

Session 4: Joseph’s Dungeon: Humility and Bearing the Stigma

I. CULTIVATING A FAITHFUL AND FEARLESS HEART

- A. This session will focus on ***heart responses*** that God requires from all He entrusts with a greater measure of His Spirit in ministry. We must have a ***faithful and fearless heart*** in the midst of the outpouring of the Holy Spirit. Humility expresses itself in dedication as seen in a lifestyle of prayer and fasting and in bearing reproach for standing boldly for what God is saying and doing.
- B. There is a “God orchestrated stigma” on the greater measures of release of the Word and Spirit. The fear of man is usually a more challenging issue than the dedication of fasting and prayer.

II. THE MOVE OF THE HOLY SPIRIT IN ACTS 2 AND JOEL 2

- 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. His three main manifestations were wind, wine, and fire.
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 and began to speak with other tongues...¹³ Others mocking said, "They are full of new wine." (Acts 2:2-13)
- B. The **wind** speaks of the miracle activity that involves angels. The **fire** speaks of the conviction of the Spirit. The **wine** of the Spirit heals, restores, and makes glad the heart that belongs to God.

III. JOSEPH’S DUNGEON: CALL TO HUMILITY (APRIL 1984)

- A. April 1984 was almost one year after the solemn assembly of May 1983. The Lord spoke of a season of spiritual drought that would suddenly break at a God-determined time. I was asking Him, “How long until the drought breaks and the youth movement moves with great power?”
- B. In April 1984, I heard the audible voice of God say, ***“I have a revelation for you, call Bob Jones.”*** The fear of the Lord came upon me. Several hours later I spoke with Bob Jones who said, “I had a powerful visitation from the Lord and He wants me to give it to you.” He said that in an open vision, he visited Joseph’s dungeon where he saw two men, a cupbearer and a baker (Gen. 40:2-19). They represented two types of ministries who were in “prison” for a season related to their ministry. They were both accused of having poison in their service to the king.
² Pharaoh was angry with...the chief butler [cupbearer] and the chief baker. ³ So he put them in...prison, the place where Joseph was...⁴ They were in custody for a while. ⁵ The butler and the baker...had a dream, both of them, each man's dream in one night...¹² Joseph said to him [butler/cupbearer], "This is the interpretation...¹³ within three days Pharaoh will...restore you...and you will put Pharaoh's cup in his hand...¹⁸ Joseph answered [the baker]...., "¹⁹ within three days Pharaoh will...hang you on a tree... (Gen. 40:2-19)

- C. One ministry would be proven guilty and then put to death (baker), while the other (cupbearer) would be found innocent and exalted to serve wine in the presence of the king. The Lord told Bob that the baker (baker's ministry) would be put to death because he had poison in his bread (teaching ministry). The bread in Bob's vision represented the ministry of the Word (speaking, singing, writing, etc.). The poison in the baker's bread was killing God's family. ***The poison was that their ministry did not "produce humility" in God's family.*** The Lord was going to put the ministries represented by the baker to death. In other words, He would take their ministry away.
- D. The Lord said to Bob, ***"I will exalt My cupbearers to serve wine in the presence of the king."*** He showed him that His "cupbearers" would end their prison season of testing to be exalted to serve wine in the presence of the king; this would ***begin in ten years*** (April 1994). God showed Bob that He would use the "wine" to humble many different people in the Body of Christ.
- E. The Lord was showing us that in the big picture of His purposes He would release the wine of His Spirit before the fire and wind. God said that He was doing this to bring forth humility.
- F. God could have given me the revelation directly when He was speaking audibly to me instead of having me call Bob. However, He wants us to understand that we need one another to receive the fullness of what He has for us. He gives and withholds strategically so that we need one another. God orchestrates His kingdom in a way that causes ministries to cross-pollinate with each other. Because we are desperate to receive from the grace that God entrusts to others, we go to them for understanding and impartation. In the process, we end up loving each other.
- G. The Lord spoke two things that were hard for me to receive. First, that this would not begin for ten years. Second, that He would begin with wine instead of the fire that I was praying for."

IV. THE RENEWAL OF 1994 WAS GOD'S CRUCIBLE FOR HUMILITY

- A. The Lord is looking for ministries that will embrace humility in their lifestyle, ministry focus, and ministry style so as to be used by the Spirit to produce it in others. People who live for humility are stable and hard to offend because they do not have false expectations in their serving.
- B. In the spring of 1994, the Lord poured out the wine of the Holy Spirit in Toronto with John Arnott and Randy Clark. It started after ten years just as the Lord had told Bob in April 1984. It was a dynamic move of God that changed many lives in the Body of Christ. There are many lessons from that season that are very important for the future releases of the Holy Spirit.
- C. One aspect of a new expression of Christianity is to honor Jesus' leadership as He renews the Church with the wine of the Spirit. We cooperate with the Spirit as He exalts Jesus without passively neglecting, actively resisting, or enthusiastically exaggerating what He is releasing.

- D. God's purpose for releasing the "wine of His Spirit" is to renew hearts and impart the Father's love and joy. He also releases it to test His people in four different groups with humility.
Group #1: those who resist the "wine" because they are unfamiliar with it
Group #2: those who resist the "wine" because it is not released through their ministry
Group #3: those who are anointed to impart the "wine" to others are attacked in many ways
Group #4: those who exaggerate the Spirit's manifestations (seeking to draw attention to self)
- E. We must not draw back in the fear of man from what the Spirit is doing. We must bear the reproach that comes with God's power. There is a God-orchestrated stigma on the anointing of the Spirit. We must accept this stigma that will humble any who walk in unusual power. Many of God's servants in history were rejected by God's people and later killed. We must take a stand and bear the reproach before and after the breakthrough of God.
- ⁷ Lest 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)***
- ⁹ For I think that God has displayed us, the apostles, last...for we have been made a spectacle ...both to angels and to men. 10 We are fools for Christ's sake...we are weak...we are dishonored!...12 being reviled, we bless; being persecuted, we endure... (1 Cor. 4:9-12)***
- F. Many leaders like John Arnott took a courageous stand for the ministry of the Holy Spirit. They took ground for the Body of Christ. We may be surprised at how many fear of man issues come to the surface in our heart when the Lord begins to move with His wine, fire, and wind.
- G. We must make room for the Spirit's activity and be open for new manifestations of His presence. We are to be childlike in faith which includes trusting God and being risk-takers (children do not fear losing their status), and learning new things from others by having a teachable spirit.
- ³ Unless you are converted and become as little children, you will by no means enter the kingdom ...4 Whoever humbles himself as this little child is the greatest in the kingdom. (Mt. 18:3-4)***
- H. We are not to be childish in perspective or in conducting ourselves without the restraints of love. Children are focused on themselves. They always draw attention to themselves.
- ²⁰ Do not be children in understanding; however, in malice be babes, but in understanding be mature...39 Therefore, desire earnestly to prophesy, and do not forbid to speak with tongues. 40 Let all things be done decently and in order. (1 Cor. 14:20, 39-40)***
- I. We must not add to the Spirit's manifestations and draw attention to ourselves. We quench the Spirit by promoting fleshly manifestations and giving them undue prominence.
- J. In our zeal for the Spirit's activity, we first discern between what is good and best (excellent). We test all things by biblical standards. Some neglect to do this in not wanting to look religious by paying too much attention to the Word.

⁹ *I pray that your love may abound still more and more in knowledge and all discernment, 10 that you may approve the things that are excellent... (Phil. 1:9-10)*

V. ESTABLISHING A CULTURE OF HONOR

- A. We love God by honoring all the people that He calls and who are dear to Him. The Spirit requires that we dwell together in a culture of honor. God's blessing flows when we honor. The Spirit desires to establish a culture of honor with humility in His kingdom. We must honor the whole Body of Christ and the work of the Spirit in all the different streams of the body (Baptists, Nazarenes, Presbyterians, Anglicans, Episcopal, non-denominational, charismatic, etc.)
- B. We demonstrate a culture of honor in our families and in our ministry assignment (church, marketplace, school, etc.). Part of our inheritance and what we lack is in the hands of others.
- C. Born-again believers who agree on the main and plain issues of faith must walk in a spirit of honor even while disagreeing on various ministry values, focus, and eschatology. The main and plain issue of faith includes salvation by faith, authority of Scripture, walking out the two great commandments, evangelizing the lost, and working to transform our cities and disciple nations.
- 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. Pride is a major hindrance in the prayer movement. If we secretly think we are better and more committed than others, then we will feed a spirit of pride in our midst.
- E. The spirit of pride with elitism or the spirit of humility with honor can be imparted. Three principles in cultivating a culture of honor include blessing, inclusion, and loyalty to truth.
- F. ***Principle #1: Blessing without criticism***: Understanding God's heart for other ministries will convince us that He desires to bless them. This is based on revelation, not political expediency.
- G. We bless their budding virtues that have not yet matured. We speak affirmations that we believe, without any flattery. We bless them regardless of the deficiencies in ministry (lacking strong teaching, outreach, youth ministry, etc.). We bless without needing to agree with differences in ministry focus and style. The Spirit forbids us to verbalize deficiencies and differences. Blessing, however, is not the same as unconditional tolerance of everyone's doctrines and practices.
- H. ***Principle #2: Inclusion without elitism***: Understanding God's value of His people and His desire to use all of them convinces us of their value to the kingdom and our need of them. We are to set our heart to include others in what God has given us by using our resources to help others succeed without reference to how it affects us. We look for ways to enrich the interests of others.

- I. ***Principle #3: Loyalty to truth without compromise***: The culture of honor is based on our allegiance to Jesus and His Word. There are times we must bring righteous judgment to those with destructive doctrines and behavior to cultivate a culture of honor in the church (Mt. 18:15-17; 1 Cor. 5; 2 Cor. 11:12-15; 1 Thes. 5:14, 21; 2 Thes. 3:6-14; Rev. 2:2, 14-15, 20). We must do this in the right process (Mt. 18:15-17) and with a right spirit (Gal. 6:1).