

THE GREAT NEED OF THE HOUR

PSALM 2 CRISIS :: JOEL 2 RESPONSE

Saturday | 22 July 2017 || 2pm - 6:30pm

Speakers || Jess Shao | Van Weng | Kay-Chong Yeo

We stand at a critical juncture in all human history. Prophet Isaiah prophesied that the Holy Spirit will visit His people with power as darkness increases. The Word of the LORD for the last few years was Extreme Times Require Extreme Measures. Our generation is primed for the most severe crisis yet the most glorious revival.

The Great Need of the Hour is for a people who understand the times and know what they ought to do, so that we are made ready to partner with Jesus in this finest and most challenging hour of the Church of Jesus Christ. The Word of God is clear – things will not get better but we can grow stronger. Scripture is clear that there is a requirement to prepare ourselves to be ready for both the unprecedented glory and impending crisis that are fast approaching.

Worship	2.00pm – 2.30pm
Session 1	2.30pm – 3.30pm
Break	3.30pm – 3.40pm
Session 2	3.40pm – 4.40pm
Break	4.40pm – 4.50pm
Session 3	4.50pm – 5.50pm
Break	5.50pm – 6pm
Closing Exhortation	6.00pm – 6.30pm

This copy belongs to

International House of Prayer – One Thing Ministries

A Forerunner Community committed to Prayer with Worship, the Prophetic and the Great Commission

www.OneThingMinistries.net

CONTENTS

The Sure Mercies of David:

The Leadership of Jesus – our Confidence and Stability 3

Being a Church of the Wise and Watchful 7

Being Friends of the Bridegroom – the “Jeremiah 3:15 Shepherds” 17

How Then Shall We Live..... 25

By Kay-Chong Yeo
Director, IHOP - One Thing Ministries
International House of Prayer - Singapore

Copyright © 2017
All Rights Reserved

The Sure Mercies of David

The Leadership of Jesus—our Confidence and Stability

A. Introduction

1. God has been speaking and warning through many prophetic voices over the past few years that there is an impending crisis that is about to come, and that the Church needs to prepare herself. Everything that can be shaken will be shaken and the ONLY ANSWER is found in God.
 - a. 2015: We are approaching the Psalm 2 Crisis;
 - b. 2016: Distressing of Nations (Luke 21:20-38).
2. Things will NOT get better but we can grow stronger, burn hotter and shine brighter for the Lord. Victory is AVAILABLE and ATTAINABLE if we prepare according to the way of God.
3. The season of preparation has started! We must not be casual about it or live life business as usual. We are long past the time of “peace” and are entering into a time of “war”.
4. Is everything negative?
 - a. No, it is not all just doom-and-gloom. The Bible promises that even though darkness will get darker, light will get brighter (Isa. 60:1-2).
 - b. We cannot avoid or ignore talking about the negative. God is allowing and using the negative to lead us towards a positive response to Him.
 - c. God is looking for us to make ourselves ready in such a time as this. There is a REQUIREMENT to prepare ourselves (Rev. 19:7; Joel 2:12-17).
5. God needs a BURNING AND SHINING LAMP in such a time as this so that the Church will be made ready. He is looking for:
 - a. Friends of the Bridegroom who will STAND WITH HIM in prayer (John 3:29);
 - b. Voices to SPEAK and PROCLAIM with boldness and clarity (Jer. 23:28);
 - c. Shepherds after His own heart who love the Church (Jer. 3:15).
6. God wants us to cultivate CONFIDENCE in His leadership. As we do that, there will be two outcomes:
 - a. John 21:18 – We will be willing to go where He will lead us, even into the unknown.
 - b. Prov. 3:5-6 – We will trust Him relentlessly and lean not on our own understanding.

-
7. The KEY to overcome the storm of uncertainty is CONFIDENCE in God, His leadership, His Word, His love and His Voice.

B. The Sure Mercies of David (Isa. 55:3)

“Incline your ear, and come to Me.

Hear, and your soul shall live;

And I will make an everlasting covenant with you—

The sure mercies of David.” (NKJV)

“...my faithful love promised to David.(NIV)

1. The Covenant that God made with David is also called the Davidic Covenant:
 - a. It was God’s promise to David that the Lord would establish the throne of David’s Kingdom forever.
 - b. Through the “seed” of David, referring to Jesus who is the Messiah and Eternal King of Israel, there would be an EVERLASTING THRONE and KINGDOM.
 - c. This Covenant is primarily from 2 Sam. 7:12-17. The Word “forever” is mentioned three times.
 - d. This Covenant will be “made sure” and definitely come to pass – *“And your house and your kingdom shall be made sure forever before me.” (v.16, ESV)*
 2. God is FULLY COMMITTED to His promise of the Sure Mercies of David. This assurance gives us CONFIDENCE because the Lord is faithful and true to His word and promise (Heb. 6:10).
 3. The Davidic Covenant was more than God’s promise to David for an everlasting throne and kingdom. It was also a promise of the manner in which God would deal with David and lead Him by His faithfulness and His love.
 4. David would be a PROOF and PATTERN of how:
 - a. God dealt with David with gentleness;
 - b. God showed kindness and mercy towards David;
 - c. God was committed to make David great;
 - d. God led David with faithfulness and love.
 5. David was a weak and broken man like us:
 - a. He was despised and rejected by men (1Sam. 16; Psa. 27:10);
 - b. He was imperfect; the Bible records ten major sins in his life;
 6. However, David was great because God made Him great!
 - a. Psa. 18:35 best describes the leadership of God over David’s life.
-

-
7. The KEY to David's success was his CONFIDENCE in God, especially in His leadership:
 - a. The four-fold confidence that David had in God:
 - i. God was the Source of His PROTECTION (Psa. 20:7);
 - ii. God was the Source of His PROMOTION (Psa. 31:3-4; 14-15);
 - iii. God was the Source of His PROVISION (Psa. 23:1-3; 16:1-3);
 - iv. God was the Source of His DIRECTION (Psa. 27:1-3).
 - b. Psalms 37 and 18 epitomize the CONFIDENCE of David in God's leadership over His life (Psa. 37: 1-6; Psa. 18:1-6; 16-19; 28-36).
 8. The promise that is found in the Davidic Covenant is FOR EVERYONE:
 - a. The very same MERCY, FAITHFULNESS and LOVING LEADERSHIP of God that is guaranteed to David are OFFERED to us (Isa. 55:3).
 - b. God is committed to LEAD us IF we come to Him, lean to hear Him and yield to Him (John 21:18; Psa. 32:7-8).
 9. What we need to understand about God's covenants:
 - a. When God makes a covenant (whether with Noah, Abraham, Moses or David etc.), God is FULLY COMMITTED to seeing it fulfilled and His promise is CERTAIN.
 - b. This means that when a covenant is made, God exerts ALL His omnipotence and ALL His omniscience to do good to His people. We can have HEARTFELT CONFIDENCE that the SOVEREIGN, ALL-POWERFUL, ALL-WISE God is ALL-FOR-US and will lead us and work everything for our good (Rom. 8:28).
 - c. A covenant is like a contract. When God makes a covenant, He reveals His own "job description", puts His "signature" on it and promises, "I WILL DO IT".
 - d. The covenant of God is conditional yet certain because God will intervene to FULFILL it:
 - i. For example in 2 Sam. 7:12-17, the condition for the fulfillment of the Davidic Covenant was that a descendent of David had to be wholehearted, obedient and righteous in the sight of God.
 - ii. However, none of the kings of Israel or Judah could fulfill it. Even King David himself was not the man.
 - iii. However, God promised through Jeremiah that He would fulfill it, and He eventually did through sending the Perfect King Jesus Christ (Jer. 23:5-6; 33:21; 25-26).
-

10. The great need of this hour is to cultivate and find confidence in the leadership of Jesus. A deep EMOTIONAL CONFIDENCE and ASSURANCE can only be found through knowing and trusting the leadership of Jesus. This is especially vital because in times of crisis, we will face the four common emotions of fear, confusion, offense and deception.
11. These are key passages for us to meditate upon to ENCOUNTER the Leadership of Jesus:
 - a. Psa. 23 – The Good Shepherd;
 - b. Psa. 80 – The Shepherd of Israel;
 - c. John 10 – The Good Shepherd;
 - d. 2 Cor. 2:14 – The One who ALWAYS leads us to VICTORY;
 - e. Heb. 13:20 – The Great Shepherd;
 - f. 1 Pet. 5:4 – The Chief Shepherd.
12. God desires to lead and will lead us. As we read and meditate on these Scriptures, we need to ask God for living encounters so that this is NOT just head knowledge or a memory, but a REALITY. We need to pray for HISTORY to arise and for God's FINGERPRINTS to be upon our lives.

C. Practical Steps to Cultivating Confidence in His Leadership

1. Say, "Yes" (John 21:19)
 - a. The only person who can thwart the leadership of Jesus in our lives is ourselves.
 - b. God can open any doors of opportunities, ministries etc. (Rev. 3:7). However, there is one door that He will not open – the door of the heart. As individual believers, each of us will need to open the door of our hearts to God and say "yes" to Him and His leadership (Rev. 3:20).
2. Renew our minds (Rom.12:2)
 - a. We need to study, meditate on and pray for encounters with God's goodness, His extravagance and His perfect plan. We need to believe and trust that God makes no mistakes! (Psa. 145:7-8)
3. Lean NOT on our own understanding (Prov. 3:5)
 - a. We cannot be smart in our own eyes or rely on our own plans. Once we are, we place our confidence in ourselves and not in Him.
4. Acknowledge Him and involve Him in all situations and in every decision (Prov. 3:26).
5. Seek His leadership and guidance (Jer. 33:3; 29:11-14; John 21:18).

Being a Church of The Wise and Watchful

A. Introduction

1. This is a very vital and relevant message for the time and season we are currently living in. This message was shared at IHOP – One Thing before about four years ago in 2012. It is even more important now.
2. There are four important words in this message: Watch, Pray, Wise and Faithful. The key is to position ourselves to grow in understanding and strength so that we will be strengthened to stand in the coming “storm” (Luke 21:36).
3. More than that, the multitudes in the Church and nations will need people who have understanding and strength to be a lighthouse, a beacon of hope and the “Noah’s Ark” in such a time as this. The people with understanding and strength will be the ones to prepare and strengthen the unprepared.

B. Personal Word and Visitation from the Lord

1. Four years ago in 2013, the Word of the Lord came to us:
 - a. *“The next 20 years (beginning 2010) will be crucial. There will be major shifts on all fronts: spiritual, political, economic and moral (Isa. 60:1-2; Hag. 2:6-8). How we hear, live, prepare will determine whether we will be ready to burn and shine. We have to be intentional and diligent in setting our hearts. As a House we must be wise and watchful.”*
 - b. We have literally seen some of these shifts over the last few years. 2015 was a major turning point, a seismic shift towards the “negative” on all fronts. On hindsight, we see the prophetic accuracy of these words. Moving forward, we will continue to see many things unfolding before our eyes.
2. A Visitation from the Lord in December 2012:
 - a. Being awakened from my sleep, I heard a loud voice saying, *“Behold I am coming back quickly! Are you ready?”* (Rev. 22:7; 12, 20). Then I saw a vision of the community at One Thing having very small wings on our backs. God was telling me that we were not ready to soar.
 - b. Then the voice declared again, *“Be a House of the Wise and Watchful.”*
 - c. The message from the Lord through this visitation was to exhort us to make ourselves ready.

3. Rev. 22 is in the context of Jesus declaring, “I am coming quickly”. He is exhorting us to prepare ourselves so that we will be ready for both dynamics at the End of the Age – the crisis and the glory that are come. Jesus exhorts us to be ready for the crisis and stand, and to be ready for the glory and shine.
4. Being ready is about having a vibrant spirit, a responsive heart, a spirit-inspired understanding and strength to stand in the midst of coming crisis and glory.

C. The Context of Being Wise and Watchful (Luke 12:35-37)

1. The passage in Luke 12:35-37 is one of the clearest exhortations to be wise and watchful. The passage is in the context of the Second Coming of Jesus and emphasizes the wisdom in preparing ourselves. However, it does not give details on how to prepare ourselves.
2. There are three parables in Matt. 24, 25 and Luke 21:34-26 that give us specific details of what it means to watch, pray, be faithful and be wise.
3. Luke 12:35's context is the return of Jesus. It points us to waiting expectantly for and anticipating someone's return.
4. In Luke 12:37, Jesus emphasized the importance of watching, “*You are wise if you are watching.*”
5. Watching is the most emphasized exhortation of Jesus:
 - a. The word “watching” or “watch” is mentioned about 20 times in the Gospel.
 - b. It is Jesus' main exhortation to prepare ourselves in the context of the End Times. This was mentioned nine times in Scripture – Matt. 24:42; 25:13; Mark 13:9, 33-35, 37; Luke 21:36; Rev. 16:15.
 - c. It is a biblical principle that when God emphasizes something in Scripture two or three times, it is wise to pay attention. There are very few things that Jesus would emphasize nine times. Thus it is wise if we pay the utmost attention to what He is emphasizing.
 - d. The meaning of “watch” is slightly different from “watch and pray”. They are distinct but there are some overlaps.
6. It is interesting to note that Jesus' primary exhortation to prepare focuses on being wise in the spiritual aspect and at the heart-level, as compared to the physical aspect.

D. The Importance of Watching (Luke 21:34-36)

1. If we would watch and pray, prioritize our lives to intentionally watch and pray, and engage our hearts diligently as we watch and pray:
 - a. God will release His divine answer for the coming crisis;
 - b. We will have wisdom and understanding to know what to do;
 - c. We will have a heart-connect with God and have the strength to stand;
 - d. God will release wisdom and resources and we will know what to do and how to help others when things intensify and escalate.
2. On the other hand, if we do not watch and pray, we will be at the mercy of:
 - a. Fear, confusion and offense (Luke 21:20-21; Matt. 24:10);
 - b. Wrong counsel, advice and deception (Matt. 24:10);
 - c. Heightened darkness and lust (Matt. 26:41);
 - d. Fear and dullness of hearts. With weighed-down hearts that are sluggish and dull, we will be vulnerable to the snare that will come upon on all those who dwell on the face of the whole earth (Luke 21:35).

E. The Call to Watch and Pray

1. We need to both watch and pray. Some watch but do not pray, while some pray but do not watch.
2. Watching is about:
 - a. Cultivating, developing and growing in understanding of what the Bible says is going to happen, which is commonly referred to as the “signs of the times”.
 - b. Having a spirit of understanding as we see what is beginning to unfold in the world, based on the Scripture.
3. The purpose of watching is to create a sense of urgency so that we will respond diligently. There is a two-fold urgency:
 - a. An urgency to talk to God – ie. pray, because God is the only answer.
 - b. An urgency to talk to people – to be a voice to warn and prepare the people to know and make sense of the things that are unfolding.
4. This is not about attending a class on the End Times or about gaining more information and knowledge regarding the signs of times. More than that, we need to understand, respond and speak.
5. The purpose of having a forerunner community is to spur one another on, as togetherness creates synergy and multiplies wisdom and understanding.

6. All over the world, God is raising up communities that prioritize watching and praying.
7. Prayer:
 - a. Is primarily connecting with God's heart in order to cultivate intimacy and develop history with God;
 - b. Is about positioning our heart to grow in strength at the heart-level and contending for the release of God's glory, power and resources (Matt. 25:1-13; Eph. 3:16-19; Luke 18:7-8).
 - c. Is the only answer that will shift circumstances in the hour of crisis (Joel 2:12-17).
8. "Watch" and "pray" go together – Watching creates a sense of urgency and urgency will stir a response to pray. This will give rise to connectedness with God.

F. Introduction to Matt. 24:45 - Matt. 25:30

1. In Matt. 24:45 – Matt. 25:30, Jesus taught us what it means to be watchful, wise and faithful. We must gain clarity as to what these specific words mean.
2. This passage of Scripture contains three parables for the End-Time Church. These are probably the three most important parables that emphasize how to prepare ourselves and how to live.
3. All three parables are taught in the context of the End Times.
 - a. In Matt. 24:1-44, Jesus talks about the coming crisis and glory in relation to His Second Coming.
 - b. In Matt. 24:45 – 25:30, Jesus tells us how to make ourselves ready. He tells us what it means to be watchful, wise and faithful.

G. Parable of the Good and Evil Servants (Matt. 24:45-51)

1. Audience – This parable is specifically addressed to the leaders in the Church (v.45). It is also relevant to all believers as we are all called to shepherd and disciple believers. This parable is especially important to those who are a voice of God.
2. Focus – In this parable, two kinds of leaders are contrasted with each other at the End of the Age. The parable highlights how God defines a "good" leader and an "evil" leader and the reasons why they are defined that way.
3. "Watch" – This refers to watching the motives of our hearts.
4. A Call – Through this parable, Jesus calls us to not neglect our fundamental responsibility as a leader and shepherd, or our responsibility to be God's voice and messenger.

-
5. The focus of this parable is to point out what it means to be faithful and wise, especially as a leader.
"Who then is a faithful and wise servant, whom his master made ruler over his household..." (v.45)
- a. Wisdom: Knowing what God wants and putting in the effort to do it.
- b. Faithful:
- i. To follow through with what God wants us to do;
 - ii. To stay steady for decades;
 - iii. It is measured by our consistency in carrying out God's assignment for us.
6. What does God want us to do as leaders?
"...to give them food in due season?" (v.45)
- a. To equip, teach, prepare the people (Eph. 4:12-14);
- b. To teach and prepare the people of God for the End Times, so that many can arise to partner with God in the midst of coming glory and find strength in the coming crisis.
7. In verses 48-50, Jesus gives the definition of an "evil" leader. He addressed the issue of the heart:
- a. An "evil" leader is one with wrong motives, who embracing worldly values and as a result abuses their authority.
- b. When we understand spiritual leadership wrongly, we will always end up with wrong motives. The aim of ministry is not to be successful but to empower and touch lives.
- c. The Root Issue of "evil" leaders:
- i. They do not yearn for Jesus' return and as a result do not live with an eternal perspective (Titus 2:13).
 - ii. They are unaware of the times and seasons (Matt. 24:42). Jesus calls it wisdom to develop understanding of the times and seasons.
- d. We are blessed if we are diligent in feeding others.
"Blessed is that servant whom his master, when he comes, will find so doing." (v.46)
-

H. The Parable of the Wise and Foolish Virgins (Matt. 25:1-13)

1. Audience – In this parable, Jesus specifically addressed all the people of God.
2. Focus – Jesus emphasized the importance of cultivating, developing, and sustaining our intimacy with Jesus. This parable answers the question, “What does being wise mean in such a time as this?”
3. “Watch” – Jesus called us to watch out for having wrong priorities in our walk with God.
4. A Call – He makes a call to believers not to neglect the “oil” of our walk or our intimacy with Jesus. Our walk with Jesus does not grow automatically but it will decline automatically if we are not watchful.
5. The primary issue is about being wise and not about sincerity. All the ten virgins were sincere but only five were wise while the other five were foolish (Matt. 25:2).
6. Jesus calls it wisdom to make cultivating intimacy a priority. We have to do it and guard it jealously (Matt. 25:3-4).
7. Verse 1: “*Then the kingdom of heaven shall be likened...*”
 - a. When is “then”? Jesus was setting the context of the parable, which comes from the preceding chapter Matthew 24. The context of Matthew 25 is the generation in which Jesus is returning.
 - b. There were two points Jesus was making:
 - i. Are we wise and do we understand that we are living in the Matthew 24 generation? This parable is even more relevant for our generation in such a time as this.
 - ii. All ten virgins started off well but the foolish ones got distracted and lost focus. They did not prioritize in their lives and neglected intimacy with Jesus. In Luke 21:34, Jesus warned us not to be weighed down with carousing, drunkenness, and cares of this life.
 - c. Many times, cultivating intimacy with God can be a long process. It can get mundane and become a routine. It is altogether possible to lose focus in the midst of it. This happened to all ten virgins (v.5).
 - d. The issue is to keep re-focusing when we get distracted. We must not procrastinate but determine to refocus now.

I. The Great Deceptions of our Time

1. There are three deceptions that we often fall into:
 - a. Procrastination – We often say to ourselves, “I will do it tomorrow.”
 - b. There is still time.
 - c. It is not practical to my daily living.
2. Jesus calls it wisdom to make cultivating intimacy with God a priority. It is wisdom to seek God for counsel (Jer. 33:3; Prov. 3:5-6).
3. Verse 8: *“And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’”*
 - a. No one else can give each of us a history with God.
 - b. No one can impart intimacy with God to another person.
 - c. In this verse, Jesus exhorted us to “buy oil” and cultivate intimacy with Jesus. In Rev. 3:18, Jesus exhorted us to “buy gold”, which refers to investing time to cultivate intimacy with Jesus.
 - d. Cultivating intimacy with Jesus will “cost” us, whether in terms of losing opportunities in other pursuits or in our financial status. However, Jesus calls it wisdom to “buy oil”.
 - e. Hearing and knowing is not wisdom. The actual cultivation of intimacy with Jesus is wisdom.
 - f. The danger is that all of us assume that verse 8 will not happen to us. May we respond to Jesus’ exhortation to be wise and “buy oil” – not tomorrow, but now!

J. The Parable of the Talents (Matt. 25:14-30)

1. Audience – Jesus was addressing the people of God in this parable.
2. Focus – The focus of this parable is about being faithful in our ministry assignment on earth.
3. “Watch” – Jesus called us to watch out for having a wrong paradigm of how God measures faithfulness.
4. A Call – Jesus calls us not to neglect the assignment of God for our lives.
 - a. We often overuse this phrase, “Well done, my good and faithful servant” to affirm people.
 - b. Whether Jesus will truly affirm us with this phrase will depend on whether we use our time and money to fulfill the assignment that God has given us.

-
- c. We need to be honest if we have indeed been faithful to what God has assigned us.
 - d. Instead of giving others or ourselves false comfort, untrue affirmation or politically correct statements, we should give ourselves a reality check and ask ourselves:
 - i. When we stand before Jesus are we confident that this is what He will say about us?
 - ii. How are we using our time?
 - iii. How are we using our money?
 - iv. What are we doing now?
 - 5. Faithfulness is not measured by the size of impact or ministry but the intensity of our response to God's assignment for us. God is the One who determines the size and impact while we are the ones who determine the intensity of our response.
 - 6. Verse 23: "...you have been faithful over a few things..."
 - a. Most of us will not have large ministries, but we can respond with intensity.
 - b. Note that both servants with five and two talents received the same rewards (v.21 and 23). "...I will make you ruler over many things."
 - c. We are not to focus on platforms, positions, recognition and size of our ministry. We are to focus on being faithful.
 - d. We will get the same reward as Apostle Paul if we are as faithful.
 - e. Jesus is not impressed by the size of our ministry but by our faithfulness, which is measured by the intensity of our response to His assignment for us.
 - 7. Verse 24: "*Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed.*"
 - a. This verse reveals two issues:
 - i. Wrong view of God – The servant with one talent had a wrong view of God. He accused God as being a "hard man".
 - ii. Wrong view of our possessions – We do not truly own anything for God owns everything that we have. We are but His stewards here on earth.
 - 8. The vital revelation in this chapter is that God will judge all of us. "*After a long time the lord of those servants came and settled accounts with them.*" (v.19)
 - 9. In our context as a House of Prayer, our mandate is to be the voice and to be faithful to speak in every arena. Will we be found faithful in our assignment? (Luke 18:7-8)
-

K. Conclusion

1. It is vital to position ourselves to watch and pray now as pressure increases. We need to be wise and respond now. This command to watch and pray is about loving people.
2. Multitudes will need people who have understanding and strength to help, equip and prepare hearts. Many will be confused, fearful, offended and deceived. They will need people who will be like a compass and lighthouse, and who will build the “Noah’s Ark” so that they can understand and know what to do.
3. Those who grow in understanding and strength will be strengthened to stand in the coming storm (Luke 21:34-36). Things will not get better but we can grow stronger, burn hotter and shine brighter.
4. God is raising up communities all over the earth who make watching and praying as priority. We are one of them.
5. The question to ask ourselves as a House of Prayer is whether we will be found faithful in watching and praying:
 - a. Knowing how to respond in the coming situation;
 - b. Receiving understanding from God on what to do;
 - c. Connecting deeply with Jesus and becoming His voice.

Being Friends of the Bridegroom

– the “Jeremiah 3:15 Shepherds”

A. Introduction

1. We are living in unprecedented hours and serious times. We are on the verge of the greatest revival and greatest storm (Isa. 60:1-2).
2. The Great Need of this hour is for a people who:
 - a. Understand the times and know what they ought to do (1Chron. 12:32);
 - b. Care for and love the Church and the lost (Jer. 3:15);
 - c. Have clarity and courage to instruct and prepare many, who speak God’s heart and plans even if it is unpopular and when no one else is doing so (Dan. 11:32-33; Isa. 40:3).
3. God needs a Friend of the Bridegroom who will stand, hear and pray (John 3:29).
4. God needs a voice who will speak, make sense of and declare what is about to happen, why things are happening and how to overcome. There will be many questions asked as people search for answers, and there needs to be voices who will speak the truth.
5. God needs true shepherds who care, love and pray for His sheep and prepare the people (Isa. 62:10).
6. In a nutshell, God needs a forerunner who will stand with God and with His people, to prepare His way and to prepare His people (Isa. 40:3-5; 62:10).

B. Matt. 9:35-38

1. This passage of Scripture gives us a powerful prophetic picture of the Great Need of this hour. There is a need for Friends of the Bridegroom who understand His heart, voices who will speak and true shepherds who will feed and lead His sheep.
2. Though the “language” used by the voices may differ, the message is the same.
3. Matt. 9:35-38 is the “cry” of Jesus’ heart for His people and His invitation for us to pray and arise. “*The harvest is plentiful*” (v. 37) but are God’s people ready to go to the harvest field and be His voice?

4. Matt. 9:35 is a powerful picture of what Jesus is going to do through His End-Time Church at the End of the Age where there will be open heavens and unprecedented revival:
“Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.”
5. Matt. 9:36 is a powerful prophetic picture of how the Lord is feeling towards the condition of His people now. Jesus has great emotion for His sheep and feels deeply towards them because He sees that they are weary, scattered and harassed by the evil one:
“But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd.”
6. In light of the greatest revival and the greatest challenges that are around the corner, the people of God are unaware and unprepared for both the coming “storm” and unprecedented glory.
7. The Bible warned us of four common emotions that will overwhelm the End-Time Generation:
 - a. Confusion (Luke 21:25) – This includes sexual confusion, gender confusion, identity confusion, and confusion over who God is.
 - b. Fear (Luke 21:26) – This will be a result of uncertainty and unprecedented trouble.
 - c. Deception (Matt. 24:4-5; 24-25) – There will be a truth crisis, especially because believers lack in the knowledge of the Bible.
 - d. Offense (Matt. 25:10; 11:6) – Many will have a wrong paradigm of God, what He is like and what His plan is, and take offense at Him. Psalm 2:1-3 reveals the “hidden” offense of nations.
8. If we are unprepared, we will be overwhelmed by these four common emotions. We are all vulnerable to them and no one is immune to them.

C. Jesus’ Emotions over His people

1. Jesus feels deep emotions for His sheep:
 - a. Compassion and love
Jesus’ heart goes out for His sheep because they are lost, weary and scattered.
 - b. Anguish
Jesus feels anguish for His sheep because of the lack of true shepherds who have understanding of the times and who care for His people. Jeremiah chapter 23 is an intense chapter that speaks of how God feels toward His sheep. It is a must-read chapter for any forerunner.

c. Broken and zealous

Jesus feels broken and zealous over His sheep because He sees their condition and desires to remove everything that hinders love. He is crying out for the laborers, voices and true shepherds who will care with a broken heart for His sheep and speak to them.

D. Jesus' Deep Anguish over His People (Jeremiah 23)

1. The Lord rebuked the shepherds of Israel in much of Jeremiah 23. He used strong words, "*Woe to the shepherds...*" (v.1) because they were not feeding or preparing their sheep to be ready.
2. The shepherds were only speaking positive things and not telling their sheep the very Word of God for the season (Matt. 24:45-50).

"Thus says the Lord of hosts:

'Do not listen to the words of the prophets who prophesy to you.

They make you worthless;

They speak a vision of their own heart,

Not from the mouth of the Lord.

They continually say to those who despise Me,

'The Lord has said, "You shall have peace"';

And to everyone who walks according to the dictates of his own heart, they say,

'No evil shall come upon you.'"

(Jer. 23:16-17)

3. They were not speaking about what was coming, i.e. the Babylonian invasion. They were not confronting compromise but were making the people comfortable living in their sin (Jer. 23:16-17).
4. They disconnected the Israelites from God and from what was about to happen. They were doing the sheep a huge disservice by not speaking the very Word of the season to them.
5. The shepherds of Israel in Jeremiah's time were saying, "*The Lord has said, 'You shall have peace'*" (Jer. 23:17).
 - a. They were speaking the right Word in the wrong season.
 - b. They were also speaking the right Word with the wrong application, thus leading the sheep into a false sense of security and into compromise.
 - c. This was a result of not standing in the counsel of God to seek God and hear His voice. These shepherds were in a hurry to speak (Jer. 23: 21-22).

6. God is looking for a friend who will stand and hear His heart and be His voice:
 - a. John the Baptist (Jn. 3:29);
 - b. Apostle John (Jn. 21:20);
 - c. Mary of Bethany (Luke 10:39).
7. We should not be in a hurry to speak or fret over the lack of platforms to speak. It is at the place of waiting and in the wilderness that the Word of God comes (Isa. 40:28-31; Luke 3:1-3).
8. Jer. 23:18 is God's invitation to us to stand and hear as a Friend of the Bridegroom. He is asking us to stand in His counsel and hear:

*“For who has stood in the counsel of the Lord,
And has perceived and heard His word?
Who has marked His word and heard it?”*
9. Those who choose to stand and hear will understand God's heart and plan perfectly: *“In the latter days you will understand it perfectly” (Jer. 23:20).*
10. God's promise for us is this, *“If you will engage your heart with Me in this House, I promise that I will mark your heart with My Word and you will understand!”* May we engage God's heart as we say “yes” to stand and hear!

E. The Broken and Zealous heart of Jesus

“Then He said to His disciples, ‘The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest.’” (Matt. 9:37-38)

1. Jesus feels broken and zealous over His sheep because He sees their condition and desires to remove everything that hinders love.
2. Jesus is looking for the laborers, the voices and the true shepherds.
3. In reality, there is no lack of “open doors”. Instead, the real question is whether we are ready to be the voice, and whether we sincerely care enough to speak.
4. V.38 – *“Therefore pray the Lord of the harvest to send out laborers into His harvest.”* Therefore, the key focus of our prayer should not be to ask God for open doors, but for God to raise up voices and shepherds who are ready. The challenge is to make ourselves ready!
5. God is not just looking for a “mailman” or a messenger to deliver a message with no heart and love. He is looking for a man who is broken-hearted for His people in the same way that Jeremiah was. God is looking for a shepherd who loves and cares for the people of God.

6. John 10 speaks of Jesus as our good Shepherd. We should read it to understand Jesus' heart and seek to emulate His heart for God's people.
7. Jeremiah was broken-hearted for three reasons:
 - a. There were false shepherds, false teachers and false leaders who were leading the people of God astray. As a result, God's people were unprepared.
 - b. God's burden was upon Him. Jeremiah cared about how God felt and what He thought. This is what it means to be the friends of the Bridegroom. They are those who care and are burdened by God's heart. As a result, they arise to be His voice, with zeal for His House, and stand and agree with Him (Isa. 40:3-5; Psa. 69:9; Jn. 3:29).
 - c. God's holy Word. Jeremiah cared about upholding the Word of God. He cared about speaking forth God's heart and His Word for the season (Jer. 23:28).

F. The Jeremiah 3:15 Shepherds – God's Gift to the Body of Christ

1. God is raising up true shepherds as a gift to the Body of Christ. He is looking for shepherds who are more than a voice or a messenger but good shepherds who truly love and care for their sheep. They are not professional shepherds or hireling hands.
2. A true and good shepherd is one who seeks to build up His Church, is concerned for the Church and will "run for" and "run to" the flock instead of "run away" from them when crisis comes. He / She is not just a voice, messenger, prophet, or someone who criticizes the Church, but one with a deep love and care for the Church (John 10:10-17).
3. Being a forerunner is about preparing God's people. We cannot be a real and true forerunner of God if we have no heart or compassion for the people of God. We should not seek to be a "rebel" who rocks the boat but seek to build an ark for God's people to overcome the crisis.
4. Jeremiah 3:12-14 is the context of why God is raising up the Jer. 3:15 shepherds.
*"Return, backsliding Israel,' says the Lord;
'I will not cause My anger to fall on you.
For I am merciful,' says the Lord;
'I will not remain angry forever.'"* (v.12)
5. God is merciful and gracious:
 - a. He does not give up on the Church no matter how weak, immature, or in bad shape we are.
 - b. Similarly, as forerunners, we must not give up on the Church but love and pray for her.
 - c. We are called to speak, not criticize. We are called to build up and not tear down. We are called to prepare and not replace.

-
- d. The Church is Jesus' Bride. God will not give up on her so neither should we!
V.14 – "'Return, O backsliding children,' says the Lord; 'for I am married to you. I will take you, one from a city and two from a family, and I will bring you to Zion.'"
6. God promised to raise up Jer.3:15 shepherds as a gift for the Body of Christ. We can put our names in this verse.
V.15 – "And I will give you shepherds according to My heart, who will feed you with knowledge and understanding."
7. What a verse and promise! Through this verse, God is in essence saying to us, *"I will give you... I am going to do it... they will be a gift and blessing to the Church."*
8. Shepherds according to God's heart do not just refer to the younger generation but also to the older generation. Shepherds can be in full-time ministry or in any sphere of society – in the marketplace, home, school, or church.
9. More than a messenger or a voice, they are shepherds. God is raising up those who are more than "mailmen" who simply deliver messages.
10. He is raising up true and good shepherds who love and feel deeply for the Church with an apostolic jealousy and deep compassion like Jesus. They will not be hireling hands but will have a heart for the flock of Jesus (2 Cor. 11:2-3; Matt.9:35-38; John 10:10-15).
11. The Word of the Lord for this hour is: "Where are the shepherds of Jesus? The harvest is plentiful. Pray for the Jer. 3:15 shepherds to arise!"
12. There are two main roles of the Forerunner that God is raising up at the End of the Age:
- a. To be the voice of God to stand with God and prepare the way for God (Isa. 40:3-5);
 - b. To be shepherds of Jesus' flock to stand with God's people and prepare the people of God (Isa. 62:10).
13. The shepherds that God is raising up are like David – ones whose hearts are fashioned according to God's heart. Their hearts are like a replicate and expression of God's heart. They understand the leadership, the ways and the heart of God (Acts 13:22; Jer. 9:23-24).
14. Their primary role is to feed, teach, equip and empower the people of God to know and encounter Him and as a result, arise as the Bride.
15. Their primary message is the beauty and glory of Jesus and who He is as our soon-returning Bridegroom, King and Judge (Isa. 33:6,17; Psalms 2:10-12).
-

G. Conclusion

1. God's Word to us: *"There will come a time where people will look for the Friends of the Bridegroom and they will find them in this House."*
2. May we posture our hearts to become the Friends of our Bridegroom, Jesus – ones with the heart of Jesus, who are His voice and shepherds after His own heart. May we say "yes" and make ourselves ready! (Jn. 3: 27-30)

How Then Shall We Live

A. Introduction

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

1. The first exhortation in the book of Joel is “hear and give ear”. This means to pay close attention and learn by what happened to Israel in times of God’s judgments. (Joel 1:1 – 2:9)
2. The call to “hear and give ear” is to learn from history and to hear what Joel said. In our context, we do this by studying the book of Joel. It is a call to hear God’s heart as we prepare for future glory and crisis.
3. Joel’s challenge to us is to hear, which includes embracing a Joel 2 lifestyle that is being presented in Joel 2:12 – 17.
4. We must realize that this hearing does not come automatically just because we are Christians. It requires an intentional and deliberate cultivating of understanding of the book of Joel and living out the lifestyle.

B. Four Contributing Factors to Global Crisis during End-Times

1. Fullness of man’s sin (Rev. 9:21, 14:18, 17:5; Dan. 8:23, 12:10)
2. Fullness of Satan’s rage (Rev. 12:12, 9:21; Dan. 7:21,25)
3. Fullness of God’s judgment (Rev. 14:10, 15:7)
4. Fullness of creation’s groan (Rom. 8:19-24)

C. The Response that God requires (Joel 2:12 – 17)

1. In Joel 2:12 – 17, the LORD tells us exactly what we are to do to receive His mercy and deliverance in a time of crisis. We are to gather in solemn / sacred assemblies. This involves the leaders and people – joining together to fast, pray and repent for our sin and ask God to release His favor on our behalf.
2. This is God’s primary call to a people in crisis. It is the most practical thing we can do before and during a crisis. God releases His favor and protection in response to prayer and repentance.

3. This is the clearest passage in the Scripture that describes what God desires of us in times of crisis. As the global drama unfolds at the End of the Age, the Body of Christ has a plain roadmap. God is asking His people for a specific response.
4. The LORD does not leave us guessing what He desires from us. We can act with certainty in times of crisis. God will shake all that can be shaken. This will cause desperation so that there is no solution except in God. He will remove all our false hopes so that we hope only in Him.

D. 5-fold response that God requires in Joel 2:12 – 17

1. Develop an understanding of the severity of End-Times (v.1 and 11)
2. Turning to God with wholeheartedness (v.12)
 - a. God wants our heart more than anything else. He wants all of our love (Matt. 22:37). This reveals His heart for us - He requires us to respond to His love for us, by loving Him in return.
 - b. What is it like to turn to Him with all our heart? We are to turn from sin and flee from all that are contrary to what He wants. Turning to God with all our heart involves repenting, fasting and praying. When we turn to Him, we position ourselves to receive His favor.
 - c. The place of immunity from God's judgment is in corporate, long-term wholeheartedness for God. The only place of safety is in the midst of God's people living in obedience to Him. In this way, we receive God's favor and are kept in a place of safety from the primary cause of pressure. This is God's zeal for His people.
3. Rend your heart and not your garment (v.13a)
 - a. Traditionally, the people would tear their garments to show their grief and desperation. To rend means to tear something violently or forcibly.
 - b. What God desires is the rending of the heart which speaks of dealing radically with the matters of our heart. This is the most challenging aspect of Joel's exhortation. We must separate ourselves from anything that displeases God.
 - c. We must tear our heart away from sin. Jesus speaks symbolically of this radical tearing in Matthew 5:29. He was talking about a radical pursuit of obedience that painfully tears the heart in the process. In other words, forsake all compromises!
 - d. It can be painful when we are confronting the root systems that support sinful bondage in our lives. Sometimes, it hurts to press through until we get a breakthrough, yet this is the way to freedom. This tearing of the heart is typically the part that is most overlooked in the process.

-
- e. We cannot pursue wholeheartedness in a causal way. Sometimes, we hope for a wholeheartedness that is gentle, easy and tame. It can be painful but the LORD will help us and He will empower us!
4. Repenting with Confidence because of God's tender heart – 5 fold revelation (v.13b – 14)
- a. Joel summons the people to return to the LORD. He gave 5 reasons why this is wise. We must know that the LORD desires to make a way of deliverance for us. The knowledge of God's heart for us gives us confidence to tear our hearts in repentance. If we take one step toward Him, He will take ten steps towards us.
- b. Five-fold revelation of God
- i. The LORD is gracious
- God is gracious in that He evaluates us differently from anyone else. He remembers our frailty and that we are but dust. (Ps. 103:14)
 - God is not a harsh military leader or an angry coach who rejects any form of weakness. His requirements are within the reach of the weak. He will make a way of deliverance for us. (Ps. 103:10)
- ii. The LORD is merciful
- God delights in showing mercy. He delights in watching the heart responses of His people as we encounter His relentless mercy. (Mic. 7:18)
 - God enjoys what is awakened in us when we understand that He gives us a new start after each failure. (Luke 15:1 – 24)
- iii. The LORD is slow to anger
- God is slow to anger. Jesus spoke of this to the Church in Thyatira in Rev. 2. He gave them time to repent of their immorality (Rev. 2:20 – 22).
 - God is never quick to judge but gives time for people to repent. He is patient and often gives us ample time and warning to turn from our wicked ways (e.g. read the book of Jeremiah).
- iii. The LORD is of great kindness
- When we know that He is of great kindness, then we have the confidence to press through the hindrances and repent fully. (Eph. 2:12; Heb. 4:16; Jer. 9:24)
 - Knowing that He is of great kindness will give us courage to tear our hearts because we know that God desires to restore our fellowship with Him.
-

-
- iv. The LORD relents from doing harm
- This does not mean that God randomly changes His mind. Rather, He honors the free will of man without violating His justice.
 - God is willing to relent or to cancel the decree of judgment, instead of issuing it over a nation. Judgment comes because people refuse to change or repent. When people repent and turn to God, He will relent. Instead of releasing the judgment which they deserve, He sends blessing!
5. Gather the people to pray and sanctify the congregation (v.15 – 17)
- a. We are to blow the trumpet and call a sacred assembly. The elders assemble and gather the people; even the children are to be part of this gathering. Since no one will be exempted from this coming crisis and judgment, no one is exempted from crying out to God for mercy.
 - b. We are to consecrate a fast. Fasting positions our hearts to experience the grace of God in a greater way.
 - c. **Blow the trumpet** – boldly proclaim the coming judgment and the sacred assembly.
 - d. **Consecrate a fast** – put fasting into our schedule and take it seriously.
 - e. **Call a sacred assembly** – gatherings that are sacred in their priority in seeking the LORD.
 - f. **Gather the people and sanctify the congregation** – leaders sanctify the people under their care, by laying aside ministry programs to make seeking God the top priority in terms of their time.
6. Joel describes the wholehearted response that God desires by emphasizing necessity of earnest prayer. We are to cry out for His visitation of mercy with earnestness. (Joel 2:17)

E. Conclusion

1. We are entering a new season on the divine calendar. His glory and judgment will shake everything that can be shaken. We are in a unique period in which we have no frame of reference for. Noah is an example of embracing a prophetic message that was unfamiliar to him.
2. God wants a holy spiritual environment of faith and revelation to be established in the Church. Prayer with fasting and wholeheartedness must be an integral part of the spiritual culture of the End-Time Church.

IHOP

"And the fire on the altar shall be kept burning..." Lev 6:12

Establishing the 24/7 House of Prayer in the spirit of the Tabernacle of David

The Heart of Our Vision

At the International House of Prayer IHOP-One Thing Ministries, the Lord has called us to be a Forerunner Community that is committed to Prayer with Worship, the Prophetic and the Great Commission.

As a Forerunner Community, we embrace and seek to live out the following four heart standards (embodied in the acronym "IHOP"), in order to be a people who will partner with God in these Last Days:

- **Intercession** a people of prayer, expressed corporately through night and day prayer and worship;
- **Holiness** a people who have set themselves apart for intimacy with God, and who live out the Sermon on the Mount lifestyle;
- **Offering** a people who give extravagantly to God for the advancement of His Kingdom, and who live a fasted life (ie. simply) for themselves;
- **Prophetic** a people who stand boldly in faith, move in the power of God and have confidence in His provision, protection and direction.

As a missions base, we seek to equip and send missionaries as dedicated intercessors and evangelists with a forerunner spirit who will labour to see revival and a great harvest all over Asia.

The heart of our missions base is 24/7 worship and prayer; thus, we seek to establish a 24/7 House of Prayer in Singapore – a perpetual and sacred assembly gathering corporately to fast and pray in the spirit of the Tabernacle of David.

Two historical figures from the Bible who inspire us are Anna, the first evangelist and forerunner in the New Testament, and King David from the Old Testament. Anna prayed and fasted for over sixty years before Jesus' first coming (Luke 2:37), and King David organized and paid 4,000 musicians and 288 singers to worship God night and day (1 Chron. 23:1 – 25:31).

Our mandate is to train believers, from this place of night and day prayer, to love Jesus and people wholeheartedly as they go forth to preach the Word, heal the sick, serve the poor, plant Houses of Prayer and proclaim the return of Jesus across the earth.

Join us in the Prayer Room!

John 2:29

"John the Baptist said...the friend of the Bridegroom... rejoices because of the Bridegroom's voice."

Luke 2:37 – 38

"Anna...did not depart from the temple, but served God with fastings and prayers night and day... and she spoke of Jesus to all..."

Matthew 9:38; 28:19

"Pray that the Lord of the Harvest would send out laborers into His Harvest... therefore go to all nations and make disciples."

Isaiah 56:7

"...for My House shall be called a House of prayer for all nations."

FORERUNNER SCHOOL

Equipping believers with a burning passion for Jesus to prepare the nations for His eminent return

The voice of one crying in the wilderness: "Prepare the way of the LORD..." Isa 40:3

The Forerunner School presents the foundational Messages of the House of Prayer in a real and relevant way. More than good teachings, it seeks to present the reality of the Word and its relevance to the times we are living in.

The foundational Messages include the ministry of the forerunners who prepare the way for Jesus' return, understanding the End Times, loving Israel, intimacy with God and the House of Prayer. The School seeks to impact hearts with the living reality of the Message and thus inspire believers to run after Jesus. Practical steps will also be shared on how to live this lifestyle out.

The Forerunner School seeks to equip and prepare all believers to live out their Bridal Identity with wholehearted love for God and for people. Our desire is to see the LORD raise up ministries that function in the forerunner spirit as "Friends of the Bridegroom" – to prepare the Church as a holy and lovesick Bride longing for the return of Jesus and for the fulfilment of the Great Commission in the Last Days.



We will run these schools as long as we gather a group of 20 or more people who are committed to attend these teachings. We can also do teachings on specific topics for a church, (we can teach at your church premise if you desire), ministry (e.g. youth ministry, church camps, ..), or just as a group of friends who are thirsty to know more. Get in touch with us at info@onethingministries.net. Find out more about the Forerunner School at www.onethingministries.net/forerunner-school

UPCOMING COURSES IN THE FORERUNNER SCHOOL (2017)

1. Forerunner School Intensive (FSI) Weekend in 2017:
 - **Growing in Intimacy with God** with Guest speaker Dr Alice Smith (1 & 2 September 2017; 9am to 9.30pm)
2. Forerunner School Short Course over four Sundays with monthly assignments:
 - **The Grace of God: Understanding True Grace from Romans 1 to 8** (24 Sept, 22 Oct, 26 Nov, 17 Dec; 3-6pm)
3. Forerunner School Intensive teachings over four Sundays:
 - **God's End-Time Plan for Israel** (5, 12, 19 & 26 November 2017; 3 - 6pm)
4. **IMMERSE Internship** – a one-month full-time program that provides an experience as an intercessory missionary in the context and environment of a House of Prayer in Singapore. (18 Nov to 15 Dec 2017)
5. **1 Day Seminar on the House of Prayer and Harp & Bowl** - a short and intensive course that provides a brief introduction to the House of Prayer and the Harp & Bowl Intercessory Worship Model. (2 Dec)
6. **Weekly Friday Teaching** 8pm to 9.30pm: **The Book of Joel** (Feb-Sep); **The Life of David** (Oct onwards)

(Please refer to the website for information on dates and registration details.

We will commence these courses as long as there are at least 20 people who are committed to attend these teachings)

RESOURCES
FOR
growth

*The Sermon on the Mount - The IHOP Lifestyle
What is Grace. Growing in Intimacy with God*

Download free MP3 and PDF notes on our
Weekly Friday Teaching series online at
www.onethingministries.net/resources/weekly-friday-teachings