of grace and glory! The Spirit of grace and glory in this room today! More, Lord! Release the Spirit's glory in this room and for those joining through the web stream! More, Lord. Let us burn with love, Jesus. I commit my spirit into Your hands, You who judges rightly. I want to be a man after Your own heart, a leader after Your own heart! Here I am, Lord. Release the Spirit of glory on our weak hearts! Lord, we need Your help! We trust Your leadership! Work in us a far greater work of glory! Into Your hands; my times are in Your hands, Lord. My spirit, the very passions and promises that You have given me, I put them in Your hands.*