

The Black Horse: Zechariah 3-4 unto Isaiah 19 and John 17

I. WHY IS ZECHARIAH 3-4 THE MOST HIGHLIGHTED PROPHETIC WORD TO US?

- A. Zechariah 3-4 go together to answer the question: *how can a sinful people participate in glorious promises?* In Zechariah 3-4, we see that God will cleanse, enlighten, anoint, and provide for His people so that they can walk in the promises that are described in the first three visions (Zech. 1-2).
For more on Zechariah 3-4 see "The Forerunner Message in Zechariah 3-4" (handout and transcript).
- B. I encourage us personally to pray, *"Let me see what You see and feel what You feel when You look at me and Your people* (Zech. 3) so that we can fulfill our ministry assignment (Zech. 4)."
- C. Satan's great weapon against God's people is his **2-fold accusation** against them to convince them to accuse themselves and then to accuse one another. Only by overcoming this can God's people walk with confidence before God and in mature love for each one as a spiritual family (Jn. 17:23).
- D. Zechariah saw Joshua the high priest standing before the Angel of the Lord (preincarnate Christ). Joshua was in fact guilty of some failure and deficiency in his leadership (3:4).
¹Then he showed me Joshua the high priest standing before the Angel of the LORD, and Satan standing at his right hand to oppose [accuse; NASB, NIV] him. ²And the LORD said to Satan... "The LORD who has chosen Jerusalem rebuke you!" (Zech. 3:1-2)
- E. The Lord rebuked Satan and did not accept or tolerate Satan's 2-fold accusation against His people.
- F. Joshua represented the leaders in the prayer and worship movement today. His dirty clothes were removed, and he was given rich robes—God's gift of righteousness and mercy (Cor. 5:17, 21). Joshua was called to "see" that the Lord had removed his sin and clothed him with rich robes (3:4).
³Joshua was clothed with filthy garments, and was standing before the Angel...⁴[who said], "Take away the filthy garments from him." And to him He said, "See, I have removed your iniquity...and I will clothe you with rich robes." (Zech. 3:3-4)
- G. In Zechariah's vision, he saw Joshua and his leadership team of priests as a prophetic picture to instruct and inspire others in their generation (3:8). In living faithfully, they became a prophetic picture which gave others *insight* into and *inspiration* to walk in His grace and to abundantly express it to others. They were "proof" that the priestly lifestyle is wonderful and attainable.
⁸"Hear, O Joshua...you and your companions...for they are a wondrous sign..." (Zech. 3:8)
- H. The "God narrative" of our life is a view of our life through the lens of His marvelous kindness now and in His big-picture storyline for us. The "accusation narrative" is a view of our life through the lens of our deficiencies and failures—it is focused on our failures, deficiencies, and what we lack.
- I. Zechariah 4 highlights how God anointed Joshua and Zerubbabel to mobilize the people and to receive supernatural provision to accomplish God's corporate purpose in that generation—in establishing the temple—these promises can be applied to the worship and prayer movement today.

II. GOD'S GLORY IN THE END-TIME CHURCH (MT. 5:44 UNTO JN. 17:23)

- A. My main “take away” from this message is that the Lord is leading His people into John 17:23 with the epicenter of this being in the Middle East as indicated in Isaiah 19:24. The only way to this glorious transformation is by *embracing and imparting Matthew 5:44*—to be like our Father. Embracing this exhortation will usher us into a supernatural lifestyle as we love those who mistreat us by failing to honor us. He is not addressing self-defense against one who harms you physically. Acting in the opposite spirit of our enemies by actively loving them causes us to face our weakness.
- ²³...that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me. (Jn. 17:23)*
- ⁴⁴I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, ⁴⁵that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good... (Mt. 5:44-45)*
- B. The call to love our enemies includes our **words** (bless), **deeds** (do good), and **prayers** (Mt. 5:44). It is an act of our will that transcends negative feelings. As we obey this, our feelings will change.
- C. Our natural mindset is: “If you do something bad to me, then I will do something bad to you. If you do something good to me, I will do something good to you.” Our natural way is to give a reward for favors or to take revenge on those who trouble us. “*To return evil for good is devilish; to return good for good is human, and to return good for evil is divine*” (Alfred Plummer, 1852-1916).

III. MY JOURNEY IN THE SEMINARY OF THE HOLY SPIRIT'S LEADERSHIP TRAINING

- A. My story on this journey began in my first Holy Spirit encounter as a pastor (Dec. 19, 1976), when the Lord told me that in the future many would oppose me, but my “greatness” would be related to receiving God's gentleness and responding to my adversaries in gentleness and then growing in the ability in the grace of God to impart this aspect of NT leadership to other (Ps. 18:35; Mt. 5:44-45).
- ³⁵...Your right hand has held me up. Your gentleness has made me great. (Ps 18:35)*
- B. The prophetic words that I received in St. Louis in the summer of 1982 about coming to Kansas City and also that I received in my first meeting with Bob Jones emphasized that *I was not to answer accusations against me but to bless my accusers and say, “Let the will of God be done.”*
- C. The idea that I was focused on at that time was the assurance of being vindicated in God's time, but transformation was the Lord's higher purpose. Committing to bless our enemies and to refuse to participate in accusation has many beneficial implications: 1) we stand together in support of each other; 2) we will be eventually vindicated; and 3) transformed to be like God (Mt. 5:45). Only by embracing Matthew 5:45 can we impart it to the nations—even in the Middle East (Rev. 12:17).
- D. In July 1988: God spoke audibly of releasing grace to walk in Song 8:6. This includes entering into the reality of Song 4:9. We are to express God's heart for others (not just enjoy it personally).
- ⁹You have ravished My heart, My sister, My spouse; You have ravished My heart... (Song 4:9)*

- E. In November 1995: the Hephzibah dream (Isa. 62:4). We are to express God's heart for others.

IV. EPISODE #1 - THE BLACK HORSE (SEPT. 1984): UNDERSTANDING NT LEADERSHIP

- A. In September 1984, my first episode with the demonic attack (symbolized as a black horse): In a dramatic visionary experience, a powerful demon appeared as a large "black horse" that struck me on my right knee. Michael said that when "I go to the east," I would be attacked with demonic rage.
- B. We dedicated a new congregation east of Grandview (December 1989). In January 1990, a pastor friend betrayed me by attacking me with many false charges—his accusations resulted in an international controversy that was highlighted in most Christian magazines in the western world.
- C. In May 1990, the Lord spoke of *being ravished in His love* for my friend who betrayed me (Song 4:9). He compelled me to pray regularly "to see and feel what He saw and felt about him." He spoke strongly to me about learning to walk in love for him by sincerely blessing him in various ways.
- D. For the next year (June 1990 to June 1991), about 10-15 times, I hosted Q & A sessions at John Wimber conferences, allowing pastors to ask me about the truth of his accusations against me and about also about the character of my pastor friend who was spearheading this controversy.
- E. In summer of 1990, a lady gave me info about him that could have quickly settled the controversy. Paul Cain told me, "**Above all**—you must grow in love that covers a multitude of sins. The Lord is watching you, and it is essential for you to respond in this way for the rest of your life."
- ^sAnd above all things have fervent love for one another, for "love will cover a multitude of sins." (1 Pet. 4:8)***
- F. In January 1993, Jill Austin spoke by the Spirit saying "it was a test" that was to affect my future.
- G. He and I soon met, reconciled, and later expressed it together in open letter in May 1993.
- H. At my last lunch with him in 2007 (?), he agreed to preach at IHOPKC. He died in June 2009.

V. EPISODE #2 - THE BLACK HORSE (DEC. 2010): GOING TO THE EAST (KOREA)

- A. In December 2010, I had a powerful prophetic dream of the black horse coming to strike us again. I understand that this would mostly likely happen "when I went to the east" since this is what Michael said in September 1984. I alerted our leadership team on a number of occasions.
- B. In March 2011, I went to South Korea and so alerted our team that another intense Holy Spirit seminary season was to begin in days ahead where we must respond rightly to horrible accusations by blessing various groups and people who accused us, without defending ourselves in any way. This season of accusation lasted about 2½ years (November 2012 to June 2015).
- C. National accusations related to Tyler Deaton broke out in November 2012 (about 18 months after going to east), lasting 2 years. The court case against Micah Moore was dropped in October 2014.

- D. Internal “family” accusations led by 5 young emerging leaders at IHOPU began in the wake of this. The main leader of this was often referred in context to his relationship to Tyler Deaton.

VI. EPISODE #3 - THE BLACK HORSE (JULY 2020): GOING TO THE EAST (ISAIAH 19)

- A. Starting on July 30, 2020 some estimate that 1 million participated in a global zoom call focused on Isaiah 19 (via zoom, TV, social media, archives) This is the first time in history that such number are paying attention to Isaiah 19, which I see as the ultimate expression of “going to the east.”
- B. Isaiah 19 is one of the most informative and important chapters on the end times in the Bible. Isaiah’s prophecy crescendos in 19:24, describing the greatest international social miracle in history in the unity and spiritual maturity of the redeemed in Israel, Egypt, and Assyria (Isa. 19:24) as the epicenter of the Spirit’s work that will be witnessed by all nations in the end times (Jn. 17:23).

²⁴In that day Israel will be one of three with Egypt and Assyria—a blessing in the midst of the land [to earth], ²⁵whom the LORD of hosts shall bless...” (Isa. 19:24-25)

1. At the center of God’s end-time purposes are nation/empires: Israel, Egypt, and Ancient Assyria. The ancient Assyrian Empire included parts of ten modern Middle East nations—Iraq, Syria, Jordan, and Lebanon, and the Gulf countries, Arabia, eastern Turkey and Iran.
 2. Israel will be reconciled to her longest-standing enemies as they embrace Jesus. The healing of Abraham’s family in the Middle East will be the ***epicenter of the end-time drama***.
- C. Jesus prophesied that difficulties in Israel and the nations will surpass any time in history (24:21) with unprecedented death tolls (24:22). Jesus emphasized the unprecedented carnage by saying that if this time were not kept short (42 months), no humans would physically survive it.

¹⁵“Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet standing in the holy place [in Jerusalem]...¹⁶let those who are in Judea flee to the mountains...²¹Then there will be great tribulation, such as has not been...nor ever shall be. ²²And unless those days were shortened, no flesh would be saved...” (Mt. 24:15-22)

- D. God has ordained a place of provision and protection for Israel as she flees from persecution in Israel into the wilderness. The primary place that they will flee will be to nations in the Middle East.

¹⁰...“Salvation...and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down [to the earth]” ...¹²Woe to the inhabitants of the earth...¹³Now when the dragon saw that he had been cast to the earth, he persecuted [Israel who fled]...¹⁴into the wilderness...¹⁷And the dragon was enraged with [Israel]...and he went to make war with...[those who] have the testimony of Jesus Christ. (Rev. 12:10-17)

- E. Martyrdom causes the kingdom to grow rapidly, but 2-fold accusation greatly hinders its growth.

- F. Zechariah 3-4 has eschatological significance in giving prophetic insight into the ministry of the two witnesses in the end times (Zech. 4:14; Rev. 11:4). At that time, Satan is defined primarily as “the accuser,” not “the murderer” (Rev 12:10). This occurs when Israel flees to a wilderness in context to the Middle East (Mt. 24:16) and those who stand with Israel are attacked by Satan (Rev. 12:17). One task of the global body of Christ is to encourage Egyptian and Arab believers to support Israel and messianic believers to stand with one another in loving Egyptians and Arabs.