Godly Speech That Overcomes the Spirit of Accusation (Zech. 3)

1. Why is Zechariah 3-4 The most highlighted prophetic word to us?
	1. Satan’s great weapon against God’s people is his ***2-fold accusation*** against them (Rev. 12:10) to convince them to accuse themselves and then to accuse one another. Only by overcoming this can God’s people walk with confidence before God and in mature love as a spiritual family (Jn. 17:23).

10…“Now salvation…and the power of His Christ have come, for the accuser of our brethren, who accused them before our God day and night, has been cast down. (Rev. 12:10)

23…that they may be made perfect in one, and that the world may know… (Jn. 17:23)

*Roman numeral one: I have asked myself and I want you to ask: why have Zechariah 3 and 4 been the most highlighted prophetic word in the last forty years about this movement? The Lord has spoken six or eight verses—I guess as I have not counted—in supernatural ways—by the audible voice of the Lord or an angel appeared in a dream—in ways that were really extraordinary. However, He has spoken this passage much more than any other. That always mystified me over the years. Not always, but a number of times I have asked. “Lord, why?” I am just going to mention that a little bit. The three links on Page 2 give a lot more detail.*

*First, I am starting with the obvious. We need to remember Satan’s great weapon through history, but particularly in the end-time Church—Revelation 12—is that he accuses. He has done that all through history, but in the end times—Revelation 12 is an end-time passage—accusation is magnified and heightened in a greater way. He accuses the believer because if he can get me to buy into accusation against myself, I am far more vulnerable to accusing you. If I receive the divine narrative over my life, I am far more likely to see it in your life.*

*Where the Lord is taking the end-time Church is right here in John 17—and we all know it—Jesus used the phrase, “perfect in one.” In John 17, you know the passage, it is the greatest miracle in the end-time Church, John 17, at the end. People like us, a billion of us worldwide, are going to enter into this supernatural family dynamic by the Holy Spirit. And this is that overcoming the Spirit of accusation when it is at its greatest intensity in timeframe. This is a remarkable reality.*

* 1. Zechariah saw Joshua the high priest standing before the Angel of the Lord (preincarnate Christ) who declared the divine narrative over Joshua who had failures and deficiencies in his leadership.

1He showed me Joshua the high priest standing before Angel of the Lord, and Satan standing
at his right hand to oppose [accuse]him…2The Lord said to Satan, “The Lord rebuke you… 3Joshua was clothed with filthy garments, and was standing before the Angel…4[who said], “Take away the filthy garments from him.” And to him [Joshua] He said, “See, I have removed your iniquity…and I will clothe you with rich robes.” (Zech. 3:1-4)

*Paragraph B: Let’s go to the passage in Zechariah 3, and really it is Zechariah 3 and 4, but for tonight we are going to be brief. I have gone over this, others have, and many of you are familiar with the passage of Zechariah 3, so I am going to let you read it on your own.*

*However, what happens is Satan is accusing Joshua, the High Priest of Israel, the spiritual leader of the nation, before God. And the problem is that some of the accusation was right. He had failures and deficiencies in his life and in his leadership that were real. Satan was magnifying them and making that his life narrative before the Lord, “That is who this man is!”*

*And the angel of the Lord, who is the incarnate Christ in the Old Testament, said, “The Lord rebuke you! That is not who he is in My sight! This is what I have done to him,” and it is not just Joshua—he is the spiritual leader of the nation—but it speaks of the multitude of the priesthood in the nation. And in the hour where the prayer movement is going to explode—I do not just mean houses of prayer, but far more than that, a culture of prayer. I mean a billion strong will be involved in it when the Lord returns, all functioning in that priestly function—Satan wants to accuse, accuse, accuse to shut this thing down.*

*Satan’s accusations are most effective when first he gets them in our own mind, in the mouth of one of your friends or family members against you or you against them. Satan wants to use your mouth to shut them down, that your story about them is focused on their deficiencies, but the Lord says, “I have a narrative that is bigger than this.” I have given a lot more details as well as others have over the years, and some of these other passages and messages in the links, so I am going to move on.*

* 1. David had no outstanding accomplishments when chosen by God—he was merely tending sheep. The divine narrative is based on the profound reality that the Lord does not see as man sees.

7For the Lord does not see as man sees; for man looks at [focuses on] the outward appearance,
but the Lord looks at the heart. (1 Sam. 16:7)

14The Lord has sought for Himself a man after His own heart… (1 Sam. 13:14)

*Paragraph C: The prophet Samuel stood before David. God had already told Samuel, in 1 Samuel 13, “I am looking for a man after My own heart. I am looking for him everywhere. I am seeking him out,” and the Lord finds him. A little bit later the prophet goes to David’s house. There are eight brothers, and David is the youngest most of you know. Samuel says to David’s father, “The Lord’s anointed is in your family,” and the seven brothers are all around the table with the prophet. They are having a meal. David, the youngest one, is still out taking care of the sheep, which in that day was as if he was mowing the lawn while the most famous man in the nation was having dinner with his seven brothers. It was a very menial job. They didn’t even care to bring David to the table. “Now, David, you mow the lawn.”*

*“Well, Dad, this is the most famous guy in the nation. I mean, could I maybe just listen at the window?”*

*“No, no, no!”*

*God looks at David’s father and the seven brothers, and the father presents the brothers, and the prophet says “No.” The Lord tells the prophet, “Not this one, not this one, not this one, not this one, not this one, not this one, not this one”*

*Here is the statement—this is a profoundly important statement, and I think it shocked Samuel the prophet when he received it—“God does not evaluate men like men do. He does not see men like men do.” Men look at the outward appearances and evaluate the person. God looks at the movements of the heart.*

*God had already told Samuel a couple of years earlier, “I am looking for a man that has a heart like Mine.” Now David had not done anything yet. He was a teenager. He played the guitar or the harp, with mowing the lawn out with the sheep. I mean, he had not achieved anything, but God saw his heart and said, “I know the narrative of his life because I know his heart.*

* 1. ***Secular narrative***: Outward appearance includes facts about 5-10 of one’s ***main accomplishments***, 5-10 of their ***failures****,* and 5-10 of their ***deficiencies*** (in their personality or leadership skills).
	These facts do matter but are not the ***primary determining factors*** in God’s narrative of people.

*Paragraph D: Our natural way and the enemy’s way is for us to buy into the secular narrative of the people around us, our family members especially, and more, our friends. It is our natural disposition as fallen human beings to embrace a dark narrative, a secular narrative. Meaning, we see a person, and we look at maybe the over fifty years in their adult life. What are their five or ten main accomplishments? What are their five or ten major failures? What are their five or ten major deficiencies as a parent, as a leader? And that is how we summarize the person.*

* 1. ***Divine narrative***: He looks at His ***sovereign call*** on them, their ***sincere motives*** (seen in their countless 10-second thoughts or conversations with God that reveal their intention to obey), and
	“the Lord’s unique interpretation” of their ***main accomplishments, failures,*** and ***deficiencies***.

*Paragraph E: The Lord says, as it were, “No, no, that is not how I summarize a person. I don’t look at their five or ten major outward accomplishments. I look at My sovereign call on them. I look at the movements of their heart. That is what I look at.”*

*Now the good news is—and it is true of many of you in this room, if not all of you, hopefully all of you—you have had countless ten-second conversations with the Lord over the years, “Lord! I do not want to do this! I want to do that. I reset my heart again!” Ten-second little sound-bite conversations and longer ones, of course. And those groanings of the heart and those whispers of the heart, “Lord! I want to do this!”*

*The Lord says, “I see those. That is who you are to Me, and not only that, as that is not enough, but that is how I see you.” The Lord sees you in your destiny and not just in your deficiencies.*

* 1. The “God narrative” of our life is a view of our life through the lens of His marvelous kindness and in His big-picture storyline for us. The “accusation narrative” is a view of our life through the lens of our deficiencies and failures—it is focused on our failures, deficiencies, and what we lack.
	2. We seek to engage in “right conversations”—ones that promotes God’s narrative in people’s lives.

22“…He testified…, ‘I have found David…a man after My heart, who will do all My will’…
36David, after he had served the purpose of God in his own generation…” (Acts 13:22, 36; NAS)

*Paragraph G: Our goal, particularly in this hour of history, here we are on this twelfth day of these forty days of consecration and have joined this fast that Lou Engle has called. Some thousands of people are joining it together, and we are taking this time to slow things down and to re-align our hearts. It is good to do that.*

*We want to engage in the right conversation with the Lord and in the right conversation with people about other people. The enemy wants us in a conversation with the Lord and with people that is different than His when we are talking about our friends, our co-workers, and our family members. He wants us to lock into their deficiencies and their failures, what they have not accomplished and what they lack. The Lord says, as it were, “No, no, I don’t look at people that way. I really do not. I look at people differently than that. I look at the movements of their heart, and I look at My call on their life. I look at the destiny that they are going to walk in and that they are not walking in yet. Get My narrative in your mouth when you are troubled by that guy on your ministry team, or in the marketplace, or that family member. Get My narrative.”*

*It is like, “Augh!” because it does not come naturally.*

*I love what He says about David in Acts 13. This is a thousand years after David died. This is Paul speaking by the Spirit. “He testified,”—“He” is God—“David is a man that has done all of My will.”*

*Like, “Paul, did you read all of 1 Samuel? David has some pretty big mess-ups.”*

*God testifies, “He did all of My will.” Really? Well, if that is how God edits our life through the grace of God, then I want to serve that God! Well, we do! No, that is remarkable!*

*When I look at that, I think, “It is such a shame that Paul the apostle did not know 1 and 2 Samuel.” I don’t know how he said that a thousand years later.*

*I remember once on a Sunday morning—remember it vividly—actually it was May 1985, not that it matters. I took a Sunday morning, and I gave ten of David’s failures in one sermon. I am sure that in the Millennial kingdom David will say to me, “Hey, great, no one ever did that! You did not really need to do that.”*

*“Well, I did because I wanted to give them courage, you know.” And I laid out ten of them, the times he lied and this and that and a number of things, whatever. It was so bad that the children’s ministry wanted to ban him from the children’s church curriculum. They said “No! Get him out of it!” By the way, I just made that up. They didn’t really say that.*

*Romans 4:20. I don’t have it here, but look at Abraham in Romans 4:20—I have it on the other teaching message notes in the links—God said about Abraham—this is like remarkable—He said, “And Abraham did not waiver.”*

*In my house, that is called wavering. “What do you mean, he did not waiver? He had a couple bad moments. Paul, you have to read Genesis, too, with 1 and 2 Samuel!”*

* 1. I encourage us to pray, *“Let me see what You see, and feel what You feel, and say what You say, when You look at Your people* (Zech. 3) so that we may walk in the fullness of Your purposes.”

*Paragraph H: This is what I have found. I do not do this perfectly but I do this often. I want to do it more. Here is what I pray many, many times, and again not enough and not perfectly by any means, but I want to get this prayer strengthened in our community. Many of you do this, but we want to do it more. I say, “Holy Spirit, let me see what You see. Let me feel what You feel. Let me say what You say when you look at that guy on the ministry team, that guy in my family, that guy in my neighborhood. I want to see what You see, feel what You feel—though I don’t do either of those well—and I want to say what You say. I do not want to lie, but I want Your narrative in my mouth about them.” The enemy’s narrative is in the mouth of many people around that man or that woman, and they are about to quit anyway, because the human race wants to quit because in their mouth they are carrying Satan’s accusations. I mean, billions of people. In eight billion people, it is everywhere on the earth, but God is raising up a community, I don’t mean here. I mean we are a little fragmented, but a billion people in the end-time Church are going to overcome the spirit of accusation and walk in the John 17 dynamics.*

1. God’s Glory in the End-time Church (Mt. 5:44 unto Jn. 17:23)
	1. The Lord is leading His people into a John 17:23 family transformation that occurs only as
	His people walk in Matthew 5:44. Jesus was not addressing those who harm people physically.

44“…bless those who curse you, do good to those who hate you, and pray for those…45that you may be sons of your Father…He makes His sun rise on the evil and on the good… (Mt. 5:44-45)

19…“Vengeance is Mine”…20If your enemy is hungry, feed him…in so doing you will heap coals of fire on his head. 21Do not be overcome by evil, but overcome evil with good. (Rom. 12:19-21)

*Roman numeral two: The Lord is leading His people into a John 17 family. He said, “You will love and have unity like I love you. Like the Father and I love each other and are unified, you are going to do that too.” I look at John 17, and, by the way, it has been fulfilled one or two percent through history, but it is literally going to be fulfilled in context to the Lord’s return. I look at the end of John 17, and I ask the Lord, “Lord, between You and me, we are friends, and I want to be friends, so give it to me straight–it is not really going to happen.”*

*“Yes, it is.”*

*“I am going to like people like You do?”*

*“Yes.”*

*“I am going to talk about them like You do?”*

*“Yes.”*

*“I mean, just between You and me, not really?”*

*“Yes!”*

*However, here is the really remarkable thing, in Matthew 24 Jesus talked about the end-time Church, not just the culture, but the culture too, and there is an unbelieving culture in the Church, but there will also be a culture of betrayal, even in the end-time Church. They will betray one another. Two really opposite trajectories: one group of millions are moving towards John 17, and millions of believers are moving towards more accusation and that just unfolds to more betrayal. Nobody sets out to betray, but the accusation gets you, and then other dynamics come into play, and betrayal is at the end of that, and not even at the end; it starts emerging.*

*Here is what Jesus said, “Bless those who curse you.”*

*Like, “That is really easy to bless people who bless me. That is so easy. That is fun. But those who curse me and tell lies about me?”*

*“Yes.”*

*“Bless them to who?”*

*“Well, to Me and declare My word over them.”*

*“Augh!”*

 *“And do not lie but figure out some of their virtues. Don’t overdo it”—no one ever overdoes this one, trust me—“but bless them, lock into their virtues and call them forth.”*

*Like, “Augh! Lord, call them forth? They are cursing me!”*

*“Well, more than that, do good; give them a hundred dollars afterward”*

*Like, “*🤨😖😫*”*

*“And pray for them. If you do that”—look at verse 45, this has to be one of your favorite verses—“You will be like My heavenly Father.” What? This is Jesus talking. This is not some preacher carrying on. Jesus said, “You will look like My heavenly Father’s heart. He is good to evil people.”*

*Like, “Augh!”*

*I have been attacked a number of times over the years, and everybody has a little bit, some more than others. I remember Matthew 5:44. I mean you cannot get away from this, and it is actually the only way forward, actually, for the kingdom–Matthew 5:44. I want to be like the Father, but I just want to skip a few steps. I just want Him to simply let the anointing to come upon me! I want to fall in the prayer line and wake up like the Father. I do not even care if I fall in the prayer line, but I am happy to fall.*

*He said, as it were, “No, no, it is not going to work that way. It is going to be step-by-step and with different ones.”*

*I said, “Lord, pray for them?! Augh! How about this, Lord–I’ll bless their children. How is that? Not that guy! Bless his children! I can start there and work my way back.”*

*And the Lord said, “No, I want you to ask Me to bless him. Ask for My kingdom power and favor on him”*

*I said, “Augh! Well, convict him! That is good. Convict him!”*

*“No, no that is not what I am asking you to do. I am asking you to bless him and actually give him some money too. Go do some favors for him. When he is not looking, go do something that helps him. Don’t make a big deal about it, and don’t tell everybody. Go do something that helps him, and you will look like My Father at the heart level.”*

*Romans 12:19, we know the passage, most of you do, and you know it well. Paul said, “‘Vengeance is Mine!’ says the Lord.” He said, “Do not avenge yourself.” For the whole passage, I just have it abbreviated here in the notes. He says, “Do not avenge yourself. ‘Vengeance is Mine!’ says the Lord.” I did not put this part in, but I kind of like this part where He says, “I will repay!” I mean, I am still carnal enough to like that part, but I didn’t have room on the handout to put it in there.*

*He said, “Vengeance is Mine, not yours. Here is the vengeance I want you to operate in: when they are hungry, feed them”—and there are a few more—“when they are thirsty, give them drink. If you do this, you will heap coals of fire on their head.” If you do this, you will overcome evil in your own heart. You will overcome. You will overcome accusation.*

*Now this phrase, “coals of fire”—I do not want to go so long on it because this is more of an exhortation than a teaching—but three times in the book of Psalms David uses the phrase, “coals of fire” of God’s vengeance to His enemies. As a matter of fact, Solomon in Proverbs 25:22 said this. I mean, Paul is quoting Solomon Proverbs 25:22 directly. My point is that David used the phrase, “coals of fire,” as divine vengeance, and Paul says, as it were, “You can take divine vengeance, but here is the kingdom way now: show kindness and the fire that would break the rebel at the end in God’s perfect wisdom, the fire that melts metal, that fire of kindness will actually melt their heart.” Paul is making a play on words as he knows his audience is familiar with the three passages in the book of Psalms where the “coals of fire” mean God’s vengeance.*

*He was saying, in effect, “No, no! Do vengeance, but kingdom style. If you do kindness, the fire that melts the metal will refashion it into a tool, and you will melt their heart!” And it is a kingdom vengeance because you are giving them a chance to repent and make it right with God. It is kingdom kindness, and that is how He treats you. They will be overwhelmed.*

*When somebody does evil, and you react in kindness after they curse you—and I do not mean for show—but you show kindness to them, and it connects with them somehow, often they figure it out—but not always because we do not want to do it for show because that has the very opposite effect—it overwhelms the evil doer with remorse and sadness. They say, “Augh! I attacked that guy in my neighborhood, and he is helping me now that I am in need!” It melts them and makes them sad. It makes them ashamed of their hateful deeds. It melts them. That is the “coals of fire” melt in the New Testament. God’s vengeance through us is a vengeance of kindness to melt them, to change them. Additionally, what happens is that we overcome evil in our own heart by doing that.*

*I have done this over the years and again, not perfectly and not always. I am not claiming any of that, but when I have sought to do this, some time goes by, and my emotions change. Often the Lord didn’t even bless them, but I prayed for it. “Lord, bless them…okay, bless them! Okay, not just their kids!” And then I find out whether He did or did not bless them, but He changed me, not in a week, or a month, but over time.*

*If you stay with it, you will overcome evil that is in your own heart. You have that family member, friend, or that guy who betrayed you in that other church, in the other job, or the other. There are just so many family members and so many stories, and your heart is like “pounding” because their name makes you stressed. The Lord would say, “You do not have to live with that. Operate in the opposite spirit, and that evil will diminish inside you.”*

*It takes time though. It does not happen in a week or a month, though it might, but not for me. It takes time. And, it does not happen perfectly, but I have seen it happen, and when I look back later, I realize I feel differently. I think, “Wait, I am as sinful and wicked as the next guy! How can I feel like this? I was really mad at him.”*

*And the Lord might say, “That is because you blessed them a little bit.” I tell you, if you will go one step, God will take ten steps in this.*

*“Yes, but that guy! You do not know what that guy did!”*

*The Lord might say, “Yes, but you do not know fully what you did. If you want vengeance, use kindness to melt his heart with coals. Give him a chance. He will be in your family forever in the kingdom.”*

*The Lord helped me to do this. I remember I said this a few times jokingly—and it dawned on me that it was true, but I said just kind of it off the cuff talking about different guys who were well-known for opposing me—I said, “Well, at least we will be best friends in heaven!”*

*And it hit me like, “Hey Peewee, that is Me. You are prophesying to yourself. You actually will!”*

*I remember when it hit me, I said, “Wait a second, that is possibly true! Well, if it is true, then I can be a little softer right now because I want to tap into the divine narrative.”*

* 1. *See Link to Mike’s message* ***Mature Love****:* ***Embracing God’s Narrative When Mistreated*** *(Sept. 13, 2020)*:[https://mikebickle.org/resource/mature-love-embracing-gods-narrative-when-mistreated](https://mikebickle.org/resource/mature-love-embracing-gods-narrative-when-mistreated/)
1. my journey in the seminary of the Holy Spirit’s leadership training
	1. My journey in this “seminary” began in my first Holy Spirit encounter as a pastor (Dec. 19, 1976), when the Lord told me that in the future many would oppose me, but my “greatness” would be related to receiving God’s gentleness and responding to my adversaries in gentleness (Ps. 18:35).

35…Your right hand has held me up. Your gentleness has made me great. (Ps. 18:35)

*Roman numeral three: I want to give you just a little bit of my journey in what I call the seminary of the Holy Spirit’s leadership training. It started off when I first became a pastor in 1976, so that is what forty-five, forty-six years ago or something like that. I was a “young boy of God” pastor. And my first supernatural encounter that I have ever had—not going to tell the story because I tell it on the links here—the Lord speaks to me in a dramatic way, and I am not familiar with the Lord speaking this way at all, but He speaks to me and says about four or five things. It was overwhelming to me, and I could not even process it at first. However, the one-liner I want to leave you with and not tell the story because again—if you want to hear it, you can go to the links and hear it, and I have notes and transcriptions for it if you want to read it instead of listening to it.*

*However, the Lord said this: “The Lord’s gentleness will make you great!”*

*I responded with “Gentleness?” I thought, you know, boldness! Shundai-mahundai! Rambo! I didn’t want gentleness! What! Like, “Devil come out or I am coming in after you!” I want to be a Rambo! I do not want Your gentleness! That was so confusing to me, but it was super clear. “What do You mean?” I was very disoriented by that.*

*The Lord said, “I will be gentle towards you and your deficiencies, and that will awaken in you, not only the motivation, but the insight to be gentle to others. If you are gentle to others in their failures, and you get others to do that too, then your greatness lies in that.”*

*I said, “What about my greatness lies in that I am going to lead a million people to the Lord?”*

*“No, no, your greatness will lie in this. You will receive gentleness. That is how it starts, but that is not where it ends. Then you will have a little motivation and gratitude and a little bit of insight of how to give it to someone else. And then you call others to it”—and the Lord made that very, very clear—“and that is where your greatness will lie.”*

*I said that I would rather it lie in power, stadiums. Reinhardt Bonnke, move over, here I am!”*

* 1. In July 1988, God spoke audibly of releasing grace for His people to walk in Song 8:6 (and 4:9).

*Paragraph B: In 1988, the Lord spoke audibly about Song of Solomon. I did not want to do Song of Solomon in 1988 at all! And the verse that I have at the very end here, Song 4:9, the Lord said, “You have ravished My heart.”*

*It was two years later. and I was choking on Song of Solomon in 1988, 1989, and 1990, saying, “Why do I have to do Song of Solomon?” I didn’t like it at all, but the Lord spoke it so directly, audibly. This one guy was attacking me fiercely, with incredibly evil, false accusations and spreading them around the nation. It actually got into nearly—I do not know if this is actually a data fact but—nearly, if not every Christian magazine I knew about in the Western world. His story and his accusations against me were told in them around the world. It was a big story for those of you that do not know, and I am happy for you not to know it, to be honest. It is all over the internet.*

*And the Lord whispered to me, two years after He said to study Song of Solomon, “I am ravished for him.” I remember it; it was at night. I had insomnia and was mad that I had insomnia. I was reading Song of Solomon which I did not like, and the Lord spoke so clearly, “I am ravished for him.”*

*My response, “No, no! Just forgive him. I want You to forgive him for sure.”*

*“No, I like him as much as I like you.”*

*“Oh! But Lord, I want to remind You…”*

*Be careful because the Lord might say, “If we are going there, I want to remind you…”*

*“No, no, I don’t want You to remind me! I know my stuff!”*

*He said, “Well, no, not exactly!”*

*Then it hit me, “If He is ravished for him…” Beloved, we have it made if that is who our Leader is. I was up for most of the night which I did not like, but at the end, an hour or two later, I thought, “This is a life-changing night!”*

1. the black Horse (Sept. 1984): understanding the Lord’s leadership
	1. In September 1984, the Lord showed me of coming demonic attacks (symbolized as a black horse).
	In a visionary experience, a powerful demon appeared as a large “black horse” that struck me on my right knee. Michael said that when “I go to the east,” I would be attacked with demonic rage.
	In January 1990, a few pastors made false accusations against me that were widely circulated.

*Roman numeral four: The Black Horse. I had a very dramatic encounter which I think I spent thirty minutes describing on two different links in Paragraphs B and C so I am not going to describe it here. It was one of the most dramatic visionary encounters that was “real life, awake” where the Lord made it known to me—I do not want to go into the details—a black horse was assigned as a demonic presence to attack me like I heard way back in 1976 which I did not mention: “You will have enemies all of your days, people opposing you. Do not worry, and do not answer any of them. Do not answer yourself. Let Me answer them. Be patient, let Me answer them. Be patient! Do not answer and I will answer! All your days you will have people coming against you.”*

*I thought in 1976 that I didn’t have one enemy that I knew of. I was kind of a nice guy and had a lot of friends and thought, “Enemies? I don’t do enemies!”*

*“Well, you have not done the gospel really strongly yet.”*

*Now, this is so weird to say in thirty seconds and then move on, but Michael the archangel said a sentence.*

*Michael? Really? If you told me that Michael the archangel said something about you and your ministry, I would not believe you, trust me.*

*And so I am just saying it. He said, “When you go to the East, this demon power will strike you, but in the Lord’s timing (I am adding words, but that is what it means) you will recover, you and this whole movement, and there will be power in your midst, but you have to do it His way.” That was in 1984. It was very dramatic and again I have those two links where I tell the thirty, forty minute version I do not want to do here.*

*Six years later, January 1990, this demonic attack with the very details I got in 1984 happened. I was attacked and it went across the world. I do not mean the whole world, but like I said—maybe, maybe I am wrong as there might be an exception or two—but every Christian magazine I knew of in the Western world was telling the story, and I was not the hero of the story, just so you know. It was so humiliating and embarrassing and in the other link I tell the reason why. Like, “Why? A little peewee like me? Why would anyone even care?”*

*There are reasons for all of that, but it really did happen, and the Lord said, “I told you that this would happen,” though it did not happen for six years. Then He wanted me to employ that: “Bless him! Bless him! Bless him!” and my heart did. Glorious things happened at the end of that which I am not going to go into.*

*That was episode one. That was 1984 and the Black Horse, and then 1990, the attack, and 1993, tremendous resolution! That was a long time ago! That was over twenty-five years ago.*

* 1. *See Link to Mike’s message* ***The Black Horse****:* ***Zech****.* ***3 unto Isaiah****.* ***19 & John 17*** *(Aug. 30, 2020)*:[https://mikebickle.org/resource/the-black-horse-zechariah-3-4-unto-isaiah-19-and-john-17](https://mikebickle.org/resource/the-black-horse-zechariah-3-4-unto-isaiah-19-and-john-17/)
	2. *See Link to Mike’s message* ***The Blueprint Prophecy and the Black Horse*** *(Sept. 14, 2019)*:<https://mikebickle.org/resource/the-blueprint-prophecy-and-the-black-horse/>
	3. In December 2010, I had a prophetic dream of the black horse striking us again. I understood that this would happen “when I went to the east” (since this is what Michael said in September 1984).
	In March 2011, I went to South Korea; it was followed by accusations (Nov. 2012 to June 2015).

*Paragraph D: Well, in December 2010, I saw the Black Horse in a dream. I mean this was lots of years later, like twenty-five years later, and I had this dream with the Black Horse and said, “Oh no!” The Lord made it clear that the black horse was going to hit again. And so, I told our team and said, “Let’s just brace ourselves!” The last one took six years before it hit, and it ended remarkably with glory in it. I could never have guessed that it would end that way.*

*So twenty-five years later, in 2010, I had this very powerful dream, and I told our leaders on a number of occasions. Then two years later, the hit came “when I went to the East” again. Each time I went to the East, but am not giving those details right now. I do on the links if you want to hear the story.*

* 1. On July 30, 2020, an estimated 1 million participated in a global zoom call focused on Isaiah 19. This is the first time that such number paid attention to Isaiah 19 (I see this passage as the ultimate expression of “going to the east”). Isaiah 19:24 describes the greatest social miracle in history in the unity of the redeemed—in Israel, Egypt, and Assyria (10+ nations)—walking in John 17:23.

24In that day Israel will be one of three with Egypt and Assyria—a blessing in the midst of the land [to earth], 25whom the Lord of hosts shall bless…” (Isa. 19:24-25)

*Next it was 2020, two years ago. I was on a zoom call, and I do not really know the numbers but the guys who were organizing it told me that nearly one million participated on this zoom call. I do not really know. I did not do a fact check. I do not care.*

*We were talking on Isaiah 19. Isaiah 19 is a pretty unusual passage but it is going to be a really important passage in the coming days, Isaiah 19 and particularly the end of it. They had asked me, “Would you talk on Isaiah 19?” I think it is one of the most important end-time passages, again towards the end of the chapter, and there are some negative dimensions to it. I thought, “I do not know. I do not want to be the one to talk about it because there is a downside before there is an upside!”*

*In Isaiah 19:24-25, God says, “Israel, Egypt and Assyria are going to be unified in the grace of God.” That is what it means. Now Assyria, ancient Assyria, today is some ten-plus modern Middle East nations which are Islamic. And so, ten-plus Islamic nations and Egypt, an Islamic nation, and Israel—not very friendly, none of these guys are—are going to be one in the grace of God. The epicenter of the John 17 unity. That will be the epicenter, and the earth will be shocked by it. A remarkable passage that is for another day! We have some stuff on the internet if that tweaks your curiosity like, “What is Isaiah 19?”*

*So I did this call, and I do not know if it was a million people; someone just said it. A few days later the Lord whispered to me, “In 1984, Michael said when you go to the East that Black Horse will strike, and in six years he did,” and twenty-five years after 1984, I have a dream and two years later, we went to the East, and he did again. And so, 2010 to 2020 was ten years. Ten years after that, I had this zoom call about Isaiah 19 the future unity of former Islamic people, Muslims, with unbelieving Jews coming together in Jesus and the earth being shocked by it. The greatest social miracle in human history where the family of Abraham—Abraham, Isaac and Ishmael, Jacob and Esau—their descendants are going to be unified in Jesus. The family of Abraham healed on a global stage in the Middle East as John 17 unfolds and the earth will be shocked by it, but there are some negative sides and some positive.*

*I teach this, and afterwards I was thinking, “Man, that is a hard thing to break down on a zoom call.” And the Lord whispered “You have just now gone to the East in the ultimate way; it is Isaiah 19!” That was only two years ago!*

*The first one took six years before the big hit. The second one took two years. The Lord said, “Anchor yourself in Zechariah 3, the divine narrative. Anchor your community in blessing and not answering! Anchor yourself in the divine narrative because there will be an attack, but I will fulfill My purpose. Do not worry, and do not get focused on the attack, but it is coming.” At the end of it the glory of God was on this movement and this people, but the same could be told of a thousand other movements on the earth. I am not making it all about us, but He did say, “I will do this for you.”*