Prophecy and Prophets

There is a difference between the office of a Prophet and the gift of prophecy. Let’s look at the gift of prophecy.

A. The Gift Of Prophecy

1. The gift of prophecy is one of the nine spiritual gifts of the Holy Spirit.
   1 Corinthians 12:4 Now there are varieties of gifts, but the same Spirit. 5 and there are varieties of ministries, and the same Lord. 6 There are varieties of effects, but the same God who works all things in all persons. 7 But to each one is given the manifestation of the Spirit for the common good. 8 For to one is given the word of wisdom through the Spirit, and to another the word of knowledge according to the same Spirit; 9 to another faith by the same Spirit, and to another gifts of healing by the one Spirit, 10 and to another the effecting of miracles, and to another prophecy, and to another the distinguishing of spirits, to another various kinds of tongues, and to another the interpretation of tongues. 11 But one and the same Spirit works all these things, distributing to each one individually just as He wills.

2. The gifts of the Holy Spirit are to be earnestly desired.
   1 Corinthians 14:1 Pursue love, yet desire earnestly spiritual gifts, but especially that you may prophesy. 2 For one who speaks in a tongue does not speak to men but to God; for no one understands, but in his spirit he speaks mysteries. 3 But one who prophesies speaks to men for edification and exhortation and consolation.

   ➢ The words "earnestly desire" mean to "lust after."

   ➢ God wants us to pursue His gifts! He desires to give us His gifts more than we could ever want them.

3. Prophecy is a gift - not an award.
   You didn’t earn it! You received it by asking. This means that even very gifted people are not necessarily mature Christians. They may not even have good character. Therefore, the gifts of the Spirit do not validate one’s walk with God. It is the fruit of the Spirit that is developed as a person matures in Christ. The Greek word for "gift" is the word "charisma", which means, “favor which one receives without any merit of his own.” The fruit of the Spirit is the evidence of maturity in my life. These fruits grow in my life as I allow the Holy Spirit to work on me and not just through me.

4. The gift of prophecy is for the purpose of edification, exhortation, and consolation.

   ➢ Edification means, "to build up"
   ➢ Exhortation means, "to call near"
   ➢ Consolation means, "to cheer up"
5. **The gift of prophecy is to encourage the church.**
   The primary purpose of the gift of prophecy is not to direct or correct the body of Christ, but rather to **encourage the church**. We should never allow people who are ministering in the gift of prophecy to speak negatively into the lives of others. The goal of the gift of prophecy is to **bring out the best in people!** We are to mine the gold that is among the dirt and to find hidden treasures in the lives of people. If we see negative things in the person’s life we are ministering to, we are to ask the Holy Spirit to give us the answer to the problem we discern. Then we **prophecy the answer** - not the problem. This will result in the person we are prophesying to receiving grace to solve the problem that they are stuck in. For example, if we are ministering to someone and discern that they are struggling with pornography, the Holy Spirit will often give us a prophetic word for them something like this: "God is calling you to a new level of purity and holiness." In this way, we have prophesied the answer without speaking about the problem and have released grace to break the bondage of pornography.

6. **Anyone who is saved and receives the baptism of the Holy Spirit can minister in the gifts of the Spirit.**
   1 Corinthians 14:31 You can all prophesy one by one, so that all may learn and all may be exhorted.

7. **The Spirit is poured out on all mankind.**
   Acts 2:17 It shall be in the last days God says that “I will pour forth of My Spirit on all mankind; and sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.”

**B. The Difference Between Prophets and Prophecy**

1. **To be a Prophet is a calling. To minister in prophecy is a gift.**
   When a person ministers in the gift of prophecy, the **gift** is the **ability to prophesy**. The words themselves are the gift. When a person is a prophet, **they themselves are the gift**. The book of Ephesians says, "Christ gave gifts to men." The gifts that Christ gave to men are **other men**. A prophet is a gift to the church.

   There are actually three components to any mature ministry. These components include my calling, my gifting, and my anointing. Let us examine these important elements of fruitful ministry.

**C. Calling, Gifting and Anointing**

1. **Our calling gives us our identity.**
   1 Corinthians 1:1 Paul, **called** as an apostle of Jesus Christ by the will of God...

   - Our calling is not something we do, but it is something we are.
   - Our identity actually lies in our callings.
   - We all have multiple callings. For instance, we are all called as saints of God. As saints we have the identity as ‘holy believers.”
2. **Our gifts give us our abilities.**  
   *1 Peter 4:10* As each one has received a *special* gift, employ it in serving one another as good stewards of the manifold grace of God.

- Our gifts give us our abilities. They are not something we are but something we do.
- If we try to get our identity from our gifts than we will have a “performance based” self-esteem. Whenever we can’t use our gifts, we will feel bad about ourselves.
- When we are ministering through the gift of prophecy, the Holy Spirit is using His gift through us.

3. **Our anointing gives us our purpose.**  
   *Isaiah 61:1* The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners...

- Whenever the anointing of the Holy Spirit is upon us, our lives suddenly take on purpose. We are inspired to accomplish something for God.

   **The gifts and callings of God are irrevocable, but the anointing of the Lord ebbs and flows according to the relationship we have with the Holy Spirit.**

   *Romans 11:29* The gifts and the calling of God are irrevocable.

**D. The Office of the Prophet**

1. **What is a Prophet?**

   Prophets are not a gift of the Holy Spirit like the gift of prophecy; instead, Prophets are Christ’s gift to the church.  
   *Ephesians 4:7* But to each one of us grace was given according to the measure of Christ's gift. ...  
   *11* And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers.

- The prophet, himself or herself, is a gift from Christ to the church.
- They are not just gifted people but they are the gift.
- The *gift* they are to the church creates a *call* in their life to fulfill the responsibility of the *office* of the prophet.
- The Prophet is part of the five-fold team.

2. **Here are the three dimensions of the Prophet.**
The Gift of Christ - Describes the value that the Prophets (and the other five-fold offices) have in the church. They are to be treated as a gift from Jesus himself.

The Call as a Prophet – Describes the identity of the one who is called to be a prophet. Being a Prophet is first something you are rather than something you do.

The Office of Prophet – Describes the governing responsibility of the Prophet. The Prophet is part of the government of God and therefore has the responsibility to help lead the people. This is the dimension where the prophet receives his or her mantle.

3. The difference between mantles and anointing:

The anointing stays with the Prophet, but the mantle remains with the mission. Sometimes people are anointed as a Prophet, but they have yet to receive a mantle (office). Until they receive their mantle (office) they have no leadership role as a prophet.

Here David is anointed king and the Spirit comes on him mightily.
1 Samuel 16:11 And Samuel said to Jesse, “Are these all the children?” And he said, “There remains yet the youngest, and behold, he is tending the sheep.” Then Samuel said to Jesse, “Send and bring him; for we will not sit down until he comes here.” 12 So he sent and brought him in. Now he was ruddy, with beautiful eyes and a handsome appearance. And the LORD said, “Arise, anoint him; for this is he.” 13 Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came mighty upon David from that day forward. And Samuel arose and went to Ramah.

Fourteen years later Judah anoints David king.
2 Samuel 2:4 Then the men of Judah came and there anointed David king over the house of Judah. And they told David, saying, “It was the men of Jabesh-gilead who buried Saul.”

Years later Israel anoints David king.
2 Samuel 5:3 So all the elders of Israel came to the king at Hebron, and King David made a covenant with them before the LORD at Hebron; then they anointed David king over Israel.

4. Prophets have tri-vision.

- Insight - the ability to understand the root issues in situations, people’s motivations, and God’s inspiration.
- Foresight - the ability to predict the future.
- Oversight - the ability to understand prophetic context, ecosystems, service roles and prospective.

5. Prophets are servants of God.

Amos 3:7 Surely the Lord GOD does nothing unless He reveals His secret counsel to His servants the prophets.
6. Prophets are God’s anointed ones.
   1 Chronicles 16:22 “Do not touch My anointed ones, and do My prophets no harm.”

God has a high value for His prophets.
   Genesis 20:7 “Now therefore, restore the man’s wife, for he is a prophet, and he will pray for you and you will live. But if you do not restore her, know that you shall surely die, you and all who are yours.”

E. Can Anyone be a Prophet or Prophetess?

1. Jeremiah is called to be a Prophet in his mother womb.
   Jeremiah 1:4 Now the word of the LORD came to me saying, 5 “Before I formed you in the womb I knew you, and before you were born I consecrated you; I have appointed you a prophet to the nations.”

   The office of the Prophet is a life calling. Most Prophets are called at birth or when they are born again. The office of Prophet is not something you ask for, but it is the Lord’s choosing.

   If you are called as a Prophet, you have the responsibility to develop your gift. Graham Cooke says, “It takes a minimum of fourteen years for a person to develop into a Prophet after they are called.”

2. Both men and woman can be called to this office.
   Acts 21:8 On the next day we left and came to Caesarea, and entering the house of Philip the evangelist, who was one of the seven, we stayed with him.9 Now this man had four virgin daughters who were prophetesses.

F. The Responsibility and Authority of the Prophet.

1. The primary responsibility of the Prophet is to equip the Saints.
   Ephesians 4:11 He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, 12 for the equipping of the saints for the work of service, to the building up of the body of Christ; 13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. 14 As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; 15 but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, 16 from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

   Notice the office of the Prophet is given “until” the church is a mature man in Christ.

   The Prophets primary responsibility is to equip the saints with “eyes to see and ears to hear.”
The result of the five-fold ministry is that there is stability in the Church, and the Body of Christ works in harmoniously together.

2. Prophets restore families.
   Malachi 4:5 “Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. 6 He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse.”

3. The Prophets encourage the Apostles in the building of the Kingdom.
   Ezra 5:1 When the prophets, Haggai the prophet and Zechariah the son of Iddo, prophesied to the Jews who were in Judah and Jerusalem in the name of the God of Israel, who was over them, 2 then Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak arose and began to rebuild the house of God which is in Jerusalem; and the prophets of God were with them supporting them. Ezra 6:14 The elders of the Jews were successful in building through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they finished building according to the command of the God of Israel and the decree of Cyrus, Darius, and Artaxerxes king of Persia.

4. Prophets set leaders in their places and release an anointing over them so that they have the grace to lead.
   1 Samuel 15:1 Then Samuel said to Saul, “The LORD sent me to anoint you as king over His people, over Israel; now therefore, listen to the words of the LORD.

5. Prophets direct history through prophetic declarations.
   Ezekiel 37:1 The hand of the LORD was upon me, and He brought me out by the Spirit of the LORD and set me down in the middle of the valley; and it was full of bones. 2 He caused me to pass among them round about, and behold, there were very many on the surface of the valley; and lo, they were very dry.3 He said to me, “Son of man, can these bones live?” And I answered, “O Lord GOD, You know.” 4 Again He said to me, “Prophesy over these bones and say to them, ‘O dry bones, hear the word of the LORD.’ 5 “Thus says the Lord GOD to these bones, ‘Behold, I will cause breath to enter you that you may come to life.

   Ezekiel 37:6 ‘I will put sinews on you, make flesh grow back on you, cover you with skin and put breath in you that you may come alive; and you will know that I am the LORD.’” 7 So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a rattling; and the bones came together, bone to its bone. 8 And I looked, and behold, sinews were on them, and flesh grew and skin covered them; but there was no breath in them. 9 Then He said to me, “Prophesy to the breath, prophesy, son of man, and say to the breath, ‘Thus says the Lord GOD, “Come from the four winds, O breath, and breathe on these slain, that they come to life.’”’ 10 So I prophesied as He commanded me, and the breath came into them, and they came to life and stood on their feet, an exceedingly great army.

   Ezekiel was not foretelling, but forth telling. He was altering the course of history through his prophetic ministry.
6. Prophets protect nations and peoples.
   2 Kings 19:6 Isaiah said to them, “Thus you shall say to your master, ‘Thus says the LORD, “Do not be afraid because of the words that you have heard, with which the servants of the king of Assyria have blasphemed Me. 7 “Behold, I will put a spirit in him so that he will hear a rumor and return to his own land. And I will make him fall by the sword in his own land.”

7. Prophets judge prophetic words.
   1 Corinthians 14:29 Let two or three prophets speak, and let the others pass judgment.

   ➢ It may not be other prophets who judge prophetic ministry. It may be the other 5-fold ministers and saints who judge prophetic ministry.

   There is a difference between warnings and judgment. Judgment is a consequence for an action. Warnings are derived from prophetic foresight into future crisis.

   Acts 11:27 Now at this time some prophets came down from Jerusalem to Antioch. 28 One of them named Agabus stood up and began to indicate by the Spirit that there would certainly be a great famine all over the world. And this took place in the reign of Claudius. 29 And in the proportion that any of the disciples had means, each of them determined to send a contribution for the relief of the brethren living in Judea.

   ➢ Notice that Agabus’s warning was not related to a consequence for sin.

9. Prophets warn leaders and help them out of their sin.
   2 Samuel 12:1 Then the LORD sent Nathan to David. And he came to him and said, “There were two men in one city, the one rich and the other poor. 2 “The rich man had a great many flocks and herds. 3 “But the poor man had nothing except one little ewe lamb which he bought and nourished; and it grew up together with him and his children. It would eat of his bread and drink of his cup and lie in his bosom, and was like a daughter to him. 4 “Now a traveler came to the rich man, and he was unwilling to take from his own flock or his own herd, to prepare for the wayfarer who had come to him; rather he took the poor man’s ewe lamb and prepared it for the man who had come to him.” 5 Then David’s anger burned greatly against the man, and he said to Nathan, “As the LORD lives, surely the man who has done this deserves to die. 6 “He must make restitution for the lamb fourfold, because he did this thing and had no compassion.” 7 Nathan then said to David, “You are the man! Thus says the LORD God of Israel, ‘It is I who anointed you king over Israel and it is I who delivered you from the hand of Saul.

   ➢ David’s accountability to the prophet Nathan probably saved his kingship.

   ➢ The Lord is restoring prophetic accountability to world leaders. I believe in the coming years that every major world leader will have a prophet assigned to them.

   ➢ These Prophets will both guide these world leaders with foresight and lead them with insight.
10. Prophets direct world leaders through the interpretation of dreams, prophetic insight, and divine wisdom.

**Genesis 41:25** Now Joseph said to Pharaoh, “Pharaoh’s dreams are one and the same; God has told to Pharaoh what He is about to do. 26 “The seven good cows are seven years; and the seven good ears are seven years; the dreams are one and the same. 27 “The seven lean and ugly cows that came up after them are seven years, and the seven thin ears scorched by the east wind will be seven years of famine. 28 “It is as I have spoken to Pharaoh: God has shown to Pharaoh what He is about to do. 29 “Behold, seven years of great abundance are coming in all the land of Egypt; 30 and after them seven years of famine will come, and all the abundance will be forgotten in the land of Egypt, and the famine will ravage the land. 31 “So the abundance will be unknown in the land because of that subsequent famine; for it will be very severe. 32 “Now as for the repeating of the dream to Pharaoh twice, it means that the matter is determined by God, and God will quickly bring it about. 33 “Now let Pharaoh look for a man discerning and wise, and set him over the land of Egypt. 34 “Let Pharaoh take action to appoint overseers in charge of the land, and let him exact a fifth of the produce of the land of Egypt in the seven years of abundance. 35 “Then let them gather all the food of these good years that are coming, and store up the grain for food in the cities under Pharaoh's authority, and let them guard it. 36 “Let the food become as a reserve for the land for the seven years of famine which will occur in the land of Egypt, so that the land will not perish during the famine.” 37 Now the proposal seemed good to Pharaoh and to all his servants. 38 Then Pharaoh said to his servants, “Can we find a man like this, in whom is a divine spirit?” 39 So Pharaoh said to Joseph, “Since God has informed you of all this, there is no one so discerning and wise as you are. 40 “You shall be over my house, and according to your command all my people shall do homage; only in the throne I will be greater than you.” 41 Pharaoh said to Joseph, “See, I have set you over all the land of Egypt.” 42 Then Pharaoh took off his signet ring from his hand and put it on Joseph's hand, and clothed him in garments of fine linen and put the gold necklace around his neck. 43 He had him ride in his second chariot; and they proclaimed before him, “Bow the knee!” And he set him over all the land of Egypt. 44 Moreover, Pharaoh said to Joseph, “Though I am Pharaoh, yet without your permission no one shall raise his hand or foot in all the land of Egypt.”

G. God is restoring the connection between civil authority and spiritual authority.

1. **We pay taxes to civil authority because they are servants of God.**

**Romans 13:1** Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. 2 Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. 3 For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; 4 for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil. 5 Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience’ sake. 6 For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing. 7 Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.
2. **We pay tithes to spiritual authority because they are servants of God. Ephesians 4:11** And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, 12 for the equipping of the saints for the work of service, to the building up of the body of Christ; 13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.

3. **Prophets develop a prophetic culture that calls out people's destiny and changes their hearts into the person they were called to be.**

   *Samuel 10:1* Then Samuel took the flask of oil, poured it on his head, kissed him and said, “Has not the LORD anointed you a ruler over His inheritance? ... 5 “Afterward you will come to the hill of God where the Philistine garrison is; and it shall be as soon as you have come there to the city, that you will meet a group of prophets coming down from the high place with harp, tambourine, flute, and a lyre before them, and they will be prophesying. 6 “Then the Spirit of the LORD will come upon you mightily, and you shall prophesy with them and be changed into another man.

H. **Prophets have a metron in which they have authority.**

1. **Prophets have a place and a people of whom they have authority over.**

   *1 Corinthians 9:2* If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

2. **God has given Prophets a measure (metron) of faith.**

   *Romans 12:3* For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.

   ➢ Metrons can be demographic or geographic.

3. **Apostolic realms of authority.**

   *2 Corinthians 10:13* But we will not boast beyond our measure, but within the measure of the sphere which God apportioned to us as a measure, to reach even as far as you. 14 For we are not overextending ourselves, as if we did not reach to you, for we were the first to come even as far as you in the gospel of Christ; 15 not boasting beyond our measure, that is, in other men’s labors, but with the hope that as your faith grows, we will be, within our sphere, enlarged even more by you, 16 so as to preach the gospel even to the regions beyond you, and not to boast in what has been accomplished in the sphere of another.

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4. **Peter and Paul's demographic metron.**

   *Galatians 2:7* But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised8 (for He who effectually worked for Peter in his apostleship to the circumcised effectually worked for me also to the Gentiles), 9 and recognizing the grace that had been given to me, James and Cephas and John, who were reputed
to be pillars, gave to me and Barnabas the right hand of fellowship, so that we might go to the Gentiles and they to the circumcised.

- Peter was an apostle to the Jews and Paul was an apostle to the Gentiles.
- Their realm of influence didn’t have a geographic dimension.

5. **Prophets were called to be along side/under Apostles.**

- Prophets *anoint* (call) people into their positions. Apostles *commission* them.
- Prophets have *perception* while apostles have *perspective*.
- Prophets have *vision* while apostles have *mission*.
- Prophets know what will happen while apostles know why.

6. **God has appointed Prophets to be second in “rank” in His government.**

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

7. **Prophets along with Apostles are the foundation of the church. Ephesians 2:19** So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God’s household, 20 having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone.

8. **Apostles have the mission from heaven that Prophets come into submission too:**

- Mission - Apostles have the mission because they are the sent to the will of the Father.
- Submission - Apostles carry the authorizing power because they were given the mission. Prophets must submit to the mission.
- Commission - Once Prophets submit, then they can be co-missioned.

I. **Operating under an apostolic mantle.**

Exodus 17:8 Then Amalek came and fought against Israel at Rephidim. 9 So Moses said to Joshua, “Choose men for us and go out, fight against Amalek. Tomorrow I will station myself on the top of the hill with the staff of God in my hand.” 10 Joshua did as Moses told him, and fought against Amalek; and Moses, Aaron, and Hur went up to the top of the hill. 11 So it came about when Moses held his hand up, that Israel prevailed, and when he let his hand down, Amalek prevailed. 12 But Moses’ hands were heavy. Then they took a stone and put it under him, and he sat on it; and Aaron and Hur supported his hands, one on one side and one on the other. Thus his hands were steady until the sun set. 13 So Joshua overwhelmed Amalek and his people with the edge of the sword.

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Joshua had victory when Moses was supported.

You can always tell when you are working under someone else’s mantle because whenever they put their hands down you start losing.

1. The difference between accountability and covering.

   There is a big difference between accountability and covering. Covering is the ability to receive grace from someone else’s victory and therefore inherit what they work for.

   But accountability only happens in the context of relationship. I cannot be accountable to someone I never see.

2. Passing mantles.

   a. Elijah passes his mantle to Elisha.

      1 Kings 19:13 When Elijah heard it, he wrapped his face in his mantle and went out and stood in the entrance of the cave. And behold, a voice came to him and said, “What are you doing here, Elijah?”

      Elijah’s mantle is the covering that carries him into the presence of God and perpetuates the divine nature of the Almighty into the world.

      1 Kings 19:19 So he departed from there and found Elisha the son of Shaphat, while he was plowing with twelve pairs of oxen before him, and he with the twelfth. And Elijah passed over to him and threw his mantle on him. 20 He left the oxen and ran after Elijah and said, “Please let me kiss my father and my mother, then I will follow you.” And he said to him, “Go back again, for what have I done to you?” 21 So he returned from following him, and took the pair of oxen and sacrificed them and boiled their flesh with the implements of the oxen, and gave it to the people and they ate. Then he arose and followed Elijah and ministered to him.

      Elijah says nothing to him. He only throws his mantle over him.

      The test is, can you see what can’t be seen so you can do what can’t be done

      Do you have a value for the unseen world?

      Do you honor the generation that went before you?

   b. Elisha asks for a double portion.

      2 Kings 2:9 When they had crossed over, Elijah said to Elisha, “Ask what I shall do for you before I am taken from you.” And Elisha said, “Please, let a double portion of your spirit be upon me.” 10 He said, “You have asked a hard thing. Nevertheless, if you see me when I am taken from you, it shall be so for you; but if not, it shall not be so.”

      Elijah gives Elisha another test. Can you obey with perseverance?
c. Elisha receives the double portion mantle.

2 Kings 2:11 As they were going along and talking, behold, there appeared a chariot of fire and horses of fire which separated the two of them. And Elijah went up by a whirlwind to heaven. 12 Elisha saw it and cried out, “My father, my father, the chariots of Israel and its horsemen!” And he saw Elijah no more. Then he took hold of his own clothes and tore them in two pieces. 13 He also took up the mantle of Elijah that fell from him and returned and stood by the bank of the Jordan.

- You have to take off the old identity to put on the new mantle.

2 Kings 2:14 He took the mantle of Elijah that fell from him and struck the waters and said, “Where is the LORD, the God of Elijah?” And when he also had struck the waters, they were divided here and there; and Elisha crossed over.

d. Revival ends when our mantle dies with us instead of being passed to the next generation.

2 Kings 13:14 When Elisha became sick with the illness of which he was to die, Joash the king of Israel came down to him and wept over him and said, “My father, my father, the chariots of Israel and its horsemen!” 15 Elisha said to him, “Take a bow and arrows.” So he took a bow and arrows. 16 Then he said to the king of Israel, “Put your hand on the bow.” And he put his hand on it, and then Elisha laid his hands on the king’s hands. 17 He said, “Open the window toward the east,” and he opened it. Then Elisha said, “Shoot!” And he shot. And he said, “The LORD’S arrow of victory, even the arrow of victory over Aram; for you will defeat the Arameans at Aphek until you have destroyed them.” 18 Then he said, “Take the arrows,” and he took them. And he said to the king of Israel, “Strike the ground,” and he struck it three times and stopped. 19 So the man of God was angry with him and said, “You should have struck five or six times, then you would have struck Aram until you would have destroyed it. But now you shall strike Aram only three times.” 20 Elisha died, and they buried him. Now the bands of the Moabites would invade the land in the spring of the year. 21 As they were burying a man, behold, they saw a marauding band; and they cast the man into the grave of Elisha. And when the man touched the bones of Elisha he revived and stood up on his feet.

- When Elisha died his mantled died with him, and therefore the anointing still rested in his dead bones.
- The inability of Elisha to leave his mantle to the next generation is not just the failure of Fatherhood, but unwillingness for the son to make the sacrifice to get it. Elijah gave his mantle to Elisha only if would make the sacrifice to see him when he went up.
- Joash tries to get the mantle by quoting the same faith confession, but he makes no extra effort when hitting the ground with the arrows.