

Session 1 Betrayal: Its Prominence & Importance in God's End-Time Plan

I. THE END-TIME CHURCH IS TRANSFORMED IN CONTEXT TO BETRAYAL

This is Session 1 and begins our sixth semester in John 13-17. We are going to review a little of the last semester that I did together with Stuart. Tonight we will look at betrayal and how Jesus emphasized the importance and prominence of betrayal in the end-time Church. It is a surprising, disturbing, perplexing reality, but Jesus emphasized it. He wants us to know its importance and its benefit to the end-time Church.

- A. The combination of an unprecedented outpouring of the Spirit with betrayal is part of the optimum environment for the Church to be transformed in order to relate as an unified international family of affection (Jn. 17:22-23). Multitudes in the end-time Church will be progressing toward mature love, while others will be overcome with offense that will lead them to betray other believers (Mt. 24:10). The gospel is made known to all nations (Mt. 24:14; Jn. 17:23) in context to betrayal and pressure.

²²“And the glory which You gave Me I have given them, that they may be one just as We are one:
²³...that the world may know that You have sent Me...” (Jn. 17:22-23)

¹⁰“And then many will be offended, will betray one another...¹²the love of many will grow cold...”

¹⁴“This gospel...will be preached in all the world...then the end will come.” (Mt. 24:10-14)

¹⁶“You will be betrayed even by parents and brothers, relatives and friends...” (Lk. 21:16)

Obviously it is surprising for us to see that the optimum or best environment for the end-time Church to be transformed is with not only an unprecedented outpouring of the Spirit, but also in facing persecution. Probably the most painful kind of persecution is betrayal because it causes a dynamic in us that makes us go deep in God if we are respond rightly. It engages our heart at the deepest level. Between the outpouring of the Spirit in the end times, especially in the final 3½ years, though actually the ministry of the Spirit around the world is increasing even now. The harvest is growing quickly now. But there will be an intense acceleration of that in the final 3½ years.

Of that time, Jesus prayed to the Father on that Thursday night right after the Last Supper, “The glory which You gave Me, I have given to them, so that they would walk in supernatural unity” (Jn. 17:22-23). I refer to this unity as the international family of affection. There will be a supernatural unprecedented unity and affection in the Body of Christ beyond any time of history.

When Jesus says, “The glory that You have given to Me, I have given to them,” in John 17:22, He was referring to those initial installments of unusual glory that were seen in Acts 1-5. That unusual measure of glory did not continue for decades. We read of powerful demonstrations of God in the beginning of the book of Acts. But that glory will be fully manifested in final 3½ years of this age. In John 17:23, given that is the context, then all the nations are going to see, not just that Jesus was sent by the Father, but the bigger thing, is that they will see the excellence of Jesus' leadership and who He is, that He was sent by God, and that He is more than a man. The whole world will see His glory displayed through the lives of the End-time Church walk in supernatural unity.

I really want you to catch this: multitudes in the end-time Church will be progressively moving toward this deep love, this unprecedented measure of unity that will come to fullness in proximity to Jesus' return. At the same time, many believers will be progressing in a negative sense, being overcome by offense, bitterness, and betrayal. Both directions will be happening in the Church, some moving towards supernatural unity and others moving towards a cultural of betrayal. I am talking about within the Body of Christ. We are seeing both of these trends beginning to escalate even now.

Matthew 24 was spoken on Tuesday of the final week. I want you to notice the word, “many.” In 24:10, Jesus said that “many” will be offended, and “many” will betray one another, and love will grow cold in “many.” This is the context where “many” will come to the saving knowledge of Jesus—or that all the world will know (Jn. 17:23) and that the gospel is preached in power to all nations (Mt. 24:14).

I want you to see the relationship between being offended and then betraying. The offense is what creates this heightened vulnerability to betray a friend. **People do not betray in a vacuum.** They often betray energized by being offended at a loved one. They verbally betray the one who offended them. I am talking about in the Body of Christ. We could talk about this at other levels of this in the secular society, but that is not my focus tonight

One of greatest betrayals in secular history will occur when the ten nations of the Antichrist betray the Harlot Babylon (Rev. 17:12, 16)

¹²“The ten horns which you saw are ten kings...they receive authority...as kings with the beast.

¹⁶And the ten horns [ten kings]...will hate the harlot...and burn her with fire. (Rev. 17:12, 16)

My real point tonight is NOT to exhort you not to betray somebody. I believe that, for the vast majority here, it is not in your heart to betray a friend. I am focused on you being aware that **everyone will eventually be betrayed** by a friend in the body of Christ. The enemy wants you to be unaware of this so that when you are betrayed, you would get offended the one who betrayed you. I am talking about a friend or family member. The Lord want us understand that there is a divine purpose in allowing betrayal to have such a prominent place in His end-time plans.

The enemy wants us to get caught off guard so we become offended. That is the point I am emphasizing tonight. **I am not trying to convince you how wrong it is to betray someone.** That is obvious and self-evident. My burden tonight is that I do not want us to be caught unaware of the fact that betrayal really will touch all of us. But if we understand the divine purpose for it, then we will be more likely to respond in a godly way. The Lord knows that a billion believers in the end times will go deeper in God when feeling the pain of being betrayed and wanting grace to understand it and be empowered to love and bless those who curse us (Mt. 5:44).

We can be transformed by touching God in a deeper way and then become the vessels of grace in whom the whole world sees the glory and the beauty of who Jesus is because of these transformed lives resulting from the combination of the outpouring of the Spirit, persecution, betrayal, all these things working together.

¹⁰“And then many will be offended, will betray one another...¹²the love of many will grow cold...

¹⁴This gospel...will be preached in all the world...then the end will come.” (Mt. 24:10-14)

¹⁶“You will be betrayed even by parents and brothers, relatives and friends...” (Lk. 21:16)

Luke 21 was spoken on the Tuesday of the final week. Luke 21 and Matthew 24 are the same conversation. Luke just adds a few details that Matthew did not include. Luke 21:16 is talking about the end-time Church. Yes, this betrayal did happen in the early Church. But the fullness of what Jesus prophesied about it is yet to come—because the fullness of the glory and of the global witness to the nations of the beauty of Jesus is in the context of the end-time Church (Mt. 24:14). My passion is for you to get this especially so we can prepare the ten-year-olds who in one minute will be in their 20s and 30s, and they will be the new leaders of the Church. I am thinking of us being a whole company of spiritual moms and dads who train them to respond with a godly response to betrayal by modeling to them what it looks like to interact with God and walk in love even in the face of believers who betray us—that is believers that we formerly trusted.

He says, Luke 21:16, “You will be betrayed even by parents.” What? Can you imagine betraying your own children? It is inconceivable to us to be betrayed by brothers, betrayed by relatives, that is aunts and uncles. Betrayed by friends.

¹⁰“And then many will be offended, will betray one another...¹²the love of many will grow cold...

¹⁴This gospel...will be preached in all the world...then the end will come.” (Mt. 24:10-14)

¹⁶“You will be betrayed even by parents and brothers, relatives and friends...” (Lk. 21:16)

1. We must be alerted to the two extreme social and spiritual developments occurring simultaneously in the global body of Christ in the end times. They are total opposites—a culture of betrayal (Mt. 24:10) in contrast to a culture of deep love and unity (Jn. 17:23).
2. Betrayal creates urgency in us to go much deeper in our relationship with God to find understanding, reconciliation, healing, and peace for the pain that is caused by betrayal.
3. Note the sequence in verse 10—most betrayal starts with being offended and is expressed verbally—it occurs when we say negative things about the person that we are offended at. We can be offended at a brother but it is not betrayal until we verbalize that offense to others.
4. Those relating in godly ways contend for the destiny, honor, and family blessings of others. Hundreds of millions will respond to betrayal in a godly way resulting in the supernatural end-time unity of the Church. What Satan means for evil, the Lord uses for good (Gen. 50:20)

B. By definition, betrayal is in context to a close relationship—including family and friends.

Paragraph B: Now by definition, betrayal means you trusted them, and your heart was open to them. A stranger cannot betray you. He can accuse you or attack you, but that is not betrayal. It is only betrayal when your heart is open, and your guard is down. That is why it requires a deep work of the Spirit on our hearts because we do not easily just shake that off the pain of betrayal by a loved one. No, betrayal pains us in a way nothing else does.

*Brother Yun wrote a book in 2002 called **The Heavenly Man**. It sold over 1 million copies. He tells his story of being in the underground Church in China, then going to prison a number of times for his faith. His book was a best seller for many years. He experienced incredible miracles, even prison doors that were opened by angels and more. He visited IHOPKC a couple times. I was really interested in talking with him. He said, “I was beaten with rods, my bones were broken, but nothing hurt me compared to what happened after I got out of prisons, and I was betrayed by my fellow Christian friends and co-workers. That was far more painful than being hit by a rod.”*

I said, “Not really?”

He said, “Really.”

*I said, “That is an intense statement.” I encourage you to check out his story in the book **The Heavenly Man**. It is quite a story.*

So, on Tuesday, Jesus spoke on betrayal. Again, by definition, betrayal means there was a close relationship. There will be a global culture of betrayal in the secular society in the nations, but it will also seduce millions in the Church. When we think of betrayal, we do not think of it coming from our family and friendships or from people we work with or used to work with.

In Nazi Germany, there were many examples of people who grew up in the Church together, worked together, and even pastored together in a church, then in the 1930s and 40s when Nazi Germany was growing, so many in the Church betrayed each other. We find many examples of that also in the Church in Russia and China when communist tyranny took over. Pastors betrayed pastors, and co-workers betrayed co-workers.

- C. Betrayal is both a demonic attack to hinder our spiritual growth and a divine gift to enhance it. God granted and appointed that His people endure being persecuted and betrayed (Phil. 1:29; 1 Thes. 3:3) that they may be transformed by it—leading to great benefit to them in this age and the age to come.

²⁹For to you it has been granted on behalf of Christ...to suffer for His sake... (Phil. 1:29)

Paragraph C: Betrayal is a demonic attack to hinder our spiritual growth, but it is more. Being betrayed is a divine gift that will enhance our spiritual life and transformation if we respond to it according to Matthew 5:44. Why? Because the pain associated with betrayal results in urgency to cultivate a deep interaction with God so that our heart does not implode with pain and bitterness.

Paul talks about this in Philippians 1:29. He wrote, “It has been granted to you to suffer on behalf of Christ.” “Granted” is the language of a gift. He wrote in Thessalonians 3:3, “It was appointed by God for you to suffer persecution.” God “appointed” us to experience this because He knows the benefit that comes to the Body of Christ and the dynamics that happen in us when we are persecuted—persecution has different facets to it including bitterness, which is our focus tonight.

Persecution is a big subject. That is why I have listed here seven different messages that I have given recently on persecution. My point in listing these is not to try to get a bunch of people to hear another Mike Bickle teaching. That is not my deal. I worked on these messages to give you language to equip you to talk to your family or your friends or to include in your teaching or in your small group Bible study, that is, to provide some language or a few verses that you may not have navigated through before. We need to fill our spiritual family, and especially the young ones, with biblical understanding of persecution as being granted to us as a gift for our benefit. We have to understand this from a biblical point of view. And, we have to understand that persecution and betrayal are inevitable. We are not going to avoid it. The popular narrative that “we will be raptured any minute anyway so we will miss the persecution” is not the biblical view of the future. Yes, we will be raptured, but after we are transformed through the fires of what happens in the final years of this age before the Lord returns.

A lot of believers are kind of happy go-lucky, thinking, “Well, we are going to be gone anyway. The trumpet will blast, and we will be out of here, and thus we will avoid all the end-time betrayal that Jesus prophesied about in Luke 21:16.” That is a significant error that will leave millions unprepared for the persecution and betrayal that literally will touch them. But if we are anchored in the biblical narrative of the end-time persecution, as we talk much to the Lord and to each other about it, then we will process it little by little over the days ahead, and we will grow in our understanding of its benefit so it will not take us by surprise.

My deep concern is that there is a whole generation of young people that are believers— I am thinking of those who are 15-25 years old right now—They say that so many of them on college campuses are turning away from the Lord and deconstructing their faith. Thus many of these young people will be blindsided by persecution and betrayal, and they will not understand what is going on. But I say, “Not in this house.” For me and my house, we are going to be in conversation with the Lord and with each other and with our children and with our new young disciples about the biblical narrative of persecution.

- D. Paul rejoiced in the opportunity to magnify how attractive Jesus is to an unbelieving world by loving and trusting His leadership while being persecuted. Believers who faithfully love Jesus even when persecuted or betrayed are a “living portrait,” giving a public display of how glorious Jesus is to them. They give an incarnational witness to His beauty, majesty, and excellent leadership.

²⁴I rejoice in my sufferings...and fill up in my flesh what is lacking in the afflictions of Christ...
(Col. 1:24)

Paragraph D: Paul rejoiced in the opportunity to suffer. I do not want to develop this here, but I do develop this on the teachings that I list in Roman Numeral II. The thing that Paul was rejoicing about related to persecution was that it gave him the opportunity to publicly display to other people how much he trusted Jesus' leadership and how attractive Jesus was to him. He saw the privilege of displaying that in a dark world by demonstrating that he enjoyed Jesus even while he was being persecuted. Paul rejoiced to be able to participate in something that glorious.” I develop that much more in the teachings I reference in Roman Numeral II.

- E. Betrayal is an “**accelerant**” that leads to faster growth in humble love or in bitterness and offense.

*Paragraph E: I use the phrase “billion-soul harvest”, which is a generic number that many use today to indicate that it is not a small harvest. It could be two billion. Nobody knows the number. But the Church will be transformed before the Lord adds a billion new souls to it because the billion new ones will receive the values, spiritual DNA and the messaging of the church that they are involved with. So, the Lord will revive the end-time Church **before** He brings a billion new souls to it in.*

I see betrayal as an “accelerant.” What does that mean? Betrayal makes us go deeper in a faster way. Many will grow deeper in love, or deeper in offense and bitterness. Betrayal speeds up the process—in either direction—according to how we choose to respond.

Betrayal is escalating now in the church. But it is an overlooked subject that most of the Body of Christ is not talking about nor preparing their people for it. I have not talked about it that much. I am not saying how bad ministry leaders are because of missing this. That is not my point. I have not talked much about it, but the Lord is saying, “It is time to start getting people into this conversation in a very intentional way.”

- F. It is normal to be tempted to be offended with those we feel are responsible for mistreating us or blocking our expectations and goals (that we feel entitled to). When we are offended with someone, then it is easy to betray them and justify it biblically as contending for justice and righteousness. Not all persecution is betrayal, and not all betrayal is persecution. Most betrayal is the result of being offended, but some betrayal comes out of fear (social credit score) or for financial gain, etc.

Paragraph F: It is normal to be tempted to be offended by somebody who is responsible for mistreating you. I am talking about believers now. Let's not talk about the unsaved politician or the unfair legal process that put you in jail because you are charged with a hate crime, or that you get cancelled. That is a big and important subject. But tonight, I am talking about betrayal within the Body of Christ. It is normal to be tempted to be offended when a fellow believer mistreats you or blocks your ministry goals or agenda. They are standing in the way or giving the role you deserve to someone else, the role you feel entitled to have received because of your faithfulness. You could say this several ways, but somebody is blocking your goals, mistreating you, or even bypassing you or rejecting you or whatever—there are a half dozen ways to say this.

My point is that it is very normal to be tempted to be offended. But here is the problem: when we get offended at a believer, then it is much easier to betray that believer by speaking in ways that undermine them. Most who verbally betray a friend who offended them justify it biblically as “contending for justice and righteousness.”

They undermine them, put them down, and interpret betrayal as contending for justice. They assume that everybody accepts their narrative without knowing that one of the easiest things to discern is bitterness in the speech of an offended believer. All we have to do is listen to their words, and their bitterness shouts out. My point is that the self-justifying of that believer gives them more boldness to keep on betraying.

Now just for clarity's sake, not all persecution is betrayal. There is a lot of persecution that is not betrayal. And not all betrayal is persecution for our faith. Most betrayal is because that believer is offended with you or whoever is doing the betraying somewhere down the line, and that offense grew and grew and grew.

- G. One of Satan's most destructive weapons against God's people is accusation (Rev. 12:10). That is one reason why the Lord has prophetically emphasized Zechariah 3-4 to our spiritual family.

¹⁰...the power of Christ [is manifest]...the accuser of our brethren...has been cast down. ¹¹They overcame him by the blood of the Lamb...they did not love their lives to the death. (Rev. 12:10-11)

Paragraph G: One of Satan's most important weapons through history but particularly in the final years of this age is accusation. We see it in Revelation 12, which is mostly about the final 3½ years of this age. The truths of Revelation 12 are true throughout history, but the fullness of the activities described in Revelation 12 occur in the final 3½ years of this age. In the final 3½ years, one of Satan's most important weapons is accusation (Rev. 12:11).

The power of Christ is manifested (Rev. 12:10): Thus, in the final 3½ years, the glory of God that Jesus mentioned in John 17:22—which is essential for what Jesus said earlier that week about the witness of the gospel being given to all the nations (Mt. 24:14). In other words, many verses come together in the final 3½ years of this age—God's power and glory will be openly manifested on earth. This is when Satan is accusing. But he is not just accusing the brethren directly to their mind with shame. He is accusing the brethren—using the mouth of the other brethren. He is breaking relationships. This is when his accusations are most intensified in relationships on earth.

John wrote about power and accusation in Revelation 12. He also wrote about betrayal (Mt. 24:10; Jn 16:2) and the release of God's glory in John 17:22-23. John was saying, in effect, "I have good news for you. There will be a company of believers who 'overcome Satan' in Revelation 12:11, especially Satan as the dragon who will be breathing the fire of accusation—brother against brother—putting accusation in their mouth and stirring them up with dark ideas that are verbalized against one another.

Satan will be really energized at that time, but the power of God will be such that maybe one billion will overcome Satan because they are so grateful for the blood of Jesus forgiving them. Thus, they are empowered to love even if it costs them everything. They even love the betrayers because that is what Jesus did. He loved His betrayers.

There will be a company of overcomers who walk in great victory. This is one reason this accusation in the final 3½ years happens. I look back over the last 40 years that I have been in Kansas City engaged in this prophetic purpose—from 1983 until now is 40 years—the most emphasized passage with supernatural encounters by more people is Zechariah 3 and 4—more than any other. I would think it should be Song 8:6, the seal of fiery love. That was confirmed prophetically once or twice. Overcoming the accuser while building the end-time prayer movement is the message of Zechariah 3-4. Over and over, for 40 years this was confirmed to us prophetically.

This narrative keeps coming up to us in dreams and prophetic encounters. In my early days, I was perplexed by this wondering what is important about Zechariah 3 and 4? But now we understand it is the divine response to Revelation 12, the spirit of accusation at the end of the age.

II. SEE OTHER MIKE BICKLE MESSAGES ON PERSECUTION AND BETRAYAL

- A. Four messages given in 2023 related to end-time persecution and betrayal from John 15-16:

The Certainty of Persecution in the West & Its Blessing (Jn. 15:18-24)

Persecution: The Seminary of the Holy Spirit (Jn. 16:1-4)

Encountering God's Glory in the Face of Betrayal (Jn. 16:2)

How Jesus Prepares Us To Overcome Offense (Jn. 16:5-7)

- B. Three messages related to betrayal and my prophetic encounter with the Black Horse in 1984.

Link to Mike's message "Embracing God's Narrative When Mistreated" (My Black Horse encounter) (Sept. 13, 2020)

<https://mikebickle.org/resource/mature-love-embracing-gods-narrative-when-mistreated/>

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/>

See Link to "The Black Horse: Zechariah 3-4 unto Isaiah 19 and John 17" (Aug. 30, 2020)

<https://mikebickle.org/resource/the-black-horse-zechariah-3-4-unto-isaiah-19-and-john-17/>

*Here are the 7 messages, and again, I do not want to say shamelessly, "You ought to hear my teachings." That is not what I am doing here. But Zechariah 3 and 4 and the term many know is "**the black horse**"—this was a very significant prophetic encounter. Some who are new may want to hear this prophetic testimony—it is a very important part of our prophetic story at IHOPKC.*

Michael the archangel literally appeared and highlighted a black horse which is the dragon in Revelation 12:10. Michael said that when we go to the East, the Black Horse or dragon would strike me with rage. Beloved, we went to the East in May 2023 when 5 million Gentiles for the first time in history prayed for Israel for 21 days. In about April, a month before this 21 days of prayer for Israel started, it dawned on me, "We are going to the East now."

I recalled the words that Michael the archangel literally said, "When you go to the East..." There have been a few installments of us going to the East, probably the most intense installments are yet future. But after May 2023, it is game on because we went to the East as a people. Suddenly we are thrust into "going to the East." But 39 years ago in 1984, Michael appeared and said, "When you go to the East."

I told these prophetic stories in these 7 messages I listed here. I give you language to encourage the young people in your world or even to use in your own teachings and blogs or social media, little sound bites, things you want to say. You might not have these verses clear yet.

III. THE IMPORTANCE OF PREPARING GOD'S PEOPLE FOR PERSECUTION

- A. Jesus wanted them to know that some would be betrayed in being put out of their spiritual families (synagogues; 16:2). All the apostles were cast out of their synagogues, killed, or imprisoned.

26When the Helper [the Spirit] comes...He will testify of Me [reveal more of Me]. 27And you will bear witness...^{16:1}These things I have spoken to you, that you should not be made to stumble [be overcome by offense]. 2They will put you out of the synagogues...[and] kill you..." (Jn. 15:26-16:2)

Jesus talked on Tuesday, saying, "Great betrayal is coming" at the end of the age (Lk 21:16). That was on Tuesday. Now it is Thursday at the Last Supper, and He is telling them, "I am going to die," but they do not get it. Yet He died the next day. They were shocked.

He gave them two shocking pieces of information that Thursday night at the Last Supper, but I do not think they grasped it. He told them in John 16:2 that they were going to be kicked out of the synagogues. You have to remember, most of these apostles were from up north in Galilee, from small rural towns. In other words, the synagogue was their spiritual family, the people they had been relating to for decades. It included the people that they grew up with. Some of the young men that Jesus grew up in the youth group were undoubtedly among those who wanted to throw Jesus off the cliff when He was in Nazareth speaking in the synagogue (Lk. 4:16, 28-29). They wanted to put Him out of the synagogue and even to kill Him just as He described in John 16:2.

¹⁶He came to Nazareth...He went into the synagogue...²⁸So all those...when they heard these things, were filled with wrath, ²⁹and rose up and...that they might throw Him down over the cliff. (Lk. 4:16-29)

Okay, let's imagine that somebody here today has been in the same church for 30-40 years and that very group of people now want to kick them out of that church and speak negative about them, which is where betrayal usually begins. That is what Jesus was talking about. Whoa! It is pretty intense.

- B. ***He will testify of Me*** (15:26): In the context of persecution, the Spirit will teach God's people to understand and align themselves more to Jesus' heart, leadership, and eternal values—so they grow in love for God and people by growing in *purity, humility, mercy, generosity, and gratitude.*

¹⁴If you are reproached [verbally] for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you...on your part He is glorified [through your witness]. (1 Pet. 4:14)

Paragraph B: Let's look at John 15:26 first. Jesus said, "I am going to die, but the Spirit is coming." They were not understanding what He was saying. He assured them that the Spirit will talk to them about Jesus, "He is going to tell you about Me even in times of persecution and betrayal. If you will talk to the Spirit about Me, then He will tell you more about Me." See the next verse, John 15:27, where Jesus assured them that they would bear witness about Jesus. They would tell other people about His excellence, His beauty, and His perfect leadership. The implication is clearly that the Spirit will reveal more about Jesus in times of persecution. Peter spoke of the spirit of glory increasing on those in times of persecution (1 Pet. 4:14)

Then, in very next verse after John 15:27, Jesus gives the context of this increased activity of the Spirit as being "when they kick you out of the synagogue" or the spiritual family that they grew up in. His main point in saying this was so that they would not stumble or respond with offense against those who betray them.

This is an intense progression here, but He promised them that the Spirit would testify through them in context to the pain of being betrayed as long as they responded to it in a godly way. In other words, their life would be a shining light, a public portrait of what it means to enjoy and trust Jesus' leadership. Again, the Spirit would be talking to them about Jesus and then talking through them to others about Jesus. It is important to follow the progression what Jesus is saying in John 15:18-16:7. This is very encouraging. Yes, Jesus promised that the Spirit would testify of Him in the context of betrayal and persecution and show them His leadership.

- C. Jesus' reason for emphasizing persecution and betrayal (Mt. 24; Jn. 13-17) was so that they would not stumble (16:1). Our greatest danger is not in being betrayed but in responding to it in a wrong way, leading to our spiritual failure and falling short of the grace of God (Heb. 12:14-15). The Greek verb, "stumble," (*skandalizmao*) means to *be offended* (KJV), or *go stray* (NIV).

¹⁴Pursue peace with all people...¹⁵looking carefully lest anyone fall short of the grace of God; lest any root of bitterness [offense] springing up cause trouble, and by this many become defiled. (Heb. 12:14-15)

Paragraph C: Jesus spoke these things about being betrayed by getting kicked out of their synagogue (16:2) and the Spirit testifying about Jesus to them and through them (15:26-27) so that “they would not stumble” (16:1). Our greatest danger is not in being betrayed by others in the Body of Christ. Rather, it is by responding to that betrayal in a wrong way. That is the point I am emphasizing tonight. Again, I am not urging you to make sure that you do not betray people. You have already settled that. But the real danger is not in being betrayed or having people say bad things about you. The danger is in not responding to betrayal in a godly way as Jesus taught us in Matthew 5:44—a wrong response to being betrayed is the real danger because it leads to spiritual failure.

*Hebrews 12 talks about this. It says in verse 14 to “Pursue peace.” We are only able to pursue peace with people who speak against us and malign us **if** we are talking to the Holy Spirit to help us bless those who curse us (Mt. 5:44). The command to “pursue peace” is a significant statement. All through John 15 and 16, Jesus says, in effect, “I will give you peace if you will talk to Me about the things I teach in John 13-17. I will give you that peace.”*

But look at verse 15. He is talking to believers now, “Be very careful. They betray you and come against you.” We must not “fall short of the grace of God” by not responding with grace to our betrayers. The writer of Hebrews is saying, in other words, “To make sure that when people come against us we do not become like them by also becoming offended, for then we start betraying them the people who betrayed us.” Two wrongs do not make something right. Do not get into that dark cycle. If bitterness gets into our heart, it will cause us trouble. Betrayal-bitterness causes trouble for the person doing the betraying, and it also causes trouble for the person being betrayed, if they get offended by it. But if you see it for what it is—an opportunity to go deep in God—then you get transformed by it. The writer of Hebrews says, “Be very careful you do not get defiled by it.”

- D. An offended believer who verbally betrays another believer can be a “stumbling block” that is used by the enemy to defile and tempt the very person that they betrayed to become offended and thus to respond back to them in a similar ungodly way. Speaking negatively about people can easily provoke those very people to sin—by stumbling into a new season of offense, bitterness, anger, etc.

¹***“Temptations to sin are sure to come [via betrayal], but woe to the one through whom they come!” (Lk. 17:1, ESV)***

¹***It is inevitable that stumbling blocks come [betrayal], but woe to him through whom they come! (Lk. 17:1, NAS)***

Paragraph D: An offended believer becomes a stumbling block to other believers. That is, the one who gets offended because they feel mistreated by a friend or family member. Then they say, “I am going to bring my friend down because she hurt me.” However, we cannot lay aside kingdom responses of forgiveness and mercy because somebody disappoints or even hinders our money or promotion. The enemy want to use offended believers to stir up others to be offended. Then the newly offended believer also begins to betray those who offend them. Then it spreads.

In Luke 17, Jesus talked about those who “tempt others to sin.” Other translations refer to people as those who are “stumbling blocks.” There are many types of stumbling blocks, but tonight I am talking to those who are being betrayed. The enemy sees the betrayal as an opportunity for you to stumble now. Jesus is saying, “It is inevitable that brothers would betray you and thus tempt you to stumble by responding in a wrong way. Do not yield to it.” He is talking to the betrayer, “Woe to you, you are a stumbling block by tempting others to respond with your offense.” Woe to you—dark things happen in their spiritual lives when they get into that vortex.

- E. I have often witnessed the **offense-betrayal cycle** that results in an increase of broken relationships. An offended person is vulnerable to betray the one who offended them. Then the betrayed believer becomes vulnerable to be offended and then betray the one who initially betrayed them, etc.

*Paragraph E: I have often witnessed what I call the “offense-betrayal cycle”—it is a cycle that harms kingdom relationships and even ruins families. The offended believer is far more vulnerable to verbally betraying the one they are offended at. **The enemy is breathing on their minds, imparting ideas to them to justify their negative speech as justice and righteousness.** He convinces them that they are not a betrayer but are merely contending for justice. I have watched this for 40 years, having had a front row seat to it. I have determined to not go there in my heart.*

I have been involved in many conversations related to this over 40+ years. For most pastors and leaders, this is one of the biggest issues in their ministry—the pain and conflict caused by verbal betrayal among their leadership team or from some of long-term members in their congregation or from other ministries who are against them.

- F. The promise of the seal of divine love in Song 8:6 includes the Lord giving the worldwide body of Christ grace to love even the offended ones who betray us—“love as strong as death”(Song 8:6). Specifically, this love is love for the Bridegroom King who loves us and those who betray us. The “oil of intimacy” is cultivated best in the fires of persecution including being betrayed.

⁶Set Me as a seal upon your heart...for love is as strong as death... (Song 8:6)

Paragraph F. We were given a promise in July 1988. The Lord said, “I will put a seal of love on the heart” of the end-time Church. This is a promise for the entire worldwide body of Christ. This seal of love will empower many to love Jesus, to receive how much Jesus loves you, and to love believers who betray you because Jesus loves that person. I have examples of God tenderizing my heart to love those who betrayed me with the overflow of His love for me. I lean into that right now. The Lord has touched my heart over the years to feel tender emotions towards people who came against me so that I can even honor them. It is an amazing grace to feel that ways.

As this has happened a few times [in my experience], I concluded that the seal of His fiery love on the heart is real. It is supernatural actually to feel tender towards people who have dishonored me. I rejoice over where this is going globally as the seal of His love tenderizes the hearts of hundreds of millions of believers before Jesus returns.

The oil of intimacy with God is cultivated best in the fires of persecution, because when persecution and betrayal happens and our heart is hurt by it, suddenly, it is a life-or-death issue spiritually to respond in a godly way to get God's perspective on it and to be empowered to resist bitterness and find grace to guard my tongue so that I bless those who curse me (Mt. 5:44).

IV. DAVID IS A MODEL OF HOW TO RESPOND TO GOD WHEN MISTREATED

- A. Through the life of David, scripture gives far more information about how to respond to God when betrayed by those in close relationship than it gives through any other. He is a witness or model (Isa. 55:4) of how to respond to God so as to be equipped to a be leader “after God's heart” (Acts 13:22).

⁴I have given him [David] as a witness [model] to the people, a leader... (Isa. 55:4)

²²“...He raised up for them David as king, to whom also He gave testimony and said, ‘I have found David...a man after My own heart, who will do all My will.’” (Acts 13:22)

⁹*The eyes of the LORD run to and fro...[to find] those whose heart is loyal to Him." (2 Chr. 16:9)*

¹⁵*I will give you shepherds according to My heart, who will feed you with knowledge... (Jer. 3:15)*

The Scripture gives far more information through the life of David on how we are to respond when betrayed—far more than through any other person in the Bible. God showed Isaiah that He caused David to be a witness, or a model of how leadership is to respond to God. If you want to be a leader after God's own heart, then David is a model for you. Why David? Why not Peter, James, and John? I think that one reason is because David is pre-Pentecost. Thus, if David could respond to God this way under the old covenant level of grace, it is doable. It really is.

We are to understand how David responded. Of course, it that has been a passion in my life, as with many of you, to be a man or a woman after God's own heart.

- B. Over a 50-year period, David was betrayed by **family members** (Saul, Ammon, Absalom, Michal, Adonijah, Joab, Ish-bosheth, his own brothers; Ps. 69:7-12), by **his own men** (Ziklag; 1 Sam. 30), by **top political** (Ahithophel) and **military leaders** (Abner; 2 Sam. 3:9), by his **countrymen** (Ziphites and at Keilah), the **army of Israel** (with Saul, then Absalom), and **others** (Shimei, Doeg, etc.).

I have taught the Life of David in a series, sometimes in 10 sessions and sometimes in 20 sessions. I have taught these series on the life of David probably 10 times over the last 47 years that I have been pastoring. I taught through his life a couple of times in St. Louis before I moved to Kansas City 40 years ago. So, I am pretty familiar with David's life. There are over 15 different situations where David was betrayed over a 50-year period of time (from his teens years to when he died at age 70). A number of his family members betrayed him; some of them betrayed him multiple times. It happened when David was young and also when he was old.

His own team in Ziklag wanted to kill him by stoning him (1 Sam. 30:6). They were upset at some of his decisions as their leader so they decided to stone him. His own team, the 600 men who were traveling in the wilderness with David! Some of the top military leaders, and the top political leaders of Israel along with various countrymen in different cities in Israel—cities he was actually protecting. They turned on him! Nobody in Scripture has more data about their life related to being betrayed as we see in the life of David.

- C. God trained him in the "**seminary of the Spirit**" using a jealous king and others who betrayed him. David was betrayed many times yet showed kindness because he looked to God to vindicate him in His own way and timing. He invoked God's intervention saying, "**let God decide**" (1 Sam. 24:15), knowing that in God's timing, he would be vindicated without David taking matters into his hands.

¹⁵*Let the LORD be judge, and [decide; NAS] between you [King Saul] and me..." (1 Sam. 24:15)*

Paragraph C: That is why we want to focus on the life of David. We do not have to all be experts on David's life, but it is important to know a couple of the key points about his life. Why? Because God raised David up as a king after His own heart. Thus, God taught David how to align himself with Him.

God trained David in the "seminary of the Holy Spirit" or sometimes I say in the "seminary of a jealous King Saul." He was trained as a young man in his early 20s under this tutelage—the "seminary of Saul" who mobilized 3000 soldiers to chase David to kill him—it lasted for 7 or 8 years. That is pretty intense. David's life was transformed in these 7-8 years in context to how he responded to God

Imagine, for 7 or 8 years, David being chased by 3000 soldiers who were dedicated to find him and kill him. He has already been anointed to be King of Israel by the prophet Samuel (1 Sam. 16). But then for 7-8 years, he was running for his life. When I read about David's life, I lose all my self-pity.

David was betrayed many times, yet he showed kindness to those who betrayed him. How do you show kindness when you are being betrayed by family members? The key is that he looked to God to vindicate him—in God's way and in God's time—He developed a history of believing that God would vindicate him in God's time. It took years sometimes, but it always happened. He developed a spiritual resume or spiritual history in God.

I have really locked into David's big statement as my "go-to statement" over the last 47 years that I have been teaching on life of David since I was 20 years old—I heard a seminar on the life of David and got so excited that I transcribed the messages of the man who taught the seminar and then taught it to everyone in my Bible studies, because it was so exciting. I did not realize that the Lord was setting me up to learn it. I was trying to be an amazing Bible teacher to high school kids. Most were not really listening to my Bible studies but I was—My favorite "go-to statement" when David was being attacked is that he would say, "I will let God decide. I am not going to take vengeance. I am not going to vindicate myself. I am not going to answer for myself. I am going to let God decide to vindicate me. And that just became kind of a clarion call to my heart, and I see it as a call to the end-time Church. The Lord wants the end-time Church to respond like David did.

- D. David found Saul sleeping and refused to harm him but entrusted his cause into God's hands (1 Sam. 24), and later David again found Saul asleep and refused to vindicate himself (1 Sam. 26).

Paragraph D: I love these two examples when David had King Saul at the end of his sword and could have killed him—this happened two different times—both times David refused to harm Saul and vindicate himself, knowing that God would answer for him. These are two great stories, but I do not want to take time on them tonight.

- E. In Psalm 31, we see how David interacted with the Lord when he was mistreated and betrayed. By trusting God to intervene and by refusing to retaliate, *David brought God into the conflict.* To *commit our spirit* into God's hands is to commit to God all that deeply touches our spirit—our reputation, promises, money, etc. Jesus committed His promises into God's hand (Lk. 23:46).

⁵Into Your hand I commit my spirit... ¹⁵***My times are in Your hand.*** (Ps. 31:5, 15)

Paragraph E: Psalm 31 is the very psalm that Jesus quoted on the cross. It is a psalm that David wrote. David prayed, "Into Your hands I commit my spirit" (31:5). Later in the psalm he prayed, "My times are in Your hands" (31:15). Jesus quoted it. What David meant was "I will commit my spirit to You." It meant more than that, when he died, he would go to heaven. It is more than that. It means everything that is dear to him—everything that was in his spirit or his heart and destiny that has not happened yet, he committed it to happen in God's time and way.

That is what Jesus was saying on the cross. He was not only saying, "I commit My spirit into Your hands," meaning, "I will go to heaven real soon and see You." He did mean that, but He also meant all that God promised Him about being King of the whole millennial earth, He committed that into God's hands.

So David said, "My time is in Your hands." In David's early years, he was betrayed by an older leader, King Saul. And in David's later years, he was betrayed by a younger leader, Absalom. The message we get from the life of David is that "David was a 'David'" in all those different seasons of his life. Yes, he stumbled sometimes and got fearful and caved in to fear, but he recovered. He was a man after God's own heart as a young man under an old Saul who betrayed him, and he was man after God's own heart as an old man under a young Absalom who betrayed him. This is a pattern for the end-time Church.

This is a pattern for apostolic leadership. One guy told me that someone prophesied to him that he was going to be an apostle. I said, "Well then, you should duck! Go read the details of the lives of the apostles." This is the pattern of David's life on 15 different occasions he was betrayed.

I had many attacks and betrayals since 1990. So some people say, "Boy, I bet you are glad that is over." I tell them that is not even close to being over! Go read the script. Even at the end of David's life, a young leader rose up against him. That was the pattern of David life.

This is not particular to me or anyone, but it is how it will be to many believers. Even until the very end, we will be interacting with Jesus in a deep way in the face of being betrayed. The accuser of the brethren will be raging against the body of Christ in an unprecedented way in the final 3½ years of this age (Rev. 12:10), and the brethren will overcome him (Rev. 12:11). Not because the accuser is gone, but because they interact with Jesus, and the power of God is on their mind. But they have to say yes to it because a whole other company of believers are going into the culture of betrayal.

- F. My journey in the "seminary of the Spirit's training" related to betrayal began in my first prophetic encounter as a pastor (Dec. 19, 1976), when the Lord told me that in the future I would be opposed by many but my "greatness" would be related to receiving God's gentleness and **responding to my adversaries in gentleness** and in growing in the ability to impart this to others (Ps. 18:35; Mt. 5:44).

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

My journey began in the seminary of the Holy Spirit's training that I might have a heart after God like David. Actually, we are all in the seminary of the Holy Spirit right now whether we have identified it or not. We all have different courses, and different assignments, but we are all in that "seminary" if we are going on to know the Lord in a deep way to be a person after God's heart like David.

In my very first prophetic encounter as a pastor in 1976, the Lord spoke and said, "God's gentleness will make you great."

I thought, "What?!"

He said, "You will have many conflicts, and many people will come against you."

I thought, "Well, nobody is coming against me." I did not have any enemies. What did He mean?

He said that I would have many conflicts throughout my ministry, but God's gentleness would make me great as David said in Psalm 18:35. I have quoted that verse so many times the last 47 years since 1976.

*However, honestly, it did not make any sense to me at all that I would have many enemies. Later, the Lord unpacked it to me and said, "I will be gentle to you in your weakness, but **your greatness will be that when you see My gentleness towards you, it will empower you to be gentle towards others.** That is where your greatness lies." It took me a while to understand that. Initially, it was a very strange idea to me.*

My passion today is to talk about the First Commandment, the beauty of Jesus as Bridegroom, King, and Judge, and the 150 chapters. That is what I want to talk about. But over the last 20 years, when I talk to leaders, they want to talk most about how to respond when they are betrayed. I do not want to sound like a big hotshot, but I get an opportunity to speak to leaders over large networks and big ministries. And they want to talk the times that people who attack them and how to respond to that. I think, "What? I do not want to talk about that. I want to talk about Jesus as Bridegroom, King, and Judge." But the number one thing that I get asked about is how to respond to betrayal and criticism, etc. Yet, I do not want that to be the main conversation that I have with them.

I remember some years ago, maybe five years ago, or something like that, I got to spend an evening with a guy I so esteem named Jonathan Cahn. Some of you know him. He has probably sold two or three million books in the last five or ten years, I do not know. He is a brilliant guy. He has huge open doors to speak to heads of state more. So, when we get together for couple of hours. I wanted to hear from him about A, B, and C. But this time he asked, "Tell me, how do you handle it when so many people come against you?" I did not want to talk about that with him. I had questions for him. He said, "I want to talk about handing attacks." So we talked for about an hour or two. I do not remember. That was kind of a boring subject for me to talk about when I had one of the most brilliant minds in the kingdom of God in front of me!

I said, "Jonathan, what about..."

He said, "I will give you my books. Let's talk about how being accused and betrayed by leaders who love Jesus."

I remind you again of the 7 messages that I put under Roman numeral 2 in this handout. In those messages, I give details about 5 supernatural encounters that I have had. One was "my chariot encounter" in August 1984.

Another was my "black horse encounter" in September 1984. These two happened in August and September 1984. Then I received a similar message in about three or four other encounters. The Lord said over and over, "Do not answer. Let Me vindicate you and answer for you." I asked Him if I could answer even a little bit? "No, I will vindicate you in My time and in My way. Be patient. Let Me vindicate you."

*He has vindicated me every time, but **His vindication always comes later than I think**. I will go through them tonight. That Lord has given me spiritual history before Him in this area. He has been true to His promise to vindicate me each time. I just have to be quiet and be patient. I do not think everyone has this same mandate to not answer and to be quiet, but I assume that many others may have a similar mandate. Again, I have been surprised at His vindication and His favor. It is real. That glorious, invisible King we talk about, He is really watching and paying attention.*

- G. The Lord is leading His people into a John 17:22-23 transformation by embracing and imparting Matthew 5:44—to be like our Father (5:45). Embracing this ushers us into a supernatural lifestyle as we love those who betray us. (Jesus was not here addressing self-defense against physical harm). The call to love our enemies includes our **words** (bless), **deeds** (do good), and **prayers** (Mt. 5:44). It is an act of our will that transcends negative feelings. As we obey this, our feelings will change.

*⁴⁴I say to you, **love your enemies, bless those who curse you, do good to those who hate you...***

*⁴⁵that **you may be sons of your Father...for He makes His sun rise on the evil...** (Mt. 5:44-45)*

*¹⁸Who is a God like You, pardoning iniquity...because **He delights in mercy**. (Mic. 7:18)*

My main message tonight is that He is calling the whole end-time Church to this. My real passion tonight is that we train young people in this, to let them know that betrayal is a prominent and important part of God's end-time plan. If young people will respond to according to Matthew 5:44, then they will be transformed and will go deep in the Lord. They will overcome Satan or the dragon in Revelation 12:11—that dragon is breathing fire, or in our language it is the black horse kicking us, but in John's language it is a dragon speaking accusations through the mouths of offended saints against one another.

The Father blesses evil men (5:45)—thus He even blesses fellow believers who betray us. The Father loves them as much as He loves us. By responding like the Father who even blesses evil men brings us into a new realm of "Holy Spirit" power touching our inner man. The young people must not be shocked when they get

attacked and betrayed by other believers. If we do not equip them with the biblical narrative of end-time persecution, then they will be blindsided by it and many will stumble. Again, “As for me and my house,” this spiritual family will be prepared to respond according to Matthew 5:44. I admit that we are not good at equipping people in this, but we are going to work on this as an entire community.

In Matthew 5:44, Jesus told us to love our enemies and bless those who curse us. This is challenging to obey in responding to believers who betray us. Bless them without saying anything negative about them. Jesus promised a glorious result in Matthew 5:45, “You will be known as being one of the sons of My Father.” In other words, we can make the Father look good in the nations. He will use such people as a picture of how glorious He is.”

¹⁸**Who is a God like You, pardoning iniquity...because He delights in mercy. (Mic. 7:18)**

I love Micah 7:1, that God delights in mercy even towards believers who betray us. He loves them as much as He loves us. By responding like the Father in delighting to give mercy to those who do not deserve it, this brings us into a new realm of Holy Spirit that touches our inner man with His transforming power. **The Father wants us to love and delight in mercy.** He is raising up the end-time body of Christ across the earth to delight in receiving mercy and giving it to others, even to their enemies.

- H. Jesus spoke of the blessing of not being offended at God (Mt. 11:6) when He does not lead or intervene in their life in a way or a time frame that His disciples expect and understand.

²**John...from prison...sent two of his disciples ³and said to Him, “Are You the One...?”**

⁴**Jesus answered...Blessed is he who is not offended [skandalizo] because of Me.” (Mt. 11:2-6)**

Paragraph H: Jesus spoke to John the Baptist's disciples and said, “Blessed are those that are not offended in Me” (Mt. 11:6). Why would the disciples of John the Baptist be offended at Jesus? Because Jesus was not going to intervene to deliver John in the way that they assumed that He should if He was really the Messiah.

And the Lord says, as it were, to the end-time Church, “Blessed are you if you are not offended. Let Me vindicate you in My way and in My time. I know what I am doing. I am transforming you and joining you to others in ways you do not even know. I promise you I will answer for you. Do not answer for yourself.” Though it might offend you.

- I. God wants us to have compassion on those who betray us, knowing plight of a betrayer is very hard. People who betray others suffer in ways that they did not anticipate (1 Pet. 4:15; Jas. 3:15). Satan stirred Judas to betray Jesus (Jn. 13:2). He was unable to get free from the dark dynamics of despair and hopelessness that resulted from opening the door to demons by his choices—he hung himself.

Paragraph I: God wants us to have compassion on the people who betray us. I have thought on this a bit over the years because I have watched the plight of a born-again believer who betrays fellow believers verbally after they become offended. Their plight is hard. People who betray suffer in ways they do not anticipate. I have watched it over and over and over. I am not happy about it. I do not think, “Ha, I told you.”

I want to delight in them receiving mercy. I remember one man who attacked me with much energy. It was going all around the world, literally. I was reading Song of Solomon on night, and the Lord said to me, “I am as ravished for him as I am for you.”

I remember, I thought, “Uh, wait, if that is Who You really are, then I have it made. If that is how You really feel, then help me to feel what You feel, even towards those who betray me.” Yes, Satan stirred Judas up. The dragon of accusation was breathing on Judas' mind to such a degree that it made sense to Judas for those few moments to betray Jesus. But the problem was that after he betrayed Jesus, Judas could not get free from the dark

dynamics that were operating in his soul. After the betrayal happened and was over, the darkness on Judas' heart and minds continued with such despair and hopelessness that he hung himself. My point is that a dark dimension continues to harass the heart of one who betrays, and their heart get progressively harder with spiritual dullness, boredom, fear, torment, and darkness continuing to increase That is not good. The plight of those who betray is hard spiritually, emotionally, physically, etc. Much harder than they anticipated

- J. Jesus felt anguish about Judas's betrayal (Jn. 13:21) not because He felt rejected by it. Jesus had anguish over the fate of a man whom He loved but who refused His kindness and delight in mercy.

²¹Jesus...was troubled in spirit, and testified and said, "...one of you will betray Me." (Jn. 13:21)

At the Last Supper, Jesus was troubled, when He said, "One of you will betray Me." Why was Jesus troubled? Was it because His feelings were hurt? No. Jesus knew that both He and Judas would die in the next 24 hours. What is He troubled about? He is anguished over the fate of a man He loved but who refused to embrace and express God's mercy and kindness. Judas refused to be a part of those delight in mercy. Jesus actually loved him.

- K. The apostolic team was hurt by Judas' betrayal, which in essence also betrayed them. Those who betray often do not consider the pain that others will suffer as a consequence of their betrayal. They saw how to respond to betrayal by watching how He responded to it (Mt. 26:50; Lk. 23:34).

⁴⁹...[Judas]...kissed Him. ⁵⁰Jesus said, "Friend, why have you come?" (Mt. 26:49-50)

²³While being reviled, He [Jesus] did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously. (1 Pet. 2:23; NASB)

Paragraph K: The apostolic team was hurt by Judas' betrayal. He did not just betray Jesus, he betrayed them too. People who betray do not understand the pain coming to them, and they do not understand the pain it brings others. But if we take a step back, we have compassion on them. We say, "Lord, help them. For real, break in." Pray for them.

Later that night, in the garden when Judas betrayed Jesus with a kiss, Jesus called him, "Friend." You are still My friend (Mt. 26:50). Friendship was still available to him. Jesus have not written him off. That is a powerful statement. Later Peter would write about Jesus, "That while being reviled; Jesus did not revile in return." Peter was reporting on that night. Jesus did not threatened or revile Judas, the Sadducees, or the Romans.

What did He do? He is the greater David who did what David did. He committed His spirit to God or entrusted Himself to God. He said, "God, You judge and You answer me. Make me King of the earth and give me all My promises in Your timing."

And the Father could have whispered, "It will be 2000 years from now before it happens. Are you good?" I am sure it did not happen that way, but it is still 2000 years later, and it has not happened yet. He is not yet King of the nations, openly displayed for all the nations to see, but it is going to happen. He entrusted Himself, so He blessed even the people and forgave them on the cross. He forgave them. Peter, James, and John saw Jesus call Judas "friend." We saw Him forgive us when we betrayed Him. We saw Him forgive everyone on the cross.

Peter was thinking, "This is where I am going."

- L. Jesus knew Judas would betray Him when He chose him (Jn. 6:64-71). God allows those who will betray to get into the inner circle of a leadership team in order to train and transform His servants.

The last point I am going to make—I will not have the worship team come up. I am looking at the time—I want to make just one more point. This is strange to us. In John 6 I have it there in the notes, the end note. In John 6, Jesus tells them, “Judas, I chose him to be in the company. And I knew he was a devil.” God strategically allows Judases to be in apostolic companies. And nobody knew it but Jesus. Nobody discerned it by the Spirit. I am not saying they should have, could have, would have. That is not my point. My point is that Jesus puts Judases in apostolic companies to prepare those apostolic leaders to go deep in God.

I mean, if I was leading the end-time harvest, I would not put Judas on any team. I would check out his resume, get some resource checks on him. I would keep him far away. God puts Judases on teams. And my feeling is, maybe I am wrong, there is a Judas who shows up here and there on every apostolic assignment in the earth right now. They show up a little bit here and there, maybe a lot, maybe a little, I do not know. But if he showed up in Jesus' company, and Jesus warned us that it is going to happen at the end of the age when the glory would be manifested, and we would be transformed, I say, “Lord, I want to be like David. I want to bless and be like Your Father. I want to live in that supernatural dynamic that Your Father lives in.”

I want us together to raise up a company of leaders who train the next generation to go deep in God, to understand the benefits, the transformation potential that happens when we are betrayed by people that we trust.

Amen and amen.

Lord, I ask You to release the spirit of glory on us, in us, and through us to make the Father look attractive to people by the way we respond to Him even when we are being betrayed. We want the world to know this: that Jesus was sent by God, and He is fully God because of the way we respond even to our enemies. Testify of Jesus in us, and then anoint us to testify about Him to others, His glorious leadership. Lord, I ask You that You seal our hearts with the fire of love. You said, “I will seal you with the fire of love.” I ask for that seal of love on this community and our young people. Amen and amen.