

Walking in the Prophetic Anointing (Part 2)

I. Common Prophetic Paradigms

There are _____ basic understandings of prophecy in the church. Neither one of them represent healthy and mature prophetic ministry.

A. Rejects Prophecy All Together

This paradigm discredits the use of prophecy based off of their understanding of the Bible. They use teaching, preaching, and bible study as the only _____ methods of how God communicates to people.

B. Prophecy Free For All

This paradigm allows _____ to share freely regardless of character, relationship, or background. Any attempt to request further explanation of a prophecy or word that is under observation is seen as an insult.

We must conclude that the answer to the misuse of prophecy does not mean “_____”. It simply means that we must insist on prophetic ministry being done in a proper and healthy way.

***1 Thessalonians 5:19-21**

***1 Corinthians 14:29-33**

II. 5 Signs of a Mature Prophetic Anointing

A lifestyle of _____ and healthy mentoring/fathering is required to operate at high levels consistently in the Spirit. Remember, non-accountable relationships mean that we develop a life in God without applying truth to ourselves. We can never be in control of our own accountability without being soft on our own immaturity and carnality. Here are 5 ways to grow in maturity as a prophetic person:

1. Seek constant _____ from the prophecies you give and have a hunger for personal input from leaders. (Immature prophetic people view input from leaders as unbelief, disregarding the Lord, or raising your hand against the Lord's anointed.)

2. Develop a solid _____ with regard to accuracy, humility, and teachability. (Immature prophetic people use their gifts for their own promotion

and tend to be super spiritual people who act like they have an exclusive relationship with God, which somehow renders them outside of correction or challenge.)

3. Earn the _____ to prophesy in public meetings by your Christlikeness. (Immature prophetic people are prone to outbursts of anger, and often have little remorse for their actions. They have a victim mentality when challenged and justify their poor behavior rather than address it and be transformed.)

4. Be _____ to any form of personal manipulation and control in the words you release. Test the spirit of your own prophecy. Apply the tests to your own word before you release it. (Immature prophetic people use their gifts for their own personal gain including influence and financial increase. They always have an agenda and need their filter purified.)

5. The outcome of your prophetic ministry in a body of believers is not to be seen as a _____ or liability but as an asset and tremendous blessing from the hand of the Lord. (Immature prophetic people rarely build relationships of real worth and value. They minister on their own rather than in the godly confines of a team of people dedicated to a common purpose.)

III. Operating in a Corporate Prophetic Anointing

Being a prophet or prophetic person does not give us a right to walk into corporate church gathers and use our gifting as a means to _____ a meeting, even if the spirit behind the word given is well intending. Prophetic people are a part of the body of Christ. They have never been given a scriptural right to overtake public meetings in the name of being a messenger of God.

If you believe God has a word for a corporate gathering, you need to take appropriate action and follow proper protocol.

If you believe you have a word for the body. Ask these 5 questions to yourself...

1. Is this a word God is speaking to me for the corporate body of for my own personal life?
2. Do I sense that this word is for THIS service?
3. If this word is for this service, in what manner should I give this word? (Delivery needs to match content)
4. Is my filter clear? (Do I have a judgmental or critical spirit against this church or its leadership?)
5. Does the word seem to confirm or join the flow of the service?

If these questions have been asked and the word has passed the protocol, find a pastor or leader and submit the word to them. The key word is _____ the word to them!

We have to settle in our hearts that if the leadership does not feel that the word is for the congregation, then it is off of our conscience and it becomes an issue that they will have to take up with the Father.

I cannot over emphasize how much _____ with pastors and leaders will help prophets and prophetic people in regards to prophetic ministry being readily welcomed in the church!

IV. Different Types of Prophetic Anointing

There are _____ types of prophetic gifts. One of the greatest mistakes that young prophetic individuals make is to try and conform the grace and anointing on their life into someone else's.

I constantly hear people _____ that they are not hearing God like other people are. They are not receiving the same types of words etc. Perhaps we need to begin to recognize that there is a specific reason why we are hearing different things and insights into people's lives than other prophetic people!

The poison of _____ is deadly! Comparing ourselves to someone else and wanting what they have produces death! We should never judge or evaluate our anointing by someone else's anointing. It is vitally important to avoid jealousy and insecurity. GOD HAS PLENTY OF ANOINTING TO GO AROUND! We must seek to be satisfied in our own calling and walk in our own anointing.

A. Dreamers and Visionaries

Some individuals move primarily in dreams and visions. They are seers. Some of these people are given public platforms and some of them share in smaller settings such as the local church or a home setting. The setting in which words are shared depends upon the sphere of ministry and authority an individual has been given by the Father. Large or small, every dreamer and visionary has a "market" of influence. Some dreamers and visionaries have a gift to articulate what they have seen and heard while yet others have very little if any words to stand up and share what they have seen. They often retreat to writing the dreams and visions down and letting others share.

B. Prophets Who Proclaim God's Corporate Purpose

To many people's surprise, some individuals who operate under the prophetic anointing have very little or no ability to _____. Some prophets simply have anointing and authority to discern the times of the seasons and with clarity give overall direction to the Body of Christ. An Example of this type of Prophet is Rick Joyner. Joyner rarely receives personal prophetic words but has been used in tremendous ways to receive specific direction for the

body of Christ at large. These types of prophets also give corporate words in public meets for individual churches.

C. Justice Prophets

People under this anointing challenge the church by calling for holy thoughts, intentions, motives, convictions etc. Jeremiah of the Old Testament and John the Baptist of the New Testament are great examples. These prophets usher in the fruit of the Spirit and promote purity and holiness. David Wilkerson, Lou Engle, and Steve Hill are contemporary examples of men who have declared the standards of holiness in a prophetic manner and cry out for radical obedience to the Word of God. They are voices crying out in the wilderness awakening the church to major issues on God's heart. Of all the prophetic anointings, this one is often times the most rejected by the religious and lukewarm.

D. Political Prophets

Prophetically gifted individuals that operate under this anointing are those like Joseph who are counselors to Pharaoh's. These individuals often times have deep administrative skills and devise strategies that release and help foster the wise and smooth implementation of God's purposes. Joseph helped prepare Egypt for seven years of famine. Kim Clement and Lance Wallnau are excellent examples of a political prophet.

E. Prophetic Worship Leaders

These individuals help release people into the liberty of both expressing their love for God and receiving God's love. They create atmospheres where the Holy Spirit is comfortable moving in the midst of worship. Because they are carriers of the Spirit, they can lift others up into the manifest presence of God as they worship. King David was a prophetic worshipper and modern day examples are men like Jason Upton and Steve Swanson.

F. Prophetic Intercessors

Under this anointing, a person receives a burden from the Lord that releases intercession that can affect individuals, communities, cities, and even nations. Depending on their sphere of influence and authority given by the Lord a prophetic intercessor may move under a particular international burden. Daniel prayed 3 times a day for the release of Israel under Babylon. It takes a strong prophetic spirit to endure prayer before the Lord even when much time goes by with nothing seemingly happening. Contemporary examples of these individuals are James Goll, Lou Engle, Chuck Pierce, and Cindy Jacobs.

G. Prophetic Counselors

People with this anointing combine pastoral caring and healing understandings with the prophetic. There is _____ for this type of ministry because so many are wounded and torn. Prophetic counseling often mingles the spirit of counsel and the spirit of understanding found in Isaiah 11:2. The primary concern of these individuals is not so much the big picture but the wholeness of internal affairs. With prophetic insight and ability to listen, they can help other people quiet their souls and ease their troubled hearts. Contemporary examples are John and Paula Sandford of Elijah House Ministries

H. Prophetic Equippers

This is a prophet/teacher combination. Individuals under this anointing function most effectively through direct interaction with other people in a teaching setting. Their call and desire is for discipling of other believers with a particular burden for multiplication through fathering and mothering. The late John Wimber is a wonderful example of a profound prophetic equipper that could take the deep things of God and make it practical and easy to digest.

I. Prophetic Writers

Prophecy cannot be limited to the verbal and visual; it also may come forth in the written form. These individuals have a special anointing to communicate more powerfully and effectively through the written word than the spoken word. Prophetic writers write with revelatory anointing, expressing in printed form God's hearty to contemporary society. Graham Cooke has a ministry of prophetic writing as well as verbal ministry.

J. Prophetic Evangelists

These are the ones that take the revelatory gifts to the streets, stadiums, neighborhoods, restaurants etc. They see no difference between the inside and outside of the church. This anointing does not necessarily mean having an audience of thousands of people; remember it depends on the authority that you have been granted. Sean Smith and Todd White are moving in this capacity in today's world.