

Chapter 1 : The Underground Episode Will the Church Face the Antichrist? - Joel's Trumpet

7 Introduction Prophecy at a Fever Pitch The end of the world is near! Or so it seems. Take May 17, , for example. In the course of a mere twenty-four hours.

When it comes to prophecy, this doctrine cannot be overemphasized since it is the foundation for properly understanding and applying any prophetic word. Qualitatively sharing the same fundamental element inherent in Jesus Christ and the Scriptures, the prophecy exercised in the NT church today will also inherently possess perspicuity, if it is truly of God. What is more, just as God continues to reveal Himself today through nature Psa. The Scriptures, however, will never be destroyed or done away with Luke The unique position of Scripture places it in a final authoritative position above both nature and prophecy, acting as final arbiter and interpreter of each. Therefore, true prophecy in the NT church today will also be just as perspicual as nature, Jesus Christ, and Scripture. The Summary Illustrated Jesus Christ: The clearest revelation of the will of God through His life, ministry, death, and resurrection preserved in Scripture. A temporary yet sufficiently authoritative revelation of God about Himself including His consequent requirements of us. The Doctrine of Perspicuity What is the doctrine of perspicuity? If had done this in a way that was only intelligible to those who are gifted with mental prowess and amazing intellectual abilities, then only those few would understand Him. But out of His love for the world John 3: Zondervan, , p. General revelation is not salvific. General revelation is a necessary precondition or building block for special revelation. General revelation provides the context for special revelation, but not the content. Thus, general revelation is necessary but not sufficient for salvation. Perspicuity and Prophecy P a g e 4 2. Special revelation provides the content or information necessary for the things pertaining to salvation. Old and New Testament 2 Tim 3: Reflected in Redemptive History 4. To Particular People at Particular Times 8. Special revelation provides the content or information necessary for salvation and sanctification. Notice the wording Paul chooses in Romans 1: God was also perspicual in special revelation, within the Scriptures. And listen to the words of Moses. His love for the lost creation who has always betrayed Him has always been reflected throughout history in His clear communication and revelation to them. He loved them so much that He wanted to make sure that they understood the way out from under His judgment. This revelation begins with a knowledge of Himself, which itself begins with any honest look at creation. This in and of itself is clear enough so as to leave His creation without any excuse as to what they should do. His world, universe, and His hand in history is clear enough so that any person should look at it, acknowledge His work, and then seek to be ruled by Him. In addition, for those who have come to love Him, His love continues to extend itself through perspicual communication in His intimate guidance of their lives Psa. As stated in the summary, the Lord Jesus Christ is the most perspicual revelation of God to man in the history of the world and forevermore. The transcendent God became imminent through taking on a human body and revealing the love of the Father to mankind. The unseen hand of the loving Father could now be seen in the life and work and speech of Jesus Christ, the God-man. This act also was motivated out of supreme love for a lost and dying creation. So at its very root then, the doctrine of perspicuity is founded and grounded in the love of God who desires that we know Him, hear Him, understand Him, and enjoy Him. Proverbs says that the fear of the Lord is the beginning of knowledge Prov. Knowing anything, especially with clarity, begins and ends with the fear of the Lord and the desire to be submitted to Him. If this applies to understanding and knowing anything as it relates to nature, how much more then would it apply to knowing anything as it relates to the special revelation of Scripture and Christ. Perspicuity and Prophecy P a g e 7 1. Understand that perspicuity is not about your intellectual abilities. It can be understood by any unbeliever seeking salvation in God 2 Corinthians 3: It can be perceived and understood with clarity when its purpose save and sanctify and Person Jesus Christ is preached and taught with clarity 2 Corinthians 4: Clarity comes for those who have practiced to train themselves to be able to discern good from evil Hebrews 5: The Doctrine of Perspicuity is for the Simple Person The nature of the Bible is so perspicual and so clear that a child could know the way of salvation 2 Timothy 3: A child is a simple-minded person. Psalm 19 speaks to this type of person. Compare the use of this same word in Proverbs 1: Perspicuity and Prophecy P a g e 8

This is so encouraging, because it means that Scripture is so clear, so understandable, so simple itself, that it is able to help simple people like us! And while this disability is due only to their own lack of faith and unbelief, it is NOT due to any lack of clarity on the part of Jesus, who Himself often made appeals to clear Scripture which they should have known and understood, because it was in fact so plain and clear. The Primary Assumption in the Doctrine of Perspicuity is the Presumption of the Ability to Hear, Understand, and Process What is Being Communicated God spoke in nature, in history, in Scripture, and in Jesus Christ because the primary assumption being made was that people could understand what He was doing and what He was saying. And the primary reason for this presumption is because He made them that way! That said, people can still see, hear, touch, taste, and feel, processing every bit of it. Most of what their five senses encounter is interpreted with the same clarity with which it was revealed to them by God. The truth of the Bible and of Jesus is just as perspicuous as nature. But lost people reject the one and accept the other. This points again to the necessity of the Holy Spirit as the primary presumption to perspicuity. If the Holy Spirit is not present, is not welcome, has been grieved, is not filling, or is striving against someone, how can He make things clear to someone? P a g e 9 Perspicuity and Prophecy The Perspicuity of the Gospel of Jesus Christ There are tools that have been developed to help Christians avoid mistakes in understanding and applying the Bible. And while these tools are absolutely essential to properly understanding some of the Bible, they are not essential to properly understanding the things which relate to our salvation and walk with Jesus. These things are plain, lying on the very face of the Gospels. One does not need to be instructed by a preacher to learn that he must believe on Jesus in order to be saved from the penalty his sins deserve. All one needs to do in order to discover these things, to put it plainly, is to sit down in a fairly comfortable chair, open the Gospels, and with a good reading lamp, read the Gospels like he would read any other book. So perspicuity does not mean that everything in the Bible is immediately clear and easy to understand. The Practicalities of Perspicuity While the Bible and Jesus are simple enough to be understood by simple persons, there are practicalities that must be taken into consideration. In other words, there is sometimes work to be done in order to bridge the gap that often exists between what we read in the Bible and how we understand that today. This is the reason why theologians, pastors, scholars, and respected leaders in the Christian community throughout church history have developed hermeneutics and exegesis. Thomas Nelson, , pp. The point here is this: And when difficult things arise we need help in attempting to understand them. God has given us tools and means by which to understand them. Perspicuity and Prophecy P a g e 11 Part Two: Perspicuity and NT Prophecy The Relationship Between the Doctrine of Perspicuity and NT Prophecy In Part One we reviewed the doctrine of perspicuity, particularly as it related to the Gospel and to the Bible because, according to our summarization at the beginning of the class, the Scriptures which represent for us the life and ministry of Jesus form the once-and-for-all revelation of God to mankind in matters of salvation and sanctification. That faith is perspicuous, clear, simple enough to be understood by those honestly and sincerely seeking after God and His truth. But for those parts of the Bible which are not so perspicuous there are practicalities which we said must be brought into play in order to help them become more clear. Those are the tools of hermeneutics and exegesis. In other words, some prophecy will be perspicuous and some will require practicalities to bring it into clarity and focus. What we must bring into view before we go any further is the dismissal of the notion that because some prophecy is not perspicuous that this therefore disqualifies it as being from God. Gospels which tell us what God requires of us and that lead us to salvation are perspicuous. Other passages may be equally as clear, of course. But the doctrine itself teaches us that Scripture pertaining to salvation has been made clear. In the same way, NT prophecy must not always be perspicuous. That means the church may not always understand it immediately when it is given. Sometimes it may take some study and time to figure it out. Taking a cue from the character and love of God when it comes from perspicuity, something that will occupy the content of the message on Sunday morning, I thank God for continuing to demonstrate His love to us through the continued gift of NT prophecy. Perspicuity and Prophecy P a g e 12 Not only has He loved us enough to make His final doctrinal revelation clear to us in Scripture, but He has continued to love us by continuing a practical revelation to us in the gift of prophecy. The Practicalities of Perspicuity in NT Prophecy Now because there are prophetic words that are easy to understand as well as some that are difficult, we face the need to employ

similar practical tools in attempting to gain clarity in the prophetic. This applies to those who believe they are receiving a prophetic word from the Lord, and to those who are hearing a prophetic word. For this reason the rest of Part Two will focus on the practicalities of gaining perspicuity in prophetic activity. The doctrine of perspicuity enables believers to put into practice the teaching of 1 Corinthians. The end result of the process is determining or deciding by discriminating between facts and persons. In very much the same way, all prophetic words are to be weighed in order to determine whether or not it is from the Lord and consequently whether or not it is beneficial to the body of Christ. A chief means of weighing prophetic words comes in the summation of the doctrine of prophecy, tongues, and all spiritual gifts in 1 Corinthians. What is not clear causes confusion. What is clear brings peace. Prophecy should be clear, otherwise it will, by its very nature of being unclear, bring confusion. Therefore clarity is an essential evidence to consider when weighing a prophetic word. From the Greek word dokimazo, the meaning is to scrutinize something closely in order to see whether or not it is genuine.

Chapter 2 : No Man of Woman Born by Ana Mardoll | The Fantasy Hive

The Holy Spirit: Prophecy Practicalities November 16, November 17, Jamie Brown I think that for many people, when they hear the word "prophecy", one of two things comes to their mind.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: The Narrative Embedment of Prophetic Preaching 1. Westminster John Knox, ; Ronald E. Clements, Old Testament Prophecy: From Oracles to Canon Louisville: The Assyrian Period Philadelphia: The Babylonian and Persian Periods Philadelphia: Fortress Press, ; D. Premnath, Eighth Century Prophets: A Social Analysis St. Chalice, ; Robert R. On the ecclesial practicalities of prophetic preaching, see Leonora Tubbs Tisdale, Prophetic Preaching: A Pastoral Approach Louisville: Westminster John Knox, On prophetic movement beyond a call to repent, see A. Vanlier Hunter, Seek the Lord! See Pablo Richard, et al. Thus it is not very difficult to see that Richard Dawkins and Christopher Hitchens have made an idol of science by their absolutist claims that allow for no critique. Reflections on the God Debate New Haven: Yale University Press, Moses and the American Story New York: William Morrow, has traced the way in which biblical rhetoric is intertwined with political claims in the United States. McGraw-Hill, , 1â€™ Harper and Brothers, n. University of Notre Dame, , 93â€™ Horsley, Jesus and Empire: Reading Romans in the Shadow of Empire Minneapolis: From Paul to Postcolonial Times Minneapolis: It was the defining conclusion of German historical criticism in the nineteenth century that the prophetic texts were earlier than the Pentateuchal materials. That judgment is enshrined in the Documentary Hypothesis that has dominated scholarship with its evolutionary assumptions. Such a judgment readily and intentionally contradicts the claims of the canon itself. Scholarship is always left to adjudicate the complexity of the matter. Mercer University Press, See von Rad, The Problem of the Hexateuch, 1â€™ Bruce, provides the best summary of this movement in the exodus narrative. For a clear summary of the Documentary Hypothesis, see John H. Abingdon, , â€™ Cambridge University Press, Fortress Press , â€™ Fortress Press, , 57â€™87; and Patrick D. A Stylistic and Theological Analysis Chico: You are not currently authenticated. View freely available titles:

Chapter 3 : Project MUSE - The Practice of Prophetic Imagination

The Practicalities of Perspicuity in NT Prophecy Now because there are prophetic words that are easy to understand as well as some that are difficult, we face the need to employ similar practical tools in attempting to gain clarity in the prophetic.

Set your sights on the heights! We looked at legalism, ritualism, Gnosticism, mysticism Chapter 3 starts the practical aspect of Christian living in this book. Paul nearly always starts all his letters with your position in Christ and what God has done by his grace through the death and resurrection of Jesus Christ. And on that basis, and no other, he then turns his attention to the practicalities of living this life out on this little troubled planet. So he starts by reminding them again of their identification with Jesus Christ that spiritually speaking they have been raised with Christ before moving into the first step to practical Christian living. And this step will involve your heart, your mind, your will, your affections and your desires. Seeking the things above It is used by Jesus in Matt 6: Earnestly desire, strive with earnestness to gain Would you agree with that statement? Who would that apply to? Are we too heavenly minded to be any earthly good? Or are we too earthly minded to be any earthly or heavenly good? It seems to me that it is the later. This was an extreme form of legalism with an emphasis on the harsh treatment of the body. They thought this was spiritual so they enforced all these man-made rules upon themselves. They thought spirituality was found in creating more man-made rules and laws and especially insisted on those that imposed harsh treatment of their physical bodies. As Paul wrote here " it was self imposed religion, false humility or self-abasement and involved severe treatment of the body This, according to the Apostle Paul, is not the way. It is man-made and extremism. It seems to me that the problem today is that the church is too earthly minded to be any earthly or heavenly good. The Apostle Paul here tells us to be heavenly minded - to think about the things above. Let look at a few questions that explore this So what are the things above? What is it above that we should seek and set our mind on? He is at the right hand of God. And He is life! The one to whom we owe all. Seeking the things above is seeking Him. His will, His ways, His character, His strength. Trust in God; trust also in me. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am. Therefore God is not ashamed to be called their God; for He has prepared a city for them. What are some practical examples of the outworking of this verse? When the difficulties of this life are pulling you down and you find yourself slipping under the waves, you need to look up and remember that Jesus is above all, seated in authority, that he cares for you and will not allow you to be tempted beyond what you can bear. When you are persecuted for your faith, as many Christians are around the world, or you are lonely or feel different from the world around you, you need to set your mind on the things above and remember that this world is not your home. And when this life is over you will walk the streets of gold. When you struggle with sin and the lures of this world and have found that within yourself dwells no good thing, you need to lift your drooping head and seek the only one who is able to live the Christian life. When the world tempts you with all its riches and shiny things or would seek to make you so busy that time for spiritual matters slowly slips away, you need to set your heart on the things above, remembering why you are here, the true purpose in life, and seek the true eternal riches. So what is the alternative to setting your mind on the things above? The things of earth are in our face 24 - 7. Their mind is on earthly things. And we eagerly await a Savior from there, the Lord Jesus Christ, 21 who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body. How does God help us to move from earthly to heavenly minded thinking? Obviously the greatest way that we have to set our mind on the things above is through reading and renewing our minds with the word of God. He has given us His word which contains His thoughts, His ways and eternal wisdom. But God often gives us little experiences or situations that also help us to stop, evaluate what we live for, and look again at the things above - the eternal things that matter. Have you had such an experience lately? Has God been turning your eyes onto the things above recently? Have you been thinking of eternal matters? And that perspective is from a far greater advantage point than just looking at life from down here! It means that the candles on your cake will go from but a few, to far more than you ever want

to acknowledge, in a flash of time. We need to be taught this. Naturally, especially when we are young we think we are bullet-proof. It requires God to teach us to focus on eternity! We would gain a heart of wisdom and would see things in a new light and take eternity into account. Well, to put it simply, where else are you going to look? What do we see when we turn on the TV? Nations in upheaval and turmoil, continual pressure leading to a breakdown in the family structure, unstable financial markets, people blowing up as many people as they can, governments and leaders calling black white, and white black. Watch all that for too long and it is easy to be distressed. Look inside and be depressed But look at Jesus and be at rest. Looking to and seeking the things above gives you a much higher perspective with which to view the events of life. It also provides hope, strength and endurance for the here and now. For what is seen is temporary, but what is unseen is eternal. All that we see seems so permanent, so everlasting. But the Bible says that one day the stars will fall from the heavens and the sky itself will be rolled back like a scroll. And He who is life will be revealed. And then we shall see that this life is but the prelude and the main feature is still to come! By the fourth century monks were living on a diet of bread, salt and water. One devised a cell so small he had to double up his body to enter it. Another spent 10 years in a circular cage. Grazier-monks lived in the forests and grubbed for wild herbs and roots; some wore only a loincloth of thorns. Simeon Stylites set the standard for extremism: But being a Kiwi it is fair to say that it was, at the time of writing, a big thing in New Zealand! The paper went on to say that over the years he accumulated, among other things, 29, buttons, 54, pins, 12 cents, a bent back, and a miserly disposition. But he also lost somethingâ€”the glory of sunlight, the radiance of the stars, the smiles of friends, and the freshness of blue skies. The author of the article went on to write: While they may not walk around staring at the sidewalk, they are so engrossed with the things of this life that they give little attention to spiritual and eternal values. But that is dangerous. Taken up with the baubles of this world, they become defeated, delinquent Christians. Buttons, pins, and pennies, but no treasures laid up in heaven. Do you sometimes think of the country from which you originally came? Yes, but with much shame and loathing. Truly, if I had a deep yearning for that country, then I might well have taken the opportunity to return. But now my heart desires a better country that is a heavenly realm. Therefore I prefer to press on. Do you not still carry with you in your mind some recollection of the things that you were formerly involved with? But now all those things only grieve me; and should I be able to choose only what I think, I would choose never to think of those carnal things anymore. But when I would be doing that which is best, still that which is worse remains with me. Do you not sometimes find that personal carnality is vanquished when at other times it was of great trouble to you? Yes, but those times of conquest over carnality are infrequent, though when they do occur such hours are truly golden. When you experience these precious times in which carnal annoyances are vanquished, can you remember by what means these triumphs were obtained? Yes, when I meditate upon what I saw at the Cross, that will do it; and when I look at my embroidered coat, that will do it; also when I look inside the scroll that I carry in my chest pocket, that will do it; and when my thoughts are warmly stimulated about where I am going, that will do it. And what is it that makes you so desirous of going to Mount Zion? Why there I hope to see living he who hung dead on the Cross; and there I hope to be rid of all those things within me that remain a constant annoyance. At the Celestial City they say there is no death, and there I shall dwell with the type of companions that I like best.

Chapter 4 : School of Prophecy | Four12

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The Trump prophecies and the urgent need for prophetic reformation The Trump prophecies have exposed the Laodicean state of the prophetic and much of the Charismatic Church. It seems that much like the prophetic movement today, the Laodicean church boasted of their ability to see spiritually; yet Jesus said that they were spiritually blind. They speak visions from their own minds, not from the mouth of the Lord. You will have peace. Who has listened and heard his word? Trump is a false hope. But what made the Trump prophets particularly emboldened was that his election was a winning bet against all odds. This is not dissimilar to what happened in the times of Jeremiah. In Jeremiah 27 the King of Judah is contemplating whether to rebel against the Babylonian rule. False prophets promise that Jerusalem would be delivered from the yoke of Babylon in two years. But Jeremiah says that this is a false hope. But the nations that bring their necks under the yoke of the king of Babylon and serve him, I will let them remain in their own land," says the Lord, "and they shall till it and dwell in it. Initially, it must have looked as if Babylon was about to collapse. And the false prophets seemed right. But all they did was reacting to the news. And following the false prophets led to much greater destruction than was necessary. So, because of Trump prophecies we are now defending not caring about the global environment, not caring about refugees and cutting the healthcare from the poorest of society. We defend nepotism, corruption and we forget that we have attacked the previous government over many of the issues we now choose to ignore. Then we demanded impeachment and resignation, now we look away and pretend that it is all a liberal conspiracy. All it reveals is our self-centredness and lack of integrity when it comes to politics. All this might be OK, if we were just political operators. But we are the Church. Why are we doing it? All this is supported by widespread demonisation of the liberals, Muslims, illegal immigrants and so on. To make this absolutely clear, He asked us to love our enemies and pray for those who persecute us. But we are not supposed to fight against flesh and blood but against demonic principalities. Yet, Jesus commanded us to love them nevertheless. How can you love them if you always speak badly about them? The Church needs to decide if we want to be Christians or a political party. Fearâ€™islamisation of Europe The false prophecy about the islamisation of Britain is largely based on reacting to the news. So many prophets have prophesied about the islamisation of Europe that I have lost count. But in reality, the much bigger danger facing Europe is the secularisation of our nations. And the terrorism that much of Europe has experienced, as terrible as it is, works against any islamisation process, as the Europeans and even many Muslims experience the violent side of Islam for the first time, which is leading to increasing hostility against Islam. I have always said that if nothing else will get the Brits and Germans to fight, try to take away their beer! But now our church is getting involved in Europe-wide work with Muslim refugees and huge numbers of them are coming to faith. We are helping to training converts from Islam to become pastors in Europe, so that they can plant churches. And the Arab churches in Europe are now planning for Europe-wide evangelistic campaigns! But many Christians are actively speaking against the European nations accepting refugees, believing that it is some kind of Trojan horse scheme by Islamists to sneak in a huge number of Muslims. I partially understand those fears. But I disagree with these prophets. It seems that they can only see what the devil is doing. They have lost their ability to see what God is doing. I believe that God has a different perspective. And He knows He has all the power! It has been estimated that Germany has let in nearly 2 million refugees, although the official numbers are lower. Now slow down and follow me in this line of thought: Thankfully, 2 Chronicles 7: And how could Germany express repentance? Through accepting a huge number of refugees. Right now, God is healing the land of Germany through cleansing the bloodshed of the Holocaust. He is doing that through helping Germany to save lives of over a million refugees. He is making the land ready for revival and reformation. I believe that through all the Islamic terror the devil is trying to harden our hearts, so that we would close them to the millions of Muslims that are ready to accept the gospel in Europe. In , God gave me a

prophetic word about a coming season of 30 years of reformation in Europe. And this leads me to a false prophecy that is false mainly because of wrong timing. Wrong timingâ€”the Beast There is a false understanding in the Body of Christ about prophecies predicting an imminent apocalypse. It says that as the apocalypse is prophesied in the Bible, there is not much harm done if someone prophesies an apocalypse but the timing turns out to be off. But in fact, a wrong timing of a prophecy can be intensely harmful. Endless prophecies about the apocalypse often stop Christians from reaching out to their neighbour and loving them, and anyone disagreeing with them becomes the enemy. In , when Finland held a referendum regarding joining the EU, those prophecies were troubling me. In fact, looking at the history of Europe, it is far more likely that the EU is the cage that is restraining the beast, as it was created to pacify the European nations after two very destructive world wars. This theory about the EU being the beast or somehow involved with the beast has been resurrected over and over again, and it has evolved and found new incarnations over the years. For example, David Hathaway claims that Europe will be raped by Islam. As I mentioned earlier, I received a prophecy about the coming reformation in Europe in , and because of this prophecy I have always had a fairly optimistic outlook when it comes to near future. When the EU referendum neared in Britain in , I was reluctant to say anything about the issue prophetically. But, I was intensely disturbed before the election, as many Christians framed the referendum as a separation of Christian Britain from the non-Christian continent. And they began to demonise the EU, even when they clearly knew very little about its workings and history. And they forgot that it was not just the Roman Empire but later on the Church that united Europe. The Church was the first truly global organisation and I think it is fair to say that extreme forms of nationalism should be alien to the Christian worldview. A true Christian should be unable to obsess of the fate of their own nation exclusively, mainly as they know that all the people of the earth can potentially become their brothers and sisters. And many Christians criticising the ungodly Europe simply forgot that Britain is one of the most atheist nations in Europe. And statistically, Christianity is doing better in the mainland Europe than in Britain. But why do so many Brits and Americans think that Christianity is doing so poorly in Europe? I believe there are two main reasons. First, the Christianity in the mainland Europe often seems somewhat traditional, and many Charismatics despise traditional expressions of Christianity. Second, most Americans and Brits only speak English, so they find it difficult to follow what is actually going on in Europe. Whereas in Europe many Christians speak English, so they tend to know what is going on in the English-speaking churches. And because we all hear more about what is going on in the English-speaking churches, this creates an illusion that Christianity is somehow stronger in the English-speaking world. Anyway, about a week before the referendum in the UK, God finally gave me a reading from the Scripture, making it prophetically applicable to Britain. Now the referendum is long past, so I think it is fine to release this word. This leads me back to Jeremiah The word I got was that like Babylon, the EU has been appointed to be there for a time. Britain has chosen to take a different route but, unless we are careful and understand that the EU has been appointed to be there for a time, this will lead to weakening and impoverishing of our own nation. They have not even begun to think about the practicalities of all of it. So, whatever happens, Britain must be able to have a constructive relationship with the mainland Europe. After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place. Then its destruction would surely come. But in the meantime, Jeremiah advised the Jews to choose the path of non-resistance. God would surely deliver them from Babylon, and rather than rebelling in the name of independence, He wanted them to prosper. Rather than fighting a rebellion against Babylon and being punished by it, Jeremiah asked the Jews to wait. In 70 years, someone else would bring that destruction, and the Jews would be able to return to Jerusalem free. In fact, they would rebuild the temple and the city with the provision they accumulated in Babylon. If you read my prophecy about the reformation in Europe, you will find out that I do believe that there is an appointed time that will bring darkness to Europe. But that time is not yet. Now is the time to bring in a great harvest in Europe. With or without Brexit, now is the time to love Europe. Published by Marko Joensuu Marko Joensuu has worked for over sixteen years in the publishing and media ministries of Kensington Temple. He is an author, publisher and screenwriter.

Chapter 5 : The Holy Spirit: Prophecy Practicalities –“ Worthily Magnify

Jacob Glatstein was no mere poet, but a Yiddish prophet. And now American Jews can rediscover what prophecy really means. Like most prophets, Glatstein at first resisted the call.

I met Joel in Scotland last September, a real honour! Bless you guys, and Leanne! Paul Daniel Dudley Posted at He is post trib as am I. The way I understand it, it seems so close to Post-trib with maybe a few minor distinctions. I think it matters, not just for the practicalities of the dangers that may surface if the truth is not clear when the time arrives, but even more for the harmony of scripture to the greater glory of God. There are so many in and outs of the pre-wrath position. On the one hand, they surrender the principal pillar of pre-tribulationism, namely, the doctrine of imminence, while retaining the really ridiculous pre-trib concept that for the church to be exempted from divine wrath, she must be removed from the earth. For example, how obnoxious the notion that Jesus has returned, lifted out the church while the Jews continue to suffer under the fury of a still kicking Antichrist? In one day, an instant, the AC is toast Isa 9: The harlot is judged. The mystery of God is finished, as the veil cast over all nations is destroyed Isa The same sound of the trumpet that gathers the bride Mat Clearly, the surviving remnant of Israel is NOT translated with the body. It is because they are only now receiving repentance and the Spirit, as Jesus is revealed, not only visibly in the clouds, but in their hearts as the transforming gift of revelation and repentance is happening at once, in one day Isa The end of this age and the break of day happens instantly, as every eye sees Him and we may be sure, no AC survives that brightness, not even for a moment, let alone a number of days. Very significantly in Rev This is the same day of the Lord that comes as a thief in 2Pet 3: Also, it may prove to matter even more when the saints may be unnecessarily distracted at a time when endurance to go the distance may be extremely difficult. So there is some of my thinking on the question. Yours in the Beloved, Reggie Soon I will suggest 11 problems with the pre wrath rapture of believers. I do agree since so many have not heard the post trib rapture explained and so cannot compare it with other views, that this discussion is not a topic for division among brethren. It is a great reason for us to study the scriptures for ourselves. Taryn Posted at We had a bunch of music students to teach, but a ton of them randomly canceled due to summer family stuff. Although the prewrath position answers many questions that the pre trib view does not, it still suffers the burden of explaining a few dubious duplications that the posttrib rapture unifies as one event. Unnecessary duplication of events: The Prewrath position seems to have three times believers are resurrected. The first resurrection occurs after the 6th seal at the prewrath rapture, then there should be one at the last 7th trumpet according to 1Cor. Since the posttrib position sees the seals, trumpets and bowls as overlapping not parallel and all ending together at the 7th seal, trumpet and bowl, all these resurrections happen after the end of the 70th week of Daniel-just one resurrection at the 7th trumpet. At the prewrath rapture somewhere after the middle of the tribulation , 1Thes 5. They will say that this is a parenthesis in the 6th bowl as pretribs do , and that the time period spoken of refers back to the prewrath rapture, but there is no evidence for this in the context of the 6th bowl. In fact the parenthesis is in the midst of the 6th bowl and continues with the discussion of the events of the 6th bowl. Other parentheses in Revelation happen between the 6th and 7th trumpet or seal but not in the middle of the events of the seal or bowl. Are the number of days the antichrist is given authority to act cut short? But the Lord had given him 42 months to act, Rev This prophecy made in approximately 95 A. The days are cut off not allowed to go on forever or no flesh would be saved, but they do last the prophecies days. The outer court been given to the nations to tread under foot for 42 months, Rev Was this 42 month period cut short, Matt. It is not reasonable that two individuals, Jesus and the antichrist diametrically opposed to each other, are both worshiped and exercise authority at the same time. The antichrist would be receiving worship and would be exercising his authority freely during the day of the Lord. If it is the day of the Lord, God would be exercising His authority, not refraining from exercising His authority and permitting the antichrist to exercise his. So if those days had been allowed to go on indefinitely no flesh would survive but they will be cut off, not permitted to go on indefinitely. But they will go on as long as God had said they would. I do believe the rapture is at the 7th seal but that the 7th seal is after the 6th bowl. For evidence that 7 is the

Biblical number of completion see Gen 1. For evidence that the 7th seal, 7th trumpet and 7th bowl all are simultaneous note the flashes of lightening, and sounds and peals of thunder, and the great earthquake that follows each of the seven seals, trumpets and bowls; 7th seal Rev 8. The repetition of both of these series of events indicates that the same point in time has been reached. If NO ONE is saved after the prewrath rapture, why does the 6th bowl imply that there are those on earth who are blessed, staying awake and keeping their garments, Rev 19. And why do the bowls specifically target the wicked; Rev 19. If they suffer it, prewrath must explain why John 3. He might as well protect the entire church. Those saved after a prewrath rapture of believers still have the same promises of deliverance from the wrath of God that the church does. The 5th seal Rev 6. The posttrib rapture position indicates that both OT saints and we the church are made perfect at the same time-at the posttrib rapture. If they could not be made perfect without us, how can we be made perfect without them? It seems consistent with the revealed character of God that we should not be made perfect without them if they cannot be made perfect without us. Because v 21 creation will be set free from its slavery to corruption when the sons of God are revealed. But according to prewrath, after the revealing of the sons of God the prewrath rapture, creation is not relieved, but instead, hail, fire and blood are thrown to earth, a third of the earth is burnt up, a third of the trees are burnt and all the green grass is burnt up, all in the 1st trumpet, it does not get any better for creation as we get into the 2nd trumpet or the rest of the bowls. I think you get the point. Creation would not be eagerly awaiting the revelation of the sons of God if, just after that revelation, creation is subject to the seven trumpets and seven bowls. It would eagerly await the return of Christ. But according to posttrib, it would eagerly wait for the revelation of the sons of God because that is when Christ returns to set up His kingdom. Prewrath as well as pretribs would have to explain why creation is said to be relieved at a time when creation will experience the worst plagues ever. If the Day of the Lord starts just after the 6th seal and the seals, trumpets and bowls are consecutive, then why are there opportunities given to repent as late as the 5th bowl, since the Day of the Lord is being delayed until all who will repent do repent? But legitimate opportunities for repentance are available but rejected even as late as the 4th bowl, Rev 19. So the day of the Lord will not begin until after at least the 5th bowl which is consistent with the promise in the 6th bowl, Rev 19. The restoration of all things on earth only occurs when Christ returns to earth. Heaven will hold Him until then. I encourage all to become Bereans and study this out for themselves.

Chapter 6 : Writing the Holocaust: JACOB GLATSTEIN'S PROPHECY

The "Haman" dimension of current events is hauntingly evoked near the book's conclusion, when the narrator visits Kazimierz. A picturesque resort beloved by artists, Kazimierz is a town with a Jewish-Polish myth attached to it.

The reserve infantry unit I served in for 18 years is currently performing several weeks of active duty in the West Bank. At that time, early July was the time Israel planned to withdraw its army, and its civilian settlements, from the Gaza Strip and a small part of the northern West Bank—a move that has since been postponed until August. For many years, I was the company clerk—the soldier who processes requests to be released from service and who makes up the daily duty roster. Removing Jews from their homes in Gaza and the West Bank would thus be a violation of their religious principles. Avraham and I are both Orthodox Jews. He thinks that soldiers who feel they cannot participate in the evacuation of Israeli settlements should follow the dictates of their conscience. I believe that the military duty to follow orders should in this instance take precedence over their opposition to the withdrawal policy—just as I followed orders for many years to protect Israeli settlements in the West Bank, although I thought that it was wrong for Israel to have built them. How can this be, if we both follow the same creed and we both live in accordance with its precepts? Therefore, Orthodox Jews must oppose handing over any part of that land to foreigners not as a practical matter of policy but as a matter of religious principle. And they must oppose removing Jews from their homes in these God-given territories. That is, indeed, the logic of a large majority of Orthodox Jews today. So on what basis can I argue that Avraham, and most of my fellow believers, are wrong? Any modern Jewish theology must address the significance of the Jewish state in Zion. The Jews have returned to their land—and have established their rule over it—after two millennia of exile. To many believing Jews, it seems obvious that this fulfillment of prophecy and of age-long yearning must have religious meaning. These two men developed a comprehensive theology that viewed the Jewish return to Israel as part of a divine process that would lead inevitably to the arrival of the Messiah. From the point of view of their theology, the process was one of irreversible progress. Since Israel was the instrument of a divine plan, its government need take no account of the practicalities of strategy, diplomacy, and geopolitics. Quite the opposite—those who worried about such considerations were displaying a lack of faith in God. Of course, the settlers face the practical, and very real, crisis of leaving homes to which they are deeply attached and in which they have brought up children who have known no other home. But beyond that, it is a theological crisis, for the country to which they have sworn loyalty is now acting contrary to its divine purpose, as they understand it. An Israel that hands over territory to non-Jews is something that just cannot be. Thus, each time an Israeli government has withdrawn from occupied territories, the religious Zionist community has begun to question its loyalty to the state. It happened in the early 50s when Israel withdrew from Sinai, and it happened again in the mid-70s when Israel handed over territory to the Palestinians in the framework of the Oslo peace accords. In important ways, the current crisis over the pending withdrawal is even greater than those earlier confrontations. The late Prime Minister Yitzhak Rabin—assassinated in 1995 by an Orthodox Jew for his advocacy of the Oslo peace process—evacuated no settlements. When I lived there, in Kiryat Shmonah was regularly hit by rockets launched by Palestinian guerrillas in southern Lebanon, just a couple of miles away. In June 1982, just before I began basic training, Israel launched a massive invasion of Lebanon aimed at rooting out the Palestinian forces there. Then, too, Israeli forces gained control of territories that, according to the Bible, are part of the land God gave the Jews. Several months later, when I was part of an army unit serving in Lebanon, I passed through Kiryat Shmonah on my way to rejoining my unit after a few days home. Tacked up on several lampposts around town were signs announcing the formation of a group of young religious couples and singles who planned to establish an Israeli settlement in southern Lebanon, in the biblical territories of the tribes of Asher and Naftali. The imperative to settle all parts of the ancient land of Israel applied no less to these territories than to those in the Judea and Samaria the West Bank, the sign declared. By the next time I reached Kiryat Shmonah two weeks later, the signs were gone. The religious and secular leaders of the settlement movement quickly squelched this and a few other nascent plans to settle the biblical lands to the north of the current state of Israel. The time

was not ripe, they said, the military situation was tenuous, and there was enough settlement work to do elsewhere. Sharon is not a religious man, but religious Jews should in principle have no problem with taking practical considerations into account when making decisions of policy, even in a Jewish state. One only has to open a page of Talmud or a Jewish legal treatise to see how sages and rabbis have always balanced belief and precept against the practicalities of specific times, places, and concepts. Judaism is a legal religion, and the Jewish legal literature is in large part case law-rabbis addressing specific cases and problems rather than conducting rarefied philosophical discussions. God gave us the land but he also gave us minds and powers of judgment. As the Talmudic sage Rabbi Yehoshua declared two millennia ago, the answers to current dilemmas do not come from heaven. We must carefully consider the evidence before us and make our own decisions. By advocating a rational defense policy that involves withdrawing Israeli forces and civilian settlements from the Gaza Strip and northwestern West Bank, I am not violating Jewish religious principles. I am observing them.

Chapter 7 : Prophecy Perspicuity and Prophecy - [PDF Document]

Part 3 in the Prophecy series The perspicuity of God is the belief that God desires to make Himself clear whenever He communicates. When it comes to.

The course will be led by Melanie du Toit, and a team of prophetically gifted and experienced teachers. Commitment of 9 days Anyone attending will need to take leave from work, this is not a part-time programme and sessions will occur during the week. All those wishing to attend will need to fill in and submit an application form. Submitting this form does not guarantee admission to the course. However, everyone is encouraged to please save towards the cost in the interim – they will only have one month to make final payment once accepted. There is a basic cost involved, which will cover running costs of the course and is payable upon confirmation of acceptance on the course, prior to the course starting. You may apply for hosting hosting is limited, and does not necessarily include transport. No children will be accommodated on this course due to the nature and intensity of the course Daily Homework will be required – approx. Only Medical food allergies will be accommodated. Attendees being hosted are to please contribute to daily expenses and to organise own transport, or contribute to transport costs. Proviso – space is limited, just because you applied, does not mean you will be accepted. You will receive an email at the end of January , with further details about your status. If you do not receive an email by the 29 January , please contact julie. In the mean time we recommend that you save towards the cost, so that on acceptance you are able to confirm attendance and make payment before the 3 March. Melanie du Toit Melanie met Jesus when she was four years old and at the age of 18 she encountered the Holy Spirit. Melanie spent six years in as a missionary across many different cultures. Today she serves at JoshGen as a deacon in the Sunningdale based evening congregation. In she was recognised as a Prophetess working into the Four12 partnering churches, both in South Africa and abroad. Julie de Lisle Julie has been serving the Lord since , and has been part of Joshua Generation Church since its inception in She has a son, beautiful daughter-in-law and is a proud grandmother of two. Julie is passionate about life and Jesus, and enjoys travelling, forming friendships with and encouraging Four12 Partnering churches. Her love for the prophetic is combined with her desire to see people live and walk out their prophetic destinies that the Father has spoken over them. There is a longing in Julie, to see a generation arise, that truly lives out a prophetic lifestyle. She currently works as a Personal Assistant to Andrew and Emma Selley and is based at the JoshGen Congregation that meets in Sunningdale in the evening, where she also serves as a Deacon. Nadene Badenhorst Nadene got saved in Joshua Generation Church in , and has been part of the family ever since then. She is part of the congregation in the City of Cape Town, where she serves as a deacon. Marli van der Westhuizen Marli has been married to her amazing husband Philip since and they have two lovely daughters together, Eden and Maia. Marli has an intense passion to see every person set free and knowing their Saviour Jesus Christ personally. Her qualifications include Interior Design and Project Management, and she is currently studying towards a degree in Industrial and Organisational Psychology. Marli I a creative individual who loves God and His people, and she expresses this through writing, drawing and dancing whenever and wherever the Holy Spirit leads her. Her walk with God has been marked with healings, deliverances and supernatural experiences. Training leaders is one of her passions and she believes that living naturally supernatural is not only possible but essential. Ina with he husband, Ruan, have 3 young boys and live in Wellington. Together they have been in the leadership of a bible school, a one year discipleship course and leading the JoshGen Congregation in Wellington. Michelle Battaglia Michelle has loved worship for as long as she can remember. From a young age she would sit at the piano singing spontaneously and writing worship songs. This created a passion for spontaneous and prophetic worship and a desire to see the church singing new songs to the One who first sang over them. Besides having studied music for three years, Michelle has many years of experience working with worship teams and musicians. She has been a member of Joshua Generation Church since moving to Cape Town in , after touring in a worship ministry for six years. Today Michelle, is a full time staff member of JoshGen. She loves travelling and building into the wider body of Christ, especially Four12 partnering churches. Over the last

twenty years their deep understanding of Biblical marriage has proved to be a great help to many.

Chapter 8 : Writing the Holocaust:

As I was beginning a study of the New Testament Book of Philemon, perhaps better called The Epistle (letter) of Paul the Apostle to Philemon, the words of Philemon jumped out at me " and to Archippus our fellow soldier, and to the church in your house" (emphasis added).

A Strong Review of an Important New Book Faustian Bargain The singular horror of the Holocaust is being lost in exchange for enshrining rare moments of inspiration and universal narratives of suffering By Ron Rosenbaum October 10, 7: The book [1] is called The End of the Holocaust, and it is not reluctant to take on the unexamined pieties that have grown up around the slaughter, and the sentimentalization that threatens to smother it in meretricious uplift. Rosenfeld, the founder and former director of the Jewish studies program at Indiana University, which has made itself a major center of Jewish publishing and learning, is a mainstream scholar who has seen the flaw in mainstream Holocaust discourse. Suffering and grief must be transformed into affirmation, and the bleak irrecoverable fate of the victims must be given a redemptive aspect for those of us alive. There are other dead to be buried, they say. A less taxing version of a tragic history begins to emerge, still full of suffering, to be sure, but a suffering relieved of many of its weightiest moral and intellectual demands and, consequently easier to be € normalized. The Holocaust tore through that net heading for hell. No one wants to hear that. We want to hear uplifting stories about that nice Mr. And the fact that it was not just one man but an entire continent that enthusiastically pitched in or stood by while 6 million were murdered: Or to investigate the roots of that European hatred? How much weight do the Holocaust museums give to the two millennia of Christian Jew-hatred, murderous pogroms, blood libels, and other degradations? That is no longer so today. Because Auschwitz in fact occurred, it has now been established in our imaginations as a firm possibility. What we are able to imagine, especially because it once was, can be again. But no one wants to hear about such grim implications anymore. In a way, who can blame them? Why let the dead have so much power over us? How do we decide how much mental space the Holocaust should occupy? What do we owe the dead? Rosenfeld is on a lonely mission to prevent their disappearance into the maw of generalized human tragedy. It gives to the frenzied bloodthirsty slaughter an aura of dignity, religiosity€ bestowed not on the victims but to the slaughterers. It is unbearable to live with the naked, uninsulated, unpunished horror of it all without some phony affirmation. So we clothe it in the fake gravitas of Greek and the fake piety of ritual. Whatever you choose, do not gaze upon the horror without some semantic scrim to veil its monstrousness. The image of the all-powerful, loving, protective€ and interventionist€ God that Jews pray to. Of course to some Jews there are no questions, no problems. To those who still pray and praise Him as the living protector of His beloved Jewish people: Was He just a little busy during those six years from to ? Other things on His plate? To establish the State of Israel? What an ingenious plan! The question remains for believers who still offer up those prayers to the God who is their shepherd: Where was God during those years? What an inglorious bastard He would have been. But it is one of the virtues of his book, his discussion of how the Holocaust has been sentimentalized to death, that it can fire you with fresh anger at an act that repeated exposure to diminished versions of can dull. Consider the Faustian bargain that Holocaust museums in America have so often made with the non-Jewish majority: And of course there is the difficult question of how one compares such tragedies. Why not a Cambodian genocide museum? In what ways are the Cambodian, the Armenian, and the Rwandan genocides similar and different from the Nazi genocide? And Jews have a strong record of concern for the sufferings of others. But Rosenfeld is on a mission not to allow the differences of the identity of the Jewish victims to disappear, and he is both a moral thinker and an astute cultural critic. I first came across his work when I was writing Explaining Hitler, preparing to interview one of the most brilliant historians of our age, H. Trevor-Roper, whose biography of Hitler Hitler: The Last Days set the tone for envisioning the Fuhrer for decades after the war. In his book Imagining Hitler, which was a study of mainly fictional and film visions of Hitler, Rosenfeld picked up on the language Trevor-Roper used to describe Hitler, as a mystical, numinous, spell-binding, virtually occult figure. It was an awkward moment. I think he realized there was some truth to it, and it had gotten under his skin.

And Rosenfeld reminds us that even stories of survivors are not necessarily triumphs over evil. Rosenfeld deserves honor for having preserved their truths in all their brutal honesty. My own feeling is that the end of the Holocaust will not come from Holocaust denial, or Holocaust affirmation kitsch, or even dissolution in universalism. But in fact such connections are what historical consciousness is about. There are only two points in this valuable book I found myself questioning. Only artistes like Lanzmann are qualified, not the humble survivors themselves, for instance. Artistic license can lead to corruption of the truth. *To Life Is Beautiful*. One cannot deny the importance of Shoah, nor can one deny the self-importance of Lanzmann, who, as I point out in *Explaining Hitler*, misunderstands and distorts one of the key statements of Primo Levi about Auschwitz—the one in which Levi quotes an SS man declaring to him: Lanzmann tells post-Holocaust Jews we must follow the orders of an SS man. It is an insequentialist attempt to cut the Holocaust off from human inquiry. Hence the focus on a single sentence in her diary: Let poor Anne alone already. Better they be ignorant? Do read Rosenfeld to understand and struggle with it.

Chapter 9 : Fear, false hope & wrong season “ 3 false prophecies causing Church inaction ” « Mentoring

It was the defining conclusion of German historical criticism in the nineteenth century that the prophetic texts were earlier than the Pentateuchal materials. That judgment is enshrined in the Documentary Hypothesis that has dominated scholarship with its evolutionary assumptions.

Or secondly, they might picture a fortune teller. Someone who uses strange means to tell the future. These misconceptions are widely held, particularly in the church, and so the gift of prophecy is squelched, viewed with suspicion, and even joked about. Prophecy seems a bit loopy, dangerous, and outside of the mainstream. And so in the Church, and in most churches, the gift of prophecy lies dormant. The result is that we trade one extreme for another. One abuse for another. By assuring the gift is not abused, we assure the gift is not used. We gain the illusion of safety by closing our eyes to the Spirit. Why do we think this is a good option? Who said anything about safe? Of course we want to cultivate an atmosphere of grace. But when we seek to cultivate safety at every turn, we do our congregations a great disservice. To encounter more of the depths of God in the power of the Holy Spirit, we must sacrifice safety. Then we can see more of how good he is. It should always be tested. It can sometimes assist in evangelism I Corinthians But God is always good. Here are some practical ways churches and worship leaders can be more open to prophecy. At the beginning of a prayer time, or a time of singing, or a whole service, encourage people to be asking the Holy Spirit to speak to them: It might be a single word, or an image, or a few sentences, or a bible verse, or some other impression. In other words, if you want to see a congregation engaged in reading the bible, you have to model it. If you want to see people comfortable lifting their hands, you have to model it. And if you want to see people comfortable exercising the gift of prophecy, you have to model it. Take a risk and articulate a prophetic impression God has given you. Model it, model it, model it. Leave room for it. This will look vastly different based on your kind of church, venue, size of congregation, etc. In a small group you have more safety to leave space and silence for people to speak up and share words of prophecy. All this is is God, a good Father, giving good gifts to this children, for their good, and for the building up of his church. All this is is a strong sense I have while leading worship or sometimes before of something God wants to convey. I then sing this impression while joining it with a melody and chord progression.