

## **VisionWorld 27**

### **Prophet Jim Smith**

#### **Introduction.**

I didn't start out wanting to get involved in prophetic things. I was, and still am, an Anglican Minister. But God called me into this unusual area of ministry, and here I have stayed. I have worked in over 50 countries, teaching and training in the area of prophecy, and I am still learning.

In the last few years, the Lord has begun to speak to me from a global perspective. I have found this very hard to grasp, but I have found it even harder to get God's people to think and reflect globally. Many of us seem to have settled for what we have got, and for doing it in the area where we are. This is quite understandable, but unbiblical and potentially disastrous, as we face other religions which clearly have a global vision, and are prepared to do everything to achieve it.

Against this background, I have shared here what I believe to be God's global vision. It is not easy to explain, but I have done the best I can. The full version of this text can be found on our website [www.VisionWorld27.org](http://www.VisionWorld27.org)

The prophetic vision is based on four words - to Hawaii, Tierra del Fuego, Hammerfest, and "The East." I have quoted these four words in full, and included the biblical material which I think attaches to each one. I have also included, in the Appendix, "Testing Prophecy", for those who seriously want to test this word.

It needs serious testing. It must not be accepted as from God because I say it is from God. A prophet cannot authenticate his own word. This has to be done by God's people.

#### **First word: Hawaii**

**I placed you as a strong tree,  
To stand against the storm.  
You were to be a stronghold of my righteousness.**

**But your roots sought out different streams than mine.  
So the tree was full of pollution.  
It could not be my righteousness,  
And nor could you.**

**The spirit of seduction drew you away from me.  
I am left childless and alone.**

**How deep is my sorrow.**

**How I long for your return.**

## **Word**

I placed you as a strong tree,  
To stand against the storm  
You were to be a stronghold of my righteousness

## **Bible background**

**Psalm 1:1-3** “Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. But his delight is in the law of the Lord, and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers.”

**Matthew 7:21-27** “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?’ Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’ “Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash.”

## **Reflections**

Hawaii was to be a strong church, powerfully equipped to face physical and spiritual pressures. It was to be a place the enemy would fear, and a place which the world would acknowledge as godly. Most of all, it was to be a place from which powerful moves of the Spirit could pulse out across the world. In these dark and difficult days in which we now find ourselves, Hawaii was to be a spiritual island in the Pacific, on the edge, as it were, of the world, from which the Lord could launch wave after wave of spiritual challenge, evangelism and victory.

As I began to study this word, I didn't see the significance of these opening lines. I just saw them as a statement, an indication of God's original purpose for Hawaii. It looked straight forward to me – the Church in Hawaii was meant to be a strong place. But now, as I reflect on this opening statement, in the light of the subsequent world words, I can see the deep and agonising heart of God beginning to emerge. In the Pacific, far away from the influences of its stronger neighbours, God had planned a

stronghold of faith - a strong tree, a people and a church which he could depend on, and which would be famous for loving him and doing his will. In a pictorial way, Hawaii was to be his Adam and Eve - his unsullied creation which would do nothing more and nothing less than love him.

Naturally, as in Eden, the enemy quickly made his plans to ruin this relationship. The knowledge of what could have been, and what in reality is, forms the backdrop to what is, in many ways, the greatest tragedy of all –surpassing, in one way, the agony of Tierra Del Fuego. For surely there is nothing more grievous than the ruin of the perfect plans of God. As I have said, I can only write this in the light of the rest of God's world view. In some way, it grieves me that I couldn't see it at the outset. I take courage from the fact that sometimes, God hides things from prophets, but as one who knows his heart, I feel my own failure here.

## **Word**

But your roots sought out different streams than mine.

## **Bible background**

**Jeremiah 2:13** “My people have committed two sins: They have forsaken me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water.”

## **Reflections**

What happened, that this powerful outpost of faith lost its way? Here are the questions which came to my mind:-

- \* Did the body lose its unity? (1 Corinthians 12)
- \* Did some erroneous teaching come in and deceive?  
(Revelation 2:14)
- \* Did the church lose its way? (Revelation 3:17)
- \* Did the church lose its essence of love? (Revelation 2:4)
- \* Was the church seduced by the ways of the world?  
(Demas:2 Timothy 4:10)
- \* Was it accidental, like the loss of the coins, (Luke 15:8-9)  
or deliberate, like the Lost Son? (Luke 15:11)
- \* Was it a planting of the enemy? (Matthew 13:24-28)

Whatever it was, something went profoundly wrong. As always, such an error has had terrible consequences.

The word for the world is only 4 lines long, and already God makes it clear where the root of our problem is to be found - in our own selfish and foolish hearts. Why does God want to say this so early in the development of the world view?

To answer this question, I had to get hold of a key principle. When it comes to world vision, I wasn't going to receive things in a specific way. Many words easily find a home – I have words for many places, including England, Iceland, Brazil, and Russia. Within these words, there are many specific challenges and promises, offered by God as a way of putting things right with him again. But it doesn't work like this at the global level. At this level, it is to do with his heart, his emotions, his pain and his feelings. As a prophet, I was going to have to take much bigger steps into his heart. By his grace I did, and learnt that at the world level, it's about principles of faith, and about how the world has damaged him. Only in the fourth and final word - the word from the East - did he begin to show me what could happen practically. Looking back now, I realise that I had to tread the path through each word, and look much deeper to see the feelings and emotions involved.

Some readers might not want to go this route, because it is incredibly painful. I was not allowed that luxury, but as a consequence I arrived at the fourth word with a heart that enabled me to experience it in a radical way.

In the light of this as yet nascent understanding, I can now see that this one line is a summary of everything which is wrong with our human condition. No content with safety in Eden, and not content with safety in his Father's house (Luke 15), we went away from God. Our roots deliberately sought out other water, and even though it was contaminated, we enjoyed it, and went after more. I have written "us", because I was slowly becoming aware that, although this was Hawaii, it was also "us". In the world vision, we are involved in every line of every word. Any other approach would not allow us to absorb the final word from the East.

The whole mess is our fault, as we have followed the deceptions of our own hearts. On the global scale, as on the individual one, there is no escaping our personal responsibility for the mess we are in. But take a deeper look – this arrogance has broken God's heart, ruined our heritage and allowed the enemy enormous room to manoeuvre.

## **Word**

So the tree was full of pollution.  
It could not be my righteousness  
And nor could you.

## **Bible background**

**Isaiah 64:6** “All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away.”

**1 John 1:8** “If we claim to be without sin, we deceive ourselves and the truth is not in us.”

## **Reflections**

Pollution has terrible consequences, and is hard to root out. The Bible shows this so clearly.

Before the fall of Jerusalem in 586 BC, Jeremiah was consistently preaching that the nation would fall into the hands of Babylon. What led him to this conclusion? Simply that the leaders, and then the people, had forsaken the living God. They replied to his challenge by saying “Look, we still have the Temple. We still make the sacrifices. We still have the promise of God to David that He would always have a lamp for his name here.” (My summary)

The same old song! Isaiah had already pointed out the fallacy of this position: “The Lord says: “These people come near to me with their mouth and honour me with their lips, but their hearts are far from me. Their worship of me is made up only of rules taught by men.” (Isaiah 29:13) The people of Israel had made the fundamental mistake of faith - they had mistaken action for commitment. They were going through all the outward motions, but their hearts were not after God’s heart. They were not totally and utterly committed to doing God’s work God’s way, or of responding to his love for them.

God took a dim view of this, and did all he could to put it right. In the end, he loved the people too much to let things continue in this way. God only judges to put things right, and so he judged his people in this hope. He longed for them to learn the total necessity of putting him first in all things, and doing things his way and in his time.

But when they got into exile, they hadn’t learnt their lesson. After the first deportation in 597/596 B.C.E., many of the leading people of Israel were with the prophet Ezekiel in Babylon. Despite everything, they still believed that the attack on Jerusalem, which at this time hadn’t proved fatal, would be turned back. But their hearts were still wrong. Until they realised what they had done, and how they had failed, nothing could change in their nation. Ezekiel battered away at their complacency for 10 years, with very little success. But then the fateful message came. “In the twelfth year of our exile, in the tenth month on the fifth day, a man who had escaped from Jerusalem came to me and said, “The city has fallen!” (Ezek 33:21)

Then they began to understand what had happened. But did they find a new heart and a new attitude? In 538/537 B.C.E. the Israelites were allowed to return to Jerusalem. Many did return. And what did they do first? They built their own houses, and continued to do things their way, while the Lord’s house was left in ruins. They had

experienced the judgment of God in 586, and 70 years later, despite everything, they continued in their old ways. They were still putting their own ways and their own desires first. The prophet Haggai came and gave them a severe word about this attitude, and they did see his point. But for how long?

In this story of the fall of Jerusalem, and the return from exile, we see the utter devastation of pollution. At its heart, it is doing what Satan most desires - seeking to relegate God to second place. The red hot zeal of love for a God who saves is replaced by a kind of partnership, dominated by man's agenda and man's timetable.

Our seeking after other water has serious consequences. For us, we fall short of the glory of God, (Romans 3:23) and have to live in isolation from him. Most of God's people know this. What we often fail to realise is the awful consequence for God. His plans are ruined, and his hope is dashed. It's quite radical to think like this, but this is how prophets function. We see and feel the heart of God, and in that process we don't meet a tough and unshakeable heart, but a tender one, which feels acutely the ruin of his creation. We know God recoils from sin, but we don't often see the grief and pain which that causes him, and the agony which follows. If readers can stay the course, they will see all of this agony revealed in the word for Tierra Del Fuego. But it's quite clearly here at the outset. We have lost our righteousness, and he has lost his beloved. We have forced him to begin to think in terms of judgment when all he only really wants is faithful friends.

## **Word**

The spirit of seduction drew you away from me

## **Bible background**

**Genesis 3:6** "When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it."

## **Reflections**

The seductive spirit is a very dangerous one. Here's how it works:-

### **1. It begins by undermining God's authority and God's word.**

"Did God say 'you must not eat from the tree that is in the middle of the garden, and you must not touch it, or you will die?'" No! God said, "You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die."

Is this just semantics? Not at all. God made his creation, and he liked what he had made. His creatures had to do no more than enjoy what God had created, and obey him in respect of one tree. This was the perfect plan of God for his people. If we had obeyed that plan, we would not have needed the knowledge of good and evil - we

would have followed God, and consequently, only done what was good. Satan makes a subtle change of emphasis. “Eve, what kind of God is this that denies you food? Why should he say that you shouldn’t eat of any tree? How can this be a blessing?”

Satan is trying to take away the power of the word of God. Apostle Paul tells us that the word of God is the sword of the Spirit. (Eph.6:17) This is the stabbing sword of the Roman soldier, used at close quarters to stab the enemy to the heart and to certain death. Satan knows God’s word will do this, and tries to blunt the sword at the outset. The seduction has begun. Satan is trying to get Eve to see God as unfair and uncaring. She replies, “We may eat the fruit from the trees. It just that we must not eat the fruit from the tree that is in the middle of the garden, or we will die.”

She fails to see the trap, because she doesn’t really know the heart of God, nor does she know the danger of the Self. God has forbidden any involvement with this one tree, because he knows that, in his divine providence, this is not good for his creatures. We may like to consider why God banned this particular tree, and many answers have been given. At the same time we might like to face an additional question. Has the knowledge of good and evil made much difference to our behaviour as a race? Has it blessed us, or cursed us? When our children are born, we need to spend a lot of time teaching them not to do wrong! May be in the perfect created order, there would be no need of the ability to tell good from evil, as everyone would do the things which God desired. The things God desired for us would naturally be good.

How should she have responded? Jesus has led the way here. “Get behind me, Satan!” he said. “You do not have in mind the things of God, but the things of men.” (Mark 8:33) Unfortunately, she decided to trade words with the enemy.

## **2. It continues with a new way of thinking. “You will not surely die!”**

Satan challenges the word of God, but he does it in a very cunning way. Instead of the head on attack, he tries to plant a different way of thinking into Eve’s mind. He wants to drag her away from the security of God’s word, and fight the battle on ground of his own choosing. That ground is, and always will be, the human desire of self.

He knows that fallen human nature will desire power, influence and position. He also knows that the human heart is full of deceit, and easily deceived. He wants Eve to feel like this:- “I’m a woman. I’m a person. I have the right to do what I want. Why should anyone hinder me?” He is inflaming her heart, so that her thought processes can be changed. No longer is she content to be a handmaid of the Lord, walking in humility and peace within his covering. She is asserting herself, her rights and her ways.

And Satan? He has dragged her out from under the safe covering of God, but in the process he has inadvertently revealed his strategy:-“You will be like God.” That’s exactly what he wants to be, and he will achieve this aim by first trying to manipulate and destroy the creation God had made. Now, uncovered, Eve is open to move from thinking to action. The seduction, as such is complete.

### **3. The outworking of seduction.**

\* “When the woman saw that the fruit of the tree was good for food and pleasing to the eye.”

Desire and anticipated pleasure were the first step. David had exactly the same problem: “One evening David got up from his bed and walked around on the roof of the palace. From the roof he saw a woman bathing. The woman was very beautiful.” (2 Samuel 11:2)

\* “she took some”

Desire moves on to initial action. David again: “and David sent someone to find out about her. The man said, “Isn’t this Bathsheba, the daughter of Eliam and the wife of Uriah the Hittite?”

\* “and ate it.”

Up to this point, it was still possible for her to turn back. But Satan had changed her way of thinking. Eating this fruit would not put her in the wrong. In her new way of thinking, this would fulfill her destiny. This would make her the person God intended her to be. David came to the same decision. “Then David sent messengers to get her. She came to him, and he slept with her.”

\* “She also gave some to her husband, who was with her, and he ate it.”

Of course she did! Surely Adam also needed to grow up into his full position? Seduction is like a virus - it spreads. Was Adam without sin? It’s easy to point the finger at Eve, but he was far more culpable. He had received God’s command first hand. He should have quickly spotted the danger, and pulled Eve back under the covering of God.

### **Consequences**

Seduction carries a very high price tag indeed. Not only does it foul up our value systems and our judgment, but it leaves us standing in the wreckage of what once was so secure. David paid highly for being seduced. He became first an adulterous father, then a deceiver, then a murderer, and finally a grieving parent. Some price for a few hours of sensual pleasure. For Adam and Eve, the cost was a life of toil, with a fractured relationship with God. For humanity, it has meant a struggle to find that relationship again, and to hold on to it in a sinful and fallen world. For God, it has meant grief beyond words, and the ultimate sacrifice of his Son. For God’s people, it has meant battle from beginning to end. We are still struggling with the powers in the heavenly places, and the arrogance of Satan, who believes he can still succeed in his plan.

“The spirit of seduction drew you away from me.” I find this line is very difficult to grasp. On the surface, it looks fairly obvious. The enemy, looking for a way to destroy God’s purposes, unleashes one of his strongest principalities against Hawaii, and seduces the church. But at the deeper global level, where I am getting used to feeling

intense emotion, it is very hard. A loving and all powerful God doesn't have to submit to this kind of invasion of his creation. He has the right and the power to control all of the enemy's plans. So why doesn't he? I have come to understand that his refusal to do so is a sign of the intense depth of his love for us, and his willingness to bear a burden of suffering for us which exceeds anything my intellect or emotions can grasp.

To truly love is to let go. It is the reflection of this deep love that we see in the prodigal father, who was willing to allow his son the freedom to explore all paths, until he found the true one. And it's even deeper than that - he allows his son the freedom to explore all paths, knowing that the possibility exists that he never will find the right one. And it's even deeper than that. He allows his son to bring great pain to himself, so that the son can have the freedom to explore all paths, and possibly not find the right one. This is the whole uniqueness of the Hawaii word. On the surface it looks just like another "Is there any hope for England?" word, but deep down, it is the doorway into understanding the deep heart of God, with its enormous capacity for love and suffering on behalf of his creation - all his creation.

In the Hawaii word, God was being very gracious to me, allowing me a gradual entrance into these global feelings, so that I was prepared to face the stunning impact of the Tierra Del Fuego word without being completely devastated.

The church in Hawaii was seduced, and ruined, just as the first creation was seduced and ruined. In global terms, God has taken us back to the beginning, and said "Its happened all over again." But this time there is a difference. We live in the age of the new covenant, and as a consequence, we can see and feel God's heart in a much more intimate and powerful way. So this time, we not only see the seduction - we feel it, if we want to do so. I felt it, and I didn't enjoy the feeling. How much easier it is to view God as an all powerful person, immune to all of this agony. If I see him like this, then I am excused these acutely painful emotions running in my spirit. It seems to me that many of God's people want it this way. Prophets don't have this luxury.

But here is the balancing view. If I allow the destruction of seduction to take me into the heart of God, then I will have a real living experience of him. This is how he is, and this is how he is willing to reveal himself to me. I have to choose. Do I want the despotic god of Islam, and be excused all human emotion, or Yahweh, the God and Father of Jesus, and feel the pain? Ultimately I want to be fully human, so I have to share the pain.

## **Word**

I am left childless and alone.

## **Bible background**

**Matthew 2:18** "A voice is heard in Ramah, weeping and great mourning, Rachel weeping for her children and refusing to be comforted, because they are no more."

## Reflections

Childless, deep sorrow and loneliness are the expressions which conclude this word. When I first saw them, I didn't really understand them, but now, in the light of the other three world words, I am not so shocked. Seen from the wider perspective, the Hawaii word has been preparing us for this understanding. God has already revealed his heart, and here, in the final expressions of that heart, he shows us the emotions which Hawaii has unlocked.

I thought, when I originally wrote the commentary on this word, that allowing the spirit of seduction to enter was Hawaii's greatest failure. But from the wider and deeper perspective, laying on God childlessness, sorrow and loneliness are far deeper failures. If ever I had a chance to speak to the Hawaiian churches, this is where I would focus my challenge and my teaching, and here is the biggest problem I would face - the people of God want simple solutions, asking "What can we DO!" When I say "Grieve at what you have inflicted on God", I will be given those blank looks with which I have grown so familiar. God's people might possibly admit that there is something wrong, but very seldom want to "feel" what is wrong. The intellect wants solutions. The emotions want love. Hawaii will probably go the way of so many others, and want solutions. Poor God.

## Word

How deep is my sorrow

## Bible background

**Lam.1:12** "Is it nothing to you, all you who pass by? Look around and see. Is any suffering like my suffering that was inflicted on me, that the Lord brought on me in the day of his fierce anger?"

## Reflections

I think I have written everything I can about God's pain. In this line, he himself admits to it. In the light of such a comment, there's not much anyone can say. I once had to help someone who had been through a traumatic personal experience – which had been to them a terrible betrayal. Their pain gripped my heart, and I wrote the following words. Perhaps it helps give an insight into God's pain, and his inexhaustible love.

"You lit a candle in my life, and said  
"Let's shine together, you and I."  
But you lied.  
The candle flickered.  
Love died in me.

Broken trust.  
The only flame that lives,

Burning to consume my tenderness.

How could you treat me so?  
I gave you all I had.  
You've trodden down the love I gave  
So freely and so willingly.

Crushed, into the night I go.  
By untrod ways  
I wend my hopeless days,  
Searching for some consoling joy  
To give me back the love I'd known.

Does no one hear my cry?  
Can no one passing by  
Bind up my wounds and give men back again  
The love I knew?

On Calvary's hill another,  
Raped by deceiving lover  
Loves still.  
He calls to heal

"Let me share your pain.  
I'm buying back your love - again."

## **Word**

How I long for your return.

## **Bible background**

**Luke 15:20** "So he got up and went to his father. But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him."

## **Reflections**

When I first studied the word for Hawaii, with no thought of any world vision, I just took this last line as another sign of God's refusal to give up his creation. But in the light of all that I subsequently had to learn, it is a line containing an agony almost beyond words. For all the pain which the seduction has caused him, yet still, unbelievably, he turns again to those who have hurt him with love in his heart. I must confess that I was unable to share his emotion. I personally would have blown Hawaii off of the planet for all that it had done to him. This just shows how little I had understood the heart of a God who defines compassion is a way that I could not even begin to comprehend.

## **Second word: Tierra Del Fuego**

In October 2006, the Lord began to speak to me about his heart for his lost creation. He led me to think and focus on the wilderness of Tierra Del Fuego, and from that background he spoke to me.

**I call.**

**Does anybody hear?**

**My love has never ceased.**

**I call to the ends of the earth,  
calling my children, calling them to myself  
that I may hold them in my arms and tell them  
“You are mine.”**

**Empty ways.**

**Why do my children choose the empty ways,  
the barren paths?**

**I am a Father who wants only good things for my children.  
Yet again and again they wander away into the barren places,  
where there is no blessing.**

**And when I call to them, longing that they would return,  
they never hear.**

**How many more Gethsemanes must I endure for them?  
How many more Egypts for them?**

### **Introductory comment**

From the global perspective, this is the next step into God’s heart, after Hawaii. I have written repeatedly, “Why doesn’t he just give up on us?” Now we are about to find out why he doesn’t give up, but at the same time, we are going to discover how much it is costing him not to give up on us. The challenge to my spirit as I studied this word was simple – would I give up on letting my heart be exposed to this awesome love, which I had never truly perceived before? Would I have the courage to go on?

This word is such an uncomfortable challenge. For some, and that includes me, it is powerful and disturbing almost beyond comprehension. But others see nothing in it. This is the mystery of the kingdom. Jesus, quoting Isaiah, said it for all prophets, once and for all: “When he was alone, the Twelve and the others around him asked him about the parables. He told them, ‘The secret of the kingdom of God has been given to you. But to those on the outside everything is said in parables so that, “they may be ever seeing but never perceiving, and ever hearing but never understanding; otherwise they might turn and be forgiven!’” (Mark 4: 10-12) Some see, and some do not see. I have to accept this truth, and so, sadly, does God.

## Word

I call

## Bible background

**Isaiah 50:3** “When I came, why was there no-one? When I called, why was there no-one to answer? Was my arm too short to ransom you? Do I lack the strength to rescue you? By a mere rebuke I dry up the sea, I turn rivers into a desert; their fish rot for lack of water and die of thirst.”

**Jer 7:13** “While you were doing all these things, declares the Lord, I spoke to you again and again, but you did not listen; I called you, but you did not answer.”

**John 1:11** “He came to that which was his own, but his own did not receive him.”

## Reflections

We find it hard to understand the heart of God. We have emotions and a nature which is able to interpret the flow of those emotions in each other, but often fail to do the same for God. Yet we are made in his image, which means that, like us, he has feelings and emotions. I suppose in the West we have become too forensic, too intellectual, too reason-centered to allow for God’s feelings. Yet if we take this route, we shut the door to the fullness of God, and we will only know him in part.

God has emotions, and from the depths of those emotions, he calls. It isn’t an intellectual call, but an emotional one. It cannot be comprehended by reason, so can it be comprehended by emotion? That depends on our willingness to be open to the depth of that call. It is a call which will resonate in our emotions. It can have incredible power, and as we shall see in relation to the world, incredible pain. Enduring this emotional pain is really hard for us, because it has no end. Who can truly comprehend the depth of God’s love, and by comparison, who can truly comprehend the depths of God’s calling heart? It’s a cry which shakes and disturbs. It’s a voice that cries in the wilderness, cries from Gethsemane and cries from the cross. It’s a voice of longing and suffering all rolled into one. It is a privilege to hear such a call, and a great sacrifice.

I remember the first time I began to understand the depths of God’s emotional nature. Many years ago, he said to me, “Come up here and I will show you the things which are to come.” I didn’t want to accept this invitation, because I didn’t have the courage to face what the future might hold. But some months later, he asked again, and this time, with great trepidation, I accepted. I found myself in the heavenly places, and I was very apprehensive at what he would show me. But when I looked, all I saw was God, and his heart was broken. I was stunned. “Who has done this?” I asked. “My creation”, he replied. “I love my creation, and yet it crucifies me again and again.” I said, “I am just a small man. What can I possibly do?” After a long silence, he said, “Share my pain.”

It took me quite a long time to adjust my spiritual thinking to what I had experienced, but over the years I have grown more able to hear and feel the heart of God. In this word, from Tierra Del Fuego, from a wilderness to his creation, God is calling. His heart is breaking, as he calls out of his sorrow for the lost of his world, many of whom do not even know they are lost, or, if they do, don't know how to find their way back to him.

There are some places in the Bible where we can begin to study this call, and its associated pain. One such place is in the life of the prophet Hosea. Commanded by God to marry a prostitute, and buy her out of her prostitution, again and again she returns to her old ways. This is a picture of God's relationship with his people. He keeps calling them back to himself, but they keep returning to their old ways. Eventually, God reveals his heart in this passage:-

“When Israel was a child, I loved him, and out of Egypt I called my son. But the more I called Israel, the further they went from me. They sacrificed to the Baals and they burned incense to images. It was I who taught Ephraim to walk, taking them by the arms; but they did not realise it was I who healed them. I led them with cords of human kindness, with ties of love; I lifted the yoke from their neck and bent down to feed them. “Will they not return to Egypt and will not Assyria rule over them because they refuse to repent? Swords will flash in their cities, will destroy the bars of their gates and put an end to their plans. My people are determined to turn from me. Even if they call to the Most High, he will by no means exalt them. “How can I give you up, Ephraim? How can I hand you over, Israel? How can I treat you like Admah? How can I make you like Zeboiim? My heart is changed within me; all my compassion is aroused. I will not carry out my fierce anger, nor will I turn and devastate Ephraim. For I am God, and not man—the Holy One among you. I will not come in wrath. They will follow the Lord; he will roar like a lion. When he roars, his children will come trembling from the west.” (Hosea 11: 1-10 )

We can also look to Gethsemane, where the intense cost to God of calling us is shown so clearly. Of course seeing it is not enough. We have to have the courage to enter into it for ourselves.

“He withdrew about a stone's throw beyond them, knelt down and prayed, “Father, if you are willing, take this cup from me; yet not my will, but yours be done.” An angel from heaven appeared to him and strengthened him. And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.” (Luke 22: 42-44 )

Finally, we must go to Calvary.

“At the sixth hour darkness came over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice, “Eloi, Eloi, lama sabachthani?”—which means, “My God, my God, why have you forsaken me?” (Mark 15:33-34)

At first, I found it difficult to step from Hawaii to this word. The difference seemed so stark. Hawaii was concerned with the church, and Tierra Del Fuego was so clearly something very painful in the heart of God. But as I have explained, slowly I began to see the emotional heart of the Hawaii word, and then it made sense to move from that

fairly gentle exposition to this raw and powerful expression of God's heart. Many of the things I felt I have already described above. But what I cannot describe is the desolation of the call of God which I heard. It was a longing, loving and aching call. It was one of hope for all of his creation, and one of despair at the way so many of his creatures had abandoned him.

I came to realise that this call goes out from the heart of God all of the time. It sweeps across the world, and we all move in it all the time. Some hear it, and many don't, but we are all in it. It is like a great ocean, sweeping around all of us. Christians move in it, and so do all unbelievers. There is no escape from the compassion of God.

To move in such a stream is healing and blessing, but it is the "one way" nature of it which hurts so much. God has poured out his very life at Calvary. Yet most do not respond. What more has he got to do? How long must he endure? How many more Gethsemanes must he pass through until we wake up to his love? And do any of his people hear? Even more painfully, so any care? Yet on and on he goes – calling, calling. To stand in that call, to hear it, feel it, and go on and on feeling it strips our emotions bare, leaves them raw and exposed. And then – there's more, and more, and more.

## **Word**

Does anybody hear?

## **Bible background**

**Isa 40: 3-5** "A voice of one calling: 'In the desert prepare the way for the Lord; make straight in the wilderness a highway for our God. Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain. And the glory of the Lord will be revealed, and all mankind together will see it. For the mouth of the Lord has spoken.'"

**Isa 65:12** "I will destine you for the sword, and you will all bend down for the slaughter; for I called but you did not answer, I spoke but you did not listen. You did evil in my sight and chose what displeases me."

## **Reflections**

As we examine this part of the word, we are approaching dangerous ground. Not only is it holy, and will show up all our fault lines as Christians, leaders and intercessors, but it is an incredibly private area of the heart of God. I think, as I began to study this word, I didn't realise just how much thinking and praying into the lonely heart of God would devastate me. It did. I began to explore in this way. God from his utter and radical love calls for his children from the desert place. Why a desert place? Simply because that is where we, his global family, now find ourselves. Far from the church he desired, we have strayed and lost our way. As we lost our way, so the unbelievers lost their way, and the enemy drew them into his empty and foolish ways.

From the desert place, God calls with love, as he always has, with that godly love which believes all things, longs all things and expects all things. But the more he calls, the less we seem to hear, or even want to hear. We are caught up with our own ways, our works, our programmes, our lives. So few want to respond, and even less want to stand with him, and stand in the flow of the call, with its devastating combination of hope, longing, pain and rejection.

This is very tough ground to stand on, and I accept is very hard to take into our spirits. But I love God, want to serve him, and want to minister to him as he ministers to me. So I said “O.K. I don’t understand much of this. I thought I understood the heart of the Father (Luke 15) and now I discover that I don’t know that heart. I am willing to hear that cry, and share it with you, if it helps.”

Then I did, and I have never recovered. I don’t expect to, this side of the second coming, and frankly, how can I want to recover? If I move back from feeling this love, then I just add to his pain. I was, and am trapped in this river. I can never escape. I don’t want to, but can my emotions stand the strain? I suppose this is a question I will have to ask again and again, as I move on with God. As VisionWorld has moved on, God has asked me a number of times, “Are you strong enough to bear this strain?” So far I have managed, but I recognize that surviving this pressure is an act of grace, and there might come a point where I can’t endure it anymore. This is not a game, but a real spiritual battle.

## **Word**

My love has never ceased.

## **Bible background**

**Ps 139:7–10** “Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there. If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast.”

**Eph 3:16 -19** “I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God.”

## **Reflections**

This just makes it worse, from my point of view. Why doesn’t God just stop loving? Then I could escape from this pain which fills my heart, every time I hear his call? But he just goes on and on and on.

His love goes on from everlasting to everlasting, (Psalm 103:17) but that makes things even worse. He has been pouring out this love and compassion forever. The stream must be an ocean. And how many times have we, his people, ignored this love, and chosen for ourselves the empty paths of money, sex or power? How many times has he been hurt already? These past rejections and hurts have made his love stronger, and his determination to expose his love even more compassionate, if that were possible.

It took me a time to accept this truth. God does not allow the hurts to deflect his love, but allows them to focus and sharpen his love. But each hurt leaves an echo in his love, and I – we – are exposed to all that eternity of pain along with the greater love. Hard to understand isn't it? There are more choices here. We can feel the love and ignore the echoes of the pain, or allow ourselves to be exposed to both. The first course is O.K., and the second is unbearable. The choice, as always, is ours.

It can be seriously unbearable. Once, the Lord began to expose me to his love, and it just got heavier and heavier, until I had to cry out to him, "Lord please stop! Remember my humanity. I do not have your strength or your compassion to go on. The sorrow in my heart is so great that is crushing me." His reply was silence. I suppose there can be no end, and to expect one is a sign of my own unwillingness to let him be himself towards me. If it crushes me, then it must crush me. There is no other way forward.

## **Word**

I call to the ends of the earth, calling my children, calling them to myself that I may hold them in my arms and tell them "You are mine."

## **Bible background**

**Matt 11:28-30** "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light."

## **Reflections**

"Ceaselessness" is something we find hard to grasp, because we live in a finite environment. From a small bracket of time, we can hardly imagine, for example, the slow effect of the seas on the seashore. We can say, "In fifty thousand years the sea will have done this", but we can't really grasp it. When we look up into the night sky, we just cannot comprehend the distances involved, or the infinity of it all.

That's why God's love is, ultimately, beyond our understanding. The concept of a depth of agape love, which is before all things, in all things, and after all things is too overwhelming. Our spiritual minds, like our physical ones, cannot grasp how high and

how deep is the love of God. That's partly why we can be so thankful for Jesus, for in him we have some way to at least catch a glimpse of a love we cannot understand.

This is the love which surrounds God's call to his creation – and that is to all creation, not just the human part of it. It's as if, from before all things, God released a great sigh and a great cry of love and longing. That cry/sigh is still echoing down the centuries. Every creature has stood in the flow of it, and we are the latest so to do.

What does it mean? What is it saying? Why does it matter? At its depth, it means that we are not purpose driven people, we are not agenda driven people, and we are not an achievement driven race. At the very depths of our existence, we are a precious people, because we have come into being within the love of God, and we exist and survive within that love, and we die in it.

But it's a calling love, not a grasping one. Some people never know it, and live and die unloved. Some - many perhaps, don't want to know the love. For once known, the love of God constrains us to live changed lives, open to the loss of love which is all around us. We have to see and feel the pain and brokenness in others, and the pain and brokenness in God. This we have to accept into our hearts along with the call.

Yet God allows his love to be ignored, ridiculed and rejected. This is the sign of its depth. And he goes on calling. What depth of suffering there must be in him, to go on loving and calling his lost children home. Will they hear him? Is this how God feels about his creation - like a father grieving for his lost children? I've been there. Many years ago, one of my sons died shortly after birth. I'm still grieving, and it hurts. Is God grieving like that over us?

What is so frightening about the deeper implications of this word is the almost terrifying depths of God's love. Will he continue to bear this pain, in order that he might call his lost children home? Yet we, his lost children, don't seem to care too much. We let our nations drift into atheism or come under the influence of false religions, and it doesn't seem to trouble us too much. We allow our morality to be corrupted, our children to be trapped in the vomit of materialism, or the filth of poverty, without being excessively concerned. We live our lives as if we were the Lords, and as if there were no other accountability but our own. Or we give religion a nod, exercising the form without the substance.

The One who created it all, who owns it all, who wants only the utter best for us, who has all power and authority, who holds the very stars in his hands, grieves like an orphaned parent. From this position he calls. I was once called out to visit a woman in hospital who had just lost a child. When I came to the hospital, I could hear her wailing long before I came to her bed. It was the most desolate sound I had ever heard. She was calling for a child she could now never have or hold. This hopelessness is bound up in God's call of love to what he had created, and if I am to stand in that now, I too must learn to hear the wailing, and feel it. I found this particularly hard, having been in that position myself.

This love was proving far too hot for me. It was burning me, and I was afraid.

I came across this poem recently, and in it I can feel something of the sense of loss which those who are not hearing must feel, and the totality of God's continuing loving call:-

When my love was young,  
It burnt so bright  
You were everything to me

But now the winter winds have torn away my heart.  
I am no longer beautiful  
But broken, gnarled and twisted

I can no longer give you  
What I owe  
My hands are hard and cold  
And there is no offering

Bowed and beaten,  
By the vagaries of life  
My love has died.  
I have no courage  
To lift up my head.

I could not pay the price  
Or bear the pain  
I am lost and tired  
I cannot start again

Sorry

Why do you hurt yourself?  
The choice was mine to love you  
The price was mine to pay  
I paid  
Lift up your head

I lift and look  
Love beyond words  
We start again.

## **Word**

Empty ways.  
Why do my children choose the empty ways,  
the barren paths?

## **Bible background**

**Jer 6:16** This is what the Lord says: “Stand at the crossroads and look; ask for the ancient paths, ask where the good way is, and walk in it, and you will find rest for your souls. But you said, ‘We will not walk in it.’”

**1 Peter 1: 18-19** “For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect.”

## **Reflections**

The “why” is easy to explain. Jeremiah said, “the heart is deceitful” (Jer 17:9), and he was right. Our hearts are so self-centered. From Eve onwards, we have wanted our own way. We think we know best, and so we tread the paths we choose, without reference to the Creator. Even when we know we are wrong, we seldom turn back. The lost son did, (Luke 15:17) but it took a long time for him to wake up. Many never wake up – they don’t want to wake up. They have been blinded by the god of this world, (2 Cor 4:4) and they just continue in their emptiness.

God must know this, so why state the obvious? Again the reason is easy to explain - empty paths seem full to us. Being free of any moral constraint, any awareness of sin, and any appreciation of the Lord, we dance and skip our way to destruction. Not all of us. Some, perhaps many, know the emptiness of the world, and the bitterness of the cup of suffering which comes to those who are out of touch with spiritual reality. But they cannot, as yet, find their way back. To know that we have gone wrong, to see the emptiness of what is before us, and not to believe that there is any way back must be the saddest state of the human condition. For these, God goes on calling.

From the Father’s point of view, it makes no sense. This is encouraging, because I am way out of my depth over all of this. But if it makes no sense to him that we should behave in this way, then I can stop trying to make sense of it myself, and just live in the flow of the emotions. I think this is the key to understanding this second word. Unlike Hawaii, there is very little rational discussion here. The word from Tierra Del Fuego is a heart cry from start to finish. I’ll have to let that heart cry echo into my emotions, and not worry about explanations. They can come later.

Why won’t the people see, hear and respond? It’s very obvious to me that the ship is sinking. So why not reach for the hand of the One who offers help, hope, salvation and a future? Why do we keep steadfastly sailing into the storm that will wreck us? Yet the world sails on, under an ever darkening heaven. As a prophet, I just cannot understand it. Has someone sent the world to sleep? Have God’s people abandoned their foundations?

This last comment brings us close to a painful truth. So much of what passes for faith is merely the outward form without the power, or the selfish will of men and women, dressed up in the guise of belief. So few will now put God first in all things. So few will sacrifice everything for him. So many now ask “What can I get out of faith?” rather than “How can I serve Father, who has given everything for me?” Across the

whole world, a dull and lifeless faith has become all pervading. I can almost see many reaching for their e mails, to tell me about the great things their churches are doing, or about the great things which are happening in Africa and Asia, and I want to scream. If great things were happening, we wouldn't be in this mess. Great things may be happening, but the world is drifting into a darkness it hasn't known for two thousand years. Please spare me the e mails about how good your church is. Come and stand in the flow of God's agonising call, and then tell him how well you are doing – if you dare. However, this truth, agonising though it may be, is not the truth. The truth about our inability to hear the call is to be found in Hawaii - we have been seduced.

I'm not pretending that any of this is easy for any of us. I am a trained Bible student, and have been expounding the Faith for forty years in a practical way. But here is a word that ignores the practical, and which is only truly accessible through our emotions. Yet as soon as we open our emotions, it is like standing in front of an open furnace. All I can do is push on with trying to understand what is, in the end I feel, unexplainable.

## **Word**

I am a Father who wants only good things for my children.  
Yet again and again they wander away into the barren places, where there is no blessing.

## **Bible background**

**Matt 7:11** “If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!”

## **Reflections**

It hardly needs saying that God is good. He loves us, and only ever wants the best for us. Jeremiah said “For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future.” (Jer 29:11) Individually and collectively, God only ever had good plans for us. Even the times of judgment were only allowed in order to bring us back under the cover of his love. But his love is so deep that he allows us freedom to follow or not, as we see fit. We see fit to wander away, and to him this is a mystery and a sorrow. We wander into barren places, where there is no blessing. Why on earth would we do such a thing? Why would the creation want to go to a place where there is no blessing from God? It's probably a mixture of ignorance, foolishness, pride and deliberate sin. However, for whatever reason, we go to unblessed places, through our own choice.

“Please stop!” That's how I feel by this point in the word. I have run out of emotional energy, yet Father keeps on and on hammering home the same message – he is grieving for his lost creation, for their foolishness, their waywardness and their obstinacy. I notice that he isn't asking the created order to stop, which might at least ease the pain, and allow God to be the sovereign God I know that he is. He is just asking for them to come home.

But as I have already said, this isn't a "doing" word, but a feeling word. Until we are able to absorb this, we can never fully understand the word from Hammerfest, or even more significantly, the word from the East. I know I am jumping ahead a bit, but as I reflected on the whole of this material, I realised that the unbelievable statements in the word from the East would have frightened me, if I had not also been able to experience the desolation of the word from Tierra Del Fuego. This is a small part of the interlocking nature of these four words. They are, in one way a pilgrimage. All four do make sense, but not without each other. I share this here just to encourage any, who like me, are struggling to keep up with a God who seems to show no limits to his pain and his love.

## **Word**

And when I call to them, longing that they would return,  
they never hear.

How many more Gethsemanes must I endure for them?

How many more Egypts for them?

## **Bible background**

**Luke 22: 41-44** "He withdrew about a stone's throw beyond them, knelt down and prayed, "Father, if you are willing, take this cup from me; yet not my will, but yours be done." An angel from heaven appeared to him and strengthened him. And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground."

## **Reflections**

At last, we get to the heart of this word. We are all suffering because of the deep compassionate call of God. For us, it's being trapped in Egypt. That was a very emotional experience for the people:- "The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God." (Ex 2:23) The people were hurting in Egypt. The lost to whom God is calling are hurting, trapped in Egypt still, trapped in their slavery, trapped in their bondage, trapped in their empty ways. God is hurting, still feeling the pain of Gethsemane, where the burden almost crushed him.

This is a prophetic word. I'm not saying that the Lord is still in Gethsemane, or that we are still in Egypt. But the spiritual echoes of those places are forming the background to God's agonising call to his lost, and the continued agonising lostness of a creation that will not come home.

This is the deep place to which this word brings us. We were always going to come here, the moment we began to study the word. There is nowhere else to go. He is hurting in Gethsemane. We are hurting in Egypt. He longs, with a pain which is beyond our comprehension, to bridge the gap. We can't make it. He has to keep calling. We must stand with that call, even though we die in the process. Or we must leave the field of battle.

So we come at last to the root of the cry of the heart of God - Gethsemane and Egypt. The refusal to hear, to yield, to return leaves the creation solidly stuck in the bondage and slavery of Egypt, where freedom is replaced by slavery, and where those who do not love rule over us. A dominating and uncompassionate God would say “serves you right. Until you wake up and return you can stay in prison forever.” But that is not the God of the Bible. Our pain is his pain. For him, this means the daily agony of Gethsemane, the taunting of the enemy and the awesome sacrifice.

All of this is acted out not on a chess board or on a computer but in the heart of a God who refuses to stop loving, but as a consequence suffers agonies of love for us, while we couldn't seem to care less. When God asks “How many more Gethsemanes for me”, we seem happy to reply “as many as you like.”

God help us, for surely no one else can rescue us from our arrogance.

### **Third word: Hammerfest**

One day, I was thinking about all I had heard so far, when the Lord began to speak again. First I reflected on the following passage, and then the Lord spoke to me from Hammerfest, a town in Northern Norway.

“To the angel of the church in Laodicea write: These are the words of the Amen, the faithful and true witness, the ruler of God's creation. I know your deeds, that you are neither cold nor hot. I wish you were either one or the other! So, because you are lukewarm—neither hot nor cold—I am about to spit you out of my mouth. You say, ‘I am rich; I have acquired wealth and do not need a thing.’ But you do not realise that you are wretched, pitiful, poor, blind and naked. I counsel you to buy from me gold refined in the fire, so that you can become rich; and white clothes to wear, so that you can cover your shameful nakedness; and salve to put on your eyes, so that you can see. Those whom I love I rebuke and discipline. So be earnest, and repent. Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me. To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne. He who has an ear, let him hear what the Spirit says to the churches.”

### **Hammerfest**

**I have loved you with warmth and passion.  
Why have you repaid me with cold hearts?**

**I gave you everything I had.  
Why have you repaid me with limited obedience,  
limited love, limited surrender, limited sacrifice?**

**What did I ever do to deserve such a cold response?**

**Now my justice stirs, and judges this cold love.**

**I cannot use a people who behave as you do.**

**Wake up. Let your love burn again in you.**

**Be my bride again - offer me first love, passion, hope, joy, welcome.**

**If you do not hear me, then your coldness will become your judgment.**

**Others will rule over you, and I will wait until another generation rises up. Perhaps in them I will find what I am searching for.**

When I began to reflect on this word from a world vision perspective, my heart sank into my boots. It didn't take me long to see where this was all leading. The tender hearted Lord I had come to know in Tierra Del Fuego allowed that heart to be exposed to the western church, and the result was inevitable. For him, an even more intense pain than he had experienced so far, and for us the privilege of being the ones to cause him the greatest pain of all - the pain of the rejection of cold, dull and lifeless hearts. After Tierra Del Fuego, I thought things couldn't get worse. They could, they can and they have.

## **Word**

I have loved you with warmth and passion.

## **Bible background**

**Jer 31:3** "The Lord appeared to us in the past, saying: 'I have loved you with an everlasting love; I have drawn you with loving-kindness.'"

**Ps 103:8** "The Lord is compassionate and gracious, slow to anger, abounding in love."

**Mark 10:21** "Jesus looked at him and loved him."

## **Reflections**

This word belongs to the group which includes Hawaii, Tierra Del Fuego and "The word from the East". In each, the heart of the word is the love of God for his creation, and within that, especially, his love for his people. Again and again he tells us that he loves us, and the supreme demonstration of that love is the passion and death of his Son. His love is a commitment almost beyond our comprehension. It is based on two concepts, and after a lot of thought, I have included them in this shorter version, because I believe they are critical to understanding what is going on in the Hammerfest word.

## **Hesed**

*Hesed* is a profound concept and has been translated as 'loyalty', 'faithfulness', 'goodness', 'steadfast love', 'kindness,' 'mercy', 'grace', 'loving kindness' 'forbearance' and 'compassion'. It is used to describe the gracious and loving acts of

God towards his people. God acts in *hesed* or ‘covenant loyalty’ and can be relied on to honour his promises to his people. It is his personal commitment to be faithful. It means ‘taking the obligations of the relationship seriously.’ *Hesed* means that beyond everything God is faithful, and restoration is possible.

## **Agape**

The meaning of *agape* is equally deep and profound. It is love and commitment in its deepest form. It finds its supreme fulfillment at Calvary, where God gave all so that we might belong to him. It shows us that in the New Testament, *hesed* has not changed, but has been enriched by the actions and presence of Jesus. *Agape* is unselfish. Because God loved the world with *agape*, he gave his Son to die for the sins of mankind (John 3:16). He gave what was most valuable to those who deserved nothing and who were powerless to do anything for him. This act of love, being wholly untarnished by selfishness, serves as the supreme example of *agape*.

“Hesed” and “agape” give us the theology, but theology by itself can be a very forensic discipline. God is not just speaking in an intellectual way. He is telling us that his love is more than intellect. It involves feeling, passion and desire.

To get a flavour of this, we have to turn to the young man whose story we find in Mark. (10:21) The Bible says that Jesus “loved him.” Jesus had *agape* love for this impetuous young man, with his youthful declaration that he had kept the commandments all his life. To switch to Matthew’s Gospel, Jesus “had compassion on them (the crowds), because they were harassed and helpless, like sheep without a shepherd.” (Matthew 9:36) The heart of Jesus was easily moved by people, and we find this difficult to grasp, especially in the West, because we want to read “Jesus’ *intellect* was moved by people.” But clearly, Jesus has a far deeper understanding of love and passion. His *heart* was moved.

From Hammerfest, Jesus looks down on the Western world, and the initial move of his heart is that he loves us. This should be encouraging, and of course in one way it is encouraging. But as readers can find in the word addressed to the world from Tierra Del Fuego, it brings another question with it, which is not so easy to face – why does God have to tell us that he loves us? Are we unaware of that love? If we are, the word from Hammerfest will prove very costly and painful.

I couldn’t understand why the Lord wanted to add to what he had already said, and as the word started in very much the same vein as Tierra, I assumed I was going to experience much the same emotions again. My emotions and my heart had been drained by the Tierra word. I just couldn’t imagine having to walk that path again. But I was soon to learn that there was more than one agony in the heart of God, and I would just have to allow him to take me where he wanted me to go.

## **Word**

Why have you repaid me with cold hearts?

## **Bible background**

**Isaiah 29:13** “The Lord says: “These people come near to me with their mouth and honour me with their lips, but their hearts are far from me. Their worship of me is made up only of rules taught by men.”

**Revelation 2:4** “Yet I hold this against you: You have forsaken your first love.”

## **Reflections**

I must admit to a deep sinking feeling when I read this line. So far I had encountered the passionate and warm heart of God, responding in love to those who seemed to respond only with apathy. But what is this “cold heart” of which he begins to speak?

In the face of God’s unrelenting love, the Western world does not seem to come out too well. In return for all his love, we have repaid him with cold hearts. The Old and New testaments reflect this truth, and can we deny it of the church across the Western world today? Many will reply “you’re wrong!” If I have heard the following remark once, I have heard it a million times:- “My church is not like that.” But this fails to see things from God’s point of view. He does not look at the churches what are warm and loving towards him. He takes the temperature of the whole body, right across the Western world. This word is suggesting that the temperature, universally, is low.

What evidence can we gather to support such a view? Let me raise another question. If we were, collectively, warm, then would we be seeing the rapid advance of Islam? Surely, if we were reflecting the love which God has for us to the weary world, there would be a mass conversion to the Christian faith? I wonder if the evidence for the cold hearts of the universal body of Christ is reflected in our failure to stem the tide of Islam, and to attract men and women, especially the younger ones, into the service of Christ.

I began to discover the consequence of this coldness - the coldness in God’s people opened to me a cold place in his heart. Is this a heretical statement? I struggled with this for many hours, until I began to realise that in order to minister to us, God allows what we are to become part of him also. The coldness of the hearts and lives of so many of God’s people, and so much of Western Christianity touched Him, and in one sense became part of his heart. If this is part of his identification with us, it is a very great price for him to pay. I was beginning to explore another roadway of hurt and pain, of yet more of the Gethsemane which we have heaped on him. I wondered if I could stand the strain.

## **Word**

I gave you everything I had.

Why have you repaid me with limited obedience, limited love, limited surrender, limited sacrifice?

## Bible background

**Mark 15:34** “And at the ninth hour Jesus cried out in a loud voice, “Eloi, Eloi, lama sabachthani?”—which means, “My God, my God, why have you forsaken me?”

**1 John 4:10** “This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.” (NIV)

**1 John 4:10** “This is the kind of love we are talking about—not that we once upon a time loved God, but that he loved us and sent his Son as a sacrifice to clear away our sins and the damage they’ve done to our relationship with God.” (Message)

**Revelation 3:15** “I know your deeds, that you are neither cold nor hot.”

## Reflections

God gave everything.

It’s hard for us to cope, intellectually, with the totality of God’s commitment. In our heads, it just doesn’t make sense. How do we rationalise these verses for example:-

**Isa 53: 4-7** “Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.”

**Mark 15: 16-37** “The soldiers led Jesus away into the palace (that is, the Praetorium) and called together the whole company of soldiers. They put a purple robe on him, then twisted together a crown of thorns and set it on him. And they began to call out to him, “Hail, king of the Jews!” Again and again they struck him on the head with a staff and spat on him. Falling on their knees, they paid homage to him. And when they had mocked him, they took off the purple robe and put his own clothes on him. Then they led him out to crucify him. A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross. They brought Jesus to the place called Golgotha (which means The Place of the Skull). Then they offered him wine mixed with myrrh, but he did not take it. And they crucified him. Dividing up his clothes, they cast lots to see what each would get. It was the third hour when they crucified him. The written notice of the charge against him read: THE KING OF THE JEWS.

They crucified two robbers with him, one on his right and one on his left. Those who passed by hurled insults at him, shaking their heads and saying, “So! You who are going to destroy the temple and build it in three days, come down from the cross and save yourself!” In the same way the chief priests and the teachers of the law

mocked him among themselves. “He saved others,” they said, “but he can’t save himself! Let this Christ, this King of Israel, come down now from the cross, that we may see and believe.” Those crucified with him also heaped insults on him.

At the sixth hour darkness came over the whole land until the ninth hour. And at the ninth hour Jesus cried out in a loud voice, “Eloi, Eloi, lama sabachthani?”—which means, “My God, my God, why have you forsaken me?” When some of those standing near heard this, they said, “Listen, he’s calling Elijah.” One man ran, filled a sponge with wine vinegar, put it on a stick, and offered it to Jesus to drink. “Now leave him alone. Let’s see if Elijah comes to take him down,” he said. With a loud cry, Jesus breathed his last.”

**Phil 2: 5-8** “Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!”

The truth is that, intellectually, we cannot grasp the size of the sacrifice. With our feelings, we can get a little closer, but in the end, when God says “everything”, we are speechless. How can any of us be worth his “everything.”?

Slowly, as I journeyed on into God’s heart, I began to feel the awfulness of what we have done. This was, as I was quick to understand, a marked progression from the Tierra word. There I had just experienced the hurt from the outside. Now I was seeing it from the inside. I was looking back, and seeing that a church which set its standard of love and commitment on “limited” obedience was such an insult to God, who had offered everything “totally”.

I think the shock was twofold. First it had never struck me before just how terrible a limited act of religion must seem to a God who deals in totality. But second, I began to catch a glimpse of the righteous side of God’s love - that area which cannot, has not, and will never allow his name to be sullied or insulted. That side of God which must judge to correct this sin. Our coldness was beginning to do what our lack of love as seen from Tierra had never done – bringing God’s judgment on to us. It astonishes me to think that our lack of commitment could do this. I had always thought that deliberate sin would bring us under judgment. Apparently, there are worse things than deliberate sin, or is it that I have never perceived before the awful nature of the form of religion without the substance?

## **Word**

What did I ever do to deserve such a cold response?

## **Bible background**

**Mark 3: 1-6** “Another time he went into the synagogue, and a man with a shrivelled hand was there. Some of them were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal him on the Sabbath. Jesus said to the man

with the shrivelled hand, “Stand up in front of everyone.” Then Jesus asked them, “Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?” But they remained silent. He looked round at them in anger and, deeply distressed at their stubborn hearts, said to the man, “Stretch out your hand.” He stretched it out, and his hand was completely restored. Then the Pharisees went out and began to plot with the Herodians how they might kill Jesus.”

## **Reflections**

There is no answer to this question, but in fact I don't think it is a question. It's just an expression of pain, bewilderment, frustration and even despair. So why don't his people fall in sorrow and shame before him, confess this terrible thing they have done, and trust in his mercy? Cold hearts cannot do this. Limited love cannot do this. Limited obedience cannot do this.

For all the agony of Tierra, I always felt that God was calling in longing and hope, and I saw that while this was the case, there could be hope. But from Hammerfest, I began to see that the element of longing, of warmth and the potential for forgiveness was missing. The next two lines give some support to my analysis.

Thinking deeper, it seems that Tierra and Hammerfest represent the two sides to the nature of God, and the two possible implications for his creation. On the one hand, from the deep south, he calls in compassion to a lost and lonely world. On the other, from the far north, the coldness and lack of commitment bring his justice to the front of his mind.

## **Word**

Now my justice stirs, and judges this cold love.  
I cannot use a people who behave as you do.

## **Bible background**

**Zech 7:8-13** And the word of the Lord came again to Zechariah: “This is what the Lord Almighty says: ‘Administer true justice; show mercy and compassion to one another. Do not oppress the widow or the fatherless, the alien or the poor. In your hearts do not think evil of each other.’ “But they refused to pay attention; stubbornly they turned their backs and stopped up their ears. They made their hearts as hard as flint and would not listen to the law or to the words that the Lord Almighty had sent by his Spirit through the earlier prophets. So the Lord Almighty was very angry. “‘When I called, they did not listen; so when they called, I would not listen,’ says the Lord Almighty.”

## **Reflections**

We live in a generation which has rediscovered the love of God, and I'm glad we do! He is a loving father, a close friend, approachable and available to me in all circumstances of my life.

Our forefathers knew a more righteous God, a God who dealt in moral absolutes, who would not yield to unconfessed sin, who hated sin, even while he loved the sinner. They were more in awe of God than we are, and that makes it difficult for us to accept words like “justice” and “judgment.” We ought to be the most blessed, because taking their understanding of a righteous God, and our understanding of a loving God, we should have the fullness of the deity.

But sadly, we have mostly jettisoned any concept of God’s judgement, based on our behaviour. I know we live by grace, but Jesus is the same yesterday, today and forever. He does not change, and there is a justice side to his nature, which we do well to recognise. If we persistently and consistently refuse to listen, then righteousness and justice will come to the front of his thinking and action. We have to hold to the truth that while the gods of other faiths judge to punish and beat down, our God judges to bless. He acts in justice and judgment to put things right, so that we can enter again into that loving and intimate relationship with him which he wants. But if we refuse to listen, and if we behave in ways which he finds offensive, then we put ourselves in line for judgment.

Does this mean that God will thunder from heaven, and set fire to hundreds of churches? While he has this option, it is much more likely that he will stand back and do nothing.

The people of Israel found this out after they had refused to take the Promised Land when he offered it to them. God forgave the sin, but the judgement was that he stood back and allowed time to pass, until all those who had rebelled had died. God has time on his side. All he has to do to bring us into a position of judgment is to stand back and allow Islam to continue its apparently unstoppable advance. In fifty years, where will that leave the Christian church in the Western world?

Not only has our coldness brought us dangerously close to judgment, but it has also made us virtually useless to him. Passionate love and obedience are the qualities he looks for in those he wants to use as his instruments. If these elements are lacking, then we are redundant. Of course we won’t believe this, and go on producing the next great programmes and plans to change the world. I love such plans, and I like to be involved in them as a Christian. But as a prophet, I see them as applying sticking plaster over the wounds, rather than dealing with them.

Let’s not see this word in isolation, but place it against the full revelation of the nature of God. From Tierra we see the terrifying depths of his love and commitment. Yet from this awesome loving heart begins to flow the need for judgment. I think that it is impossible for humanity to hold these two distinct elements together. Only God can do that. But we can at least catch a glimpse if we see judgment as just another expression of love. God loves us so much, that he cannot let us remain in a sinful state. He must judge the cold love, if only to be able to express his warm love to us again.

## **Word**

Wake up. Let your love burn again in you.

Be my bride again - offer me first love, passion, hope, joy, welcome.

## **Bible background**

**Rev 3: 1-2** “To the angel of the church in Sardis write: These are the words of him who holds the seven spirits of God and the seven stars. I know your deeds; you have a reputation of being alive, but you are dead. Wake up! Strengthen what remains and is about to die, for I have not found your deeds complete in the sight of my God.”

**Rev 2:5** “Remember the height from which you have fallen! Repent and do the things you did at first. If you do not repent, I will come to you and remove your lamp stand from its place.”

**Rev 21:2** “I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband.”

**1 Peter 5:8** “Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour.”

## **Reflections**

The church in the West has gone to sleep, and while we have slept, two things have happened. First, the enemy has grown very strong - so strong that he can release the most awful atrocities against us with impunity. Second, our love for God has grown cold. Both of these are terrible things, but from the spiritual point of view, the second is by far the worst. Not only does it leave us exposed to the attacks of the enemy, far worse it leaves us exposed to the true agony of God, and the possibility of judgment. Even though that judgement is ultimately to bless us and bring us back into the right pathways, it is unnecessary. If we had stayed awake and alert, we would not be facing a rampant enemy and a passionate and hurting Father.

God commands us to wake up, and return to our first love. As I have written elsewhere, in the other three world prophecies, this kind of command is much more painful in reality than it is in print. For it calls for repentance, and a complete change of direction and behaviour. (The principles of repentance can be found in the extra material section at the end of this book.)

So God calls for a stirring of first love. I think we could have expected that, but the words he uses are startling - he calls to his “bride.” As soon as we reflect on this, we are plunged back into the Tierra word. For all the hard things God is saying to the cold church, and there is more to come, yet he is still calling to his bride. As we read the Hammerfest word, and let it take effect in our lives, it would be easy to feel that we are worthless. Not so. God may be addressing hard truths, but he is speaking to his bride, the one he loves, he has died for, and ultimately he will come to rescue and restore.

Do you find this confusing? We seem to swing from emotion to emotion - one minute crying out in love, the next speaking harshly, then back to the bride. It’s quite hard to

get our bearings in all this ebb and flow of the heart of God. But this is how it is in the human spirit, and this is how it is in God's spirit.

As I have tried to take hold of these four words, I feel like the Psalmist who said: "Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there. If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast. If I say, "Surely the darkness will hide me and the light become night around me," even the darkness will not be dark to you; the night will shine like the day, for darkness is as light to you. For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well." (Psa 139:7-14)

As these words unfolded, I did begin to get a feel for the flow of what God was saying. It's been a hard struggle so far, and there's more struggle to come!

## **Word**

If you do not hear me, then your coldness will become your judgment. Others will rule over you, and I will wait until another generation rises up. Perhaps in them I will find what I am searching for.

## **Bible background**

**Numbers 14:21-29** The Lord replied, "I have forgiven them, as you asked. Nevertheless, as surely as I live and as surely as the glory of the Lord fills the whole earth, not one of the men who saw my glory and the miraculous signs I performed in Egypt and in the desert but who disobeyed me and tested me ten times— not one of them will ever see the land I promised on oath to their forefathers. No-one who has treated me with contempt will ever see it. But because my servant Caleb has a different spirit and follows me wholeheartedly, I will bring him into the land he went to, and his descendants will inherit it. Since the Amalekites and Canaanites are living in the valleys, turn back tomorrow and set out towards the desert along the route to the Red Sea." The Lord said to Moses and Aaron: "How long will this wicked community grumble against me? I have heard the complaints of these grumbling Israelites. So tell them, 'As surely as I live, declares the Lord, I will do to you the very things I heard you say: In this desert your bodies will fall—every one of you twenty years old or more who was counted in the census and who has grumbled against me. Not one of you will enter the land I swore with uplifted hand to make your home, except Caleb son of Jephunneh and Joshua son of Nun. As for your children that you said would be taken as plunder, I will bring them in to enjoy the land you have rejected. But you—your bodies will fall in this desert. Your children will be shepherds here for forty years, suffering for your unfaithfulness, until the last of your bodies lies in the desert. For forty years—one year for each of the forty days you explored the land—you will suffer for your sins and know what it is like to have me against you.'

## Reflections

There is an inevitability about God's unchanging principles. He loves us with "hesed" love, and through Jesus we have come to learn that he loves us with "agape" love. This love carries a commitment with it from his side - he will never leave us or forsake us. But at the same time, it carries a responsibility from our side. We are to respond, as best we can, to agape love with agape love. We are never going to get this perfectly right, but our desiring of it is enough for God to lead us on.

But if we consistently and persistently offer him something else - in this case, cold formal, controlled, managed love, then this brings a great sadness to him, and the need for him to respond with the other side of his nature - the righteous side. This leads, with the same inevitability, to the need for judgment, in order to get us back into the right position again.

Is this where we are heading in the Western Church? Is this what God is seeing and feeling from Hammerfest? Is this our heritage - to be the generation that has so disappointed him, that we will fall in the wilderness, until another generation rises up, who will yield to him what he most desires? I don't want to be part of that generation. I want to see the power of God released now. I want all the falseness and baseness swept away by the power of his Spirit, so that the Lord might have again the highest honour, and that the way becomes open for him to return to the pure bride. God has begun his search for a generation which will love and obey him. Are we that generation, or will history speak to us those two dreaded words - too late?

So Hammerfest comes to an end with another dreadful cry. Tierra ended like this:- "And when I call to them, longing that they would return, they never hear. How many more Gethsemanes must I endure for them? How many more Egypts for them?"

Hammerfest ends with an equally uncompromising statement - that if we do not hear and repent, if we do not warm up our love, if we do not feel his heart, then for us, as for the people of Israel, it will be forty years in the wilderness. And what a wilderness that will be for us. Imagine what strides Islam will make if God holds back his blessings for forty years. It's a grim and dim end to yet another exposure of the pain in the heart of God.

So - three down, and where are we?

From the Hawaii word, we see the beginning of the pain and sorrow of God at the way in which his people were seduced away from him. This word opens the way for us, at the world level, to start reflecting not so much on the words God is speaking, but the heart which is behind them. From Tierra del Fuego we hear the total agony of God who loves and loves and loves, even though his creation wanders away from him and leave him in Gethsemane. From Hammerfest, we see the cold and judgmental side of God, which has been released by our own coldness and rebellion. Are we to be left in Egypt? Are we to wander into the wilderness? Are we, his bride, to be judged?

If we look at these three words through the heart of God, we have his view on the world. Seduced, wandering away, cold and unloving, yet loved by him with a love

that seems to know no limits, and doesn't seem able to turn away from what he has created and redeemed.

How small my love seems in comparison. How foolish to put my trust in the works I do, the possessions I have, and the influence I have achieved. In the light of his global love, I am speechless. It seems impossible to do anything about what I have experienced. How inadequate I feel. Once we have achieved this level of understanding, the possibility exists for us to enter into the last phase of the world vision - from the depths of his love, what might God do? I don't believe that it is possible to understand the last word, if we have not wearily worked our way through all that has gone before on these pages. I have, and I am weary, bewildered, unsure and yet surer than ever of the love of God, the love of God who loves me, and still loves his creation.

## **Fourth word: Word from the East**

### **Introduction**

I was expecting God to give me another word, and I looked and looked for the place from which it would come. To my surprise it came "from the east." That was as far as I could get as far as a place was concerned. God was going to speak to me from "the sunrise!" It took me a long time to work this out. He wasn't speaking from a specific place, as in the other three words. He was speaking from the "sunrise," and it was to be a very "sunrise" word, one of incredible power and hope. But like all the others, I soon discovered that it was to be breath taking in its emotional impact. Be warned!

### **Word from the East**

**I am rising up again over my creation.**

**The day of insult and ridicule is over.**

**My people will see me as I am, and for many, this will be a day of sorrow, as in my light, all their darkness is exposed.**

**Yet this is a sign of my love. I long only to bless, and in my judgment and purification is contained my love for my people.**

**My beloved, I died to set you free, to bring you a hope and a future.**

**Yet you were so easily called from my path into the ways of the world.**

**I have watched and I have waited.**

**I have yearned and grieved for you.**

**Now my rising is coming again, and by my light you will see your weakness, confess and begin again.**

**I will release a new wave of power into you.**

**The darkness will flee from your path.**

**The enemy will be broken before you.**

**Nothing will be able to stand.**

**You will go to all the ends of the earth to release the captives, to break down the prisons and to praise me.**

**And when I hear the song of praise from all the corners of the earth, from my revived and empowered people, then I will rise yet again, and release yet more power.**

**I will open the heights to you.**

**I will open the depths to you.**

**I will reveal myself to you, and you will reveal me to others.**

**The strong places will rebel, and reach out to crush you.**

**They will take hold of you and try to break you, but as they take you into their grasp, they will be broken.**

**Then my compassion can flow into those strong places, releasing, healing, restoring and empowering.**

**From these who have been in these prisons - from them a special praise of thankfulness will rise up.**

**My beloved, look and see.**

**Throw yourselves into prayer and worship before me.**

**The day is at hand.**

## **Word**

I am rising up again over my creation.

The day of insult and ridicule is over.

## **Bible background**

**Zech 12:10** “And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.”

**Matt 24: 30-31** “At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory. And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.”

## **Reflections**

This, the final prophecy in this complex series, is spoken from the East, and it begins with a very traditional eastern theme - sunrise. It is also the most difficult to define and understand.

The other three words speak a lot about God’s heart, but this one starts with a very certain and powerful fact - the Lord will one day rise over his creation, as he has done so many times in the past. It seems that God’s people need to suffer persecution and ridicule for only so long. Then the Lord comes to vindicate his own name, by appearing as he truly is - the Almighty, who was, and is and is to come, the King of Kings and Lord of Lords. Daniel expounded a similar theme. (Daniel chapter 7)

Is this a picture of his second coming? It may be, but the subsequent words suggest that it is not his final coming, but another of his epiphanies before that final revelation. From time to time in the biblical revelation, the Lord appeared to his people. (Mount Sinai as seen in Exodus 19:20. The dedication of the Temple in 2 Chronicles 7. The Transfiguration described in Mark 9.) As well as these specific epiphanies, he made himself known in significant events – the breaking of the bread, (Luke 2:32) appearing to over 500 people, (1 Corinthians 15:6) and in the story of the seven sons of Sceva. (Acts 19: 14-20).

In these ways, he strengthened his people, and confounded his enemies. It would seem that in our turbulent days, his enemies need confounding again, and his people need uplifting. That is what makes this word so different in its beginning from the other three words. In Hawaii, the people have been seduced. In Tierra Del Fuego, the Lord cries with pain and love over his creation. In Hammerfest the Lord is appalled at the coldness of the hearts of his people in the West. But here, he rises to confound his creation. This word is spoken to “his creation.” His creation, the most blessed and purest of his works, has strayed from his ways, and has ridiculed his power. This is not the first time this has happened. The Psalmist says:-“The fool says in his heart there is no god.” (Ps 14:1) There has been, and still is plenty of that attitude around.

Digging deep into this word, from the East the Lord rises to confound, to rebuke, and to challenge existing powers and false gods. He will defend his own purity and his own name. In the end, faced with this kind of challenge, what can any human being say?

What a stunning opening, especially compared with the other words. It hit me like a hammer. “I am rising up.” No more yearning, no more debate, no more discussion. The sovereign Lord has decided. He is rising up. In his sovereign heart, he has made a decision - he is rising up, and he is rising up over his creation. In the Tierra word, his love enveloped all his created order, believers and unbelievers alike. Now his epiphany is going to be seen by all his creation. There is to be no escape.

The change of tone took me by surprise. I had spent months feeling pain, God's pain, and I suppose I had begun to lose sight of his power. Suddenly his power, his absolute power, rose up like lava from a volcano, and blew into the spiritual sky. It began to fall all over me, and my heart was also changed. This is what I wrote, at the time, and I've no desired to change one word:-

“Alleluia! At last the days of sorrow are over. The days of seeing our enemies ridicule and laugh at us are over. The fool can say in his heart “There is no god”, and he can say it to the God who is rising up. He can truly look a fool in the presence of God's divinity.”

I was unsure of my emotions at the beginning of this word. I had got used to the sensitivity of God's heart in all the other words. But here was pure power, total revelation with all that this entails, for him and for me. Moses was uneasy in the presence of such power, so was Gideon, so was Mary and so was I. To be swept along by love is one thing. To be caught up in power is quite another, as Elijah would testify, on Carmel, on Horeb, and from within the fiery chariot. I had not been able to cope with the love. Could I cope with the power? Can any of us?

## **Word**

My people will see me as I am, and for many, this will be a day of sorrow, as in my light, all their darkness is exposed.

Yet this is a sign of my love. I long only to bless, and in my judgment and purification is contained my love for my people.

## **Bible background**

**Phil 2:9** “Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

**Mark 4: 21-22** “He said to them, “Do you bring in a lamp to put it under a bowl or a bed? Instead, don't you put it on its stand? For whatever is hidden is meant to be disclosed, and whatever is concealed is meant to be brought out into the open.”

## **Reflections**

Malachi said “See, I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come,” says the Lord Almighty. But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner's fire or a launderer's soap.” (Malachi 3:1-2)

Now I know just how Malachi felt! The appearance of the Lord in power will reveal our sorrowful state, and there will be no hiding. This is such a difference to the other three words, and begins to indicate the radical nature of this final prophecy. In Hawaii, the Lord grieves. In Tierra he cries with yearning. In Hammerfest he rebukes cold love. All these emotions are passive, in the sense that God expresses them to a basically unresponsive creation. But this passivity is over. Now God rises in power and there is no escape from our sinfulness, our failure, and our utter degradation. With the word from the East, God is determined, and there is no hiding place for us. We are going to experience what Zechariah said:-

“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.” (Zechariah 12:10)

What a strange church we have become in the twenty first century. Living in the flow of love, we expect God to pour love on us, and judgment on the world. But judgment must begin with us. We know this, (1 Peter 4:17) and yet we ignore it. We can live in this ignorance, but surely God will operate within the revelation of his word. Before the epiphany, or perhaps because of it, we are going to be blasted clean by the judgment.

Let's not lose sight of what we have learnt at such cost so far – the existence of this darkness in us has caused, and continues to cause, great pain for God. The further we go with the world vision, the more this pain intensifies. Why doesn't he do what he threatened to do in Hosea - at least that would bring an end to his suffering, but not ours:-

“When Israel was a child, I loved him, and out of Egypt I called my son. But the more I called Israel, the further they went from me. They sacrificed to the Baals and they burned incense to images. It was I who taught Ephraim to walk, taking them by the arms; but they did not realise it was I who healed them. I led them with cords of human kindness, with ties of love; I lifted the yoke from their neck and bent down to feed them.” Will they not return to Egypt and will not Assyria rule over them because they refuse to repent? Swords will flash in their cities, will destroy the bars of their gates and put an end to their plans. My people are determined to turn from me. Even if they call to the Most High, he will by no means exalt them.” (Hosea 11:1-7)

But despite all this, still God yearns for us. “Yet” – he says. His power with its revelatory impact is still shot through with love. The cleansing is a sign of his care for us. Love. Love. Love. Love. Four times he has said it, and he is still playing the same tune here. Even in the agony of the revelation of our darkness, his love shines through. In what is to follow, he is going to show the true nature of his love/power emotion.

## **Word**

My beloved, I died to set you free, to bring you a hope and a future.

## **Bible background**

**Jer 29:11** “For I know the plans I have for you,” declares the Lord, “plans to prosper you and not to harm you, plans to give you hope and a future.”

**1 Peter 1: 18-21** “For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake. Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God.”

## **Reflections**

It's good to see the Gospel in the centre of a prophetic word. (Prophets are sometime accused of not giving enough attention to the evangel.) It reminds us that God only judges to bless. His heart was, is and always will be towards us. In the Gospel, we have a firm foundation from which to seek him, and to seek the changing of our ways, so that we are completely in line with him.

Why does the Lord refer to the Gospel here? I think because everything that has gone before in these words has been the Gospel. The church has been seduced. The Lord keeps loving, the Lord keeps calling, the Lord sacrifices, and the Lord continues to love and wants his redeemed people to be with him.

Sometimes, in very long prophecies, I lose the value of some lines, and I have to confess that I couldn't initially see the point of “My beloved, I died to set you free, to bring you a hope and a future.” But after all that God had taught me, I suddenly understood this line. It shines like a beacon, covering all that has gone before, and all that is to come. I came to realise that the sacrifice of Jesus was and is the total summary of everything he has shown me so far. As a prophet, this comforted me greatly, and left me feeling close to his heart. It also gave me a fresh desire to push on to the end of what God wanted to reveal.

A friend asked me to explain how I saw each word as part of the Gospel. Here is the summary I gave him:-

**Hawaii:** The people are seduced away from God, just as Eve, and ultimately Adam were seduced.

**Tierra:** This causes great grief to the Lord, but he will not give up on his love, and is longing that we should be called back. He is the prodigal Father, waiting for his son.

**Hammerfest:** The people either do not respond at all, or, in responding and becoming his church, his bride, react with coldness, meanness and a lack of spontaneous love.

**East:** God is going to come for his bride, change her, and make her ready for the final act of history - the exaltation of his Son, the judgment and the new heaven and earth.

## Word

Yet you were so easily called from my path into the ways of the world.  
I have watched and I have waited.  
I have yearned and grieved for you.

## Bible background

**Gal 5:7** “You were running a good race. Who cut in on you and kept you from obeying the truth?”

**2 Tim 4: 10** “Demas, because he loved this world, has deserted me and has gone to Thessalonica. Crescens has gone to Galatia, and Titus to Dalmatia.”

**Mark 4: 1-8** “Again Jesus began to teach by the lake. The crowd that gathered round him was so large that he got into a boat and sat in it out on the lake, while all the people were along the shore at the water’s edge. He taught them many things by parables, and in his teaching said: “Listen! A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants, so that they did not bear grain. Still other seed fell on good soil. It came up, grew and produced a crop, multiplying thirty, sixty, or even a hundred times.”

**Luke 15:20** “So he got up and went to his father. But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.”

## Reflections

It isn't so much our waywardness that troubles the Lord. It is the ease with which we have left the pathway. But this is the inevitable consequence of limited love. When the going gets tough, the limited nature of our surrender leaves us wide open to being dazzled by the world. We have gone after prosperity, power, comfort, influence and size. We equate God's power with blessing, with numbers, with being known and recognised. Pure love never falls for these delusions. Pure love just goes on and on thanking, praising, serving, honouring and yielding, because of what God has done for us in Jesus.

The abandoning of our first love obviously amazes God. I can't think why – he must have seen it often enough. He finds it hard to believe that we would abandon the freedom of his love for the prison of the world – the very prison he has set us free from by his sacrifice.

In sadness, he stands and waits for the return of his son. I hope he has gone prepared to endure, because he is going to have a long wait at the gate. It is part of the arrogance of the human spirit to believe that the Lord will wait forever. His patience

is enormous, but not inexhaustible. Lack of accepting mercy has to face the reality of judgment.

Here is the final reference to the other prophesies - the seduction, the pain and grieving of God, his longing for us to return and his great sacrifice to set us free. This is the last time God refers to the sufferings he has endured. It's almost as if he has to make one last final statement, and we have to accept it, before we take off into the awesome power which is to follow.

I didn't realise it at the time of receiving, that this statement was truly an end of the revelation of God's pain. I didn't at the time know what was about to come. Why does God put this statement in? Perhaps it is there for my healing, and the healing of anyone else who has had the courage to follow this prophetic stream through to this point. For swimming in this stream is extremely painful. If we open our hearts to what God is saying it is almost unbearably painful. As we go on, and as we come to the end of this prophecy, and have to live with it, at least we can be comforted to know that the pain which God endures is ultimately victorious. If it is victorious for him, then it will also be victorious for us.

I appreciate that this is a very personal comment, but I was beginning to realise that this whole experience was changing me – changing my understanding of God, of the world, and of God's unshakeable and ruthless love for me. I was coming to realise that when the final word was spoken, I would be changed forever. I had stood on the mountain top, and been exposed to the unrestrained heart of God in its fullness - both the pain and the love. I could never be the same again.

## **Word**

Now my rising is coming again, and by my light you will see your weakness, confess and begin again.

## **Bible background**

**1 John 1: 8-10** "If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives."

## **Reflections**

So far, God has been doing all, or most of the suffering. Now things are about to change. These lines spell out the doorway to God's planned epiphany and manifestation of power beyond our imagination. Strange isn't it - everyone wants to know, see and use the power of God. There are so many books and conferences about how to enter into this power, but the doorway is so simple - it is his heart of love. Once we expose ourselves to that heart, we will confess and repent without hardly knowing it. Once touched by that love, all the human spirit wants is more of it. If confession and repentance release more of that love, we will, by very virtue of being his children, want it for ourselves.

Once through that door, we will have the Spirit without limit. The prophecy is about to describe what that means, and it's an exhilarating and risky ride!

## **Word**

I will release a new wave of power into you.  
The darkness will flee from your path.  
The enemy will be broken before you.  
Nothing will be able to stand.  
You will go to all the ends of the earth to release the captives, to break down the prisons and to praise me.

## **Bible background**

**Ex 3: 9-14** “And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt.” But Moses said to God, “Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt?” And God said, “I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain.” Moses said to God, “Suppose I go to the Israelites and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ Then what shall I tell them?” God said to Moses, “I AM WHO I AM. This is what you are to say to the Israelites: ‘I AM has sent me to you.’”

**Acts 1: 7-8** “He said to them: “It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

## **Reflections**

I've traveled a lot in my life, and I remember one take off. It was very stormy, and I knew that the take off would be difficult. Everything was fine until we turned onto the runway. Then the pilot opened the throttles on the engines, and it was like being punched in the back! Suddenly we weren't moving gently along the ground, we were charging down the runway with the full force of two massive engines shoving us into and over the storm.

That's what happens now in this word. Suddenly the loving and gentle God opens the throttles of his power, and it is like a punch in the back. The darkness will flee away, nothing will be able to stand, the power sweeps to the end of the earth. The captives are freed - on and on it goes, faster and faster, stronger and stronger. Now, after all we have been through, God finally shows his hand. What a hand!

**“A new wave of power.”** Joel caught a glimpse of this, when he wrote, “And afterwards, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days. I will show wonders in the heavens and on the earth, blood and fire and billows of smoke. The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the Lord. And everyone who calls on the name of the Lord will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as the Lord has said, among the survivors whom the Lord calls.” (Joel 2:28-32)

Or perhaps Habbakuk captures it better:- “Lord, I have heard of your fame; I stand in awe of your deeds, O Lord. Renew them in our day, in our time make them known; in wrath remember mercy. God came from Teman, the Holy One from Mount Paran. His glory covered the heavens and his praise filled the earth. His splendour was like the sunrise; rays flashed from his hand, where his power was hidden. Plague went before him; pestilence followed his steps. He stood, and shook the earth; he looked, and made the nations tremble. The ancient mountains crumbled and the age-old hills collapsed. His ways are eternal. I saw the tents of Cushan in distress, the dwellings of Midian in anguish. Were you angry with the rivers, O Lord? Was your wrath against the streams? Did you rage against the sea when you rode with your horses and your victorious chariots? You uncovered your bow, you called for many arrows. You split the earth with rivers; the mountains saw you and writhed. Torrents of water swept by; the deep roared and lifted its waves on high. Sun and moon stood still in the heavens at the glint of your flying arrows, at the lightning of your flashing spear. In wrath you strode through the earth and in anger you threshed the nations. You came out to deliver your people, to save your anointed one. You crushed the leader of the land of wickedness, you stripped him from head to foot. With his own spear you pierced his head when his warriors stormed out to scatter us, gloating as though about to devour the wretched who were in hiding. You trampled the sea with your horses, churning the great waters.” (Hab.3:1-15)

Ultimately, we are looking at a new Pentecost – a new release of all that Pentecost represents – power, healing, ministry gifts and advance of the Kingdom from Jerusalem to the ends of the earth.

**“The darkness will flee from your path.”** The best example of this must be Mizpah, where:- “While Samuel was sacrificing the burnt offering, the Philistines drew near to engage Israel in battle. But that day the Lord thundered with loud thunder against the Philistines and threw them into such a panic that they were routed before the Israelites. The men of Israel rushed out of Mizpah and pursued the Philistines, slaughtering them along the way to a point below Beth Car.” (1 Samuel 7:10-11)

At last, the enemy is going to be driven back. Even better, he is going to run away from the power of the Lord. As usual, he has got it wrong. He can run, but the Lord will eventually catch up with him. He can run, but he can't hide, or hope to escape.

The real thrill is that he will flee from our path. God could have done it all himself, but in fact the power is released in us, and it is because of what is in us that the enemy will flee. What a total defeat - running from men women and children. What price his

great empire now? He is shown up for the weakling that he is, and the thief that he is, and the liar that he is - very satisfactory.

**“The enemy will be broken before you.”** It just goes on getting better and better. He may run, but this is his end. We are going to catch up with him, and we will be so full of Pentecost power, that the sheer presence of the glory in us will break him. It’s worth reflecting on this for a while. Remember all God’s pain, pouring out from Tierra and Hammerfest? Remember God’s willingness to suffer for us to limits which are beyond our understanding? Imagine all the gloating of the enemy. How much he must have enjoyed that.

But the very people who had caused the pain now have the power, and the enemy is broken. Like so much of this prophecy, this has to touch our hearts. The sufferings of God have brought a great victory, and that victory is manifest in us. How deep the love of God must be to do things in this way. If it had been me, I would have wanted to wield the sword myself. God allows that sword to be in us, and used by us. This is another extremely deep picture. I wanted to say “Lord, the pain was yours, the victory at Calvary was yours - so why not enjoy the victory for yourself, and I’ll dance up and down behind you!” But that isn’t God’s way. He manifests the power in us, so that we share his strength and his victory.

It is only possible to appreciate this if we have struggled through all that has gone before. Those who haven’t managed to wrestle with all that has gone before will just see a victory, and enjoy it. They won’t appreciate God’s heart.

This is the whole challenge of the world vision. It has intense power to change us, and to open up for us new vistas of God’s heart. Seeing those vistas is costly, not only to bear them, but also to allow the view to change us. Now, nearing end of this great prophetic stream, I was finally beginning to realise what was happening to me. I was being radically changed by what I had experienced. I had been exposed to the full hurricane force of God’s love. It had blasted away all my preconceptions. Slowly I was learning to feel and see in a new way.

**“The ends of the earth.”** I couldn’t cope with this for a while. The endless gush of power, sweeping all before it, including me, was very awesome. As I reflected on it, I saw a parallel with the experience of the Tierra word. There I felt the gush of pain and longing, pouring from God and sweeping over his creation. Here I was riding the wave, being swept onwards by the power of God.

The power would “release and break”. I thought of Paul and Silas in prison in Philippi. The power of God broke open the doors, not only of the prison, but of the Gaoler’s heart. As I was pushed on by this great thrust of power, I felt and saw that God is, when he chooses to be, irresistible. It was, and remains a thrilling experience.

But this is God’s power, not man’s power. When we do powerful things, we exalt ourselves. When God does powerful things, he receives praise for what he has done. Only he can do this - only he can break and release. Those who are freed by this power know only one response – praise.

For me, that's what moves this word from the ordinary to the awesome. It has buried in it signs not only of a new Pentecost, but glimpses of the Lord's ending of history, and the establishment of his authority through his second coming, last judgment, new Jerusalem and new creation. We have come a long way from the seduction of Hawaii.

## **Word**

And when I hear the song of praise from all the corners of the earth, from my revived and empowered people, then I will rise yet again, and release yet more power.

I will open the heights to you.

I will open the depths to you.

I will reveal myself to you, and you will reveal me to others.

## **Bible background**

**Zec 4:6** "So he said to me, "This is the word of the Lord to Zerubbabel: 'Not by might nor by power, but by my Spirit,' says the Lord Almighty"

## **Reflections**

It is equally hard to explain this section of the prophecy. It appears that after the first wave of power, God will receive that which he most desires – worship. God's newly empowered people will, for once, not look for what they can get, but will look to what God has done, and as a result, will lift high the song of praise. This is what happened to Solomon and the people in 2 Chronicles 7:1-4

"When Solomon finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the temple. The priests could not enter the temple of the Lord because the glory of the Lord filled it. When all the Israelites saw the fire coming down and the glory of the Lord above the temple, they knelt on the pavement with their faces to the ground, and they worshipped and gave thanks to the Lord, saying, "He is good; his love endures forever." Then the king and all the people offered sacrifices before the Lord."

God doesn't ask much from his people. When it comes to it, he has got all he needs, and has the power to do anything. Our works gladden his heart, but he can manage without them. But the one thing he longs for is our worship – worship from human hearts which have been forgiven and which can offer him praise from the heart of his created order. Angels may be able to do many things, but they cannot do this. Only we can sing the new song, and God longs to hear it. Once he does, and in the prophecy we can take courage in that it will come from every corner of the world, he will release more power. If it is theologically true that God judges to bless, then even more he blesses to add more blessing.

When I had reached the point of understanding that praise would rise up from the captives, I was thrilled and exhausted, which just goes to show my limitations. I was

ready to rest, but God was about to start again! When he heard the praise rising up from his creation, he just poured more power onto us.

New heights, new depths, new revelation - this looks so wonderful, and indeed it is, but it is also very risky and deeply challenging. I once had this vision. I was standing in a great plain. In whichever direction I looked, there was nothing, just the vast endless plain. Then God spoke to me - "Son this is what I am like. There is no limit to me, and however far you go in any direction there is always more of me." I felt very uncomfortable with this vision, because it forced me to take away every barrier, every defense, and every boundary. I knew that I would have to live like God was - with no limit to faith. I suppose this long prophetic experience has been God making me live in my experience this "unbarriered" life. I have found it profoundly uncomfortable.

I'm writing this, knowing that I am fast running out of words. I'm not sure there is much more I can say? The prophetic word has outstripped my capacity to describe it.

## **Word**

The strong places will rebel, and reach out to crush you.

They will take hold of you and try to break you, but as they take you into their grasp, they will be broken.

Then my compassion can flow into those strong places, releasing, healing, restoring and empowering.

From these who have been in these prisons - from them a special praise of thankfulness will rise up.

## **Bible background**

**2 Cor 10: 4-5** "The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ."

## **Reflections**

Every move of God is violently opposed, as the Bible makes very clear, and nowhere clearer than in the book of Revelation. The enemy's vaunting ambition to be God is clear. (Chapter 13) Despite his constant defeat, he still pushes on until he is finally destroyed at Armageddon. We will find exactly the same in the earthly realm.

There is a strange expectation among Christians that with the outpouring of the Spirit of God will come peace and freedom. Eventually this will be the case, as we pass into the Lord's closer presence, but at the same time the enemy will become violent and aggressive. He knows only too well that he cannot march the power of God. So he does all he can to hurt and spoil that manifestation by attacking and destroying the creation, and especially the people of God.

Jesus warned the disciples to expect exactly the same reaction, and we have seen it in the succeeding centuries. There is a price to pay for the release of the power of God. We have got to face up to this reality. But our price is not a patch on the price the enemy will pay. His strongholds will be broken open. Praise will rise up from within those broken strongholds. Those he though he controlled would begin to experience the freedom of the children of God and will express their thankfulness in special ways.

These words speak of the totality of the victory which God is going to take, and we are the ones who will have to realign our thinking to God's ways. Calvary was total victory, and we so easily forget that, as we struggle against the powers and principalities. In this great outpouring of power, God wants to remind us again that he is God, and victory was, is, and always will belong to him.

Like marathon runners, we are now in sight of the finishing line. God, the one who has suffered so much is going to offer total victory – total victory. God does not intend to win the battle. He is going to win the war, take the land and raise up a throne of praise to himself within the ruins of the enemy's defeat. There will be no come back fight this time. This is, truly, the end, and viewed from Hawaii, what an end!

## **Word**

My beloved, look and see.

Throw yourselves into prayer and worship before me.

The day is at hand.

## **Bible background**

**2 Chron 7:3** “When all the Israelites saw the fire coming down and the glory of the Lord above the temple, they knelt on the pavement with their faces to the ground, and they worshipped and gave thanks to the Lord, saying, “He is good; his love endures forever.”

**Rev 4:10-11** “The twenty-four elders fall down before him who sits on the throne, and worship him who lives forever and ever. They lay their crowns before the throne and say: “You are worthy, our Lord and God, to receive glory and honour and power, for you created all things, and by your will they were created and have their being.”

## **Reflection**

There is not much more to say. God is God. When he chooses to act for his creation, all we can do is to worship him. For it is his day which is at hand. At last he will be seen for who he is, and all the false gods and false philosophies will be shown up for what they are. It is his day - and surely, as his people, it is ours as well.

## **Final comments.**

So I have finally come to the end, and now what do I think?

At a personal level, this has been a very tough journey indeed. When the prophecies were just four simple words to four places, it was relatively easy to handle them, but when I started to experience the deeper currents running in them, I was soon out of my depth. I almost feel that I want to apologise to those who have read and studied this – I seemed to have spent much of my time trying to explain the unexplainable. I have felt like a small boat ahead of a vast wave. I was constantly in danger of shipwreck, and I didn't really know where I was going. Falling into the hands of the living God will, I suppose, always be this way.

It was the impact on my emotions which was so difficult to handle. I have been a prophet for over twenty years, and I'm used to the ups and the downs of the emotional experience which is my calling. I have been to many difficult places in the spiritual world, and felt the heart of God in so many situations. But when this began to roll I felt like a child. This was probably my best defence. I could do nothing else than be swept along.

Hawaii just didn't impact me first time around. I was aware that it was a difficult word, and I couldn't work out who would want to hear it. But as I meditated on the seduction, that's when things began to roll. I felt such pain and sorrow in the heart of God, that I was speechless. In this state, I was plunged into the true nature of the Tierra word. Now I understood the heart wrenching nature of the call of love – the great sense of loss in God's heart, which nothing seemed to fill. I couldn't work out what I was meant to do. How could I help – I was totally adrift of my moorings. The more the love poured out, the more I was changed. I felt like I was on a mountain top, being blasted by a mighty gale of love, love, love and more love. At one point I didn't think I would survive, but I resisted all desire to shout "stop!" If this love was going to sweep me away to glory, like Elijah's chariot, then so be it, but "stop" wasn't an option.

I slowly, so slowly came to realise that this ocean of love swept the world over and over again, like a mighty pulse. It just kept coming and coming and coming. God opened the furnace door of his love, and I caught a glimpse of its white hot intensity. I knew I could never be the same again. I had survived, and that was the best I could offer him, as the scene changed to Hammerfest.

By this time, I was getting very tired and I think that shows in what I have written. I kept trying to hold my concentration, but it was slipping. But I was pulled up short by the cold heart of God's people in the West.

I felt like I was thrown into a bath of icy water. The contrast from the white hot furnace of his love was totally shattering. I haven't recovered even yet. Is this what we are really like? Is this our response to his unbearable and unending sacrifice of love? Have we really taken his banquet, and vomited it back in his face? Readers can see what I have written, and I'm not going to repeat it, except to say that at the end of the Hammerfest word, I could see no path ahead. I was trapped in the heart of God

between white hot love and icy acceptance. What hope was there for me? I got a glimpse of how Jonah must have felt!

By now, I was ready to quit. The human spirit can only take so much, and I was way beyond “so much” already. So imagine my shock when this avalanche of power and blessing swept up the mountain top, and engulfed me! There was no way ahead. We have reduced the whole situation to stalemate. Yet there was a way ahead – God’s way. Somehow, through all of this, he must have found just enough faith to act, and how he acted. I don’t want to exaggerate too much, and in describing what I was seeing and feeling, I have tried to keep my feet on the ground. But for a brief moment, I saw beyond this great epiphany to the new heaven and the new earth. I saw even beyond the second coming and the last judgment.

Anyone studying what I have written will see how I was fast running out of words as this last great revelation smashed into me. Smashed – is that a word to use about God? May be not, but that’s what it felt like to me. I had been blasted by the gale of love, and now I was smashed into by the release of power.

Then finally, it was over. In the silence that has followed, I have been trying to make some sense of it all. I have never been in this place before, and I know that from it there is no way backwards for me. God has shared with me, for better or worse, his heart for his creation - all of it. I have got to pick myself up, and work out what happens next.

What does happen next? As I have thought about it, I think that I have got to take others up to the mountain top, and allow them to be as exposed as I was by this revelation. I think I can do that, by taking them on the same journey which God took me on. I’ve got to teach them the prophecies, and then let them go to bed, and see if they can sleep! If they can, then they are the wrong people. If they can’t, then perhaps God will blast and smash them, to bring them to the same place that I am now in. Then together, we can see what he would have us do.

Prophets are frustrating people aren’t they! If only I would outline as programme, make a DVD, produce a teaching course and outline the ten steps to getting up the mountain to God! But that’s not my job. I share. I do not tell. That job belongs to the Pastors and teachers of the church, as they test and pray over what I have written.

May God guide and bless us.

## **Additional material.**

I have included here the material on testing prophecy, to help those who want to test the words I have included here.

## **Testing Prophecy. Prophet Jim Smith**

### **A Tale of Three Prophecies.**

#### **A phone call**

A Pastor of a Church in Eastern Germany was having a hard time with his work, and in the middle of a busy day, the last thing he wanted was a phone call from a friend in another part of Germany. "Helmut, I've just met a man who says he is a prophet. We believe him. He says he has a word for your Church. Will you meet him tomorrow?" The Pastor, being a gracious man agreed to the meeting, but when he put the phone down, he turned to his wife and said, "Oh no. Just what I didn't need - another one of them!!"

#### **Hong Kong**

The leader of a Church in the Far East had just finished preparing his sermon for the following morning, when there was a loud knock at the door. When he answered, he was faced with an American, who asked, "Are you the Pastor here?" He said that he was and the man went on "Well, I've come to speak in your Church tomorrow. I have God's word for you, and I've come all the way from America to speak it. I also need a bed for the night." The Pastor replied "But I'm speaking tomorrow, and I've already got God's word." "Oh" said the man, "but I'm bringing God's anointed prophetic word!!"

#### **"Two people have turned up. . ."**

The phone rang in my house one night and I found it was a friend of mine ringing from another part of the country. "Jim" he said "two people have turned up, and say they have a word from God for our Church. What should I do?"

Most Churches, or Church leaders, when faced with any of these situations, panic, accept the word without any thought or prayer, or throw the messengers out! These reactions are quite understandable. Prophets and prophecy are a fairly new phenomenon in the Church today, and they generate a number of serious questions in our minds:-

- \* What's going on - we don't understand this?
- \* We have the Bible - how can anyone claim to be adding to it by bringing a 'word from God?'

- \* This is different, so it can't be from God!
- \* This is bringing confusion to our fellowship, and that cannot be good.

## **Throwing out the baby?**

These fears have been compounded by the bizarre and sometimes arrogant behaviour of people who claim to speak from God. However, we must take care not to throw out the baby with the bath water! If there is something of use in 20th Century prophecy, then we should be doing all we can to get it out. The Church needs all the help it can get! But before we can test prophecy, there is one issue we have to examine carefully - the link between Old and New Testament prophecy. Christians often see today's prophet in the light of the Old Testament. In that part of the Bible, the prophets were writing the Bible itself, and Christians today rightly reject anyone who claims to be adding to the revealed word. But there is a great difference between Old and New Testament prophets:-

- \* The Old Testament prophets were writing *the* word of God, and if they were wrong, would pay with their lives. Their equivalent in the New Testament could be the Apostles.
- \* The New Testament prophets bring a *now* word, in line with God's already revealed truth, to guide the Church and individuals into the ways of God as He has shown in the Bible. It's a different calling even though it has the same roots. It has New Testament guidelines which have helped to develop the call.
- \* There is no competition between New Testament prophets and the word of God. Indeed, they are subject to it and to testing by the Church as described later. These checks guard against error.

These understandings should free people and leaders from fear, and open the way to a greater openness to prophecy, which is designed to be one of God's divine aids to His people. In fact, if we ignore the position of prophet in our Churches, we can never be truly Biblical Churches. God clearly appointed the ministries needed for the body in Ephesians Chapter 4. If we ignore the prophet ministry, then we can never hope to fully achieve our potential as God's people. Of course, we still very much need to understand the Old Testament prophetic experience because there we can find clear insight and guidance into what being a prophet is and how he works.

## **What can we do?**

So, going back to my friend's phone call, what course of action was open to him? What could he do to find out whether these people did come from God, whether their message was genuine and what might God might be expecting from him? There are three simple ways to check a prophetic word:-

- \* Test the man
- \* Test the word
- \* Respond to the word

## **Test the man**

There are a number of questions which should be asked of any man claiming to bring a word from God. It's not necessary to ask them every time if the person concerned is a regular member of your fellowship. Here are the ones I like to see answered. I don't necessarily ask them in this form but chatting over coffee I can usually get the information I need. If I am not sure, I might contact the home church pastor or leaders. This is not because I do not value the prophetic word - rather because I value it so highly, I want to be sure about it.

- \* Which Church do you belong to?
- \* Has your Pastor/leaders of your church seen this message and do they support your visit to me?
- \* Do you read the Bible, pray and worship regularly?
- \* Are you of good moral standing? (I'm not asking for the person to be a saint, but I do need to know that he is standing in the moral code of the Bible in regard to his personal life, his family, other people and in the community).
- \* Are you willing to have the word tested?
- \* Do you have a real loving heart for God's people? (Some people use the excuse of having a prophetic word to attack and hurt the people of God.)

## **Test the message**

If the man seems genuine, then it is the right moment to move to the next step: Here is a simple pattern which I have found useful. I use it on all words which I receive, hear or are given to think and pray over.

### **1. Leaders**

- \* Leaders need to hear and pray.
- \* Other prophets play their part
- \* Leaders need to authenticate the word, and commend it to the congregation/fellowship/assembly of God's people for their reaction.

### **2. People**

The wider assembly of God's people also have their part to play and these are the sort of questions which they should be asking:-

- \* Is this man of good standing. Does he have recognition in his own fellowship?
- \* Is he willing for the word to be tested? Lack of willingness should raise doubts in our minds.
- \* Is his heart right? This is a difficult question. Sometimes we do not like the messenger, or his message, and so find it hard to discern his heart.
- \* Is this word Biblically correct? Every prophetic word from God must be rooted in the Bible and must not contradict or add to that revelation. It may take some time and effort to answer this question. This is one way to proceed :
- \* Do any of the words in the prophetic word remind me of particular verses/passages ?
- \* Do any of the words in the prophetic word remind me of biblical stories or people ?
- \* Does anything in the prophetic word remind me of anything I have come across recently in a sermon, a home group teaching, or in my own private study time ?
- \* Does this word encourage, direct, rebuke, build up?

(If the word is just a collection of bland platitudes, then it has little value and must be of doubtful origin. Every genuine prophetic word should have some bite to it and make us feel a little uncomfortable. )

\* Does it feel right? Feelings are not everything, but they are a valuable guide when placed alongside all the other testing questions. After all, it's the same Holy Spirit inspiring the prophet who is bringing conviction to my heart, so there needs to be some sense of a right feel.

\* Do others recognise the validity of this word?

## **Respond to the word**

There are two different parts to responding - acceptance and action.

### **Acceptance**

This involves a general acceptance of the word by the leadership - something like: *"We thank God for this word. We receive it and now we are going to pray and test it."*

This is followed by the testing of the word, as described above, which leads to the second stage of receiving - the acknowledgement that the word is from God, and requires some positive action.

## **Action**

A commitment to ask God for guidance. This needs to have a clear time frame - “*By this time next month Lord . . .*”

Questions to the prophet. He might have some ideas, although he is constrained not to become the implementor of his word. That’s the responsibility of the leadership.

Is there a prompting to a specific course of action in our hearts:-

- \* A need for repentance.
- \* Something that needs investigation.
- \* Somewhere to go, someone to see.
- \* A new area of teaching.
- \* A new area of service.

Commitment to praying and laying before the Lord, as leaders and as a congregation. It is vital to set some kind of time frame (not limit) to this process. This should lead to a statement of intent, covenanted before the Lord.

The decision to act has to come at a personal and at a congregational level. This has always been difficult for those of us in the West to grasp because so much emphasis has been placed on individual action. But Jesus has made it clear that he expects the body to act corporately - indeed it is impossible for any decisive action to be taken otherwise.

## **Results**

This is a difficult area, because prophecy has a very variable time frame. Some possible results might be:

- \* A surrender/deeper commitment.
- \* A change of direction.
- \* An encouragement to proceed with more/less caution.
- \* Discovery of an error or sin in the body.
- \* A relationship problem within body/between bodies.
- \* A lack of repentance.
- \* A command to wait/listen more.
- \* A warning of some impending event.
- \* The uncovering of a truth that has been hidden / lost /forgotten.

I believe that receiving prophecy is not a difficult thing. The tests and checks are clear and straight forward, the Holy Spirit is always ready to help, and within the ongoing life of the church, prophetic words can take their place as one of the ways in which God speaks to us. In my experience, the problem is not so much in the prophetic word, but more in the hearts of the hearers. If we keep our hearts open to God, then He will be free to speak in whatever way he chooses. Can any true believer want anything less?

## **A Tale of Three Prophecies. Part 2**

Like all good stories, those quoted at the beginning of this booklet have an appropriate end.

The Pastor who thought the prophet was a crank did have the wisdom to meet and talk with the man. The result of this discussion was that the “crank” finished up speaking in the Church the next day. He was introduced by these words:” There are many who go around claiming they are from God, but who have no time for the local ministry or Church. This man is not one of them! He came only to see me, and to submit his word to me. I believe he is speaking from God, and I have invited him to speak today. We must listen carefully to what he is to say. I welcome him. ”

The Pastor in the Far East was a very wise and experienced Minister. Despite a lot of pressure from his visitors he said “No - I am the pastor, and I feel sure I have God’s word for tomorrow. Perhaps you can come back next week, and we can talk and pray together.” As was to be expected, he never saw his unexpected visitors again.

My friends who phoned me came back a few hours later and said, “I did what you said. I asked them for the name of their local Church, and they mumbled something about it being in Manchester. I asked the address, but they weren't sure what it was. I asked their name of their Minister, but they had forgotten. So we’re having nothing more to do with them.” A wise decision.

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