

The “School of the Young Prophets” - The Formation of Prophetic Communities at the End of the Age

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27 And a young man ran and told Moses, “Eldad and Medad are prophesying in the camp.” 28 And Joshua the son of Nun, the assistant of Moses from his youth, said, “My lord Moses, stop them.” 29 But Moses said to him, “Are you jealous for my sake? Would that all the Lord's people were prophets, that the Lord would put his Spirit on them!” (Numbers 11:27-29)

Pursue love, and earnestly desire the spiritual gifts, especially that you may prophesy. (1 Corinthians 14:1)

7 “For the Lord God does nothing without revealing his secret to his servants the prophets. 8 The lion has roared; who will not fear? The Lord God has spoken; who can but prophesy?” (Amos 3:7-8)

I. THE SCHOOLS OF PROPHETS THROUGHOUT HISTORY - A PARADIGM OF COMMUNITY

- A. Throughout redemptive history we see the emergence of spiritual communities who are birthed under the burden of the great need of the prophetic ministry in their generation; both the prophetic gift and the prophetic office. In 1 Samuel 19:20 we read the term “the school of the prophets.” These communities are archetypical for what the Lord is establishing in Tauranga.

Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a member of the court of Herod the tetrarch, and Saul. 2 While they were ministering to the Lord and fasting, the Holy Spirit said, “Set apart for me Barnabas and Saul for the work to which I have called them.” 3 Then after fasting and praying they laid their hands on them and sent them off. (Acts 13:1-3)

- B. In the Old Testament

18 Now David fled and escaped, and he came to Samuel at Ramah and told him all that Saul had done to him. And he and Samuel went and lived at Naioth. 19 And it was told Saul, “Behold, David is at Naioth in Ramah.” 20 Then Saul sent messengers to take David, and when they saw the company/school of the prophets prophesying, and Samuel standing as head over them, the Spirit of God came upon the messengers of Saul, and they also prophesied. 21 When it was told Saul, he sent other messengers, and they also prophesied. And Saul sent messengers again the third time, and they also prophesied. 22 Then he himself went to Ramah and came to the great well that is in Secu. And he asked, “Where are Samuel and David?” And one said, “Behold, they are at Naioth in Ramah.” 23 And he went there to Naioth in Ramah. And the Spirit of God came upon him also, and as he went he prophesied until he came to Naioth in Ramah. 24 And he too stripped off his clothes, and he too prophesied before Samuel and lay naked all that day and all that night. Thus it is said, “Is Saul also among the prophets?” (1 Samuel 19:18-24)

1. Genesis 4-9 - “Men began to call upon the Lord;” “Enoch walked with God...” “Enoch saw visions of the Lord coming.....” “Noah preached righteousness;” etc.

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2. Numbers 11 - “I wish that all the Lord’s people were prophets!”
 3. Samuel and his “schools of prophets” - 1 Samuel 19
 4. David - The tabernacle and temple
 5. Elijah, Elisha and the “schools of the prophets” - 2 Kings 2
 6. The prophets of exile - Assyrian (Hosea, Isaiah, Amos, etc.), Babylon (Jeremiah, Ezekiel, Zephaniah, Habakkuk, Joel, etc.) and the Return (Zechariah, Haggai and Malachi)
- C. In the New Testament
1. Anna, Simeon and John the Baptist - Matthew 3, Luke 1-3, John 1-3
 2. Jesus praying for and commissioning of the disciples - Matthew 9:36-10:8
 3. The Upper-Room community in Jerusalem - Luke 24, Acts 1-2
 4. The apostles given to “prayer and the ministry of the Word” - Acts 6
 5. “Prophets and teachers” leading a community of “prayer, worship, fasting” and Spirit led apostolic sending from Antioch - Acts 13

II. THE IMPORTANCE OF THE BOOK OF MALACHI FOR THE FORMATION OF OUR COMMUNITY

- A. The Book of Malachi is the most succinct blueprint for the values of the community that we’re laboring under the leadership of the Spirit to establish. Malachi prophesied about 3 major activities of the Holy Spirit in the generation of the Lord’s return:
1. **Day and Night Prayer Motivated and Sustained by the Revelation of the Greatness of God** (Malachi 1:10-11)
 2. **The Release of the Forerunner Ministry** (Malachi 3:1-2)
 3. **The Sending of Elijah** (Malachi 4:5-6) - This refers to the sending of the literal historical person of Elijah and to the sending of the “spirit and power of Elijah” on many people. In Matthew 17 Jesus taught that John the Baptist was Elijah (“the spirit and power”) and that Elijah himself would still come.
- B. These three promises are all connected in the mind of God. When communities centered around prayer and the burden of the need of the prophetic spirit God releases the forerunner ministry which is most clearly expressed in ministries like Elijah and John the Baptist.
- C. The prophetic spirit is the fruit of the priestly ministry. As the priesthood goes, so goes the prophetic ministry; and as the prophetic ministry goes, so goes the nation.

III. REVELATION 10: RESPONDING TO THE BURDEN OF THE NEED FOR PROPHETIC MINISTRY IN THE END-TIMES

- A. At the end of the age, as the judgment events described in Revelation 6-19 are being released God has committed to preparing and commissioning prophetic messengers. Revelation chapter 10 clearly describes this commitment as well as the process through which these prophetic messengers are prepared and commissioned.

8 Then the voice that I had heard from heaven spoke to me again, saying, “Go, take the scroll that is open in the hand of the angel who is standing on the sea and on the land.” 9 So I went to the angel and told him to give me the little scroll. And he said to me, “Take and eat it; it will make your stomach bitter, but in your mouth it will be sweet as honey.” 10 And I took the little scroll from the hand of the angel and ate it. It was sweet as honey in my mouth, but when I had eaten it my stomach was made bitter. 11 And I was told, “You must again prophesy about many peoples and nations and languages and kings.”

- B. The message of Revelation 10 is this: Prophetic messengers are forged through the consumption of the Word of the God (v. 8-10) and the revelation of the Biblical necessity of the forerunner ministry (v. 11).
- C. **Eat the scroll** – John eating the scroll, as Ezekiel did (Ezek. 2:10-3:3) is a prototype for End-Time messenger. The word of the Lord being consumed and assimilating into the messenger is mandatory for all who will go deep in revelation. The amount of time through the years (longevity) and the time during each day (present tense) is essential. There are other factors besides time, but nothing can substitute for time. Daniel, David, Anna and John were all prophetic messengers with unusual revelation and unusual devotional lives from their youth and were visited by God when they were older. Daniel 9:20-22 is a model of receiving revelation by fasting, praying, studying and angelic help.
- E. **Sweet** – The scroll tastes sweet when consumed because of the implications of ministering salvation, healing and deliverance with a burning heart of revelation with authority to receive and invite others to receive eternal rewards.
- F. **Bitter** – The scroll is bitter when consumed because of the implications of the lifestyle pressures of sacrifice, rejection, persecution and sorrow and the theological realities of temporal and eternal judgment.
- G. **Must prophesy** – The word “must” is important to understand. God does nothing without first speaking it through His prophets (Amos 3:5-7).