

# Session 12: The Journey of the Forerunner Part 2

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## I. A Hidden Work of Preparation

1. In the final session of this class, we continue our discussion of the journey of the forerunner.

a. In the last session, we began our discussion by looking at four themes of preparation that forerunners must embrace in order to be made ready for their forerunner ministry. We explored: 1) the necessity of preparation, 2) being called and commissioned, 3) the call to complete surrender, and 4) being called outside the camp.

b. In this session, we will continue to look at the preparation that is required for forerunners to be equipped for an impactful forerunner ministry by exploring in greater detail what must transpire outside the camp prior to being commissioned as a forerunner. You will remember that in the last session, we devoted a considerable amount of time to the issue of going outside the camp. The focus in the last session was on the *need* to go outside the camp to be prepared for the forerunner ministry and also the need to minister into the church from outside the camp in order to be effective. In this session we will focus more on what God desires to accomplish in us at our time outside the camp. To do so, we will drill deeper into Elijah's time at brook Cherith and then at Zarephath. Following this, we will shift our emphasis to explore the typical journey of ministry that forerunners often take.

c. Let's begin by looking at Elijah's time at brook Cherith.

2. The Lord hid Elijah outside the camp at brook Cherith for a season of preparation.

a. The scriptures record this about Elijah's time at brook Cherith,

The word of the Lord came to him, saying, "Go away from here and turn eastward, and hide yourself by the brook Cherith, which is east of the Jordan. It shall be that you will drink of the brook, and I have commanded the ravens to provide for you there." So he went and did according to the word of the Lord, for he went and lived by the brook Cherith, which is east of the Jordan. The ravens brought him bread and meat in the morning and bread and meat in the evening, and he would drink from the brook (1 Kngs. 17:2-6).

b. The Lord first hid Elijah beside brook Cherith for a season of preparation. To help us understand what God will accomplish in us at our time at brook Cherith, let's begin by defining the Hebrew word *cherith*. The Hebrew word *cherith* means a cutting or separation.<sup>1</sup> Cherith comes from the root Hebrew verb *karat* which the website *Abirim Publications* describes as the cutting off of what was first rounded up and isolated. This word may simply describe a cutting down of trees, but it also describes the "cutting" of a covenant. In addition, it also describes the social principle by which weaker members of society are isolated and driven out, often to be adopted by another society which many times elevates these rejects to an elite class.<sup>2</sup>

c. I confess that I have never taken a course in Hebrew and do not claim to be an expert in the language. Even so, as I read through the explanations of the word, I noted several important

## Session 12: The Journey of the Forerunner Part 2

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parallels between the definition of *cherith* and what God did with Elijah at brook Cherith. Drawing a few principles from the definition of the word, we can conclude that brook Cherith represents God rounding up Elijah and isolating him--that is, separating him from the mainstream of religious activity--for the purpose of cutting off things that would in the future hinder him and also to prepare him for the purpose of elevating him to a crucial role in the land.

- d. In a very similar way, God rounds up end-time forerunners and separates them outside the camp to prepare them for their forerunner call. While separated from many of their religious activities, God will do a deep work of training in His forerunners. *Before exploring these things, I do want to clarify that while God was hiding me in the wilderness, I was still pastoring the church I had started. I was still preaching every week and fully functioning as a pastor of a small church. Even so, God was taking me through an intense season of preparation.*
- e. Let's explore some of the things God will do in His forerunners at their brook Cherith.

### 3. At brook Cherith, the Lord will separate you unto Him to produce a growing union with Him.

- a. We have spoken in several places in this class of the call upon forerunners to lead people into a greater union with Christ. The following is a point made in Session 10 about the need to grow in union with Christ.

The bride will be made ready when she matures into full union with Christ. Paul wrote to the Corinthian church that the one who has been joined to Christ through salvation and, in our bridal terminology is therefore betrothed to Christ as His bride, is one with Him in spirit (1 Cor. 6:17). Even though the betrothed bride is one in spirit with God (that is in union with Christ in spirit at the moment of salvation), for the bride to be made ready this union must grow through the process of sanctification until the bride matures into full union with Christ in body and soul. Like the passage we referenced earlier from the book of Ephesians "FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND SHALL BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH. This mystery is great; but I am speaking with reference to Christ and the church (Eph. 5:31-32). In the context of Ephesians 5, Paul explained that through the process of sanctification (Eph. 5:26) the union that took place in the spirit at salvation is to grow into full union in body and soul so that Christ and His bride become as one—the two shall become one flesh--that is, into full union. When this occurs, the bride will have made herself ready.

- b. As we stated in Session 10, union with Christ is a product of two essential traits: 1) intimacy with Christ and 2) being conformed into the image of Christ. These two attributes become two of the major purposes of the forerunner's time at brook Cherith and then later at Zarephath. God will separate those called as forerunners from the busyness of life and ministry in order to draw them unto Him in greater intimacy and also to more deeply conform them into His image.
- c. Forerunners will not be able to preach and teach the forerunner message of turning to Christ in intimacy and image or to be made ready for the Lord if they themselves are not on this same journey. In a practical sense, the journey toward union with Christ never ends. However, the forerunner's time at their personal brook Cherith and also at Zarephath is intended to develop in them a closer union with Christ. We will examine the idea of being conformed into the image of

## Session 12: The Journey of the Forerunner Part 2

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Christ when we discuss what takes place at Zarephath. For now, we want to look at two of the things that will take place in forerunners at our time at brook Cherith.

### 4. At brook Cherith, the Holy Spirit will do a deep work of cutting away the old and healing of issues from the past in the lives of forerunners.

- a. The following is written of Elijah's time at brook Cherith, "It shall be that you will drink of the brook". Water, streams, and rivers in the scriptures often speak of the work of the Holy Spirit. For example, Jesus said this, "If anyone is thirsty, let him come to Me and drink. He who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.'" But this He spoke of the Spirit, whom those who believed in Him were to receive..." (Jn. 7:37-39).
- b. Drinking of the brook speaks of embracing the work of the Holy Spirit in our lives to accomplish His work of preparation in us. If we combine the idea of drinking of the Holy Spirit with the meaning of the word *cherith*—that is, to cut away, we can see that part of what is to take place at brook Cherith is to allow the work of the Holy Spirit to cut away our past and heal our hurts from it so as to be positioned as a forerunner.
- c. For us to be prepared as a forerunner, God must have us drink deeply of the Holy Spirit to remove issues from past sins, emotional hurts, and areas of demonization that might hinder us in ministering as a forerunner. He must cut away the stain of our old life and heal us from the shame, hurt, and offense of it.
- d. God most definitely did this work in me and, in fact, much of our home church. As I have mentioned several times, our friend from Australia, Noel Mann came to our church regularly for twenty years. In his time with us, God used him to go very deep in us. There were times of very anointed teaching on forerunner issues. There were also times of intense confrontation into character issues, and times of deep deliverance from demonization. There were also many times of impartation and healing of issues from our past. Even though I didn't realize it at the time, God was using these times of our drinking from the river of His Spirit to cut away the old and heal us from it so that we could minister as forerunners in love, humility, and purity.

### 5. At brook Cherith, God will feed forerunners with the specific biblical truths needed to communicate the forerunner message.

- a. This is also stated about Elijah's time at brook Cherith, "The ravens brought him bread and meat in the morning and bread and meat in the evening". The ravens fed Elijah as they brought him bread and meat for his daily sustenance.
- b. Let's look briefly into the symbolism of bread and meat in the scriptures. In His time in the wilderness, Jesus said, "It is written, 'MAN SHALL NOT LIVE ON BREAD ALONE, BUT ON EVERY WORD THAT PROCEEDS OUT OF THE MOUTH OF GOD'" (Mt. 4:4). In so speaking, He compares bread to the word of God, the scriptures, and His spoken word. Speaking also about the word of God, Paul wrote the following to the Corinthian church, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able" (1 Cor. 3:2, KJV).

## Session 12: The Journey of the Forerunner Part 2

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- c. As we apply this idea to our call as forerunners, we see that at our time at brook Cherith God also wants to feed us from heaven with revelation knowledge so as to prepare us with the message needed for the forerunner ministry. In type and shadow form, Elijah being fed by the ravens both bread and meat suggests our need to be fed revelation knowledge of the scriptures from the Lord. However, not just revelation of the scriptures in a general sense as important as that is, but the meat of the word as it pertains to the forerunner message. Issues like God's eternal purpose, principles about the bride, the cross, intimacy with Christ, and many other issues must be deeply ingrained in the heart of the forerunner to prepare him to be used significantly in a forerunner ministry.
- d. This is most definitely what took place in my life. Once I said "yes" to the forerunner call, the Lord immediately began to feed me with revelation knowledge about a multitude of issues related to the forerunner ministry. To be honest, it was both the best of times and the worst of times. In terms of ministry, nothing was happening. My church was in the wilderness of insignificance. People were leaving and abandoning me. I was most definitely in the wilderness. But at the same time, my time with the Lord was amazing. God was opening up the scriptures in dynamic ways and drawing me much closer to Him.
- e. It might be different with you, but I am convinced God will find a way to take you into a season of feeding you from heaven the divine revelation you will need to minister in true revelation knowledge as His forerunner.
- f. To summarize the purpose of our time at brook Cherith, it is to draw us closer to Christ in relationship, to cut away issues from our past, heal us from those issues, and feed us with the revelation knowledge we will need as forerunners.

## II. Producing Overcomers

- 1. Forerunners must become an overcomer and, more specifically, overcome those issues into which they will minister.
  - a. At God's appointed time, brook Cherith dried up, and Elijah moved to Zarephath in the region of Sidon. The scriptures state this as Elijah's time at brook Cherith was coming to an end, "It happened after a while that the brook dried up, because there was no rain in the land. Then the word of the Lord came to him, saying, 'Arise, go to Zarephath, which belongs to Sidon, and stay there; behold, I have commanded a widow there to provide for you'" (1 Kngs. 17:7-9). With no water flowing from the brook, God spoke to Elijah to move to a new location—Zarephath in the region of Sidon. God had another season of preparation planned for Elijah.
  - b. Zarephath was essentially Jezebel's hometown. Zarephath was located only 8 miles from the town of Sidon<sup>3</sup>. In fact, Sidon was also the name of the entire region of which Jezebel's father was king and had been formerly a priest of Baal. Coming from her royal lineage, Jezebel most likely was a priestess of Asherah. Clearly, Zarephath was a pagan town, devoted to the worship of Baal and Asherah. It was filled with all the vices that Elijah was called to confront.
  - c. Zarephath means *refinement*<sup>4</sup>. After feeding Elijah on the meat of the word and the preparing work of the Holy Spirit, God led him into a season of refinement. It was here that Elijah had to live in the

## Session 12: The Journey of the Forerunner Part 2

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midst of Baal and Asherah worship and to refrain from participating in it. He had been in the secret place being fed the word and the Spirit. The brook was a lonely place for sure, but there he was hidden from what he would later face.

- d. But now things were different. A new season had come. The brook had dried up and he was now to live in the city where the evils he had prophesied against and would later confront were practiced in their fullness. While there, he ministered to the widow with whom he lived, but the primary reason God had him there was to lead him to overcome the pagan worship he was going to later confront.
- e. As the name Zarephath suggests, his time there would be a time of refining and building authority for his later ministry. Elijah had to live in the midst of the pagan practices that had been made the legal religion of Israel and remain separate from them. *There were essentially two purpose in his time there—develop the character of an overcomer and also to build authority for his forerunner ministry.*

### 2. Zarephath represents the need for forerunners to overcome in their own life issues of sin, self, and demonization so as to develop character and to gain authority.

- a. Jesus laid out an important principle about overcoming and authority in His message to the church at Thyatira,

But I have this against you, that you tolerate the woman Jezebel, who calls herself a prophetess, and she teaches and leads My bond-servants astray so that they commit acts of immorality and eat things sacrificed to idols. I gave her time to repent, and she does not want to repent of her immorality. Behold, I will throw her on a bed of sickness, and those who commit adultery with her into great tribulation, unless they repent of her deeds. And I will kill her children with pestilence, and all the churches will know that I am He who searches the minds and hearts; and I will give to each one of you according to your deeds...He who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS; AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I also have received authority from My Father (Rev. 2:20-27).

- b. As all of Jesus' messages to the seven churches of Revelation inform us, Christians are exhorted to overcome so as to develop Christlike character. The messages to most of the churches of Revelation illustrate a specific set of issues that believers are to overcome. In addition to the call to overcome for the purpose of character development, Jesus' message to Thyatira connects the idea of overcoming with an increase in authority. As the message to Thyatira declares, we have authority over what we overcome. Authority is a much needed attribute for forerunners. To be effective in their ministries, forerunners must minister in God's authority whether through preaching, teaching, intercession, spiritual warfare, or engaging the government or culture. Authority for ministry in any of these realms requires us to be in a growing relationship with Christ and to be growing as an overcomer.
- c. Therefore, for forerunners to have authority as a forerunner, they must mature as an overcomer. Before moving on, I want to make sure I am clear about the issue of overcoming. We stated earlier that forerunners must be conformed into the image of Christ. In speaking of how one is conformed into the image of Christ, Paul used the terminology of going to the cross to die to self and sin

## Session 12: The Journey of the Forerunner Part 2

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whereas the apostle John predominantly used the idea of overcoming. Both convey similar ideas. Thus, forerunners must overcome sin, self, and demonization for the purpose of being conformed more deeply into the image of Christ in order to be prepared for their forerunner ministry. By so doing, they will be more greatly conformed into the image of Christ and will gain authority in their forerunner ministry.

- d. To grow as an overcomer, forerunners must allow the Holy Spirit to lead them to overcome issues of sin in their lives, issues in which their self-life rules them rather than Christ, and issues of demonization. In addition to the general pursuit as an overcomer, forerunners must also devote themselves to overcoming Jezebel and her many tentacles. Just as Elijah battled Jezebel, forerunners will also battle the spirit of Jezebel. Accordingly, we must take very seriously the call to overcome Jezebel and her traits in our lives.
- e. You can discover more information about the need to go free from Jezebel in our Lifeschool class, *Preparing a Bride through Deliverance*. The link for it is <https://radicalpursuit.net/classes/preparing-a-bride-through-deliverance/>.

### 3. In addition to growing as an overcomer, our time of preparation is to train our hands to war.

- a. Upon returning to the center of religious activity of his day, Elijah almost immediately entered into a great spiritual battle with Ahab and Jezebel. Before the Lord would send the rain to end the drought, Elijah had to reveal the superior power of the one true God to the people and to Ahab, Jezebel, and their prophets. One of the most confrontive encounters recorded in scripture took place as Elijah encountered and defeated the prophets of Baal and Asherah.
- b. Elijah's time at Zarephath also symbolizes God training him to war. Overcoming granted him increased authority, but he still had to be trained on the need for and the way to engage in spiritual warfare on behalf of the Lord's purposes.
- c. The Lord is a warrior. Isaiah records these words, "The Lord will go forth like a warrior, He will arouse His zeal like a man of war. He will utter a shout, yes, He will raise a war cry. He will prevail against His enemies" (Isa. 42:13). As a warrior God, the Lord also trains His people to war, "He trains my hands for war, so that my arms can bend a bow of bronze" (Ps. 18:34, ESV).
- d. The scriptures are silent on how Elijah was trained for war; however, I know from my own experience, the Lord had to train my wife and I and, in fact, our entire church on how to engage the enemy in spiritual warfare. Forerunners must learn to fight the fight of faith against the enemy, not only for defensive purposes but also from an offensive standpoint. God had to take my wife and I through a series of intense spiritual battles during our season of preparation. During that time, we battled overt witchcraft, the spirit of Jezebel, and many other obstacles that the enemy directed against us to stop us. I am sure there were multiple purposes for His training. However, even though we didn't realize it at the time, through these battles God trained our hands to war so that as forerunners we could confidently enter into the spiritual battles necessary to accomplish our forerunner ministry. Before moving on, please note this word of caution. We must be very careful how we enter into spiritual warfare. Our Forerunner School class, *An Eternal Purpose House of*

## Session 12: The Journey of the Forerunner Part 2

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*Prayer* addresses spiritual warfare in much detail and how to safely engage in it. We encourage you to check it out.

- e. One of God’s objectives in your time of preparation is to train your hands to war. Forerunners must be spiritual warriors as it is an essential aspect of the call. As you are prepared, He will empower you in spiritual warfare—for defensive purposes for you, your family, and church to be protected, but also to engage in offensive spiritual warfare for the purpose of turning people to Christ.

### 4. After God had accomplished a work of preparation in Elijah’s life, he was now ready for ministry.

- a. First Kings 18 begins with these words, “Now it happened after many days that the word of the Lord came to Elijah in the third year, saying, ‘Go, show yourself to Ahab, and I will send rain on the face of the earth.’ So Elijah went to show himself to Ahab...” (1 Kngs. 18:1-2). As this passage indicates, God had done his work of preparation in Elijah, and Elijah was now ready for ministry.
- b. It is interesting that the verse immediately preceding this passage reads, “Then the woman said to Elijah, ‘Now I know that you are a man of God and that the word of the Lord in your mouth is truth’” (1 Kngs. 17:24). She made two important points. First, she saw that Elijah was truly a man of God. That is, she saw the character and nature of God in him. Second, she knew that the word of the Lord that Elijah spoke was true. In other words, his message was true.
- c. This verse summarizes God’s purpose in the season of preparation for forerunners. It is for us to arise as a man or woman of God and for God to put a message of truth in our mouth. This occurred in Elijah, and when it takes place in us in sufficient measure, God will release us into our forerunner ministry.
- d. Let’s next explore the ministry journey of the forerunner.

## III. The Ministry Journey of the Forerunner

### 1. As we survey Elijah’s ministry, we can highlight five primary areas of ministry focus for end-time forerunners.

- a. Once Elijah was prepared, God used him in a wide variety of ways. We will briefly list five of the ways Elijah was used in order to highlight how God might use us as His end-time forerunners. Even though we have covered these in prior sessions, the primary purpose of sharing them now is to present *the order* of ministry employed by Elijah so as to illustrate a typical journey of ministry that many forerunners will travel. Please note the order in which these things are presented. I have tried to share them in the order in which Elijah took up each of these ministry assignments. This will be important because end-time forerunners often will progress in a similar pattern in their journey of ministry. With that explanation, let’s review the sequence of assignments in which Elijah engaged.
- b. First, Elijah functioned as a messenger speaking to the people of God, calling them to turn to back to God. Elijah spoke these words, “Elijah came near to all the people and said, ‘How long will you hesitate between two opinions? If the Lord is God, follow Him; but if Baal, follow him’” (1 Kngs.

## Session 12: The Journey of the Forerunner Part 2

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18:21). In a similar fashion, end-time forerunners many times function first as messengers to call on people to turn to Christ.

- c. Second, Elijah rebuilt the altar to Yahweh that had been torn down. The scriptures record Elijah's actions as follows, "Then Elijah said to all the people, 'Come near to me.' So all the people came near to him. And he repaired the altar of the Lord which had been torn down" (1 Kngs. 18:30). Just like with Elijah, end-time forerunners will function as wise master builders to restore the church by building a spiritual environment in which Christ is preeminent and His eternal purpose is pursued so that it becomes a true altar to the Lord.
- d. Third, Elijah called on God to defeat the prophets of Baal and Asherah, and he also prayed for the rain to come that would end the drought. The scriptures record these two instances this way,

At the time of the offering of the evening sacrifice, Elijah the prophet came near and said, "O Lord, the God of Abraham, Isaac and Israel, today let it be known that You are God in Israel and that I am Your servant and I have done all these things at Your word. "Answer me, O Lord, answer me, that this people may know that You, O Lord, are God, and that You have turned their heart back again." Then the fire of the Lord fell and consumed the burnt offering and the wood and the stones and the dust, and licked up the water that was in the trench. When all the people saw it, they fell on their faces; and they said, "The Lord, He is God; the Lord, He is God." Then Elijah said to them, "Seize the prophets of Baal; do not let one of them escape." So they seized them; and Elijah brought them down to the brook Kishon, and slew them there (1 Kngs. 18:36-40).

So Ahab went up to eat and drink. But Elijah went up to the top of Carmel; and he crouched down on the earth and put his face between his knees [*in a birthing position to pray*] (1 Kngs. 18:42).

- e. Elijah prayed in a warring mode against the spirit of the age of that generation, and God answered. Elijah called out to God in prayer and spiritual warfare on behalf of the church, the anti-God government, and the immoral, depraved culture. As a result, Elijah was able to remove many of the prophets of Baal. He prayed again to birth the rain and the drought ended. Elijah prayed in several modes and God moved. Likewise, end-time forerunners will function as intercessors and spiritual warriors as they call out to God on behalf of the church, the anti-christ government, and the Babylonian culture.
- f. Fourth, Elijah spoke directly into the anti-God government and the anti-God culture that permeated the northern kingdom of Israel in his day. In the context of Ahab and Jezebel stealing Naboth's vineyard which represents the king and queen of Israel stealing Naboth's God given inheritance, God sent Elijah to speak the following,

Then the word of the Lord came to Elijah the Tishbite, saying, "Arise, go down to meet Ahab king of Israel, who is in Samaria; behold, he is in the vineyard of Naboth where he has gone down to take possession of it. "You shall speak to him, saying, 'Thus says the Lord, "Have you murdered and also taken possession?'" And you shall speak to him, saying, 'Thus says the Lord, "In the place where the dogs licked up the blood of Naboth the dogs will lick up your blood, even yours"' (1 Kngs. 21:17-19).

- g. In this example, Elijah did not speak to God in prayer about the anti-God issues in the land. Instead, he spoke directly to Ahab and in his prophetic declaration to Ahab, he declared judgment on the



## Session 12: The Journey of the Forerunner Part 2

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entire house of Ahab and upon Jezebel. The primary point for here is that in this situation, God used Elijah to speak directly into the anti-God system.

- h. As God leads, end-time forerunners will from time to time speak directly into various entities of the antichrist system and the Jezebellic culture. The Lord might lead us to speak to an individual person or group of people. He might lead us to speak into one or more of the seven mountains of culture: family, arts and entertainment, education, economy, media, religion, and government.
- i. Fifth, Elijah also raised up spiritual sons. We know from prior sessions that he raised up his spiritual son Elisha to take his place. Moreover, he also led a school of prophets. The scripture record this during the days of Elijah, "Now a certain man of the sons of the prophets said to another..." (1 Kngs. 20:35). The "sons of the prophets" were young men who had special prophetic gifts and met in groups to study with elder prophets like Samuel (1 Sam 7:17; 28:3), Elijah, and Elisha (2 Kings 2:3-7,16; 4:38,40).<sup>5</sup> Elisha also raised up spiritual sons. Essentially, Elijah and Elisha poured into those younger in the Spirit than they to prepare them for a ministry similar to what they were doing.
- j. In a similar fashion, end-time forerunners may be used to raise up spiritual sons who will carry on the ministry that they are currently being used in.
- k. To summarize, the Lord will use forerunners in all of these five dimensions. You personally may or may not engage in all five. The Lord may have you specialize in one or more. However, God will take many as they mature and grow as a forerunner on a progressive journey to engage in all of these assignments. Like with many things in the spirit realm, as we are faithful in small things, God releases us in greater works. Thus, be faithful in the task at hand and watch God use you in mighty ways.

### IV. Called, Commissioned, and *Appointed*

1. Having already spoken about being called and commissioned, we now turn our attention to the concept of being appointed.

- a. The New Testament speaks frequently of people being appointed to certain positions, functions, or locations. For example, the scriptures record among many other places the following,

When they had *appointed* elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed (Acts 14:23).

And God has *appointed* in the church, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, various kinds of tongues (1 Cor. 12:28).

For this I was *appointed* a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth (1 Tim. 2:7).

- b. The Greek word translated appointed in these passages means to put, to place, to lay, or to set in place.<sup>6</sup> We have spoken previously about forerunners being called and later commissioned after a season of preparation. Commissioning suggests the idea that the forerunner is ready to minister as a forerunner with the correct message and character and motives that will honor Christ. In essence,

## Session 12: The Journey of the Forerunner Part 2

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commissioning is a recognition from the Lord that the forerunner is ready for ministry. In addition to being called and commissioned, there is another aspect to being released into the forerunner ministry and that is to be *appointed* for a certain task.

- c. Whereas commissioning is a general release into the forerunner ministry, being appointed sets the forerunner in place for a specific function. As long as the forerunner is faithful in ministry and character, commissioning remains in place throughout one's life. However, being appointed to a task might and probably will change at key points in the ministry journey of the forerunner.

### 2. During my journey as a forerunner, God has appointed me for different assignments at different times and seasons.

- a. The five aspects of the forerunner's journey amazingly match the journey the Lord has taken me on. At different times and seasons, I have sensed the Lord's appointment for specific tasks during my years of pursuing my forerunner call.
- b. Like I mentioned earlier, the Lord took my wife and I through an intense season of preparation that took several years, seasons much like what Elijah went through. As the Lord launched me into the forerunner ministry, my first assignment, or using the terminology we are utilizing, my first appointment, was to function as a forerunner into the church I had begun and pastored. We began the church as a Baptist church. So as you can imagine, there were many significant changes we had to make to become a church that pursued God's eternal purpose and the many facets of that pursuit.
- c. However, there came a time when the Lord called me as a forerunner beyond the walls of the church that I pastored. He began to lead me to the nations. Even from the beginning of my travels to the nations, God called me to teach and preach the forerunner message. It was most definitely only the beginnings of that message; nevertheless, it was the forerunner message.
- d. After a few years of ministering in the nations, God began to call me to conduct pastors' conferences in which we taught classes consistent with the forerunner call. These were exciting and I believe impacted many with the forerunner message.
- e. However, after a few years of doing this, the Lord then led my son Bryan and I to begin a distance learning school to train pastors in the forerunner message in a more systematic way. In fact, we still do this. Through this process we have taught the forerunner message to thousands of pastors in Africa and other places.
- f. Most recently, the Lord has called me to begin to birth forerunners. In order to accomplish this assignment, Bryan and I began the Forerunner School. The focus of the school is to raise up forerunners who will operate in the spirit and power of Elijah in the crucial days in which we live.
- g. Along with the variety of ways the Lord used us in a teaching ministry, He has also progressed us as intercessors and spiritual warriors. Most definitely, He trained our hands for war and has periodically called us to specific prayer assignments affecting the church, our nation, the nations, and Israel. Whereas we once only prayed for personal and individual needs within our church, God has greatly expanded the arena in which we engage in prayer and spiritual warfare.

## Session 12: The Journey of the Forerunner Part 2

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- h. The reason for sharing my journey is to illustrate how God appointed me for different assignments as a forerunner in different times and seasons. My belief is that He will do likewise for you too. Just like there has been with me, there is a journey of preparation and a journey of ministry that awaits you. My prayer and desire is that you will devote yourself fully to embrace the call as a forerunner and go hard after it with all your heart. Based on my experience in pursuing this call, I say wholeheartedly that you will not regret it. It has been a blessing for me, and it will be for you too.
- i. As we conclude this class, I hope you have enjoyed it, been challenged by it, and will pursue the truths in it with wholehearted abandonment. God needs end-time forerunners in this critical hour of history. He is raising up His remnant church in our day and forerunners are an essential ingredient in this effort. God bless you all as you pursue the journey the Lord has for you!

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<sup>1</sup> *Cherith*, Easton's Bible Dictionary, PC Study Bible formatted electronic database Copyright © 2003, 2006 BibleSoft, Inc. All rights reserved.

<sup>2</sup> <https://www.abarim-publications.com/Meaning/Cherith.html#.X6qQ92hKiUI>

<sup>3</sup> *ZAREPHATH*, (from International Standard Bible Encyclopaedia, Electronic Database Copyright (c)1996 by BibleSoft)

<sup>4</sup> *Tsarephath* from OT:6884; (BibleSoft's New Exhaustive Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, BibleSoft and International Bible Translators, Inc.)

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