

# Span-04 Apostolic & Prophetic Foundations 1 of 8

by Art Katz

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*Art Katz emphasizes the essential role of prophets in the Church, highlighting their function in bridging generational gaps and maintaining the Church's prophetic foundation.*

**Duration:** 1:30:26

**Scripture:** 1 Samuel 3:10, 1 Kings 17:1, 1 Kings 18:21, Matthew 6:33, Ephesians 3:21, 2 Timothy 2:15, 1 Peter 4:17

**Topics:** "Prophetic Foundations"

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## Description

In this sermon, the speaker emphasizes the importance of waiting for the word of God before speaking, acting, or confronting others. They challenge the conventional wisdom of success in the church and encourage deep intercession and prayer for those who have a calling to bring forth the word of God. The speaker identifies those who may have a calling but have not recognized it yet, urging them to walk in it for the benefit of their nation and church. They also discuss the significance of the Elijah ministry and the need for reconciliation between fathers and sons. The sermon concludes with the speaker expressing the profound impact of this message and its potential to reach beyond the audience to many nations worldwide.

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## Transcript

Good day. I hope you approve because it is... that you approve of the subject because it is absolutely essential for the Church and for the servants of the Church in the last days. The prophetic call.

What is a prophet? How essential are they? Are they merely a historical relic? Or are they a current phenomenon? Is the Church still built on the foundation of the apostles and prophets? Or are the Old Testament prophets finished? And we cannot wait any longer for their class to arrive. Of course, many segments of the Church do believe that. That this was a phenomenon for its time.

And now we have the canon of Scripture and the prophetic books. But we must not expect to experience the prophetic man. But Jesus seemed to indicate that Elijah must come.

That there is a prophetic forerunner for the coming of the Lord. Both for his first advent and his second advent. And the last statement of the last book of the Old Testament the book of Malachi says in verse 5 He told, I will send to you Elijah the prophet before the coming of the great and dreadful day of the Lord.

And he will turn the hearts of the fathers to the sons and the hearts of the sons to the fathers. Unless I come and strike the earth with a curse. What a statement! It seems very clear.

It seems clear that there is an Elijah that must come. That has to do somehow with reconciliation. Fathers and sons, whatever that means.

There will be a judgment. There is some speculation about what does that mean, fathers and sons. There is some speculation about what does that mean, fathers and sons.

I don't know if it's true in Latin America. But certainly in North America, we have what we call the generational gap. We have what we call the generational gap.

As it has never been known before. There is a friction between fathers and sons. Lack of understanding.

Lack of sympathy. Lack of sympathy. There is a separation.

Disjunction that causes too much friction. Maybe it's the spirit of the age. And we'll have a worldwide experience.

And we'll have a worldwide experience. A clear friction between fathers and sons. And it's something that I experience myself.

With my own sons. Who are affected by the spirit of the age. We are another generation.

And change has taken place so radically and so rapidly And change has taken place so radically and so rapidly That they have another mentality. Another perception. Another value system.

That puts us into a necessary conflict. That may be one of the meanings, but not the whole meaning. That may be one of the meanings, but not the whole meaning.

That the church itself is out of sync. That we have not understood the unbroken continuum of the faith. That the function of the prophet is to bring us into a living connection.

That the function of the prophet is to bring us into a living connection. With that which has preceded us. With that which has preceded us.

Because a prophet has this kind of consciousness. Because a prophet has this kind of consciousness. He's not just the man of the moment.

He's not just the man of the moment. He's the man of all moments. The historic past is alive in him.

The patriarchs and the fathers of the faith. He is their product. And he's the man who profoundly foresees the future.

And he exhorts the church toward that end. He stands between the past and the future. And he can reconcile us.

To both ends. I wanted today to begin with Elijah. Of all the prophets.

It was Elijah who was found with Moses. Not Isaiah. The great prince of prophets that he was.

All the sixty chapters of the Old Testament. Are filled with the splendor of his poetic writing. Prophets were often also poets.

They were literary men. They had an uncommon facility with words. A few words were required to stand for much.

And in that I have given you a definition of poetry. Of course it's a spiritual thing to consider. Remember what Paul said when he came to Marseille in Athens? He said, as even your own poets have said.

He had a familiarity with Greek poetry. He wasn't a narrow, stilted, spiritual man. Walking on eggshells and holding his spirit.

He was a tall, ornate man. And an inspiration for us. We should be familiar with the rest of the culture.

In which God has placed us. We don't have to subscribe to it. But we should be familiar with it.

Because we have to address our own generation. With words that would be appropriate for their understanding. We are in the world, but we are not of the world.

So Elijah is the thing in himself. The ultimate prophet. And the prophet of the wilderness.

In the tradition of John the Baptist. And God says he must come again. Elijah must come.

And what's the rest of that statement? You tell me. He must come and do what? Are you ready for this great word? I'm drooling over it. He must come and restore all things.

You better get used to me. Because I whistle a lot. I smoke a lot.

I run out of air very quickly. I have to be cleaning the saliva from my beard. Because we are not handling something antiseptic here.

Clinically correct. No, this is life. And it came from the blood, sweat, and tears of men.

What does the book of James tell us about Elijah? A man of flesh and blood, like us. Do you like that? Would you rather see them in some saintly and idealistic world? Men who don't sweat. Or suffer any of the other diseases of humanity.

Flesh and blood, like us. But Elijah prayed earnestly. But it says that Elijah prayed earnestly.

And it did not rain. For three and a half years. His prayers and his words were the ones that brought judgment on Israel.

And he was a man like us. If the Lord gives us the time. Or if we have extra sessions.

Up to the late hours of the night. We could also talk about Ezekiel. And the phrase that God uses continuously with him.

Son of man. Son of man. May these bones live.

Son of man. Son of man. Prophecy to these bones.

May they live. Who, me? You mean me? I'm just a son of man. But you're a prophetic son of man.

And this is the genius of what a prophet is. Flesh and blood, like us. But they speak for God.

As God. They're not giving an opinion. Or a teaching.

They are speaking for God. As God. It shall not rain nor dew.

But according to my word. Let that sink deeply into your ears. This is the genius of the faith itself.

For if our faith is not a prophetic faith. Neither is it a biblical faith. Are you ready for this one? Nor is it the church.

Oh brother. This is more than a service schedule. As good as they may be.

God intends the church as a prophetic entity. In all the earth. And in every location.

And in every church. It is God's prophetic witness. It is God's prophetic statement.

It is God's prophetic presence. As being the church itself. In its own character.

As a body. To how important our time together is. This is not just an interesting excursion into the past.

This is the most vital examination of the last days. Which must come into all the fullness of God's affection. And of which God says that its foundation is the apostles and the prophets.

Do you know that scripture? I think it's in Ephesians. The church is built upon the foundation. Get the copies of the messages that were just given in these last few days at the conference.

Each one was a statement on the apostolic foundation of the faith. And now in these days. We shall discuss the prophetic foundation.

Or the church is not the church. On the contrary, the church is not the church. Do not have an inadequate, superficial vision of the church.

He says, to Him be the glory in the church. By Christ Jesus. Until the end of time.

The church is the eternal masterpiece of God. And it is not an institution to provide beautiful services to men. No, but for Him.

For the glory. For the end. For the endless times.

It is not a vehicle for our ambition. To be a leader of worship. Or a young pastor.

Or to one day become a general pastor. Or an evangelist. Very well-known.

May God prevent it. May we have ambitions of that kind. And may we shatter the faith with that.

And destroy the church. Through our superficial ambition. For not having understood.

That for Him be the glory. And there will be no glory. If it has not these foundations.

Apostolic and prophetic. Brother, could you define that? No, not in four days. Maybe not in forty days.

Maybe not ever. We're talking about great concepts. That do not lend themselves to facile definitions.

These are not meanings that we can define. They are meanings that need to be apprehended. This will call for the best of what you are as a spirit.

An apprehension of these great words. And you'll know that you have it not when you pass the test. But when the saliva runs in your mouth.

Prophetic. Apostolic. Two great words.

You know one of the functions of the prophet? It's to God language itself. And the primacy of words. And the sacrament of speaking.

The prophet is the man of the word. And he's jealous for words. And their meaning.

Which has been produced in modern times. Bless you brother. Bless, bless, bless, bless.

We've lost the value. Of what blessing means. That's a tragedy.

That we cannot bless one another. Because the word has lost its currency. And its meaning.

By too frequent usage. Without comprehension. Without reverence.

Because there were no prophets in our midst. To cry out against the abuse. Of that shallow.

Use of words. The prophet is the guardian. Of the faith.

And of truth. And of the words of truth. And I'll tell you this brother.

We've been condemned. To see a church. As merely an institution.

A form of religious culture. That might bring some benefit to some. But cannot be a glory unto him.

Hey, there's another great word. Glory. Unto him be glory in the church.

How shall we jealously stand for the church? On its ultimate purpose for him. If we don't know what glory is. Where do we go for the definition? The same place that we go for the definition of apostle and prophet.

It's a word that needs to be apprehended. May it apprehend us. And in the day that it will.

We will be ruined. Totally ruined. For anything less or other.

Than the glory of God. It will make you insane. And a fool for Christ's sake.

You'll hear yourself saying and doing things that will offend many. That's not polite. That scandalizes the congregation.

Because of your insane jealousy. For the glory of God. I think we saw a little of that yesterday.

Are you following me? Not bad so far. And I don't even have a note. Where is this coming from? It's so divinely ordered.

It's like something being unfolded. Indeed it is. We're not only talking about the prophetic phenomenon.

We are experiencing it. It's being demonstrated right before our faces. You're privileged.

And yet you know what the remarkable thing is? There's no word more presently being cheapened than prophetic. In my part of the world. Everyone is running after the prophets.

Nothing more popular. More instant. Than today's prophets.

Overnight successes. People travel great distances. If only they could hear a word from the prophet.

What kind of a word? A personal word. The Lord has a destiny for you. You're going to become this or that or the other.

It knows about your health. Personal prophecy. That people will run all lengths to hear.

About themselves. How gratifying. That God really knows me.

Has a purpose for me. Knows where I live. And he knows that my Aunt Susie has a certain sickness.

But of course she will be healed. Because all these prophecies are always consistently positive. Pleasing to hear.

Never troubling. Never speak about. Judge.

Invariably. As his very first message. Who was Israel's first prophet? Although Abraham himself was.

But for the nation. Samuel. Remember that his mother who had been barren.

Gave him over to the priest Eli. She gave him to the Lord. From his earliest childhood.

He lay before the Egyptian priests. In the eternal light of God. And one night he heard his name called.

Samuel. So he came running to the old man. He was a servant.

That's what a prophet is. Did you call me? No, no, no. It wasn't me.

Go back to that. Again the voice came. Samuel.

He came running again to the old man. Did you call me? No, no. But if the voice calls you again.

Let him know that you are here. Speak Lord. For your servant is here.

And the voice came again. It was God. Speaking to a child.

But when the child heard the word of God. And did the word of God. He became a man.

He became of age. In the hearing and the speaking. And so also will you.

So also will the church itself. When it hears the word of God. As the word of judgment.

And will receive it. And communicate it. The church will have come of age.

It's the absence of judgment that disfigures the church. It's not a pleasant subject. We don't want to hear it.

It's fearful to consider. We want to believe that this is the best of all possible worlds. And if it's not the best it can become better.

We don't want to think that the world is under judgment. Let alone speak that to mankind. Who have no such anticipation.

And need to be warned. That is the prophetic function. Do you want to be one? Or do you prefer now to be an evangelist? I think I'll be a teacher.

A worship leader. I don't want to bring the word of God. I don't want to bring the word of God's judgment.

To my nation. Let alone to my church. For judgment begins.

In the house of God. So I'm calling. It's your morning.

So in the morning. Eli said to the young Samuel. Samuel what did God say? And he told him the whole word of God.

Withholding nothing. Though it was a word of judgment for Eli himself. And his sons.

And his priesthood. That was the young Samuel. Samuel did not withhold God's word.

He did not allow a syllable to fall to the ground. So God honored his words. And the word of the Lord came to Israel.

Through the prophet Samuel. Born in obedience. To the hearing and the speaking.

Of the word of God. As judgment. He didn't allow a single word to fall.

Nor did he change it. Or improve it. Or doctor it up a little bit.

Take the harshness out of it. Not to change the truth of it. But to soften it a little bit.

Make it more humanly acceptable. The word of God. As it is given.

So must it be spoken. Even if men will put their fingers in their ears. And gnash upon you with their teeth.

For they don't want to hear that word. And the way to avoid the word. Is to reject him who brings it.

By stoning him. Or killing him. And every great prophet.

Has died in Jerusalem. You be a song leader. Worship leader.

Who has a stomach for this. You know the way you are now. Somebody looks at you the wrong way.

Says the wrong word. Doesn't give you the acceptance or the esteem that you deserve. You're offended.

Wounded. It may take you weeks to recover. Maybe a lifetime.

You're so sensitive. About your self esteem. How you're understood by men.

You'll never be a prophet. So. How's that for an introduction? Fearful subject.

And God says no prophet. No church. Not a church of glory.

The church is built upon the foundation. Of the apostles and the prophets. Not only what they have said.

Not only the breadth of their understanding. But what they are in themselves. You know what an apostle and prophet is? It's the thing in itself.

It's not some superficial ability. It's not some external facility. The prophet is the thing in himself.

You want to touch him. He's got a history in God. He's been fashioned by God.

From his mother's womb. In the hidden place. Unseen by men.

God has walked with him. And fashioned him. For himself.

How do we meet Elijah? Suddenly. He comes on the historic stage. At a certain point in Israel's history.

Very comparable to our own. Israel in a time of apostasy. Ruled by King Ahab.

Who has married the gentile princess Jezebel. A vile occultic woman. In an unholy alliance.

Between religion. And state. Oppressive.

Deadly. It has killed already all the prophets. And Elijah alone is left.

At least that's what he thought. Oh God says I have reserved 7,000. Who have not bent their knee to bow.

But that's not the point. This is the point. The prophet felt as if he alone was left.

Lord they have slain all the prophets. And I alone am left. That's how you will feel.

Whether it's true or not. The prophet has to live with the sense of the reality. That he alone is left.

He's all alone. No one stands with him. And everything opposes him.

He's all alone. Except for God. So what does Elijah say when he sees Ahab? As the Lord God of Israel lives.

What a statement. In an age of apostasy. When nobody knows there's a living God.

The prophet knows. And he begins his first historic statement. As the Lord God of Israel lives.

He may not live for anyone else. But he lives for the prophet. Who else is all alone.

It's a lonely calling. Not many people can take that. We need human encouragement.

A sense of sympathetic support. It's hard to be alone. Even with the living God.

Because after you speak your word. Which is a word of judgment. It shall not reign nor do but according to my word.

That's the end of Israel's economy. It's the end of Israel. And no sooner is the word spoken.

As it was for me yesterday. Then the thought comes. Invariably comes.

Was that really God? Or me? You can't take the words back again. They have been spoken. But you have to live with it.

And be responsible for it. In speaking for God. Was that really God's word? Because there's an enemy right at your elbow.

Who will say the same mocking thing always. You really missed it. You really missed it.

What kind of prophet do you think you are? You really blew it this time. You have done remarkable damage. A prophet has to live with his word.

And it can be painful. Excruciating. How does he know that the word that he speaks is God's? He's after all still a son of man.

At any moment his humanity can intrude. And spiritual though he may be. Prophet that he may be.

He will never come to a time. That he can have an absolute confidence. That he may not have missed the Lord.

And done terrible damage. Because he's a man of influence. And people hang on his words.

And he can never live with a complete confidence. That there's not a moment. A crucial moment.

In which he cannot miss it. How would you like to live? With that tension. Continually.

There's a word for that. It's called suffering. But speaking must.

Whatever the uncertainty. Whatever the tension. Whatever the possibility of failure.

There's a moment of time that comes. When he has no option. It's not a luxury available to him.

If he's anything he's the man of obedience. And he must speak. That is an exquisite anguish.

Peculiar to the prophetic call. That's why God doesn't have many candidates. Who want to be a prophet of that kind.

Much rather personal prophecy. God really loves you. He has a plan for your life.

He's going to do this for you and that for you. He's so happy. And people hang on his words.

And people call that prophet. The word is sinking fast. It's going down for the third time.

It needs to be saved. Because if we lose the meaning of this word. We've lost everything.

And it's a word under attack. And the way in which the enemy destroys. Is not only by opposition.

But by imitation. Flooding the market with many so-called prophets. Making them popular.

Who do not represent the real thing. And might well even be false. Can you tell the difference? This is the test of your spiritual maturity.

Your ability to discern. The clarity of your own spirit and heart. To see two things almost side by side.

Maybe perhaps saying very much the same thing. Seeming to have impressive credentials. One might even have a larger following.

Can you tell the true from the false? This is the issue of the last days. To distinguish between true and false prophets. By a church that can't even distinguish.

Between the gift of prophecy. And the office of the prophet. Are you following me? There's a gift of prophecy.

And God gives the gifts as He wills. Anyone, man or woman, can prophesy. In a service.

And we see that beautifully here. But they have not the office. Can we tell the difference? Merely to prophesy does not make you a prophet.

You have not the call. You have not the history. You have not the preparation.

You have not the service. And the church has blurred the two things. I can't even distinguish the one from the other.

How shall we distinguish the true from the false? Because you know what King Ahab's accusation was against Elias? Art thou he who troubleth Israel? You're a troublemaker. You're stirring things up. You're ruining the services.

So you can't be true. Because the false prophet never disturbs anything. He's always saying, peace, peace.

The only problem is he says it when there is no peace. And he heals the wounds of God's daughter lightly. The false prophet is always saying everything is light.

Cute, humorous. Engaging. Personable.

But the true prophet, you have to turn your face away. He's pathetic. What a stink.

What a reproach. What a troubler. What an antisocial character.

He's not good company. He speaks about judgment. This is classic.

Historic. Conflict. In the whole of the history of Israel.

And it will be the issue of the last days. You can't believe how important our sessions together are. So where was Elijah? Before he confronted Ahab? There's not a word about him.

Until we come to 1 Kings 17. And all of a sudden he appears. When all the prophets have been slain.

And he alone is left confronting Ahab himself whose wife has personally seen to the execution of all the prophets. He comes with a confronting word announcing a judgment that will fall. It shall not rain nor dew according to my word.

Where did this man come from? Where was he all this time? When the other prophets were being persecuted? Why didn't he stand up with them? Was he some kind of a coward? Couldn't stand with his brethren? Hiding out? Preserving his fleshly life? And now when he thinks it may be safe? He will appear? What kind of thinking is that man? Totally human. Carnal. God does not tell us where he has been till now.

But we can assume he's not hiding to protect his protoplasmic life. He's holding himself in reserve for the historic moment of God's use. And he dare not appear before that time though he's being acutely provoked.

You say you're a prophet? Well, then why don't you stand with your brothers? Look at the condition of Israel. Shouldn't you be saying something? Shouldn't you be doing something? What kind of prophet are you? Wouldn't you have been provoked by that? Could you have resisted that? When the pressure of men come upon you? Religious men? Spiritual men? Shouldn't you be doing something? Look what's happening. Look at the crisis.

Look at the need. Respond to it. You know what the genius of Elijah is? He never did anything.

He never went anywhere. He never spoke anything except by the word of the Lord that came to him. And the word of the Lord came to Elijah always precedes everything that Elijah does.

He was a man of the word who lived by the word was directed by the word and never responded to any other impetus however legitimate that impetus may be. Look at the need. That will compromise you.

If you respond to the need rather than the word of God you will lose your prophetic currency. The needs you have with you always will exist. But the prophet is explicitly moved by one thing the word of God.

When it comes. If it doesn't come you don't move. And God says this is the foundation of the church.

Imagine a church like this? So disciplined it will not move will not conduct a program to be found itself doing it waits for the word however long it takes and is willing to suffer the reproach and it's painful of not doing anything until the word comes. That calls for discipline obedience of people who can live without action whose human senses need not be gratified by seeing something, hearing something, doing something they can wait upon the Lord and wait until the word of the Lord comes then they speak then they go then they act and it may be one act only one confrontation one moment of truth but it's eternal in its consequences because they waited Can you handle this?

Is it enough for today? Conceptually speaking you can't believe the volume of what we have already discussed Every one of these statements are like a thunder clap and when you ponder them they are so much in opposition to the conventional wisdom of how we understand church and what it is that makes it successful This is another wisdom another way We need to ponder it and to reflect upon it and take it into our spirits internalize it and walk in it and it may be it's not your calling personally but it's the church's calling corporately and it needs to be prayed for there needs to be deep intercession to bring the church from where it presently is in all of its current and popular mode into its prophetic stature that would be unwelcome resisted unpopular but if it's not that how shall it call the world to God? how shall it call the church to God? the way Elijah did how long do you hold between two opinions?

Elijah confronted his nation in the power and authority of God and that needs again to be sounded by prophetic men out of a prophetic church and it requires a suffering what will men say? how will you be understood? what of your reputation? what if God calls you to say something unpleasant? misunderstood can you render a full obedience? when the word of the Lord comes to you without any thought of the consequences to yourself that's prophetic well, let's look at the text 1st Kings 17 we've already mentioned some of this Elijah the Tishbite of the inhabitants of Jerusalem Elijah the Tishbite he's not even from Jerusalem he's from some scummy suburb of a questionable kind mixed bag questionable history so then,

what validity can he have with credentials of so questionable a kind that's why

God tells us this God's not just being geographic he's showing us that our prophet is a stink from his very beginnings from his very origins until his end he's at disjuncture with everything and yet how greatly does God honor the prophetic that the testimony of Jesus is the spirit of prophecy wow there couldn't be a greater honoring than that that Jesus identifies his own person his own testimony of what he is in himself with the prophetic thing the testimony of Jesus is the very spirit of prophecy so reject the prophet and you reject Jesus it's a costly thing to scorn and to reject the prophet sent of God Jesus is identified with him reject him you're rejecting me I have been rejected children my whole adult life is a history of rejection but I can take it more or less and schooled for

that and trained for that I've gone through a special school of the Lord not this kind another kind a hidden kind that can't even be communicated but we need that because unless we can bear rejection the most painful human experience that makes cowards of all men how shall we fearlessly bring the word of God if we are afraid of being rejected but those who reject the prophet pay for it because often historically the prophet of God and his word of soon coming judgment is God's last statement his last appeal for the repentance of the people before the judgment falls and when the prophet is rejected is stoned or killed the judgment falls it's a very serious thing to fail to recognize and to identify and to receive the prophetic man who bears the prophetic word you cannot separate the two

they are inseparable the man is the thing in himself and that's why historically to reject the word is to reject the man can you take it? are you willing to be trained to take it? are you willing to be enrolled in another school? not quite so nice as this not so polite as this not so pleasant as this it has another curriculum it's called the cross painful for the flesh continually being applied that you should not be afraid of being rejected because you know that there's a God who lives when no one else does because he lives for you and with you in the fellowship of his sufferings I once went to hear a man of God I was not disappointed often I am this time I was not his every word was full of divine weight and content you know what the Hebrew word for glory is? kabod you know what it

means? strangely weight weight the glory of God has weight but the lightness of false prophets the very opposite there was a weight to this man speaking what he spoke he didn't get out of the concordance it came out of his gut something lived through through travail, through anguish of soul through the dark night of the soul through despair of where is God or is there even a God to make the statements he did I remember when we were leaving the room that day I was starry eyed my feet were off the ground someone in front of me said I would go any distance to hear this man speak again oh I said really I would go any distance to hear him clear his throat the man was the thing in himself just to hear him go ahem was a blessing he was redolent with God to reject a prophet is to reject the God

who sent him and you'll have every opportunity to reject you'll have every reason because with even the most profound of words profound prophetic statements comes the prophetic offense of itself it seems the wrong word the wrong illustration the wrong act the wrong tone there's always some flaw F-L-A-W some intrinsic defect I'm waiting for it to come in these days then you can say oh we were so impressed at the beginning but when he said this that was it for me that lost it the prophetic offense almost invariable it just seems to happen did I say that? what bad taste how impolite why does God allow it to give you opportunity to reject the man and in rejecting the man to reject his word it's the nature of the thing invariably do you still want to be a prophet? do you know that there's a

moment that's going to come? you'll be misunderstood you wonder how come you said that you wish you could take it back but there it went the prophetic offense to give men opportunity if they want to avail themselves and many do because they don't want the prophetic word because the prophetic word requires and requires radically so we can reject the man we can reject the word and not be required of but you have to speak it and be responsible for it even if God himself was the one doing it and you still bear the responsibility it's a sacred trust to bear the words of God to men it's one thing to be a teacher and I praise God for teachers it's a God-given gift that can expound the word can exposit and open the word and draw out its meaning and explain it through skill and the rightly

dividing the word of God by a workman needing not to be ashamed but a prophet does not bring a teaching his word is not instruction it's the word of the Lord God's own speaking coming in an historic moment of time full of consequence even for the nation that's the sacred trust and the preparation of that man is different than that of a teacher much more demanding because there's got to be a rejection and be unafraid and when he stands before King Ahab representing all of the old authority of the world the cruelty and the power that has already killed all the prophets to speak to him the word of God uncompromisingly and boldly no matter the consequence that's prophetic utterance so in the very first verse 1 Kings 17 verse 1 we are introduced to the prophetic man we learn about his

relationship with God we see his boldness his uncompromising word the word of judgment as the Lord God of Israel lives before whom I stand there shall not be dune or rain in these years except of my word my word will bring the judgment and my word will relieve the judgment who do you think you are commanding the elements stopping rain in a nation that does not live from its rivers yes, it has the great Jordan River but it's nothing next to the Cairo compared to the Nile it doesn't overflow its banks it's not like the rivers Babylon with the Euphrates River the Tigris the Jordan is a spiritual river it's not the basis of Israel's economy Israel's economy rests upon rain the early rain and the latter rain that comes to men from God when they keep his covenant and are faithful to follow him

and to honor him but when they become apostates and turn from the faith though their lips are near him but their hearts are far from him and they still continue their sacrifices and their feast days and their new moon which have become a stink in God's nostrils though they can't see anything wrong with it God withholds the rain it's his judgment through the mouth of a prophet it shall not rain nor dew not even no rain but not even dew according to my word who does he think he is? isn't this presumption? arrogance? his word? it's either unspeakable arrogance or profound humility what do you think? how do you hear this? how do you understand it? a man commanding the elements who if he had said well it's not for me to do I'm after all not God but I want to make a suggestion let me give you

my opinion that if you don't straighten up God may withhold the rain nothing like that he spoke the word of God in commandment as if it were God himself is that arrogance? or humility? when God called him so to speak humility is obeying God all the more when men will misunderstand you for that very obedience you can't tell where the prophet begins or God ends God's word is his word God's thought is his thought he has no thought for himself he has no word for himself he has no himself he's the ultimate man of God he's caught up in God for God he has no purpose outside of God his identity is in God that's more than the way we look at it we see ourselves as distinct entities and God outside of us and if he will help us and give us some assistance we will do for him for we are one thing and

he is another but the prophet has come to a place and come to a condition where you cannot say where the prophet ends and God begins like Paul for me to live is Christ are you willing to give up you? then you

can be entrusted with the word of God for your life is his life and you have no other for yourself the prophet is dissolved in God that's why he can say thus saith the Lord that's why to reject him is to reject God I think we need a break we need to do a lot of praying these days I'm impressed with the beginning God has given I've been around for 35 years all over the world this is one of my most profound messages I have even been identified with the Elijah ministry but I can't recall a time when I have said so much so deeply so incisively about the nature of the prophetic call and

the significance in a shorter time than this of course the Lord knows that this word is not only going to you but beyond you to many in many nations all over the world you're the audience the matrix to draw the word out but it's going beyond you in a once in for all way that may not be given again that the church desperately needs to hear for it has no understanding of these things nor can it have until the foundational man himself comes it takes the prophetic man to speak the prophetic thing and it's a rare thing there are not many such men people say brother Katz are there others who have your perspective on Israel? this coming devastation and destruction that you see that will disappoint numbers of Christians do you know anyone else who has seen the prophetic text in this way?

I have to say I don't know I have not heard of any not to say that there are not any I just don't personally know them certainly they are not among the many among the popular men who are called prophets today for they never speak on Israel except sentimentally to give false encouragement and say peace peace when there is no peace but those who warn of coming judgment no I don't know of any it's not to say they don't exist but they are not among the known and the popular the unknown the unseen the unheralded the hidden whom God is raising up in these last days there may be some one or two of you here who have this calling and did not know it you suspected it because you were strange you always have been strange different not like one of the boys others rejoice but you have a fear another witness you are strangely troubled and you trouble others and you can't quite express it doesn't come out right you make a mess of it you spoil the fun you may be a candidate you have already the call it needs only to be recognized identified received walked in your nation needs you your church needs you and the word of these days out of this mouth is your call who is sufficient for this we need to pray this is not just a class it's a format for something historic that God wants to bring into time in a once and for all way and He's chosen this moment through us so we're in this together you're not passive hearers you're participants and you're bringing forth an event which the prophetic word always is that's right let's pray so Lord I pray for these children so much is being asked of them and they weren't even warned they thought they were coming to another class another teacher another instruction taking notes passing a test graduating they didn't understand a moment has come beyond all those things and that they are participants together with the speaker to draw something out of your heart whose time has come desperately historically significant the church is at stake the nations are at stake the prophetic word through prophetic men interceded for through prophetic women oh my God help us who has given us such a beginning continue to unfold your heart give us the capacity to hear it to understand it to receive it to see it established the word of the Lord the prophetic word in Jesus' name mercy Lord mercy Lord in our frailty in our weakness as men and women help us not to miss the moment to revere it to respect it to pray for it in Jesus' name we ask it Amen

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