

Session 4: Joseph's Dungeon: The Power of the Spirit and Humility

I. WALKING IN HUMILITY IN MINISTRY

- A. This session will focus on the **heart response of humility** that God requires from those He entrusts with a greater measure of His Spirit. Humility expresses itself in *not drawing attention to ourselves* in ministry and in *bearing reproach* for standing boldly with what God is doing.

²⁹“...learn from Me, for I am...lowly in heart [humble, meek].” (Mt 11:29)

⁵“**Blessed are the meek [humble], for they shall inherit the earth.**” (Mt. 5:5)

- B. The Spirit releases power to exalt Jesus and not draw attention to the vessels that He uses (Jn. 16:14). One aspect of a “new expression” of Christianity includes honoring the Spirit’s leadership by refusing to resist or exaggerate what the Spirit is doing.

¹⁴“**He [Holy Spirit] will glorify Me, for He will take of what is Mine and declare it to you.**” (Jn. 16:14)

- C. The Spirit is raising up “friend of the bridegroom-type” ministries who draw attention to Jesus. We must avoid being melodramatic in our ministry style as we lead ministry times and pray for people. Some become melodramatic after seeing a small measure of power in their ministry.

²⁹“...the friend of the bridegroom...³⁰**He must increase, but I must decrease.**” (Jn. 3:29-30)

II. THE DAY OF PENTECOST (ACTS 2): A PATTERN FOR MINISTRY

- A. What the Spirit did in Jerusalem on the day of Pentecost is a pattern of what He will do in many places in the end times. The manifestations of the Spirit include wind, fire, and “wine.”

²**Suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the house where they were sitting.** ³**Then there appeared to them divided tongues, as of fire, and one sat upon each of them.** ⁴**They were all filled with the Holy Spirit...** ¹³**Others mocking said, “They are full of new wine.”** ¹⁴**Peter...said...** ¹⁵**“For these are not drunk, as you suppose...”** (Acts 2:2–15)

- B. Wind speaks of the realm of miracles that involve angelic activity (Heb. 1:7; NAS “winds”). Fire speaks of impartation of God’s love and purity unto burning hearts (Acts 2:37; Lk. 24:32). Wine I have observed this to include healing emotional wounds or even preventing bitterness related to persecution. Sometimes it is a “sign” that validates a message (as at Pentecost; Acts 2:19). A sign by definition is rare, thus this “wine” is not given to form a *ministry culture*.

- C. Peter said “this is what was spoken” by Joel, and he connects it to “signs” in the earth (v. 19). Only two things are mentioned in this context—speaking in tongues and appearing as drunk. I do not believe that speaking in tongues made them appear as drunk, because the people marveled at them speaking so many languages (Acts 2:7, 12). I see appearing as drunk as a rare sign (v. 19).

¹⁵“**These are not drunk, as you suppose...**” ¹⁶**But this is what was spoken by the prophet Joel...** ¹⁷**I will pour out of My Spirit...** ¹⁹**I will show...signs in the earth...**” (Acts 2:15-19)

III. A VISION OF JOSEPH'S DUNGEON: A PROPHETIC PARABLE

- A. In May 1983, the Lord spoke of a season of spiritual drought on America that would break at a God-determined time. I had been asking Him, "How long until the spiritual drought breaks and the youth movement of singers and musicians begins?" In April 1984, God gave a partial answer.
- B. In April 1984, I heard God's audible voice say, "***I have a message for you. Call Bob Jones.***" The fear of the Lord came upon me. Several hours later I spoke with Bob Jones.
- C. Bob said, "*I had a visitation from the Lord today that I am to share with you.*" Bob saw an open vision—a parable related to a cupbearer and a baker in a dungeon with Joseph (Gen. 40:2-19). In his vision, Bob saw two men accused of having poison in their service to the king's family. They represented two types of ministry today—one has poison in its ministry, the other does not.
- ²*Pharaoh was angry with...the chief butler [cupbearer; NIV] and the chief baker. ³So he put them in...prison, the place where Joseph was... ⁵The butler and the baker...had a dream, both of them, each man's dream in one night...¹²Joseph said to him, "This is the interpretation...¹⁹"Within three days Pharaoh will...hang you [the baker] on a tree." (Gen. 40:2-19)*
- D. In Bob's parabolic vision (which has similarities to Genesis 40) the baker was killed, but the cupbearer was restored and went on to serve wine to the king's family. The Lord said that the ***poison in the baker's bread spoke of a ministry that did not promote humility in God's family.*** The bread in Bob's vision represented the ministry of the Word (speaking, singing, writing, etc.).
- E. The Lord told Bob that in His timing He would *remove the ministries* represented by the baker, because their bread was poisoned and ***did not promote humility*** in others.
- F. The Lord showed Bob that He would use the wine to reveal many hearts in the Body of Christ. The Lord was to both ***bless and test*** the Church in humility by releasing the "wine of the Spirit," and He would exalt His "cupbearers" to serve His "wine." However, they must minister rightly before the King's presence and not "serve the wine" in a way that promoted themselves and their ministries. The Lord told Bob that this blessing and testing was to ***begin in ten years.***
- G. Some ***reject*** the ministry of the Spirit, and others ***exaggerate*** it. Both come from a root of pride. Some seek their ***identity in wisdom*** (orthodoxy) and reject the Spirit's ministry in a misapplied loyalty to the Word. Some seek their ***identity in power*** (manifestations) and want to be seen as more anointed and sensitive to the Spirit than others. Jesus wants us to find our identity in Him.
- H. The Lord showed us that in His global end-time purposes He would first release the "wine of the Spirit" to ***test*** His servants with humility ***before*** He released the wind and fire of the Spirit. The Lord told Bob that He would eventually remove the ministries that refuse to promote humility.
- I. *The ten-year period has at least two applications to us.* The international release of the "wine of the Spirit" began in Toronto in the spring of 1994, which was ten years after Bob received this vision in April 1984. A local release of the wine of the Spirit was released in our midst right after the ten-year anniversary of IHOPKC, which was in the fall of 2009.

- J. In the spring of 1994, the Lord poured out the “wine of the Spirit” in Toronto, using John and Carol Arnott, Randy Clark, and others. It was a move of God that changed many lives. There are many lessons to be learned from that season that are important for future waves of the Spirit.
- K. The subject of the Spirit’s manifestations **tests God’s people with humility** in three ways:
Group 1: those who accept manifestations bear reproach for it and must persevere with humility
Group 2: those who exaggerate manifestations to draw attention to self must humble themselves
Group 3: those who resist manifestations because of unfamiliarity with them must be teachable
- L. There is a God-orchestrated “stigma” on the Spirit’s ministry of power (2 Cor. 12:7). We must not draw back in the fear of man from what the Spirit is doing, even with strange manifestations.
⁷Lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted... (2 Cor. 12:7)
- M. We must never manipulate people so that they will “manifest” so that our ministry looks more “anointed” in order to gain praise or affirmation from people who celebrate such things.
⁴³For they loved the praise of men more than the praise of God. (Jn. 12:43)
- N. Elijah challenged the prophets of Baal to a test to see whose God would answer by fire (1 Kgs. 18). The prophets of Baal worked themselves into a frenzy to cause their gods to answer. Elijah poured water on the altar in confidence that the Lord did not need any “help” to answer by fire. God spoke to Elijah not in the wind, earthquake, or fire, but in a still small voice (1 Kgs. 19:12).
²⁸They cried aloud, and cut themselves...until the blood gushed out...²⁹They prophesied...³³[Elijah] said, “Fill four waterpots with water, and pour it on the... wood.” (1 Kgs. 18:28–33)
¹¹... the LORD was not in the earthquake; ¹²and after the earthquake a fire, but the LORD was not in the fire; and after the fire a still small voice. (1 Kgs. 19:11–12)
- O. We must only seek the genuine work of the Spirit. It is easy to manipulate and teach people to “manifest” in the flesh by *describing, modeling, and rewarding* “manifestations.”
- P. The Spirit is quenched when we promote fleshly manifestations or reject genuine manifestations. We are to **test and examine all** that is presented as prophecy or as the work of the Spirit. In our zeal for the Spirit’s activity, we are to discern (by testing) that which is excellent or genuine.
¹⁹Do not quench the Spirit. ²⁰Do not despise prophecies. ²¹Test all things... (1 Thes. 5:19–21)
⁹I pray that your love may abound...in knowledge and all discernment, ¹⁰that you may approve [test] the things that are excellent [genuine work the Spirit]... (Phil. 1:9-10)
- Q. We are to be childlike in faith, which includes freely receiving from God and learning from others with a teachable spirit. We are **not** to be childish in perspective or in conducting ourselves without the restraints of love. Children draw attention to themselves.
³“...unless you...become as little children...you will by no means enter the kingdom.” (Mt. 18:3)
²⁰Do not be children in understanding...in understanding be mature... (1 Cor. 14:20)

IV. THINGS I LEARNED FROM JOHN WIMBER: BE SUPERNATURALLY NATURAL

- A. In January 1984 Bob Jones told me that God was going to connect us with a movement based about 35 miles southeast of Los Angeles, which had a banner in the spirit over them called “*compassion and worship*.” He was referring to the Vineyard Ministries in Anaheim, California, under John Wimber (1934–1997). The Lord called the “*prophetic and intercession*” of Kansas City to cross-pollinate with the “compassion and worship” of the Vineyard Ministries.
- B. In October 1987, Bob prophesied that John Wimber would call me in January 1988. In January, John invited me to speak to his staff. On June 5, 1988, Bob prophesied that John would call to open three doors. It was to be a “*Holy Spirit seminary season*” that would last three years.
- C. *Dial down emotionally*: John emphasized John 5:19 in his healing model. We quiet our soul to listen and discern the impressions of the Spirit when we pray for people. *Agreement* with the Spirit is the key, rather than trying to “shout down the power” and stir up emotional fervor.
¹⁹“*The Son can do nothing of Himself, but what He sees the Father do...” (Jn. 5:19)*
- D. *Linger*: The Spirit will show us more as we wait, with less talking and more listening to Him.
- E. *Humility*: We must avoid being melodramatic when we pray for people.
- F. *Speak out the impressions*: We must give expression to the impressions the Spirit gives us.
- G. *Weakness*: We pray for people regardless of how we feel. It is worth our time and effort to lay hands on the sick. We value God’s power even when it is released in small measures.

V. HUMILITY: ESTABLISHING A CULTURE OF HONOR

- A. It is important that we honor others in pursuing the ministry of the Spirit and do not yield to an elite spirit. We love God by honoring all the people that He calls and who are dear to Him.
- B. The Spirit requires that we dwell together in a *culture of honor*. God’s blessing flows when we honor others. The Spirit desires to establish a culture of honor and humility in His kingdom.
- C. We must honor the whole Body of Christ and the work of the Spirit in all the different streams of the Body (Baptist, Nazarene, Presbyterian, Anglican, Episcopal, Charismatic, Catholic, etc.)
- D. We must have a deep sense of our need for others, along with a sense of the inadequacies and shortcomings in our own life and ministry. It is not okay to be removed or isolated from others.
- E. Born-again believers who agree on the *main and plain issues of faith* must walk in a spirit of honor, even while disagreeing about various ministry values and focuses. The main and plain issues of faith include salvation by faith, the authority of Scripture, walking out the two great commandments, evangelizing the lost, and working to transform our cities and disciple nations.