

Keeping the Prophecy: Empowered by His Name (A-R-K)

INTRODUCTION

We are on the second part of a twelve-part series, in which we're studying the descriptions of Jesus in the Book of Revelation, particularly the thirty descriptions in Revelation 1, 2 and 3. There is no place in the Scriptures where Jesus is revealed with more depth and diversity than in these three chapters. It is Jesus revealing Jesus in a direct way. So we are going to focus on these different descriptions.

Tonight I will give you an acronym, A-R-K. For those who are new with us, I have three prayer list acronyms: One is called F-E-L-L-O-W-S-H-I-P, which is the ten letters of the word *fellowship*, and that's ten prayers for your personal spiritual life. I'm a prayer list guy. I believe in prayer lists because they help keep you focused. So I want to encourage you to keep a prayer list. Then I have one called T-R-U-S-T, which is the five letters of the word *trust*, for fellowshiping with the Holy Spirit and then there's this one, A-R-K. It's three prayer focuses in terms of how to apply these thirty descriptions, how to worship Jesus and how to encounter Him.

THE UNVEILING OF JESUS CHRIST

We'll get to the acronym in a moment; I want to give a little review. You cannot say this too many times. The Book of Revelation is called the revelation of Jesus. I mean, every book in the Bible reveals Jesus; it's all about Jesus, but there is only one book that is entitled, "The unveiling of Jesus." *Revelation* and *unveiling* are the same word. In Revelation 1-3, Jesus is revealing Himself through His appearance and communicating facets of His heart in His ministry, both by names that are given to Him and names and descriptions that He gives Himself with His own lips.

THE ARK OF SAFETY AND THE ARK OF GLORY

I'm using the acronym A-R-K because it's three points of prayer; it's three prayer focal points, but also because the name of Jesus is the ark of safety in the coming storm. As Noah's Ark was a place of safety in the storm in that day, the name of the Lord will be the ark of safety and the ark of His presence. I'm using the word *ark* in both ways, as the ark of His glory. "The name of the Lord is a strong tower; the righteous run to it and are safe" (Prov. 18:10). Encountering the name of the Lord is a strong tower. It will bring safety to your spiritual life and, actually, your physical life as well, because back then you only ran into a strong tower when you were being pursued by the enemy. The devil is going to release his greatest attack against the Church, and against the nations as well, but there is a strong tower into which we can run and find safety for our spiritual life. Physical and spiritual safety is related to the name of the Lord. When we encounter His name, we encounter His character, for His name contains facets of truth about Him.

THE IMPORTANCE OF KNOWING HIS NAMES

There are 300 names or descriptions of God in the Old and New Testament together. His name is His character; it is a description of what His heart or His ministry is like. Now, the reason this is so important is because, when we encounter His name, or the facets of His character, our spirit is calm and strong. When our spirit is calm and strong in the midst of trouble we respond very differently than if our spirit is in a panic. Many believers get into a situation and fall into a panic mode and make the wrong decisions. However, if our spirit is strong and calm, we will make good decisions. We will reach in faith to the power of God rather than retreating in fear, in panic and confusion. The condition of our spirit really matters in the hour of increased conflict. Of course that's true today. It's not just the increase of conflict in the context of the book of Revelation; this is true today.

“FATHER, KEEP THEM THROUGH YOUR NAME”

In John 17:11, Jesus prayed, “Father, keep them through Your name” (Jn. 17:11, paraphrased). In other words, “Father when You reveal Your name to them, their spirit is strong, their spirit is clear, their spirit is focused.” When the Lord reveals His name, it calms us on the inside so that we relate to God correctly instead of in a frenzy and panic, retreating from the enemy; but we also stand strong in confidence and connection to God. Also, the name of the Lord reveals His power. Jesus said, “It is through Your name, through the name of God, that the people of God are kept.” My point is that these thirty descriptions are really an issue of life and death. These are the thirty ways Jesus described Himself. Again, it doesn’t get any higher than Jesus describing Jesus.

ABIDING UNDER THE SHADOW OF THE ALMIGHTY

Psalm 91 is a favorite: “He who dwells in the secret place of the Most High” —in other words, the person who is near God’s heart. That’s the secret place; that’s the place of encountering God’s heart, or you could say God’s name, because God’s heart and God’s name is the same concept. The one who lives, or dwells, in the secret place, the place of encountering God’s heart, “will abide under the shadow of the Almighty” (Psalm 91:1). “They will say of the Lord in time of trouble, ‘You are my safety; You are my refuge’” (v. 2). So, again, rather than being in a panic and a frenzy in the time of trouble, because they are close to Him they say to the Lord, “You are my protection. You are my refuge.” When it talks about abiding under the shadow of the Lord, it means the place of nearness. If someone gets close enough to you to be in your shadow, more often than not they can touch you because they’re so close. A person a mile away from you isn’t in your shadow, so to be in someone’s shadow speaks of proximity. You have to be close to be in another person’s shadow. So it’s talking about nearness to God, but it’s also talking about refreshing, because the shadow is a metaphor for refreshing in a time when the sun is scorching and hot. It is a time of strength and refreshing. So the shadow of the Lord is nearness, and the shadow of the Lord is enjoying His presence. We are refreshed in our spirits by His presence. Here’s what God says about the man or woman who lives in the secret places, which is near God’s heart: “Because he has set his love upon Me, I will deliver him” (Ps. 91:14). That’s God talking. The Lord takes this very personally. He says, “I see what you have done: you have determined to set your mind and your heart on Me in love.” That is a choice that we make every day, to set our love on Him. God says, “I will deliver this one; I will set this one on high” —in other words, “in a place of My favor. I will set this one in a place of nearness to My heart because he has known My name.”

KNOWING THE DEEPER THINGS OF HIS HEART

The point I’m making is that setting your love on Jesus and knowing His name are connected as the same thing. The Lord says, “Because they know My name, I see that they have set their love upon Me.” As we continue in this course, and as you continue in your pursuit of knowing these descriptions of Jesus, it will take a rigorous resetting of your love upon Him to be near Him. All the powers in the world and in the devil will try to drive you from the secret place, from the place of encounter with His heart. The Spirit will be wooing you and me; He will be wooing us, but there is a place where we have to set our love to know His name. That means we have to know the deeper things about His heart. This is what it means to know His name.

“BLESSED ARE THOSE WHO KEEP THE WORDS OF THE PROPHECY”

I’m setting the context for understanding why it’s important to know these thirty descriptions. Again, these are the descriptions Jesus gave to prepare the Church in the hour when the events of the book of Revelation unfold. Those descriptions, and the power of knowing Him, have been effective for two thousand years of church history. But there is no time in history where they will be more desperately needed than in the hour of the great

revival and in the hour of the great conflict that is coming. In Revelation 22, Jesus says, “Behold, I come quickly” —then He gives a promise—“Blessed are those who keep” —that’s the operative word, *keep*—“the words of the prophecy” (Rev. 22:7). In other words, you have to keep the book of Revelation. Those who keep the words of the prophecy are blessed. There is a special blessing for the believer who keeps the words of the prophecy. So, whatever else we know when we study the Book of Revelation, we want to know what it means to keep the words of the prophecy, because there is a special blessing. It’s actually mentioned twice in the book of Revelation, once in Revelation 1:3 and here in Revelation 22:7. There’s a blessing on anyone who keeps the prophecy. Then in Revelation 22:9, the angel repeats the idea. In verse 7, Jesus is talking; in verse 9, an angel is talking. He tells John, “I am your fellow servant, and of those who keep the words of the book” (Rev. 22:9). The angel is relating them to John. He says, “Any believer who will keep these words is blessed.”

THREE WAYS OF KEEPING THE PROPHECY

We keep the words of the prophecy of the Book of Revelation. It is a very specific prophecy. The twenty-two chapters of the Book of Revelation form a very specific prophecy. We keep it three different ways. That’s what we are looking at throughout this entire course; that’s what this acronym of A-R-K. is about: We keep the prophecy by responding in faith and obedience to the truths about Jesus’ name that are revealed in this book. When we understand the truths about Jesus in the book and respond in faith and obedience, we are keeping the words of the prophecy. That is one way. The second way we keep the prophecy is that we proclaim it. In other words, we pray the release of it. Of course, you can proclaim it for years, but there’s only one time in history where you will pray the release of it, and that’s in the final three-and-a-half years. But the Lord is raising up a people who will actually proclaim and pray it. So that’s a second aspect of keeping the prophecy: engaging with the battle plan in a very specific way. But there is a third way: by refusing all of the compromise that the book warns us about. We refuse compromise by enduring persecution, not caving in and yielding to the enemy; by resisting temptation, not yielding to the enemy.

So we keep the book three ways: by responding in a very specific way in faith and obedience to the revelation of Jesus from our heart; by proclaiming the message and praying it through; and by resisting the compromise that comes from either persecution or temptation. We resist yielding to the enemy in those two ways. Those are the three ways we keep the book. The saints can keep it partially throughout church history, but there is a particular way it’s kept in those final years, where there’s a people and a generation, one generation, that actually engages the battle plan and releases it on a global level. As a people we want to keep the prophecy in all three ways. A-R-K is the acronym.

“THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY”

The angel told John, “Worship God... for the testimony of Jesus is the spirit of prophecy” (Rev. 19:10). “Worship God, for the testimony of Jesus is the spirit of prophecy.” This is foundational to worship and foundational to the spirit of prophecy. We want to worship rightly, and we want to excel in the spirit of prophecy. But foundational to worship and operating in the spirit of prophecy in a mature way is the understanding of the testimony of Jesus. The testimony of Jesus, simply put, is whatever is on His heart; that is His testimony. It’s what’s on His heart and what His plans are, what He’s doing. It is what He feels and what He’s doing at any given time. That is His testimony. His testimony is not only what He did in the past; His testimony involves what He did in the past in the redemption, in creation, for sure, but His testimony is also what He’s doing right now in the present tense, and His testimony is what He plans to do in the future. So having understanding of His testimony is foundational to mature worship and operating in the spirit of

prophecy. There is nothing that reveals more precisely His testimony, what He is like, than these descriptions that He gives with His own mouth or by His appearing in glory. Some of the things He says and some of the descriptions that are given of Him here are the truths that are made known when He appears in glory. It's what He looks like: His eyes are like fire. His face is like the sun. He gives us deep insight into what His heart is like.

AGREEING WITH THE TRUTH ABOUT JESUS

Number one: A. Ark. A-R-K. A: Agreement. We take these thirty descriptions and make declarations of agreement. A is for agreement with who Jesus is; in other words, we agree with His testimony. In each of these thirty descriptions, as the weeks unfold, we will identify how to do this A-R-K. It's a prayer guide, a prayer tool, if you will. We will have a practical way to apply each of these thirty descriptions, but what I give you here is only one of many ways to pray this A-R-K prayer list, or prayer guide, with these thirty different descriptions. You will see in a minute that there are many different ways you can do this. You can agree with who He is. It's very simple. For example, when Jesus says that He is the faithful witness (Rev. 1:5), there is a power that touches your heart in the presence of God when you look at Jesus and declare with agreement, "You are the Faithful Witness; You are the First Born from the dead. You are the Ruler of the kings of the earth. I agree with You; I declare it in Your presence." I assure you, not every time, but more often than not, even in a small measure you will sense the Spirit of God touching your heart. I believe many believers have never, ever brought their hearts before the Lord and actually declared these thirty truths back to Him. But this is at the core of worship, this agreement with who He is. Around the throne they say, "You are holy; You are good; You are worthy." They declare with agreement who God is, with affection and thanksgiving.

SEEKING THE REVELATION OF THE SPIRIT

Number two. R: Revelation. Not only will we agree that You are the faithful witness and these other thirty descriptions, we will go the next step. We will ask for revelation. We will say, "Lord show me Yourself as the One who is the Faithful Witness. Tell me about Yourself. Reveal more of who You are to me." Beloved, if you ask Him persistently, He will tell you more about Himself in that way. Anything you pray for in the will of God, persistently, in faith, you will receive it. I'm not saying this negatively; I'm actually trying to make a positive point. The reason many believer don't understand much about Jesus as the firstborn from the dead is because they've never asked Jesus, "Show me Your glory as the firstborn from the dead. Speak to me; talk to me." Normally it doesn't happen, though it might, but it doesn't always happen this way, that you have a big breakthrough of information and revelation that very day; but over the weeks, months and years you will have distinct increase of understanding if you will ask Him for revelation of Him. So this A-R-K prayer guide is a prayer focus to help you become focused on bringing these three interactions with your heart towards Jesus according to these thirty descriptions.

KEEPING THE PROPHECY

K means to keep the prophecy. The way you keep the prophecy, the prophecy related to His name—these aren't events. The revealing of Jesus is the testimony of Jesus. That is what prophecy is all about, is unveiling His heart. We keep the prophecy by responding in a very specific way, in faith and obedience, to the truth that He reveals in each one of those descriptions. We're going to break it down, week by week, and show you how to do this, but if you respond at the heart level to the truth represented by the descriptions, beloved, you are keeping the prophecy in that dimension. There is more to keeping the prophecy than responding to the truth of Jesus' name and His description, but that is a very foundational and vital way to keep the prophecy. If you don't do that, you will not keep the prophecy in the other two ways. Of course, the great blessing in the Book of

Revelation is to keep the prophecy. We respond to these specific truths by committing ourselves. We respond by saying, “I commit myself to obey You and believe You in these ways.” We respond by committing ourselves to obedience in very specific ways, and part of this K, this keeping of the prophecy, is that we ask for help. For example, when we say, “You are a faithful witness,” we declare it with agreement, and then we say, “Lord, reveal Yourself to me in this way.” Then we say, “Lord, I commit by the power of the Holy Spirit to be faithful and stand for the truth regardless of what it costs me. Help me, Holy Spirit.” We commit ourselves and ask for help with each of these thirty descriptions. There are many different ways you can apply this A-R-K prayer focus. The Holy Spirit is very creative but this will give you a focus to go after in coming before the Lord and worshipping Him according to these instructions.

THE KNOWLEDGE OF THE HOLY

I am now going to give you one of the most important two verses in the Bible that the Lord has ever given me, here in this teaching. It’s the perfect time to do it, here when we’re looking at the thirty descriptions of Jesus. The first is Proverbs 2, and in a few minutes we’ll look at John 5:39-40. I’m going to tell you a little story about it, not so that you know my story, but so that it becomes your story. That’s the reason I’m telling you, so that you can say, “Hey, I’m going to do that; I’m going after that. That’s not just for him, that’s for me.” That’s the point of telling a testimony. It was a long time ago, in the fall of 1974. How many of you can remember the fall of 1974? Thank you; the numbers are less and less as the years go by. I was in college at the University of Missouri, I was 19 years old, and my youth leaders gave me a book by A.W. Tozer called *The Knowledge of the Holy*. I like that response, because I have pushed that book for thirty-five years. Well, thirty-four, almost thirty-five. I love that IHOP-KC is really going after it. It’s a very small little book, about 75-80 pages. My youth leaders told me, “If you read this book, it will change your life.” I had never heard of A.W. Tozer, but I read *Knowledge of the Holy* and it seemed boring, to be totally honest. I loved Jesus; I was really strong after Jesus when I was seventeen, eighteen, and nineteen years old. I was going hard after Him. I had a Bible study at the University of Missouri that I taught every Thursday night. This wasn’t a great idea, so I wouldn’t recommend doing this, but I decided that since this book was important to my leaders, and I really trusted them, I announced the Bible study that I had started, “I am going to teach *The Knowledge of the Holy*.” I hadn’t even read the book yet, but I was so impressed by my leaders who had told me how important it was that it was now my favorite book, though I had never read it. It was my favorite book. I said, “Oh, this book is awesome.”

People would say, “Really?”

“Oh, it will change your life.”

I hadn’t actually read it yet, but by faith I was excited, and it turns out I was right. We won’t get into the details there.

THE PROMISE AND PERIL OF TEACHING TOZER

I taught it week by week, which meant I memorized it. I don’t mean in the technical sense: I wrote out every paragraph and memorized my teaching notes. I didn’t memorize the chapter literally, line by line, but I memorized it thought by thought. I would get up and I would have twenty pages of notes that took me forty hours. I mean, it took me forever to give a message. I never preached with less than twenty pages of notes. Some of you have a goal of preaching with no notes, because that’s the proof that you’re really connected to God. Well, no one told me that back then, and, this is true, I was scared to death during my first sermon at a

church where I was preaching. This is not a joke: I spoke for seventeen minutes and had sixteen pages of notes. Not because I had that much to say because I was paralyzed with fear. I said, “Hello... my name is...” I looked down and it said, “Mike Bickle.” It’s true! I said, “I am very” —look down—“glad to be here...” I finished the sixteen pages and still had another minute to go. That’s a true story!

So I was at the University of Missouri teaching A. W. Tozer. I had twenty pages of notes for a small chapter, which meant I was basically reading it to them. Then someone asked me, “What does that mean?” I had no idea what it meant. I had only read the chapter three days ago.

I said, “I don’t know. What do you think it means?”

He said, “What do you mean you don’t know?”

I said, “I don’t know. Tozer already died. I don’t have a clue. I don’t know what it means.” That’s a true statement.

HIS DEBT TO OTHER TEACHERS

So it was in the fall of 1979 and I was in great turmoil over how great this book was according to my leaders, and I really trusted them, and yet how boring the book was to me and how utterly horrible my preaching of it was. I’ve had dead meetings, and I’ve had oppressed meetings. Has anyone ever done a meeting that wasn’t dead, it was oppressed? I had no connection with it. I was totally doing it in the power of the testimony of my leader who told me it was awesome. Frankly, I didn’t know what else to preach either. I had no other messages. When I was nineteen years old, I preached all my messages straight from books. I did that for some years, too, not just when I was nineteen. That’s actually how I learned the Bible, by studying the works of others and saying it. That’s why I’m so adamant that my copyright is the right to copy, because I have owed so much to so many for so many years. It’s true! It isn’t humility, it’s debt. God and I know the truth. Those guys don’t, most of them are dead, but God and I know the truth. I remember one guy said, “You need to preach your own stuff.”

I said, “That’s great. I don’t have any of my own stuff! I have none. I have nothing to say except that I love God, but I have nothing to say after that.” It’s true! “No, no, no.” I had truth: The truth was that I loved Him. I could say, “I love Him. I’m going for Him,” but I didn’t have that much. I didn’t know the Bible, so I didn’t know what to say beyond that. So I had my hour of Bible and prayer time every day at the University of Missouri, and I mostly hated it.

“INCLINE YOUR HEART TO WISDOM...”

Now, I was leading my Bible study at the university in 1984. We went on a ski retreat. There were about fifty of us. We all got in vans and went on a Colorado ski retreat in January. I was in desperate pain over the fact that I couldn’t connect with the knowledge of God. They told me it was a critical subject, and I was pained over this, but the pain was real. That’s a spiritual reality: When you have pain over where you aren’t in God, that’s actually a sign that the reality of the Spirit is touching you. I know you’re thinking, “Well, I would rather have the other sign of the breakthrough,” but I assure you the pain is legitimate. It is the stirring of the Spirit in you; it is the work of the Spirit. I didn’t even know that back then. So it was January and I would have my Bible study and my prayer time. I would open the Bible and, again, I didn’t like it at all. The Bible was very confusing to me, and prayer was very, very boring, but I was committed to it. So it was the early morning before the ski

trip. I mean we were there, but this was before we went out skiing an hour or so later. A guy saw me in the main room where the fireplace, a short while before we were all supposed to leave. He said, “Hey, could you help me? I’ve never had a prayer time. I’ve only been a believer three months and could you help me? What do you do when you open your Bible?”

I was nineteen, he was nineteen, and I had been saved for three full years. I was way deep in God, for real. Suddenly, under the pressure of his adulation, I kicked into a, “Well, here’s what you do when you really want a touch with God...” All of a sudden I became a near-expert. Some of you know a guy named Bill Gother who taught this principle, and I did it for years. He said, “Whatever day of the month it is, read that Proverb.” There are thirty-one days and thirty-one Proverbs, so on the eighteenth I would read Proverbs 18. I did that for years and I recommend it. It is great.

So this guy says, “Where should we start?”

I said, “What is today?”

“January 2nd.”

“Great, we’ll start on Proverbs 2.” So we were there by the fireplace and he was all excited. He had his notepad out and I was going to teach him to pray. I mean, my prayer time was horrible, but here I was. He wanted to know, and I had answers. Here we were. So I said, “Let’s read Proverbs 2.” Now, here in my vast understanding I said, “If there’s an ‘if,’ in a minute there’s going to be a ‘then.’”

He said, “Wow...” No, he really did! He said, “Wow, this is great,” and he wrote down, “If there’s an ‘if,’ there will be a ‘then.’”

I mean, this isn’t even funny, it was real. I said, “If there’s a promise, it will have a condition.” “If you receive my words, and treasure my commands within you, so that you incline your ear to wisdom” (Prov. 2:1-2) — “oh,” I said, “there’s another ‘if’! There are two. This promise is going to be huge” — “if you cry out for discernment and lift up your voice for understanding” (Prov. 2:3) — I said, “Oh my goodness; I have never seen three ‘ifs’ in a row.” Of course I didn’t know the Bible at all, but he was so touched by this. But I don’t think I’ve ever seen three ‘ifs’ since then, thirty-four years later. I said, “Man, this is big.” “If you seek for it as silver, and search for it as treasure...”

I said, “Ah! Here is the promise.” I was in my teaching mode, and this guy was really impressed. He said, “Man, this is how it works.”

I said, “Yes. This is how it works.”

“YOU WILL FIND THE KNOWLEDGE OF GOD”

I said, “Then you will understand the fear of the Lord” — I couldn’t believe the next sentence — “and you will find the knowledge of God” (Prov. 2:5). I looked at that because I was in pain. September, October, November, and December had gone by, and I couldn’t find the knowledge of God. That’s all I was in pain about. I said, “Oh my goodness.” I began to tear up.

He said, “Is something wrong?”

I said, “I really need to be alone right now. Really I do. I don’t know this Bible verse.”

So he left and I said, “God, this is my life. This is my passion. This is what I live for, but I cannot connect. What do these three ‘ifs’ mean?” When you look at it really casually, there are these five conditions, and a promise. Condition number one is: “If you receive my words” —in other words, when you set your heart to obey Him. Here’s the reason I’m going to give these five conditions: There is no point in memorizing these thirty descriptions, there is no point in even doing this A-R-K prayer focus if these five conditions are not behind it. That’s the reason I’m giving this. It’s not the information; it’s the encounter with God in the information that is important. “If you receive My words...” It’s very simple, you have to receive. That means a spirit of obedience. In other words, it’s the opposite of rejecting His words. You don’t receive His words because you believe them; you receive His words because you commit to agree with them in your lifestyle. His finger is on you in an area, and if you don’t respond, you’re not receiving His word. You’re resisting it. It’s that spirit of obedience.

THERE IS NO GREATNESS IN COMPROMISE

By the way, prayer is no substitute for obedience, meaning you can’t live in deliberate disobedience and add more prayer time and throw in a fasting day. It’s true. You can’t live with a little immorality in your life and increase your prayer time and add more fasting and hope that somehow it all sorts itself out. No, no. Prayer is no substitute. You have to receive His words. The Spirit is the only One who can tell you about His dear friend, Jesus. If He is quenched, you’re not going anywhere. It will be dead information. I’ve quenched the Spirit many times. It’s a horrible feeling and we all understand it.

TREASURING THE WORDS OF THE SCRIPTURES

“Treasure the words” means to meditate on them. The way we treasure the words and make them dear to us is to take the Bible and turn the Word of God into dialogue with God. In other words, we take the Bible and use it as conversation material and pray it back to Him. That is really what this A-R-K prayer focus is about: It’s taking it and declaring, that, A, we’re agreeing; R, we’re asking for more insight about these particular facets of His character; and then K: we’re committing to respond and to ask for help. It says, “If you incline your heart to wisdom.” This is an important one: You have to have a teachable spirit and an open heart. All of us will be challenged by this. There have been several key times in my life when this has been a really important point. When you’re reading the Word, you cannot approach it with a bias as to its meaning. People do this, particularly in the realm of their moral life. I don’t just mean sexually, but in the realm of their character. They’ll determine that a certain characteristic, a certain way of talking, or even a certain attitude is OK. Then they read the Bible to find Bible verses to back them up. What the Proverbs says is that you have to apply your heart; you have to open your heart and come under the discipline of the Word, not resist its real meaning to justify what you want it to mean. You have to apply your heart, open your heart, and say, “I lay down my bias. I lay down what I want it to mean and I accept what it means.” It means, “Do this and don’t do this.” It’s very simple. You cry for understanding. You lift your voice and say, “Lord, give me more.” As simple as that is, many believers don’t do that. They love Jesus, but they don’t actually pause to say, “Give me more insight.” In the acronym, A-R-K, that’s what R means: We’re asking for revelation. We must actually focus in on these thirty descriptions and ask the Lord, “Show me Your glory in this particular way; show me who You are as the faithful witness.” Again, it might not necessarily happen that day, but over the coming weeks and months you will increase in insight.

SEARCH FOR IT AS HIDDEN TREASURE

Here's the fifth condition: Search for it as hidden treasure. Search for it; pursue it diligently. It is not enough to go to a Bible class; it is not enough just to "kind of" get the information. We have to search for it as though it was treasure that was hidden; like treasure within reach, but which will take some rigorous effort to attain. It is within reach, but it is not easy to get, because the Lord only wants to give the deeper things of His heart to the people who cannot live without them. He gives His salvation for free, but He gives the deep things of His heart to the people who cannot live without them. He gives the deep things based on hunger, because the deep things of His heart are too dear to Him for Him to throw them out to those who don't care. Many of you have already decided this, but there's a time of your life when you recommit, and then you re-decide it over and over. You determine that you will pay whatever price it takes to grow in depth in the Word of God and in God's heart.

IT'S THE GLORY OF GOD TO HIDE

It says in Proverbs 25 that "The glory of God is to conceal" —or hide—"a matter; the glory of a king is to search it out" (Prov. 25:2). God says, "It is My glory to hide the deep things. It is a kingly spirit to come after Me. Come after Me now; search Me out. If you want Me you can have Me." I'm talking about believers; I'm not talking about searching to receive the gift of salvation, your forgiveness of your sins, which is free. I'm talking about going deep. God says, "It is My glory to hide Myself. The reason it's My glory is because when I hide Myself, love comes to the surface and the seeker who comes after Me can't take 'no' for an answer." Love comes to the surface and God is glorified in that. So if you have said, "Lord, You're hiding Yourself, maybe you've meant it as a complaint, but the Lord might say, "It's biblical. It is My glory to do this but it is your glory to search it out because here I am."

STAY WITH IT NO MATTER THE PRICE

Don't give up; don't give God a three-month or a three-year contract. Give Him ten years with the idea that you're going to give Him your whole life. "I am not going to draw back based on how good it feels or how well I'm doing. I am going to do this thing solidly without coming up for air." What I mean by coming up for air is stopping to determine whether it's working. I want to challenge you give ten full years before you figure out if it's working. In other words, you don't want to do what a lot of folks do: They go three months, and then six months, and it's not working, which means they don't feel it or the insight isn't increasing so they want to quit. The Lord says, "No. It is treasure. It is within reach. Stay with it no matter what it costs you, no matter how many years and no matter how many hours it takes you to come after Me; no matter how much you miss out from other people's point of view, because you will miss out on many things from man's point of view if you go after this hidden treasure. But you will get what those men can never lay hold of."

THE STORY LINE OF THE LOVE OF GOD

It takes hours; it takes time; it takes rigor. It takes quitting and starting back up, quitting and starting back up. Then God promises, "If you do this you will discover the knowledge of God." The question, the ultimate question, for the end-time Church is the question of who Jesus is. "What are you really like, Jesus?" And the answer is, at the end of the Book of Revelation Jesus is revealed as Bridegroom, King and Judge. That is the final revelation of Jesus in the Scripture. He is Bridegroom, King and Judge, with a particular focus on Jesus the Bridegroom. The Book of Revelation is actually the story line for causing a bride to become mature in love. The story line of the Book of Revelation isn't only the story of driving the evil one, the usurper, off the planet, it's also the story of partnering with His people so that they mature in love. The story line of the Book of Revelation is the story line of the love of God. The Book of Revelation is all about love.

I remember I was talking to a dear, good friend some years ago. I was really studying the Book of Revelation and this woman said, “You’re studying the book of Revelation? I thought you were the Song of Solomon guy...” because I taught that book for some years before that. I

I said, “I am.”

She said, “Well, how do you figure? Are you Song of Solomon or Book of Revelation?”

I said, “It’s the same storyline. The bride doesn’t mature at the end of the Book of Acts or the Book of Romans. The bride matures at the end of the Book of Revelation. It is the same story line from a different angle on the diamond.”

She said, “Really? I have never heard such a thought.” The Song of Solomon and the Book of Revelation are the same story. If you don’t understand who He is in these thirty descriptions in the Book of Revelation, then He looks like a cruel tyrant who is wanting to flex His muscles and prove He is boss. He has to have His way, and so He’s going to use His power to get His way. What the Book of Revelation is really about is that He wants a people to respond in love. That is the real story line of the book of Revelation. Love demands a free will. With a free will there’s risk, because with real free will, which is necessary for love, you get love, but you also have the huge potential for permanent rebellion. If there is permanent rebellion, judgment must remove the rebellion off the planet. So the Book of Revelation is really the story line of love, but no one can know it without knowing the testimony of the Man who’s leading the story.

THE BIBLE, AN INTIMATE BACK-AND-FORTH OF THE HEART

I’m going to skip this. It’s actually the second powerful passage in which the Lord touched me with the same things. This was still 1975. The experience with Proverbs 2 was in January, and this was in December, when the Lord showed me John 5:39-40. He said, “You can search the Bible all day long; you can have Bible study like the Pharisees. They search the Bible (Jn. 5:39) but they don’t come to Jesus (v. 40). They don’t talk to Jesus when they search the Bible. They get information about the Bible, but they don’t have a connection with God’s heart when they search the Bible.” This was riveting to me. Those were the two lightning-bolt experiences in my young years in the Lord. Both of them happened in 1975. If I did the five conditions of Proverbs 2 and actually came to Jesus when I studied, not just seeking information about the Bible talking to Him about it as I was going along, I would turn my Bible study into conversation and the Bible would become dialogue. It would be conversational material between my heart and God’s heart. Beloved, that will change everything, because instead of just saying, “You are a faithful witness,” and studying the commentaries and figuring out what the commentaries say about a faithful witness, though I do recommend that, we talk to Him. “Jesus, You are the Faithful Witness; Jesus, reveal Yourself to me in this way.” You’re talking to Him using a Bible verse. “Jesus I want to be found faithful no matter what it costs me, like You. I love You. I want to show You my love in being faithful as a witness.” You’re talking to a man. You come to Him using the Bible. That radically changed my life. It was like a lightning bolt. What I mean is, it arrested my attention with such focus. I remember the place and the day of both those Bible verses. For many years I don’t know that there was any one great passage that stuck out aside from those two from those early years. They stuck out in a major way, and it began my spiritual journey of paying whatever cost that was necessary to go deeply and talk to God while I was becoming a man of the Word. I was not a man of the Word at all. I loved Jesus and I loved meetings, I did not like the Bible. I hated prayer and I hated fasting. I loved to go to meetings, but I didn’t want to be alone with God. It was like,

“Ah! What? What do You? Where are You at?” When I begin to talk to Him, I didn’t feel that much, but I understood that Jesus said, “Though you search for Me, you have to come to Me when you search the Scriptures.”

PRAYING THE DESCRIPTIONS OF JESUS

OK. Praying the descriptions of Jesus according to the acronym A-R-K. There are 30 descriptions. Some of these descriptions are names or titles; others aren’t titles, but they are truths that we discern because of the way Jesus appeared: The way He appeared had a message in it. It was communicating a message on purpose. For instance, He appeared in the priestly garments. He had the long robe and the girdle around His breast that was the gold of the high priest. Jesus didn’t say, “I am a high priest,” but He appeared as when He had eyes of fire. He had eyes that could see through everything. The eyes of fire mean several different things, but we know that He has the anointing of a prophet. He can see into the center of all things, as fire can penetrate to the center of metal. His words are like a sword. We know He had the power of God on His mouth. We know He had a prophetic anointing, because of that, so each one of these descriptions is a direct title, or a description that reveals His heart in an intentional way.

AGREEING WITH THE TESTIMONY ABOUT JESUS

You’ll find that there are several ways you’ll agree with Him in these thirty declarations. Some of these statements are what I call the “You are” declarations. “You are the Faithful Witness; You are the First born. You are the Ruler of the kings of the earth.” So, for some of these thirty, “You are” is the way you will say it. For others, when you agree, you’ll say, “You have.” “You have a sword. You have the keys of hell and death. You have the keys of David. You have the keys of the Kingdom.” That’s how you agree with Him: You tell Him what He has. The third is just “Your.” I don’t know how else to say it. “Your face is like the sun. Your eyes are like fire.” I say these statements of agreement to Him. Each one of the thirty descriptions falls into one of those three categories, and I’m helping you get your mind around it. By the way, just to help you out a little, I have these thirty descriptions up on the Internet right now. I have A, agreement, then R, revelation, and then K, keep the prophecy—in other words, how to respond to it in your personal life. It’s six pages, all blank, and I’ve laid it out according to each of the descriptions, so you can download it and as you pray it you can write what comes to you. I mean, you can make it yourself in ten minutes, but I’m saving you a step. I took the thirty descriptions and put this A-R-K under each of them, with an inch to write what comes to you. At first it will be a struggle. “You are the firstborn from the dead.” “Well, there You have it, Lord. You are the firstborn from the dead.” It’s like that. That’s OK. The Lord is smiling; He says, “Come on, come on.” Then go heavy on the R. “Lord, tell me what it means; tell me what it means. Show me what it means and give me revelation.”

He says, “There you go...”

BEING IN AGREEMENT WITH THE HOLY SPIRIT

Then you’ll be a little weak on the K, because you don’t know what it means yet, so you don’t know what to do with K. You just say, “There you have it.” Then you go to the next one and you do the A, the agreement. “You have eyes like fire. Oh. That feels great. You have eyes like fire. Oh I love Your eyes. Your eyes are like fire,” and you’re talking to Him. You’ll feel a little. This isn’t always the case, but when you talk to Him about Him, the Holy Spirit gets involved. When you talk to Jesus about Jesus, the Holy Spirit says, “I am there. This is what I love.” He came to glorify Jesus, and if you will lock into Jesus using Jesus’ own descriptions to talk to Jesus, you can be sure the Holy Spirit will be there more than He is not there—that is, if you’re doing these five

conditions, because if you're living in deliberate disobedience in an area or two of your life and you want to say, "I am going to go after this," the Holy Spirit says, "No. We have got to be in agreement if I am going to be your teacher." You don't have to have a breakthrough; you don't have to be mature, but you have to resolve that you are going to war against that area. Today there are epidemic levels in the Body of Christ of immorality, drunkenness, slander, grieving God with speech, and the Holy Spirit is saying, "You have got to line up with Me. If you want Me to exhilarate you with Jesus, we have got to be on talking and agreement terms together." So whatever He puts His finger on, you have to say "no" to it. You have to say "no," or you cannot go forward in this process. It's true of all of us, but He puts His finger on it because He loves us. He wants to give us life.

SOME PRACTICAL WORDS ON THE PURSUIT OF GOD

OK, you're going to linger; you're not going to hurry on the front end, because you don't know what to say about these thirty descriptions, but that's what this course is about, is teaching you how to keep the prophecy in this regard. At the end of the day, the course is a jumpstart. I'm just giving you a little jumpstart. If you don't do it with your own heart with God and write down your own phrases yourself, you won't grow in it. It will just be a great idea from the spring of 2009 where you thought about those thirty descriptions. That's why I'm giving you, in these six pages, about an inch or two for every one of the thirty descriptions, to write what you think so that you can go for this; so you can start, because there is no way to learn how to pray better than praying, not just reading books on prayer, but actually saying, "You are the faithful witness." But when you start saying it, all of a sudden you won't even know it. You'll accidentally say something and it will be anointed. You'll say, "Wow, I felt the Lord's presence." Write that phrase down. Take time to journal; linger and journal; go slowly. Speak softly. Don't do rapid fire worship: "You are the faithful witness; You are the ruler over the kings of the earth; You have got eyes of fire; You have got a sword coming out of Your mouth. I love You. You walk among the candlesticks. You have got garments down to Your feet. Glory to God! Boy, I felt that." You don't want to do that; you want to slow down. I'm a fast hard talker, but I tell you, when you're talking to God you want to go slower and softer. You want to breathe and have gaps in your conversation and feel the Holy Spirit. There you go. I know about *gasps*, but the Lord wanted me to learn about *gaps*. I really mean this. You want to slow down your internal movement. You want to go the opposite way. You will feel much, much more that way. This was new to me some years ago because I thought, "The harder, the louder, the faster, the better," and you don't feel nearly as much if you draw back and take a breath. Linger and journal in this devotional type of approach before God. I want to stress that. The most anointed teacher is the Holy Spirit. He lives in you; He will teach you everything.

YOU, YOUR FAVORITE TEACHER

I am going to say something, and it's going to throw you off when I say it, but it's true of every one of you. I'll say it just to get your attention, but it's true of you as well. My favorite teacher in the body of Christ is me. You are your favorite teacher. What I mean by that is, there is an anointing in you and if you will dial down, get out your paper or whatever you have and talk to Jesus about Jesus, you will begin to get phrases that will come, and when you say them you will feel it. Write the phrase down, because the Holy Spirit is like a tailor-made teacher. He will teach you in a tailor-made way, according to your own heart, in a way that no one else will teach you. The distance you will go in God with the Holy Spirit is far greater than any man will teach you. A man might give you information on this or that, and I appreciate getting information from other people. I really appreciate getting information; I love it, but in terms of my heart getting revelation, no one gives me more revelation than my own mouth when I'm whispering prayers and writing it. I say, "Where did that come from?" The Holy Spirit is abiding in you, and He will teach you if you give Him a chance to do it. You're not going to do it in

five minutes on the run. You really have to do these things: Write it down. Linger. Talk to Jesus about Jesus, that is the key, and the Holy Spirit will start giving you phrases. I don't mean I just get fifty phrases every time I do it; sometimes I get none, but I try always to have my little notepad there, just in case. A phrase, a phrase with a little feeling on it is worth gold to me. That's gold! I have notebooks and notebooks and notebooks, and now files and folders on my laptop of information of phrases I've received over the years. I go back and use the same ones over and over, and those phrases grow and expand when I say them. Not every time, of course. Sometimes it is dead as can be, and then the next time it's alive. Then I think, "I cannot wait until the next time! Then it's dead. I never know. The Spirit blows and you don't know for sure.

JESUS CHRIST, THE FAITHFUL WITNESS

Just do this really quickly. I'm only giving you three examples. I write them down, but we're going to do all of these, all thirty of them. Again, I'm going to jumpstart you, and if some of the phrases I give you feel right to you, then use them. You're going to get a lot more phrases over the next year or two, if you do it yourself. You'll get a lot more: "Jesus, the faithful witness, the first born of the dead. The ruler of the kings of the earth."

OK so the faithful witness. First, you identify a core truth. There are several core truths about Jesus being a faithful witness, but lock into one core truth. I will say to Him, "You spoke the truth regardless of what it cost You. You spoke the truth. As a thirty-year old man in Israel, in a hostile environment, You spoke the truth no matter what it cost You. It cost You not just Your life, but so much persecution before You died." I say, "I love You as the Man who is a faithful witness. I love You as a speaker of truth. I trust You." I like to talk to Him about who He is as a faithful witness. I have some phrases here that I use: "I love this about You." I like to say that. "I love this about You that I can rely on everything You say. You never lie, not ever." Then you write down, "You don't lie ever." That is how you build your prayer list: say this day by day. It's not like you will do this prayer list every single day.

VALUE THE ANOINTING IN YOUR LIFE

Then, revelation: "Show me Yourself. Show me Your glory as a faithful witness." It's very simple but this will actually grow a little as you do it. The way you pray it will give you different angles of saying it. The Spirit will give you phrases here and there. You won't even be aware that the Spirit gave it to you. Here's what I mean by the Spirit giving you a phrase: When you say it, you feel it; in other words, you feel a little of His presence. That didn't come from the devil; it didn't come from your flesh. When I say something to God and I feel it a little, I say, "Wow, thank You," and I write that down. Of course, I don't always say, "Wow, thank You," but I'm aware and I write it down. It might not even be profound, but I felt it, and that's the Holy Spirit saying, "Mike, the way you are built, you and Me will go far with this phrase." Write it down; Don't throw it away. Don't be too busy for it. Value the anointing that operates in your life. Write down what moves you and say it again, because it's the Holy Spirit saying, "This is the way you are built. This is how we will operate together when you go after Jesus." Write them down, by all means, and use them over and over and over again. Thirty-five years later, I'm still using phrases. They're not even close to being worn out; they're still alive. Phrases like, "I love You as a faithful witness." I mean, it doesn't have to be some really dramatic statement.

THE APPLICATION OF THE FAITHFUL WITNESS

Then, keep the prophecy. In other words, now you are going to apply it. "I'm going to speak the truth regardless of what it costs me. I am going to obey You in this." Or you could use *trust*. It's either *trust* or *obey*. You could use the word *obey*. "I'm going to obey You by speaking the truth." Or you could use the word *trust*. "I will trust

whatever You say, because I know You are a faithful witness. You tell the truth, and I will believe You.” So you could go with faith or obedience on many of these, and you’ll have phrases for each one of them. Then you will ask the Lord to help you.

JESUS, PREEMINENT OVER ALL

There are several core truths in the truth that Jesus is the firstborn from the dead, but one of the core truths is that He is preeminent over all. That is what the term *firstborn* means: He is the One who gets the premier inheritance. We will look at that in a few weeks. So I agree with Him, saying, “You are the firstborn.” I say, “I love that You get all the glory. I love Your preeminence. I love this about You.” I don’t say it that loudly. “I am excited because You are here.” I will say, “Lord, oh I love that the Father gave You the preeminence. I love it. I love that You have this. You are the first born.” You will feel the Holy Spirit. The Holy Spirit loves it when you go after Jesus in the way Jesus describes Himself. Then you for the revelation: “Tell me more; teach me more. What does this mean? Give me more insight.” Then, third, I tell Him, “Lord, I want to serve You. Jesus, I want to serve You in this way. I want to minister in a way that draws people to You, not to me, because You are the firstborn. You are the preeminent One, not me. I want to live in secret humility and secret sacrifice that makes people hunger for You, not me.” I’ll talk to Him like that. This is how you can apply the prophecy to yourself. There are half-a-dozen ways you can apply that one. I love what Paul said in 2 Corinthians 4: “We do not preach ourselves, but Christ Jesus” (2 Cor. 4:5). We don’t draw people to be fascinated with our spiritual lives; we draw people to have confidence that they can have a spiritual life of their own that is connected to the Lord. We want to tell our stories; I believe in storytelling, but we want to tell stories so that people can have confidence that they can go after God in the same way, not so that they are left in awe about how dedicated you are or how much revelation you have. That is not Jesus the firstborn. He is preeminent. You are not preeminent; I am not preeminent. The prophet is not preeminent. Jesus is. This is how we apply it. Again there are a dozen ways to apply it, or more than that.

THE RULER OF THE KINGS OF THE EARTH

“You are the ruler over the kings of the earth.” Again, there are several core truths to each one of these descriptions, but one of the core truths is, “All the kings will submit to You. You are the King. Every king will bow. Every ruler will yield to You in the end. I love this about You. Thank You, Father.” That’s one way you can agree. There are several different sentences that you can say. “I want to submit to You as King. I want to follow Your leadership.” That is obedience. You can say, “I am going to call people in authority to obey You.” That will get you in trouble because people in authority have power for consequences. I say, “Lord, You are the King over the rulers. I will take a stand, even though they don’t like it. I will give myself to You.” Talk to the Holy Spirit like that and you’ll get little phrases. Write them down.

THE PRIVILEGE OF TEACHING THE BEAUTY OF JESUS

We will end with this. Beloved, a lot of you are twenty, twenty-one, twenty-two. Think of your life right now. Think of the privilege in the next twenty to thirty years for many of you to teach other people how to talk to Jesus according to His own descriptions. What if there were a million of us teaching 100 million how to talk to Jesus in the way that Jesus revealed Himself? I mean what a privilege. I mean what a great privilege that I could do this to you. What a great joy. You can do this, too. It does not have to be at a microphone; you can do it one on one, or one on three! You can connect with the Lord and teach these things to other people.

Now I'm going to show you this final thing on the outline. I think we've got it there on the notes. I want you to go and get it off the internet. It will be there in a second. Let's all stand. We want to go after the Lord in these five things. Beloved, we need a vision, a clear vision. Why can you not go hard after God? Why can you not be deep in God?

"Well, I'm 20 years old." When I was twenty years old again, the Bible was so boring and confusing. Here's what I have: "Jesus is the faithful witness," and here I have, "agreement, revelation, and keeping the prophecy," and then, an inch between each one of them for all thirty of the words. It's a big handout, that's all it is, for you to fill in the blanks that are there. I want you to see that and say, "OK, I'm going to go and get that and make it better." It won't take a lot of creativity to make it better, but you can do that. Do it! I urge you to get it so that you can write on it.

Amen. You can be done with that.

MINISTRY TIME

Father, here we come to You now. Jesus, Jesus. Everyone close your eyes if you would. I feel the Holy Spirit is saying, "You go after Jesus in the way that Jesus describes Himself and I will be there. I will be there. You go after Him on His own terms and I will be there. I love Him. I came to glorify Him and He loves you. He sent Me to help you connect with Him—even you. Even you can connect with Him because I will help you," says the Lord, the Holy Spirit. "I will help you," says the Spirit. "I came to help you, but you have to seek Him on His terms, not on yours. You have to seek Him on My terms. Do not say in your heart, 'I have no understanding, and my heart is dull.' I can overcome dullness. I can give you understanding. I have fire; I can set you aflame. I can tenderize you very easily, if you will come after Jesus in the way that He says to come after Him."

All around the room, I want you to talk to Him about this. I want you saying, "Holy Spirit if that is what You were sent for, you know what? I'm going to make room for this in my schedule. I'm going to do this." You don't want to sit in the prayer room and let precious time go by. Engage your spirit with Him. I don't mean you have to be intense every minute, but have your paper there, or your laptop and write down the phrases and talk to Him, even if you don't get much back. Say it back to Him. Go through these thirty things, this A-R-K. prayer focus and then use the T-R-U-S-T acronym in order to fellowship with the Spirit. Use the F-E-L-L-O-W-S-H-I-P prayer focus to talk to the Lord about your inner man.

Holy Spirit, I ask You to come right now. I ask You for Your presence to come right now in this room. I would like to pray for those who, in the last weeks, days or weeks, hours, have recently determined that they are going to have a deep walk with God. I don't mean have a famous ministry, like, "I'm going to have the power of God and I'm going to fill stadiums." That's not what I am talking about. I'm talking about, "I'm going to go deeply with You. I do not know how famous I will be." Forget that. "I'm going to go after You. I am going to search for You as hidden treasure." If you have determined that in a new way in the last hours or days, I would like you to come stand up here and I'm going to ask the Lord to help you. Maybe you had determined it, but you lost your resolve and it's time to determine it again. You're going to talk to the Lord right now. We're going to keep the instruments going just as they are; we're going to wait on the Lord for a few minutes. Awesome music. Holy Spirit, Holy Spirit, here I am. I have got to seek for You as hidden treasure. Tell Him: "Say, Proverbs 2 is mine. It's got my name on it from now on. It's got my name on it as of tonight." Beloved that verse had my

name on it back on that January 2nd day those many years ago. That verse has moved me a thousand times. It can move you. Maybe there is another verse which the Lord will use to move you. Maybe it's not that one. That's OK. Ask the Lord for the verse that has your name on it. The other one was in John 5. The Lord said through it, "Come to Me and talk to Me when you search the Word." It changed my life. The change was not instant; the change was over months and years. But now I look back all these years later and the change was dramatic. Determine tonight, "This is the night when I put the stake in the ground, so to speak; I am going to go after a deep walk with God. I don't care what I lose out on socially; I don't care what popularity I lose. I don't care who rolls their eyes at me. I don't care that I miss out on all the fun, I'm going to know You in these next ten years." Talk to Him about the next ten years: "Lord, I am going to do this. I don't know how to do it."

The Holy Spirit says, "I will help you. I will help you." Come, Lord; release Your fire. Come and release Your fire. Come and release Your fire. Come and release Your fire right now. What I mean by His fire is His presence to help strengthen your resolve. That's what I am talking about. We're going to wait a little longer. Come Lord; Come, Holy Spirit, with Your manifest presence. Here we are, Lord. Here we are, Lord. Even now Lord, we are Yours. I am going to ask others, if you would, to come up and lay hands on them. Ask for the spirit of grace for the pursuit of the knowledge of God. Maybe twenty, thirty, or forty of you can come up. Though you're from out of town, you love Jesus, so come on up and pray for the saints. Ask for a spirit of grace and a spirit of revelation. Lord, come and release Your glory. Come and release the spirit of glory. Fire, Lord! You know this. It's more than an anointing in a ministry time; it's a lifestyle for ten years. Don't worry about what all the cool people say about what you are missing out on. Don't take your cues from them. Go after the treasure of God. Here we are, Lord; here we are Lord. The Word of the Lord converts my soul. The Word of the Lord will convert your soul. It will transform your soul. That is what *convert* means, *transforming*. The Word of the Lord will transform your soul. I love Your Word, Jesus. I love who You are in the Word. I love You, Jesus. Lord, come and touch us tonight; come and help us tonight. Come and release Your glory. Lord, release Your glory. Here we are, Lord Jesus. We are Yours, oh God. Come and release Your glory, Lord. Come and release Your glory.



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