

**Some Comments on *Prophetic Scriptures Yet to Be Fulfilled*
by Bill Hamon and Acts 3:19-21 with Mal. 4:5, 6;
Matt. 17:11; Rev. 10:7; and 11:15**

By Karl Kemp

All Bible quotations were taken from the New American Standard Bible, 1995 edition, unless otherwise noted. I am writing this paper using a minimum number of footnotes. (For one thing, I plan to put this paper on several Christian article sites that do not permit using footnotes.) At least most of the footnotes I include are quite important and should not be skipped. Quite often I will make comments in the middle of quotations using brackets. All of my papers that I mention as references for further study in this paper can be found on my internet site (karlkempteachingministries.com or Google to Karl Kemp Teaching).

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Abbreviations: cf. means *compare*; e.g., means *for example*

INTRODUCTION. The scope of this paper is quite limited. I am not making an attempt to comment on all the content of Bill Hamon's 285 page book, "Prophetic Scriptures Yet To Be Fulfilled" (Destiny Image, 2010). The scope is limited to commenting on Hamon's interpretation of Acts 3:19-21 with Mal. 4:5, 6; Matt. 17:11; Rev. 10:7; 11:15; and a few other selected passages of the Bible, and a few other selected topics.

I will be disagreeing with what Bill Hamon says in this book in much that I say in this paper, but I certainly am not attacking him, and I am making every effort to be fair to him (which doesn't always happen). I'm not trying to win an argument. I'm trying to please God and be a blessing to the Body of Christ. (Based on what he says in his books, I believe Bill Hamon is trying to do that too.) I would like very much for this paper to turn out to be a substantial blessing to Hamon and the large number of Christians who follow his ministry (including his teaching), and for many other Christians around the world, and I pray for that end result. I also pray that this paper will help some non-Christians submit to God, His Son, and the gospel of new-covenant salvation.

I have been teaching on the end times since about 1970. I have always taught the mid-week rapture, and I have a book titled *The Mid-Week Rapture* and many papers dealing with the end times. (For one thing, I have papers on Revelation chapters 1-10; 14:6-19:21; and chapters 20-22. The rest of the book of Revelation, Rev. 11:1-14:5, which is extremely important, is discussed in detail in my book.) This paper will necessarily incorporate the mid-week rapture, but most of my response to Hamon's book would be the same if I held the pre-week rapture, or pre-wrath rapture, or end-of-the week rapture.

Bill Hamon emphasizes the point throughout this book (and in other books; I'll mention two other closely related books in this paper) that the Lord Jesus cannot return to the earth until all things (or essentially all things) have been restored through the Christian church. As I'll demonstrate, sometimes he speaks of the amount of restoration that will be accomplished through Christians in extremely extensive terms. Hamon strongly believes in present day revelation from God (I'll document this point in this paper), but his Biblical basis for the viewpoint that the Lord Jesus cannot return until all things (or essentially all things) have been restored through the Christian church comes, in large part, from his interpretation of Acts 3:19-21, which I believe is wrong. I will be thoroughly dealing with the interpretation of Acts 3:19-21 in this paper.

His viewpoint (which would fit under the labels "kingdom now" or "dominion theology") is strongly influenced by his very extensive involvement with the restoration of apostles and prophets in our day and the activation of Christians in (or imparting) spiritual gifts, and by his conviction that we will have a mighty manifestation of the gifts of the Holy Spirit and the power of God being poured out in these last days before the Lord Jesus returns and the resurrection and rapture of believers takes place.¹

I'm for apostles and prophets who are truly appointed, and anointed, by God and for the greatest manifestation of true (genuine) gifts of the Spirit and the power of God being poured out in these last days that is possible, in the will of God. However, just being supernatural isn't good enough. The devil has counterfeit ministries, gifts, etc., and I believe they are being manifested more and more in our day, at the end of this age (cf., e.g., Matt. 24:11, 24). Many Christians in our day are way too open to everything supernatural. You couldn't hardly make a bigger mistake, or do more ultimate damage to the Christian church, than to "minister" with or receive demonic "gifts" or "doctrines." I'm sure Hamon would agree.

Hamon says again, and again, throughout this book (and in other books) that the "restoration of all things about which God spoke by the mouth of His holy prophets from ancient times" (Acts 3:21) shows that all things will be restored BEFORE the Lord Jesus returns and we are resurrected and glorified. Other places in the book he speaks of a few things being restored AFTER the Lord

¹ On page 138 of his book *The Day of the Saints*, Hamon says, "I became a participant of the Latter Rain Movement in 1952 when the movement was just four years old. He calls it "a major restoration movement." He shows in his books that that movement was very involved with the restoration of the ministries of apostles and prophets and activating Christians in (or imparting) spiritual gifts (and the restoration of other things).

Jesus returns and we are glorified, but I believe he goes way-too-far stating how much will take place before the Lord returns.

I first came across Hamon's interpretation of Acts 3:19-21 about 15 years ago when reading his book, *The Eternal Church*. I was sure that he was wrong then, and I am equally sure now. As I mentioned, I'll give what I am confident is the correct interpretation of these verses in this paper. The viewpoint I hold is the dominant viewpoint among evangelicals, and it has always seemed clear to me. *The Bible consistently prophesies that God's/Yahweh's coming to the earth—or, in the New Testament, of His sending His Son back to the earth—at the end of this age to save and to judge is what will bring restoration, peace, and divine order to the earth.* In other words, most of His work of restoration will take place AFTER the Lord Jesus returns, not BEFORE He returns.

I'll quote part of what Hamon says on page 366 of "The Eternal Church," 1981 edition, under the heading "Pre-Immortalization Ministry" (referring to the time before we are resurrected, raptured, and glorified at the time of the return of the Lord Jesus), and under the sub-heading "Jesus Waiting on the Church." "As was discussed in a previous chapter, we found that according to Acts 3:21 (Living Bible), 'Jesus must remain in heaven until the final recovery of all things from sin as prophesied from ancient times.' All that the fall of man and sin has taken away from humanity, Jesus, through His Church, shall restore."

From now on I will mostly limit this discussion to things that Bill Hamon says in his later (2010) book, *Prophetic Scriptures Yet to Be Fulfilled During the Third and Final Reformation*. Acts 3:19-21 (and especially 3:21) are verses of key importance in this book. I'll list the places (at least most of the places) where Hamon refers to these verses. For Acts 3:21: pages 21, 22, 23, 26, 28, 41, 72, 80, 93, 95, 98, 100, 136, 146, 188, 197, 202 (twice), 256, and 270. For Acts 3:19-21: pages 95, 101, and 104. For Acts 3:19: page 98. For Acts 3:19-25: pages 95, 149. And Acts 3:21-25: page 213.

I'll quote part of what Hamon says on page 23: "The ministry of the Third Reformation will restore and fulfill all things.² This will release Christ who is being

² He has an endnote, "Matt. 24:34." I'll quote the verse: "Truly I say to you, this generation will not pass away until all these things take place." Jesus had just been speaking of the things that will culminate with His coming again and the rapture. The things that Jesus said will take place just before the rapture are the abomination of desolation, the short great tribulation, the sun and moon being darkened, etc. (I'll discuss these things to some extent below, and I'll give cross-references to discussions of these things and some other things that will take place at the end of this age.) Jesus also mentioned in Matt. 24:36-41 that the world at the time He comes can be compared in some ways with the generation of Noah and the flood (not a good example of a world that has been restored before He comes), and in 24:41-51 (cf., e.g., Matt. 24:6-28; Matt. 25:1-30). He certainly didn't take it for granted that all, or most of, the Christians living on the earth will be ready for His coming when He comes. And passages like Luke 18:1-8; 2 Tim. 3:1-9; 4:1-4; 2 Thess. 2:3-12; and Rev. 11:6-12, 15-18 confirm that there will be plenty of sin around the world, including around Christianity, when the Lord Jesus returns.

Hamon says the "Third Reformation" "officially began" in 2008 (see his page 34). He mentions the year 2008 often in this book. On page 258 he says, "2008 was the time of the official heavenly decree for the beginning on earth of the Third and Final Church Reformation." (Also see page 170.) He believes the Lord Jesus cannot return until the Third Reformation is finished.

held in Heaven until the restoration of all things that have been spoken of by the holy prophets from ancient times. [In an endnote he refers to Acts 3:21 to back up that statement, which is typical for this book.] When all things are restored and everything is in alignment with God's timing and purpose, then the last act of redemption will take place."

In an endnote he refers to Rom. 8:23, which refers to the "redemption of our body" at the time we are resurrected, glorified, and raptured, at the time of Christ's return. (Essentially all Christians agree that we will be glorified when Jesus returns.) So, Hamon believes that Acts 3:21 teaches that "all things are restored," then Jesus returns and the resurrection, rapture, and glorification will take place. *One problem that I (and a very large number of other Christians) have here is that our resurrection, glorification, and rapture, and a whole lot more, is included in the "restoration of all things about which God spoke by the mouth of His holy prophets from ancient times" of Acts 3:21. Furthermore, and this is very important, I believe that Acts 3:21 is saying that this restoration of all things will take place AFTER the Lord Jesus returns, not BEFORE He returns.* Like I said, I rather totally disagree with Hamon's interpretation of Acts 3:21. As I mentioned, we'll rather thoroughly discuss Acts 3:19-21 in this paper before we finish.

I'll quote two sentences from page 28: "Apostle Peter spoke by revelation and declared that Jesus cannot return from heaven *until* the restoration of all things that has been prophesied by the prophets (see Acts 3:21). The '*all things*' include the full restoration of the Church and all that was lost by the fall of lucifer and the sin of Adam." That would be a lot of restoring before the Lord Jesus returns! So too for the next two paragraphs and many other statements Hamon makes in this book!

I'll quote a short paragraph from page 150 under the heading "This Time Will Fulfill All Things Necessary for the Release of Jesus from Heaven." "The tidal wave of the Third Church Reformation will have such force and height that it will sweep all evil principalities from earth and out of the heavenlies, subduing all the kingdoms of this world under the Lordship of Jesus Christ. It will cause the Kingdom of our Lord Jesus and His Christ-anointed Church to be established in the heavenlies and over all the earth."

I'll quote a short paragraph from page 274: "The Third Church Reformation will not cease until all prophetic Scriptures are fulfilled. We know they are not all

Regarding when the Third Reformation will be over, he says (on page 34), "It should happen in a few decades, but it could take a few centuries." Hamon clearly believes in, and puts a high priority on, present day revelation, but I am confident that he would say that present day revelation can never contradict the Bible. I'll quote a sentence from page 267, "The Bible teaches a major truth that was demonstrated by the apostles at the Jerusalem Council—that major doctrine is never established on prophecy or visions without it being in agreement with and confirmed by the written Word of God."

I'll quote a sentence from page 149, where Hamon discusses the extent of the Third Reformation, "The prophets and apostles...are seeing on the horizon of God's purpose for His Church a Reformation wave of such incomprehensibly gigantic proportions—like a thousand foot tidal wave—that it staggers the imagination and faith of both those who have prophetically seen it and those who have heard of it."

fulfilled yet, for Acts 3:21 reveals that when the last prophetic Scripture is fulfilled, then Jesus will be released from Heaven to return to receive His Church-Bride to join Him in an eternal reign over all the earth and eternity."

I'll quote a few sentences from page 188, where Hamon backs off quite a bit from the idea that "all things" will be restored BEFORE Jesus returns. (Also see the next three paragraphs.) He says, "What has not been revealed or made clear is how much restoration of all things the Church will bring while still mortal and how much will be left to be done after the Church is immortalized." Hamon teaches that we will be immortalized at the time Jesus returns, so anything we would do as we reign with the Lord Jesus (and, from my point of view, we will be doing a lot as we reign with Him throughout the second half of Daniel's 70th week, after the rapture) will be AFTER Jesus returns, not BEFORE.

On page 23 Hamon mentions that after the trumpet sounds Jesus will return, the saints who have died will be resurrected, and the living saints will be glorified. Then the Lord Jesus "and His saints-and-angels army" "will bind satan with all his evil demons" and "cast them all into the bottomless pit and seal them up for a thousand years. The overcomer saints will then co-labor with Christ in setting up His Kingdom over all the earth." So, Satan and his hosts will not be bound until AFTER the Lord Jesus returns (and binding Satan and his hosts at the beginning of the millennial kingdom still leaves a lot of the judgment and removal of Satan and his hosts yet to be accomplished).

I'll quote a few similar sentences from his pages 194, 195, "Even Jesus is excitedly looking forward to the Third and Final Church Reformation bringing about the restoration of all things so that He can return and be joined to His Church Bride to cleanse the heavens and earth of all wickedness and evil spirits and set up His rule and righteousness over His cleansed and restored new heavens and new earth."

On page 261, building on Rev. 19:11-16 (also see page 273 on these verses), Hamon speaks of the glorified saints on white horses in company with the Lord Jesus, "the Great Commander-in-Chief of the Army of the Lord," who will be riding a white horse. This would have to be AFTER the Lord returns, and it seems that Hamon places this at the end of Daniel's 70th week. He says that if the rapture takes place at the beginning of the seven years, then we will have a "seven-year sabbatical in Heaven" or if the rapture takes place in the middle of the seven years then we will "take a three-and-a half year sabbatical [in Heaven]," before we would do the following things (at the end of the seven years): "We would sweep through the first and second heavens and bind lucifer and all his demonic host and shut them up in the bottomless pit (Rev. 20:1-6). We would then remove all humankind from the earth who have the antichrist spirit. Then we would inhabit '*new earth in which righteousness dwells.*' " And he refers to 2 Pet. 3:13, which seems quite inappropriate to me; 2 Peter 3:13 seems to refer to the new heaven and new earth of Rev. 21:1, after the millennium, after this present heaven and earth pass away (Rev. 20:11). In 2 Pet. 3:12 Peter says, "the heavens will be destroyed by burning, and the elements will melt with intense heat." That won't take place until after the millennium.

I'll quote part of a sentence from page 26, "...He cannot come back to earth until the *times* of the restoration of the Church are fulfilled and all enemies are made His footstool." In an endnote he referred to Acts 3:21; Heb. 1:13. The Lord Jesus will make His enemies His footstool when He returns to judge His enemies. See Psalm 110 for example. We see the Lord Jesus reigning in the midst of His enemies in Psalm 110:2-7, as He subdues them. Psalm 110 is discussed verse-by-verse in my book, *The Mid-Week Rapture*. Or, see Psalm 2, which is discussed verse-by-verse in the book, or 1 Cor. 15:20-28. The reign of the Lord Jesus (see 1 Cor. 15:20-28) where He subdues His enemies will begin when He returns (these verses from 1 Cor. 15 are briefly discussed on pages 269-270 of my book; they are discussed in more detail in my paper on 1 Corinthians chapter 15).

The Lord Jesus begins to reign at the sounding of the seventh and last trumpet (Rev. 11:15). Note, "You have taken your great power and have begun to reign" (NASB) in Rev. 11:17. Revelation 11:18 shows that the world is enraged that He has begun to reign, which is parallel with Psalm 2:1, "Why do the heathen rage, and the people imagine a vain thing [KJV]." As Psalm 2 goes on to show, they are rebelling against the reign of God's King, which in the ultimate sense refers to the reign of the Lord Jesus that will begin when He returns in the middle of Daniel's 70th week. Antichrist will be the primary leader of that rebellion.

Psalm 2 goes to show God's response to their rage and rebellion. I'll quote Psalm 2:4-6 (also see Psalm 2:9-12), "He who sits in the heavens laughs, The Lord scoffs at them. (5) Then He will speak to them in His anger And terrify them in His fury, saying, 'But as for Me I have installed My King Upon Zion, My holy mountain [and I certainly am not going to uninstall Him].'" Revelation 11:18 says it this way, "And the nations were enraged, and your wrath came...."

The book of Revelation puts a strong emphasis on the Lord Jesus judging His enemies AFTER He returns. In Rev. 19:13, for example, the blood of His enemies is on His robe, and "From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty [God the Father]" (Rev. 19:15). The blood of His enemies gets on His garment as He treads the wine press of the fierce wrath of God (using powerful, figurative language). See Isa. 63:1-6. These verses, including Isa. 63:1-6, are discussed in my paper on Rev. 14:6-19:21.

The Lord Jesus will be reigning (reigning includes judging) on the earth throughout the second half of Daniel's 70th week. A big part of His end-time judgment of the world will take place throughout that three and one-half year period. We will be reigning along with the Lord Jesus, even reigning with a rod of iron (cf. Psalm 2:9; Rev. 2:26, 27; and Rev. 12:5), but the Lord Jesus will be the primary One judging. This point is clear throughout the Bible, including Rev. 11:15-18; 19:11-21.

On pages 104-106 Hamon speaks of Christians being taken from "glory to glory" (2 Cor. 3:18). He says that "God has predestined that His Third Reformation

saints will mature to the place where they will be thinking Christ's thoughts, manifesting His majesty, demonstrating His Kingdom, portraying His power, and glorifying His grace." I want to comment briefly on three of the verses he mentions on these pages:

He refers to Eph. 5:27, which I'll quote from the NKJV, which Hamon uses in his book, "that He might present it [the church] to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." Hamon, in agreement with a majority of Christians, understands the apostle Paul to be speaking of the Christian church finally being sanctified by the time the Lord Jesus returns and we are presented to Him. I am quite sure, however, that the apostle Paul was speaking of the call, enablement, and requirement for us (the Christian church and every Christian) to be "holy and without blemish [or, blameless]" now. From the apostle's point of view in Eph, 5:22-33, we have already been presented to Christ Jesus in a spectacular way. (This is not to deny that we will be presented to the Lord Jesus when He returns, but that isn't what Paul was speaking about here. And I don't believe this verse demonstrates that all true Christians will be holy and without blame at the time Christ returns.)

The Lamb has already been slain, which enables us to be holy and blameless now (Eph. 5:25, 26; cf., e.g., Eph. 1:3, 4; Romans chapter 6; 1 Pet. 1:13-23; 2:24; and there are many more such verses [see my book, *Holiness and Victory Over Sin: Full Salvation Through the Atoning Death of the Lord Jesus Christ*]), and, more importantly, the apostle emphasizes the point in this passage that we have already been presented to Christ, and the two (Christ and Christians) have already become one (Eph. 5:27-32). He even uses the verse about the two becoming one of Gen. 2:24 in Eph. 5:29-32 of Christ and Christians having become one, and he uses the relationship of Christ and the church as an example of how husbands and wives should relate.

What I am sharing here is good news! God has called, and enabled us to be holy now (at a very high cost to Himself in the sacrifice of His Son, and through His indwelling Holy Spirit). This is the Christian ideal, and the apostle Paul (or the other writers of the New Testament) did not consider it to be an unrealistic ideal. Ephesians 5:22-33 are discussed on pages 174-178 of my book, *Holiness and Victory Over Sin*. Bill Hamon agrees that Christians should be holy now, which I appreciate (see his page 159, for example).

In a context where Hamon is speaking of the fact that the Christian church will be sanctified at the end of this age, he also refers to 1 John 3:1-3. However, in 1 John 3:3 ("And everyone who has this hope in Him purifies himself just as He is pure" [NKJV]—that sounds like the victory over all sin, doesn't it), the apostle John is speaking of something that Christians are called, enabled, and required to do now, not just at the end of this age. There are quite a few other verses in this epistle that say essentially the same thing (especially see 1 John 2:6; 3:7). Many of the key verses of 1 John are discussed on pages 200-216 of my book, *Holiness and Victory Over Sin: Full Salvation Through the Atoning Death of the*

Lord Jesus Christ. 1 John 1:8, a verse that has very often (wrongly) been used to try to prove that Christians cannot walk with the victory over sin in this life (which has done substantial damage to the body of Christ), is discussed there in some detail.

And Hamon also referred to Rom. 8:29 ("For whom He did foreknow He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren" (NKJV)). The problem is that the apostle Paul is speaking here of what we will be AFTER we are glorified, not BEFORE the Lord Jesus returns. The apostle goes on to mention our being glorified in the next verse, even as he spoke of our being glorified in Rom. 8:17, 18, 19, and 21. (Romans 8:16-39 are discussed verse-by-verse in a paper on my internet site.)

I'll quote two sentences from what Hamon says on page 146. "[The Prophetic-Apostolic Movement] taught that the Caanan Land of the Church-Saints individually is driving out of oneself all the '-ites' of everything contrary to the character of Jesus until they are conformed to Christ's image with no '-ites' of selfishness and sin left. [This sounds like a very good emphasis.] The corporate purpose and Caanan land of the saints is for them to keep fighting and subduing the enemy until '*the kingdoms of this world become the kingdoms of our Lord Jesus and His Church.*'"

One reason I included this quotation is because of the endnote he has here: Rom. 8:29 (which we discussed in the preceding paragraph); and (especially because he referred to) Rev. 11:15, which is a verse of key importance for this paper. In context Hamon is speaking of things that will come to pass through the Christian church BEFORE the Lord returns, preparing the way for His return, as in Acts 3:21; Matt. 17:11; and Mal. 4:5, 6. (We will discuss Matt. 17:11 and Mal. 4:5, 6 as we continue, and we will further discuss Acts 3:21 in some detail.) He interprets Rev. 11:15 this way (quite wrongly I believe) other places in this book.

I'll quote Rev. 11:15 (NASB), "Then the seventh angel sounded; and there were loud voices in heaven, saying, 'The kingdom of the world has become the *kingdom* of our Lord [God the Father] and of His Christ; and He will reign forever and forever.' " The problem (for Hamon's viewpoint) is that Rev. 11:15 is speaking of the reign that BEGINS at the sounding of the seventh and last trumpet, right in the middle of Daniel's 70th week, the reign of the Lord Jesus (and the glorified raptured saints with Him) that will subdue the enemies of God AFTER the Lord Jesus returns.

I briefly discussed Rev. 11:15 above, when discussing part of a sentence I quoted from Hamon's page 26. (Revelation chapters 11-13, which are some of the most important chapters in the Bible on the end-times, are discussed verse-by-verse in my book, *The Mid-Week Rapture*. They are also discussed, with less detail, in my paper, *Twenty-Four Articles on the Mid-Week Rapture*, which serves as a good introduction for the book.)

We also need to discuss Rev. 10:7, which has a lot in common with Rev. 11:15. Bill Hamon discusses Rev. 10:7 and Rev. 11:15 on pages 160-165, for one

place. I'll quote three sentences from what he says there, "I believe Revelation 10:7 is symbolic of the beginning of the Third Reformation, and Revelation 11:15 is symbolic of the finishing of the Third Reformation" (page 161). And, "The trumpet sound of the seventh angel is not one short blast, but the Scripture says, '*in the days of the sounding of the seventh angel.*' Revelation 10:7 reveals what happens when the first sound begins, and Revelation 11:15 reveals what happens when the final sound is made" (page 164). The only thing I agree with here is that the events of the seventh trumpet will cover a period of time.

That trumpet (the seventh trumpet) will sound right in the middle of Daniel's 70th week, and the Lord Jesus will return and the resurrection and rapture will take place (it is the same trumpet as the trumpets of Matt. 24:30, 31; 1 Cor. 15:52; and 1 Thess. 4:16, 17), but the events associated with the seventh trumpet will continue until God's work of saving and judging has been completed that is spoken of as the book of Revelation continues. It would be reasonable to say that the events of the seventh trumpet continue until the millennial kingdom has been established, and that probably is the best way to understand the duration of the events of the seventh trumpet. However, the book of Revelation enables us to see that God's work of saving and judging will not be completed in the full and final sense until we are in the eternal state of Revelation chapters 21 and 22 (after the millennial kingdom, the Gog and Magog rebellion, and the great-white-throne judgment of Revelation chapter 20).

I assume that the sounding of the seventh and last trumpet will literally be heard by the people living on the earth in the middle of Daniel's 70th week, but I don't believe that trumpet will literally continue to sound for the next three and one-half years, or longer.

There are at least two reasons why we need to discuss Rev. 10:7 in this paper. (For more details see pages 167-172, 186, 290, 300 in my book, *The Mid-Week Rapture*, and see my verse-by-verse study of Revelation chapters 1-10.) For one thing, the Greek verb *mello*, which is translated "he is about [to sound]" in this verse, confuses the issue in that it can be, and often is, translated two different ways, including in this verse, ways that substantially change the meaning of this verse.

I'll quote the verse from the NASB, "but in the days of the voice of the seventh angel, when he is about to sound [the trumpet], then the mystery of God is finished, as He preached to His servants the prophets." The NIV; NKJV and other translations are similar, having the words "about to sound." That is one legitimate way to translate the Greek verb, but it is equally legitimate to translate the way the New Living Bible translates it (The NASB, for example, often translates *mello* with no idea of "about to"; it translates "going to" nineteen times, for example), "But when the seventh angel blows his trumpet [not when he is about to blow his trumpet], God's mysterious plan will be fulfilled. It will happen just as he [God] announced it to his servants the prophets." Other translations (including *The New Testament in Modern English* by J. B. Phillips and the *New American Bible*) and many commentators agree with a translation like this one. It has always seemed clear to me that the idea of "about to sound" was not intended by the ultimate

Author of the book of Revelation—this translation substantially confuses the issue.

The other reason we need to discuss Rev. 10:7 here is that "the mystery of God," which "He preached to His servants the prophets [referring to the Old Testament prophets, as in Acts 3:21]" has much in common with the words, "the restoration of all things about which God spoke by the mouth of His holy prophets from ancient times" of Acts 3:21. The "mystery of God" and the "restoration of all things" both include God's plans to glorify the believers (the elect of God; those whose names have been written in the book of life [cf. Rev. 21:27]), to remove all the unrepentant rebels (including the devil and his angels and demons, and all of the people who continue to follow the devil in his rebellion against God), and to bring about the millennial kingdom and then the eternal state pictured in Revelation chapters 21, 22.

We need to understand that the word "mystery" in verses like Rev. 10:7, and throughout the New Testament, isn't used in the sense we typically use the word in our day. In the New Testament the word "mystery" is typically used of something that was a mystery—it was known by God, but it wasn't known by us—BUT NOW IT IS KNOWN BY US BECAUSE GOD HAS CHOSEN TO REVEAL IT TO US. This is important, and I have found that many Christians don't know this, so I'll give several examples to demonstrate this point: "Jesus answered them, 'To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted'" (Matt. 13:11); "For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; (26) and so all Israel [the end-time remnant of Israel] will be saved..." (Rom. 11:25-27); "Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, (26) but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, *leading* to obedience of faith, (27) to the only wise God, through Jesus Christ, be the glory forever. Amen" (Rom. 16: 25-27); "Behold I tell you a mystery; we will not all sleep [that is, the true Christians who are living on the earth when Christ returns will never die], but we will all be changed [all the true Christians will be glorified], (52) in a moment, in the twinkling of an eye, at the last trumpet [the seventh and last trumpet of the book of Revelation]; for the trumpet will sound, and the dead [the believers who will have died before that time] will be raised imperishable and we [the believers who are still alive when Christ returns] will be changed. ..." (1 Cor. 15:51-53); "...and pray on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel [Now the gospel, which was formerly hidden in the mind of God, has been revealed/made known to us.] , (20) for which I am an ambassador in chains..." (Eph. 6:19, 20); "As for the mystery of the seven stars which you saw in My right hand, and the seven golden lampstands; the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches" (Rev. 1:20); and "And the angel said to me,

'Why do you wonder? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns" (Rev. 17:7).

So, because of the revelation from God given throughout the Bible, very much including the super-important revelation contained in the book of Revelation, we know and understand a lot about the "mystery of God" of Rev. 10:7. It isn't a mystery at all, using the word mystery the way it is typically used in our day.

I'll quote a long paragraph from Hamon (page 100) where he quotes from Ellicott's Commentary on the Whole Bible, Vol. 7 (Zondervan, 1954) on the book of Acts. The commentator for the book of Acts was E. H. Plumptre (who was a scholar from England, who was ordained in 1847 and died in 1891). Hamon also included this quotation in his book, *The Eternal Church* (including the revised edition of this book, 1981, 2003) and *The Day of the Saints* (2002). "Of all the major commentaries I have read, I feel the following comments give the best explanation of Acts 3:21. [Hamon begins to quote from Plumptre here and continues for a long paragraph.] *'Whom the heaven must receive.'* The words have a pregnant force *'must receive and keep.'* *'Until the times of restitution of all things.'* ... This is the only passage in which the word translated 'restitution' [KJV (King James Version)] is found in the New Testament. Etymologically it conveys the thought of *restoration to an earlier and better state* [Hamon supplied the italics], rather than that of simple consummation or completion, which the immediate context seems, in some measure, to suggest. It finds an interesting parallel in the *"new heavens and new earth"* [Hamon supplied the italics]—involving, as they do, a restoration of all things to their true order—of 2 Peter 3:13.³ It does not necessarily involve, as some have thought, the final salvation of all men,⁴ but it does suggest a state in which 'righteousness,' and not 'sin' shall have dominion over a redeemed and new-created world; and that idea suggests a wider scope as to the possibilities of growth in wisdom and holiness, or even of repentance and conversion, in the unseen world than that which Christendom

³ I am not sure what Plumptre meant by referring to 2 Pet. 3:13 here (apparently nothing like what Peter meant in 2 Pet. 3:10-13; see 3:10), but I am sure that what Peter meant by "new heavens and new earth" in 2 Pet. 3:10-13 (cf. Rev. 21:1, which refers to the "new heaven and new earth" after the millennium) takes us way beyond any restoration (restitution) that will take place BEFORE the Lord Jesus returns. Hamon interprets Acts 3:21 to say that the restoration of all things will take place BEFORE Jesus returns, but he (wrongly) does not include the resurrection, glorification, rapture, end-time judgment of the world that will take place after the Lord Jesus returns, the millennial kingdom, or the creation of the new heaven and new earth of Revelation chapters 21 and 22 in the restitution/restoration of all things of Acts 3:21. Like I said, I am sure that Acts 3:21 is speaking of a restoration of all things that will take place AFTER Jesus returns.

⁴ Some have used this verse to back up their idea that all people (or almost all people) will ultimately be saved, very much including those who have died. I'll quote part of what J. A. Fitzmyer says here (*The Acts of the Apostles* [Doubleday, 1998], page 289), "On this text Origen built his theory of *Apokatastasis* [which is the Greek noun translated restoration/restitution in Acts 3:21], the doctrine about the restoration of all creation [probably even including the devil] to its original, purely spiritual state before the end of the world...but that doctrine goes far beyond what Peter means here. [Yes!]"

has too often been content.⁵ The corresponding verb is found in the words. '*Elijah truly shall come first and restore all things*' [Matt. 17:11]." [Plumptre only had the word "restore" in italics. Hamon quit quoting Plumptre here. As Plumptre continued he referred to Matt. 17:11 by saying that we should see his comments on Matt. 17:11 in this same commentary (see Matt. 17:9-13; also see Mark 9:9-13 and Mal. 4:5, 6).] It might seem at first that these last words about Elijah restoring all things support Hamon's view that all things will be restored through the Christian church BEFORE the Lord Jesus returns, *but it is clear, I believe, that all of the restoring of Elijah will take place BEFORE the restoring that Acts 3:21 speaks of.* We'll discuss the restoring of Elijah as we continue.

Two viewpoints that have helped influence some Christians to misinterpret Acts 3:21. I believe that we can say that at least most of the Christians who (from my point of view) misinterpret Acts 3:21 are influenced in that direction by other considerations. I'm not suggesting that any true Christians willfully misinterpret the Bible, but, for one thing, most of us are motivated to find verses to support what we believe. Also I am quite sure that some Christians use verses they realize do not support their viewpoint, in order to better argue for a viewpoint they are sure is true. Things like that confuse the issue. We should never misinterpret the Bible. We desperately need to understand, to believe, and to live in line with the balanced truth of what the Bible teaches.

One viewpoint: All people, or almost all people, will be saved along with God's restoration of the world. Origen (AD 185-255) is an example (see footnote 4), and many have taught, and many still teach, that all people, or at least most people, will be saved. Plumptre didn't argue that all people will be saved (see pages 13-15, 22 [I'll include a quotation from his page 22 as we continue] of his book, *Spirits in Prison* [see at the end of this paragraph]), but he did argue that eventually very large numbers of people (probably most) will repent and be saved, very much including unrighteous, ungodly, unbelievers who have died, including very large numbers (probably *most*) of those who died in Noah's flood, and this viewpoint undoubtedly influenced his interpretation of Acts 3:21. Their repentance and salvation would be a very important part of the restoration (restitution) of all things. And it was very convenient for him to see all these people who would eventually be saved repent/be brought to repentance (to be restored) BEFORE the Lord Jesus returns to judge the world, including all mankind. See his book, *The Spirits in Prison and Other Studies on the Life After Death* [published by Thomas Whittaker, 1894].

With the words "Spirits in Prison," Plumptre is referring to 1 Pet. 3:19, 20; 4:6. He says, quite wrongly I believe,⁶ that these verses teach that Christ, after His death, went and preached to those spirits who had perished in the flood and that

⁵ Having spent some time in Plumptre's book, *The Spirits in Prison*...I'm confident that he was referring to the realm of the departed spirits of people who have died when he mentioned the "unseen world." I'll comment further on Plumptre's viewpoint as we continue.

⁶ These verses from 1 Peter are discussed on pages 28-35 of my paper, *More Regarding God's Salvation Plans for the Gentiles/Nations*.

very large numbers (probably *most*) were converted. (And if very large numbers [probably *most*] people from that extremely sinful generation repented and are saved, what about most other generations?) I'll quote a few sentences from what he says on this topic (on page 5 of *Spirits in Prison*), "Others, worthy of but a lower place [in God's heavenly kingdom], had yet found mercy. They had perished in God's great judgment, when the flood came upon the world of the ungodly, but they had not hardened themselves against His righteousness and love, and therefore were not shut out utterly from hope. In His Father's house there were many mansions, and there was a place found there for them." He doesn't specify here how many of them repented; he apparently was thinking of very large numbers (probably *most*) of them repenting and being saved. Further quotations from Plumptre will confirm that he believed that very large numbers (probably *most*) of those who have died (including those who died in the flood) will repent and be saved.

I'll quote what he further said about those who perished in the flood on pages 19, 20: "That which was 'preached also to them that are dead' [1 Peter 3:19, 20; 4:6] was nothing else but a gospel—the good news of the redeeming love of Christ. And it was published to them, not to exempt them from all penalty, but that they, having been judged, in all that belonged to the relations of their human life, with a true and righteous judgment, should yet, in all that affected their relation to God, 'live in the spirit' [referring to 1 Pet. 4:6; like I said I believe Plumptre misinterprets 1 Pet. 3:19, 20; and 4:6; see my discussion of those verses in the paper I mentioned.] Death came upon them, and they accepted their punishment as awarded by the loving and righteous Judge, and so ceased from the sin to which they had been slaves, and thus it became to them the gate of life."

I'll include two more brief quotations from Plumptre. "There may be, even in this life, that terrible hardening of the soul and searing of the conscience—that antagonism of the soul to light as light, good as good, God as God, which in its own nature excludes repentance, and therefore forgiveness also. *But with the vast myriads who depart this life it is not so* [my emphasis]" (page 22). And, "will it not be truer to our intuitive conviction, to the teaching of Scripture, to the analogy of God's moral government in this life, to the lessons of experience, to believe that the state into which the soul passes at death is one which admits of discipline, change, progress—that there also the love which does not will that any should perish, but that all should come to repentance [cf. 2 Pet. 3:9; 1 Tim. 2:4], proclaims evermore to the 'spirits in prison,' as during those hours of the descent into Hades, the glad tidings of reconciliation?" (page 23).

Based on the three quotations, which I'll give in the next paragraph, Bill Hamon doesn't agree with the idea that any people who died in unbelief and ungodliness will have a place in heaven, but I am somewhat surprised that he quoted from Plumptre (as giving "the best exposition of Acts 3:21"), and especially that he quoted this long sentence that includes the words, "It does not necessarily involve, as some have thought, the final salvation of all men...suggests a wider scope as to the possibilities of growth in wisdom and holiness, or even repentance and conversion in the unseen world than that which Christendom has

too often been content." (In the quotation dealing with Acts 3:21 from Plumptre in his book, *The Day of the Saints*, Hamon even put the words starting with the word "suggests" in bold print. I assume that he didn't understand what Plumptre was saying here. For the record, I left a question on Hamon's Christian International website asking what he thought these words meant, but I didn't receive an answer. He probably never received the question, and I realize he is a busy man. I have found that not getting a response is a typical response from many large ministries.)

On page 99, Hamon says, "The Bible talks about the Church being restored, Israel being restored, and the earth being restored. But no mention is made of satan, fallen angels, demons, or any wicked dead human soul being restored back to God." On page 280 he says, "All non-Christians will lose [not win; the (true) Christians will win] and be cast into the lake of fire with their master, the devil, and all his evil spirits." And on page 266 (*The Day of the Saints*) Hamon says, "Persons who lived unrighteous lives will be resurrected with indestructible bodies and cast into the lake of fire to suffer eternal torment for endless eternity (Rev. 20:14-15)."

I should mention that I lean toward the idea, without being dogmatic, that the names of some people who died without ever being confronted with the gospel will be found in the book of life of the Lamb at the great-white-throne judgment of Rev. 20:11-15, and that they will have a place in God's new heaven and new earth of Revelation chapters 21 and 22, as part of the nations (the nations being distinct from the people of God's true Israel, which includes all true Christians, who will be reigning with God the Father and His Son). I'm not speaking of people who have rejected the gospel of new-covenant salvation, or of people having a second chance to repent and submit to God (the God of creation, the God of the Bible).

I'm speaking of God's plans before the foundation of the world; at least I'm putting the emphasis here. For one thing, He knew the hearts of all people before the foundation of the world when He wrote the names of the elect in the book of life (cf., e.g., Rev. 13:8; 17:8; and Eph. 1:4). I have discussed these things in some detail in my writings, very much trying to give the balanced truth of what the Bible teaches. That's what we need! ((For one thing, we must understand that we have a definite and continuous role to play in our salvation. We must respond to God's Word, especially the Word of the gospel, and to His grace, with repentance and faith, and we must continue in faith, by grace, until the end, which is far from being automatic. God doesn't give us faith to begin with (see my *A Paper on Faith*), but we couldn't have faith if God didn't send the gospel to us, convict, draw, reveal, etc. And God doesn't compel us to continue in faith to the end (see my paper, *Once Saved, Always Saved?*), but He will enable us to be strong in faith. God must be given all the glory for our salvation, but once we get beyond the verses that emphasize God's role in our salvation [thanks be to God for those verses!], we can see that there are a very large number of verses that show that we must continuously cooperate with God's grace through faith.)) See my paper on Revelation chapters 20-22; see under Matt. 25:31-46 in my paper

on Matthew chapter 25; and see my paper *More Regarding God's Salvation Plans for the Gentiles/Nations*. More references are cited there. The papers are all available on my internet site.

I didn't take the time to read much of E. H. Plumptre's 440 page book, *The Spirits in Prison and Other Studies on the Life after Death*, but I would undoubtedly agree with some points that he makes, but (from my point of view) he goes way too far on this topic, starting with a misinterpretation of 1 Peter 3:19, 20; and 4:6.

I want to believe that there won't be any people in hell, the lake of fire, who would really want to be in heaven *on God's terms*. To be there on God's terms would be unbearable for the chief rebel, the devil, and those who have chosen to follow him. And I am totally sure that God won't make any mistakes and permit any rebels in heaven (that is, those who persist in their rebellion; all of us were sinners/rebels at one time). Rebels, by definition, destroy divine order, and heaven wouldn't be heaven without God's order.

A second viewpoint: The postmillennial view of eschatology, which teaches that the Christian church will progress and grow until the whole world has been converted and then the Lord Jesus will return, can find some support in a misinterpretation of Acts 3:21. I'm confident that that eschatological viewpoint has influenced some to misunderstand Acts 3:21. I'll give an example below of David Brown's postmillennial interpretation of Acts 3:21. (On page 266 Hamon says that his book "presents a portion of the postmillennial view of a restored, victorious Church at the end of this age of the mortal Church." He goes on to mention that it "presents a portion of the pre-mill view that after the Church saints are resurrected/translated, they will rule and reign with Christ on earth for a thousand years" and of the a-mill view; of the futurist view; and "a portion of the preterist view that some of the prophecies in Matthew 24 were fulfilled in the destruction of Jerusalem in A.D. 70."

Bill Hamon (unlike most who have held a postmillennial viewpoint) is strongly influenced by his view that the renewed ministry of apostles and prophets⁷ and a gigantic increase in the manifestation of spiritual gifts and the power of God working in large numbers of Christians will result in unprecedented worldwide revival and restoration before the Lord Jesus returns. And he would be quick to say that he has been influence by revelations he (and other apostles and prophets; he says he is an apostle and a prophet) have received. I'll quote the first sentence from what Hamon says (*The Day of the Saints*, page 312) under the heading "Prophecy Transforms Lives," "I can personally testify that 85

⁷ Bill Hamon is a key leader in the movement to restore apostles and prophets in our day. For example, on page 211 (*Prophetic Scriptures Yet to Be Fulfilled*) he says, "Through our Christian International [a ministry which he founded] ministers, we have taught and activated more than 250,000 Christians in prophetic ministry who have in turn trained hundreds of thousands around the world." On page 185 he says that he is "an apostle of restoration." On page 165, "I served with Peter [Wagner] as one of the Apostolic Council members from its founding to the present. ...I was the Bishop/Apostle over my Christian International Apostolic Network with hundreds of churches and thousands of ministers with international headquarters on every continent of the world."

percent of all my vision, knowledge of my personal gifting, and calling came from the voice of God through His prophets."

I'll quote part of what Wayne Grudem says on postmillennialism (*Systematic Theology* [Zondervan, 1994], pages 1110, 1111). "According to this view, the progress of the gospel and the growth of the church will gradually increase, so that a larger and larger proportion of the world's population will be Christians. As a result, there will be significant Christian influences on society, society will more and more function according to God's standards, and gradually a 'millennial age' of peace and righteousness will occur on the earth. This millennium will last for a long period of time (not necessarily a literal, one thousand years), and finally, *at the end of this period, Christ will return to earth*, believers and unbelievers will be raised, the final judgment will occur, and there will be a new heaven and new earth. We will then enter the eternal state.

The primary characteristic of postmillennialism is that it is very optimistic about the power of the gospel to change lives and bring about much good in the world. Belief in postmillennialism tends to increase in times when the church is experiencing great revival, when there is an absence of war and international conflict, and when it appears that great progress is being made in overcoming the evil and suffering in the world." That viewpoint suffered a great setback after World Wars I and II.

The post-millennial view of David Brown and his interpretation of Acts 3:21 and of Mark 13; Matthew 24. (I would have referred to his discussion of Matthew chapter 24, but he chose to discuss Mark chapter 13 in this commentary. The two chapters have very much in common. I'll mention the name of the commentary, etc. as we continue.) If David Brown (and all those who hold the postmillennial viewpoint) didn't interpret large parts of Matthew chapter 24 as being fulfilled when the Romans destroyed Jerusalem in AD 70, it would obviously contradict the idea that the Christian church will take over to a very significant extent before the Lord returns.

I'll quote the key relevant sentence from David Brown's commentary on the book of Acts, in the third volume of the three volume set, *A Commentary on the Old and New Testament*, by R. Jamieson, A. R. Fausett, and David Brown (1802-1880) [Eerdmans, 1984 reprint]. First I'll quote a few sentences from pages h and i from the Foreword in Volume 1. "His [David Brown's] first book was probably his most famous, at least it caused the most discussion, *Christ's Second Coming: Will it be Premillennial?* ... It was written distinctly from a postmillennial standpoint, and was, without a doubt, the most scholarly work written on this subject from this viewpoint the English world had seen up to that time."

Now I'll quote the key relevant sentence where Brown is discussing the meaning of the words, "whom [the] heaven must receive until the times of restitution of all things" of Acts 3:21: "This far-reaching expression is probably meant to comprehend the rectification of all the disorders of the fall, and the interval 'until' that consummation embraces (as Bengel remarks) the whole period between the Ascension of Christ and His Second Coming in glory (page 20)." Hamon would agree with most of that sentence, if not all of it.

Matthew chapter 24 and Mark chapter 13 don't fit the postmillennial view if you interpret these chapters in a literal futuristic sense (which I'm quite sure Jesus intended). I'll give a few examples of how Brown interpreted this super-important teaching that was given by the Lord Jesus Christ the last week of His life before the cross, as He sat on the Mount of Olives. (Matthew chapter 24 is discussed verse-by-verse in a paper on my internet site.)

I'll quote part of what Brown regards as the primary meaning of the coming of the Son of Man with the clouds of heaven, and with great power and glory, and with the trumpet of God, and with His angels, to gather the elect who will be raptured from the earth at that time, which is pictured in Matt. 24:30, 31; Mark 13:26, 27. "...He seems to us, by 'the Son of Man...coming in the clouds with great power and glory,' to mean, that when judicial vengeance shall once have been executed upon Jerusalem [in AD 70, from Brown's point of view], and the ground thus cleared for the unobstructed establishment of His own kingdom, His true regal claims and rights would be visibly and gloriously asserted and manifested."

And I'll quote part of what Brown says about the primary interpretation of the gathering of the elect of Mark 13:27; Matt. 24:31 (which speaks of the angels gathering them to Christ, when He comes with the clouds, with the trumpet, etc.): "... Lightfoot thus explains it: 'When Jerusalem shall be reduced to ashes [by the Romans in AD 70], and that wicked nation cut off and rejected, then shall the Son of man send His ministers with the trumpet of the Gospel, and they shall gather His elect of the several nations, from the four corners of heaven: so that God shall not want a Church, although that ancient people of His be rejected and cast off [that viewpoint lends itself to anti-Semitism]; but that ancient Jewish Church being destroyed, a new Church shall be called out of the Gentiles,' But though something like this appears to be the primary sense of the verse, in relation to the destruction of Jerusalem, no one can fail to see that the language swells beyond any gathering of the human family into a Church upon earth, and forces the thoughts onward to that gathering 'at the last trump,' to meet the Lord in the air, which is to wind up the present scene. Still, this is not, in our judgment, the *direct* subject of the prediction; for the next verse limits the whole prediction to the generation then existing" (page 195). I believe these are good examples of poor exegesis/interpretation, for whatever reason.

It has often been pointed out that those holding a postmillennial viewpoint (and the amillennial viewpoint) often interpret the Bible in figurative (non-literal) ways when the literal interpretation makes the best sense. Although the Bible includes quite a bit of figurative language, that language is typically obvious, and it is often explained by other passages in the Bible. We must make it a top priority item to seek God for His interpretation of every passage. The Bible wasn't given for us to be creative and come up with our (or some demon's) interpretation (cf. 2 Pet. 1:20; 1 Tim. 4:1). For one thing, we ministers are going to have to answer to God for what we teach. All Christians are going to have to answer to God for what we believe, not to mention for how we live.

Something is certainly wrong when most Christians, and especially ministers, are so sure that what they (and their segment of the body of Christ) happen to

believe is true. All of us need to humble ourselves before God and be open to be corrected by Him. It is very much better to be corrected now than when we stand before Him.

Let's go on to a verse-by-verse study of Acts 3:19-21. The interpretation given here is the dominant interpretation found in the evangelical commentaries. As I mentioned, I always use the NASB, 1995 edition, unless otherwise noted.

Therefore repent and return, so that your sins may be wiped away [cf. Isa. 43:25; 44:22, 23], **in order that times of refreshing may come from the presence of the Lord** [The "Lord" here refers to God the Father (note that God the Father sends the Lord Jesus in the next verse), as it does several places in Luke and Acts, which was written by Luke (cf., e.g., Acts 2:39; 4:24, 26, 29 and Luke 1:16, 32, 46, 66; 2:15; 4:12; 10:27; and 20:37).]. [[The apostle Peter was speaking to the people of Israel, not long after the crucifixion of the Lamb of God and His resurrection, ascension, and His having poured forth the promised gift of the Holy Spirit, starting on the Day of Pentecost. These words were aimed at the people of Israel as a nation; it would be years before the Christian church realized that God had opened the door of new-covenant salvation to Gentiles (to Gentiles who did not first have to become Jews through being circumcised, etc., etc.).

A large number of prophecies in the Old Testament mentioned that Israel must repent before the nation will experience new-covenant salvation in the Messiah and the outpoured Spirit. (Many of these prophecies didn't specifically mention the new-covenant, or the Messiah, or the outpoured Spirit, but many of them mentioned one, or more, of these things.) Many such prophecies showed that the end-time remnant of the nation Israel (the remnant that will be left after God intensely judges them at the end of this age) will inherit that salvation.

My eschatological papers on the books of Isaiah and Jeremiah (that are available on my internet site) contain some important examples. I'll list several examples (the passages I list here are all discussed in the papers; and there are many more such passages in the Old Testament): Isaiah chapter 2; chapter 27 (the sub-headings in the chapter of my paper on Isaiah that discusses Isaiah chapter 27 verse-by-verse are very important passages on this topic: "Isaiah 10:20-23 and Romans 9:27-29" and "Isaiah 59:19-21 and Romans 11:25-27"); Isaiah chapter 29; Jer. 3:14-19; 23:3-8; chapters 30, 31; 32:36-44; and chapter 33. Also see, for example, Joel 2:30-32; Zechariah chapters 12-14; Matthew 23:39; Revelation 11:13 (these passages are all discussed in my book, *The Mid-Week Rapture*). It is significant that most of the judgment and salvation that is prophesied in the passages I have listed here, starting with Isaiah chapter 2 (and many more passages could be listed), will take place AFTER the Lord Jesus returns. However (as we'll discuss later in this paper), Israel will be judged and reduced to a repentant remnant BEFORE the Lord Jesus returns.

The "times of refreshing" of Acts 3:19 speak of the obvious blessings that will come to Israel when they repent and are saved with new-covenant salvation, at

the end of this age. Back in Peter's day, they didn't realize that this present age would last some two thousand years. There were some reasons for thinking that He would return in their lifetime. I agree with the most common viewpoint that the "times of refreshing" spoken of here will start AFTER the Lord Jesus returns and that they are included in the "restoration of all things" of verse 21. Several commentators who agree that the "times of restoration of all things..." will take place AFTER the Lord Jesus returns believe the "times of refreshing" will precede the "times of restoration of all things..." That's a rather minor point for the purposes of this paper, but I am quite confident that the times of refreshing are part of the restoration of all things of Acts 3:21.]] **(20) and that He** [God the Father] **may send Jesus, the Christ appointed for you** [It was clear, in that context, that the apostle Peter was speaking of the *second* coming of the Lord Jesus. As I have discussed in some detail in my eschatological writings, I believe the Lord Jesus will return at the time of the sounding of the seventh, and last, trumpet of the book of Revelation (Rev. 11:15), which will sound right in the middle of Daniel's 70th week. (Significantly, that is the same trumpet mentioned in Matt. 24:31; 1 Cor. 15:52 [where the apostle Paul spoke of "the last trumpet"]; and 1 Thess. 4:16.) The resurrection of the saints who have died before that time (including the saints of the Old Testament), the glorification, and the rapture will take place at that time. (For a start see my book, *The Mid-Week Rapture: A Verse-by-Verse Study of Key Passages* and my paper, *Twenty-Four Articles on the Mid-Week Rapture*, which serves as a good introduction for the book. I have been teaching the mid-week rapture since about 1970.] **whom heaven must receive until the period** [a plural form of the Greek noun *chronos*; I prefer the translation "times" of the KJV; NKJV] **of restoration** [The NKJV has "restoration"; the NIV has "to restore"; the *Amplified Bible* has "complete restoration"; the KJV has "restitution," which is comparable in meaning. The BAGD Greek Lexicon translates, "*until the time for restoring all things to perfection.*"] **of all things about which God spoke by the mouth of His holy prophets from ancient time.** [[It has always seemed clear to me that the apostle Peter was speaking of the glorious things that will come to pass for Israel,⁸ and the whole world to some extent, including the present physical world, AFTER the Lord Jesus returns.

I'll quote three sentences from what French I. Arrington says regarding this restoration (*The Acts of the Apostles* [Hendrickson, 1988], page 43), "Restoration should not be taken to indicate the final conversion of all sinners nor simply a restoration of the kingdom of Israel, but a bringing back of all things to their original and perfect order. Jesus must remain in heaven until the time that everything is to be restored. When he is sent back into the world, that perfect order envisioned by the prophets will be established (cf. Rom. 8:19-21; Rev. 21:5; 2 Pet. 3:13)." Note that Peter said "times"; God won't be done with His work of restoring all things about which God spoke through the mouth of His holy

⁸ We now know that we Christians (whether Jewish or Gentiles) are part of God's true Israel [see Rom. 11:17-27; the glorious woman of Rev. 12:1-5 is a symbol for God's true Israel; see my book on Rev. 12:1-5; I believe Rev. 12:5 is the most important verse in the Bible to show *when* the rapture will take place.

prophets until He has created the new heaven and new earth of Rev. 21:1, after the millennial kingdom and the great-white-throne judgment.

The new heaven and new earth of Rev. 21:1 is a much higher existence than what Adam had in the garden of Eden. For one thing, Adam's body and that entire creation was limited to the physical elements that God created on a temporary basis. Our new bodies and the new creation will be created of God's heavenly, glorified elements (cf., e.g., 1 Cor. 15:42-53; Phil. 3:20, 21; Rev. 20:11; 21:1, 18, 21).

I'll also quote a few sentences from what Darrell L. Bock says here (*Acts* [Baker, 2007], page 177), "...with his return comes 'the season of the restoration of all things.... The anticipated end was seen as establishing again the original creation's pristine character [and more than that]. This restoration is what Jesus brings with his return, an idea given later development in Rev. 19-22 but whose roots Peter declares here are already evident in that 'of which God spoke through the holy prophets of old.' ... the new world and the messianic creation in a final and complete restoration. In the NT this idea is discussed in Matt. 19:28; Rom. 8:18-23; and Heb. 2:5-8. The point is that God has already indicated what the end will be like. So, to learn about the future, Peter urges them to read what God has already said through the prophets about the new era the eschaton would bring."

I briefly discussed above two eschatological viewpoints that have influenced some Christians to adopt (what seems to me) to be an unnatural interpretation of Acts 3:21: the postmillennial viewpoint (Bill Hamon fits here to some extent, like he said) and the viewpoint that all people, or at least most people, including those who have died already, will ultimately be saved. Their repentance and salvation are considered to be a big part of "the restoration of all things about which God spoke by the mouth of His holy prophets from ancient times." However the prophets didn't prophesy of the salvation of all people. There are a large number of verses that speak of God's judgment and removal of the unrepentant unbelievers/wicked.

The "restoration of all things about which God spoke by the mouth of His holy prophets from ancient times" includes the following things; all of the things listed will take place AFTER the Lord Jesus returns, which includes the things that will take place at the time He returns (I'll supply more details than would be required for those who are interested in the details):

For a start, quite a few commentators make the point that the "restoration" of Acts 3:21 parallels the "regeneration" (new birth) of Matt. 19:28; Rom. 8:18-25; and other verses. I agree.

The resurrection of all people, some "to everlasting life, but the others to disgrace *and* everlasting contempt" (Dan. 12:2 [see under Daniel chapter 12 in my book]; cf., e.g., John 5:29; Acts 24:15). The New Testament often speaks of the resurrection of the believers/the righteous (see, for example, Luke 14:14; 1 Cor.

15:50-53 [1 Corinthians chapter 15 is discussed verse-by-verse in a paper on my internet site]; 1 Thess. 4:13-18; and Rev. 12:5). Revelation 20:5, 11-15 show that the resurrection of the unbelievers will not take place until the end of the millennial kingdom (these verses are discussed in my paper on Revelation chapters 20-22).

All true Christians who will have died before the Lord Jesus returns, and all the believers from Old Testament days (they are all part of God's true Israel [see footnote 8]) will be resurrected with glorified bodies at the time the Lord Jesus returns, at the time of the sounding of the seventh and last trumpet, right in the middle of Daniel's 70th week. And all true Christians who will be living on the earth at that time will be glorified. The glorified believers will all be raptured together in the clouds to meet the Lord in the air at that time ((cf., e.g., 1 Thess. 4:13-18; Rev. 12:5 [this super-important verse, which includes the birth into the fullness of eternal life when the believers are resurrected (if they have died) and glorified, and the rapture (using the same Greek verb for the catching up/rapture that is used in 1 Thess. 4:17), is discussed in substantial detail in my book, *The Mid-Week Rapture*])).

We will be reigning (reigning includes judging) with the Lord Jesus from the time we (the members of God's true Israel who will have been saved before that time) are glorified and raptured to meet the Lord in the air (cf., e.g., Rev. 2:26, 27; 3:21; 12:5; 17:14; 19:14, 19 [these verses are all discussed in my book and/or my papers on the book of Revelation on my internet site]). Those who become Christians and members of God's true Israel after the rapture, and who stay faithful to the end of the seven-year period (including those who will die as martyrs) will all be glorified and begin to reign, along with those who began to reign in the middle of the seven-year period (cf., e.g., Rev. 15:2; 20:4; and Isa. 66:8 [these verses are all discussed in my book, for one place]).

Israel being saved as a nation is also included in the "restoration of all things about which God spoke by the mouth of His holy prophets from ancient times" of Acts 3:21, speaking of the salvation of the often-mentioned elect end-time remnant of the nation. They (at least many/most of them will be reduced to a repentant remnant before the Lord Jesus returns, but they will not become Christians until after He returns and the rapture takes place. See, for example, Isa. 10:20-23 with Rom. 9:27-29 (see under Isaiah chapter 27 in my paper on Isaiah on these verses, and in my paper on Romans chapters 9-11); Joel 2:32; Mic. 5:3 (see my book on these verses; pages 156-158 on Joel 2:30-32 and the chapter on Micah 4:9-5:6); Zech. 14:2-5 (see on these verses in the chapter on Zechariah chapters 12-14 in my book); Matt. 23:37-39 with Luke 21:20-24 (Luke 21:20-24 are discussed under Rev. 11:2 in my book); Rom. 11:25-27 (see my paper on Romans chapters 9-11; verses like Rom. 11:12, 15 show that Israel must repent and be saved as a nation before this world can experience "life from the dead"); and Rev. 11:13 (see on this verse in my book in the chapter on Revelation chapter 11). Revelation 7:1-8 show how God will protect the elect end-time remnant of Israel and keep them alive during times of great shaking, especially during the days of the short great tribulation of Matt. 24:21, 22 that will

take place before the Lord Jesus returns and they are saved (see my papers on Revelation chapters 1-10 and on Matthew chapter 24).

In Rev. 12:6-13:18 we see the end-time remnant of Israel. They will have become Christians by the time we see them here. They will be living on the earth throughout the second half of Daniel's 70th week, after Satan has been cast down to the earth, right in the middle of Daniel's 70th week, and "having great wrath, knowing that he has *only* a short time" (Rev. 12:12), and when Antichrist will be reigning on the earth (Rev. 13:5).

They will know much of God's protective, loving care during those three and one-half years (cf. Rev. 12:6, 14-16), but those will be very difficult years, and there will be many martyrs (cf. Rev. 12:12, 13, 17; 13:7, 15-17; 20:4; Dan. 7:7, 19-21; 12:5-10 [Revelation chapters 12, 13 and Daniel chapters 7, 12 are discussed in my book; Rev. 20:4 is discussed in my paper on Revelation chapters 20-22]). Daniel 12:10 is significant in that it speaks of the end-time remnant of Israel being "purged, purified, and refined" during those difficult years, as do Zech. 13:1-6, 9. Zechariah 13:9 speaks of the refining fire of the second half of Daniel's 70th week. (Zechariah chapters 12-14 are discussed in my book.)

Revelation 14:6, 7 show that the gospel will still be proclaimed after the mid-week rapture; many Gentiles will also become Christians after the rapture. (I should emphasize that it would be very foolish for anyone to put off submitting to God and the gospel now if they have an opportunity to submit to Him now. So too it is very dangerous for Christians to put off repenting where repentance is required.) They will be united with the end-time remnant of the nation Israel, who will have become Christians, even as Jews and Gentiles are united in the Body of Christ now.

We can see the Christians living on the earth after the rapture in Rev. 12:17, for example. That verse shows that the devil will be waging intense war against them. The devil will be using Antichrist in that warfare from the time he gives him "his power and this throne and great authority" in the middle of Daniel's 70th week (Rev. 13:2), right after he is cast down to the earth. Revelation 12:17 makes it clear that the devil is attacking *Christians* in that it says he is attacking those "who keep the commandments of God and hold to the testimony of Jesus [they testify that He is their Savior and Lord]."

Here's some good news! All true Christians who will be living on the earth in the middle of Daniel's 70th week will be kept out of that "hour of [great] testing" (Rev. 3:10) through being taken in the mid-week rapture. That is God's idea, and we are supposed to be thankful for it! We Christians who live for God in the days before the rapture get our adequate share of trials and testings.

Based on most of what the New Testament teaches, we don't expect people to be saved after the Lord Jesus returns and the day of judgment begins (and many Christians don't believe any people will be saved after He returns), but this is a dominant theme in the Old Testament, and this theme is confirmed in the all-important book of Revelation.

The Old Testament prophets repeatedly speak of God's coming to judge the world at the end of this age (cf., e.g., Isa. 35:4; 66:15-24 [see my paper on Isaiah

on Isa. 66:15-24]; Zech. 14:3-15 [see in the chapter on Zechariah chapters 12-14 in my book]; and Mal. 3:1, 5; 4:1-6 [these verses are discussed in a paper on my internet site]. Frequently the prophets speak of God's judging Israel at the end of this age (they often speak of His judging them through the nations) and saving the end-time remnant of Israel, and of His judging the nations and saving the end-time remnant of the nations (my eschatological papers on the books of Isaiah and Jeremiah are filled with examples). We can clearly see the end-time remnant of the nations after God's end-time judgment of the world in the book of Revelation (Rev. 15:3, 4; 20:3; cf., e.g., Rev. 21:24-27; 22:2; Matt. 25:31-46). (On these verses from the book of Revelation see my book, *The Mid-Week Rapture*, and my papers on the book of Revelation; on Matt. 25:31-46 see my paper on Matthew chapter 25. Also see my paper, "More Regarding God's Salvation Plans for the Nations/Gentiles.")

Later in this paper (when we briefly discuss Matt. 17:11 and Mal. 4:5, 6, verses that Hamon and Plumptre believe cover the restoration of all things that Acts 3:21 speaks of) we'll discuss the things that God will use to reduce Israel to a repentant remnant that will be ready (at least many of them will be repentant and ready) to receive the Lord Jesus when He comes to them in the middle of Daniel's 70th week, but they will not receive Him until right after the mid-week rapture.

Another important aspect of God's restoration of all things (of Acts 3:21) that will take place AFTER the Lord Jesus returns is the judgment and removal of all unrepentant rebels from the earth. There are a very large number of such prophecies in the Old Testament (see, for example, Isa. 2:12-22; 11:1-5; 13:6-16; 24:1-23; and Joel chapter 3 [these passages from the book of Isaiah are all discussed in my paper on Isaiah]); and there are many such prophecies in the New Testament ((see, for example, Matt. 13:36-43; 16:27; 24:36-41 [those who "will be taken" in verses 40, 41 will be taken in the rapture]; Acts 17:30, 31; 1 Cor. 15:20-28 [The reign mentioned in 1 Cor. 15:25 will begin when the Lord Jesus returns; the "last enemy," death, of 1 Cor. 15:26, won't be abolished until the end of the millennium (see Rev. 20:14); as I mentioned 1 Corinthians chapter 15 is discussed in a paper on my internet site.]; 2 Thess. 1:3-12; and Revelation chapters 16-20 and many other verses of the book of Revelation [on 2 Thess. 2:1-12, see the last chapter of my book; Revelation chapters 16-20 are discussed in papers on my internet site])).

Revelation chapters 16-20 include the judgment and removal of Babylon, the great harlot, which is a symbol for the world (whose god is the devil [John 12:31; 14:30; 2 Cor. 4:4]), which includes all of the things people have been seduced by, and live for, instead of God and His truth and righteousness, including all false religion, very much including false Christianity. God devoted some three chapters of the book of Revelation to His judgment of Babylon, the great harlot. This is a big part of His end-time judgment of the world. He will judge Babylon, to some significant extent, through Antichrist (see Rev. 17:16, 17). These chapters (Revelation chapters 16-20) also include the seven bowls of wrath, the destruction of Antichrist and his followers after gathering them to Armageddon;

the judgment of the Gog and Magog rebellion at the end of the millennium; the great-white-throne judgment at the end of the millennium and the casting of death and hades and those whose names are not found in the book of life into the lake of fire.

This judging that will take place AFTER the Lord Jesus returns very much includes God's judging of Satan and his hosts: Satan (and the evil angels with him) will be cast down to the earth from the privileged place he inhabits now in heavenly places, even having access now to accuse the saints before God [Rev. 12:10] right in the middle of Daniel's 70th week, at the time the Lord Jesus returns and the rapture takes place (Rev. 12:4, 7-12; Matt. 24:29-31). Satan's angels are called "stars" in Rev. 12:4; the "stars" in Matt. 24:29 (cf. Rev. 6:13) refer first and foremost to Satan's angels, and "the powers of the heavens being shaken" in Matt. 24:29 refers to the great shaking of Satan's kingdom that will take place at the time he and his angels are cast down to the earth. (See my book, *The Mid-Week Rapture*, on these verses from Revelation chapter 12; Matthew chapter 24 is discussed verse-by-verse in a paper on my internet site; These verses are all discussed in my paper, *Twenty-Four Articles on the Mid-Week Rapture*; that paper serves as a good introduction for my book.)

Satan (and undoubtedly his evil angels and demons) will be restrained in the abyss throughout the millennial kingdom (Isa. 24:21, 22; Rev. 20:1-3, 7-10). He will be released from the abyss at the end of the millennial kingdom to instigate the Gog and Magog rebellion (Rev. 20:2, 3, 7-9). It is amazing that so many people living on the earth at that time, people who have been ruled over by the Lord Jesus in the millennial kingdom, will be ready to follow the devil and rebel against God. The sin problem runs very deep, but it is clear that people who are willing to rebel against God and follow the devil are not people who could have a place in God's eternal kingdom. For one thing, they wouldn't want to be there on God's terms, not that they will want the alternative.

God will quickly put an end to the Gog and Magog rebellion with fire from heaven (Rev. 20:9), and the devil (and his hosts) will be thrown into the lake of fire and brimstone (Rev. 20:10; cf. Rev. 19:20; 20:14, 15; Matt. 25:41, 46).

God will greatly restore the earth for the millennial kingdom and then, after the millennial kingdom, He will create a new heaven and new earth for the eternal state. The Old Testament prophets did not typically distinguish between what we call the millennial kingdom (based on Revelation chapter 20) and the eternal state. For the millennial kingdom, see, for example, Isa. 11:6-9; 65:17-25 ((although Isaiah mentions "new heavens and new earth" in 65:17, it is clear that this is before the eternal state of Revelation chapters 21, 22, in that sin and death have not been totally overthrown [Isaiah chapter 11 is discussed in my paper on Isaiah; Isa. 65:17-25 is discussed in that paper under Isaiah chapter 25])); Isa. 24:21, 22 (these verses make it clear that God hasn't finished His work of judging yet [Isaiah chapter 24 is discussed in my paper on Isaiah]); Dan. 7:12 (this verse shows that the end-time remnant of the nations is given an "extension of life" "for an appointed period of time," which undoubtedly refers to the period we call the

millennial kingdom [Daniel chapter 7 is discussed in my book]); and Zech. 14:9-11, 16-21 (these verses fit the millennial kingdom [Zechariah chapters 12-14 are discussed in my book]). See Rom. 8:18-25. (These verses are discussed in a paper on my internet site.) The apostle Paul wasn't necessarily thinking of a temporary state here. He could have been thinking of the eternal state. For one important thing, the apostle Paul died some thirty years before the all-important book of Revelation was given.

Regarding the eternal state, the Old Testament prophets spoke of the time when the last enemy, death, will have been destroyed (cf. Isa. 25:6-8; 26:15-21 [these verses are discussed in my paper on Isaiah]; Dan. 12:2 [this verse is discussed under Daniel chapter 12 in my book, *The Mid-Week Rapture*]). We clearly see the eternal state in Revelation chapters 21, 22. The eternal state of Revelation chapters 21, 22 is a state very far above the state that existed in the Garden of Eden. That garden was glorious indeed because of God's presence there and before Adam and Eve sinned, but it was a physical garden, made of the physical elements that God created, as were Adam and Eve's bodies. The elements of the new heaven and new earth and of our glorified bodies will be glorified elements suited for the eternal state that is totally filled with God's glory. Compare 1 Cor. 15:42-50; Rev. 20:11; 21:1, 18, 21 (the "gold" of new Jerusalem is quite different than our physical gold; we could say that it is glorified, heavenly gold). God has ways to make good things better, much better, and we are speaking of our eternal destiny (and our eternal home), through salvation in Christ Jesus, the unique Son of God, the Lamb of God.

This concludes the discussion of what Peter (God through Peter) meant in Acts 3:21 about the "restoration of all things about which God spoke by the mouth of His holy prophets from ancient times" and it is clear, I believe, that these things will all take place AFTER the Lord Jesus returns, not BEFORE.

What Jesus meant when He said, "Elijah is coming and will restore all things" in Matt. 17:11 (Mark 9:12). This directly involves Mal. 4:5, 6, where Elijah and a restoration are mentioned. As I mentioned, Bill Hamon and E. H. Plumptre (the commentator Hamon quoted with high approval on Acts 3:21, who is quoted and discussed above) believe these verses cover the restoration of all things of Acts 3:21. (For more details see my paper that includes a verse-by-verse discussion of Mal. 2:17-4:6.) See Matt. 17:9-13; 11:7-14; Mark 9:9-13; Luke 1:76-79; 7:24-27; John 1:19-23; and Mal. 3:1-6; 4:1-6. Matt. 17:9-13 (with Matt. 11:7-14; Mark 9:9-13; also see Mal. 3:1-6 with Mal. 4:1-6) shows that John the Baptist fulfilled (fulfilled in part) the prophecy of God's sending "Elijah the prophet" of Mal. 4:5. It is quite possible that Jesus was also including the ministry of Elijah who is yet to come at the end of this age in Matt. 17:11.

Verses like Matt. 11:10; Mark 1:2; Luke 1:76; 7:27; and Mal. 3:1-6 with Mal. 4:1-6 show that John the Baptist fulfilled (fulfilled in part) the prophecy regarding God's sending His "messenger" to prepare the way for His coming of Mal. 3:1, and there is widespread agreement that "My messenger" of Mal. 3:1 equals "Elijah the prophet" of Mal. 4:5. (Matthew 3:3 shows that John the Baptist fulfilled

[fulfilled in part] the prophecy of Isa. 40:3-5.) John the Baptist helped prepare the way for the first coming of the Lord Jesus Christ by calling Israel to repent and pointing them to the Lord Jesus Christ, the Lamb of God.

Malachi 4:5 (with all of Malachi chapter 4) shows that the primary fulfillment of Malachi 4:5, 6 will take place at the end of this age to prepare the way for the second coming of the Lord Jesus Christ. It has always seemed clear to me that the spectacular ministry of one, or both, of the two prophets/witnesses of Rev. 11:3-12 will fulfill the prophecy of Elijah the prophet of Mal. 4:5, 6. (As I mentioned, John the Baptist fulfilled that prophecy in part.)

Hamon and Plumptre believe Matt. 17:11 and Mal. 4:5, 6 support their interpretation of Acts 3:21. To me it seems clear that Matt. 17:11 and Mal. 4:5, 6 prophesy of things that take place BEFORE the Lord Jesus returns, but that Acts 3:21 speaks of things that will take place AFTER the Lord Jesus returns. The last sentence that Hamon quoted from Plumptre (which is quoted above in this paper) is, "Elijah truly shall come first and restore all things." Hamon put this sentence in italics for emphasis and put the word "restore" in bold print for extra emphasis. Plumptre went on to show that his quotation came from Matt. 17:11 and telling his readers to see his Note on Matt. 17:11 in that same commentary. (I'll quote part of what he said under Matt. 17:11, 12 as we continue.)

I'll quote from Hamon (page 146), "... Not only was the fivefold office of prophet restored [through the prophetic-apostolic movement of our day], but a whole company of prophets were brought forth to corporately fulfill the prophecies concerning the Elijah to come, which was to 'prepare the way and make ready a people' for the coming of the Lord. This company of prophets and apostles with that 'Elijah' anointing [based on Mal. 4:5, 6] would fulfill those Scriptures of Christ's second coming as John the Baptist fulfilled them for Christ's first coming. He has an endnote referring to Mal. 4:5; Matt. 11:9-14; Isa. 40:3-5; Luke 1:16-17; Matt. 17:11; Acts 3:21 [my emphasis]. Although Hamon mentions that he believes in a literal fulfillment of the two prophets of Rev. 11:3-12 (page 226; also see page 252), he also says, "The two companies of prophets and apostles symbolized by the two witnesses will demonstrate the power and judgments of God like Apostle Moses and Prophet Elijah did" (page 271). Also see his pages 166, 184, 185 (on pages 184, 185 Hamon speaks of the revelation he received concerning the company of prophets), 210.

Under Matt. 17:11 (in the commentary edited by Ellicott, Vol. 1, pages 105, 106, under the heading "And restore all things"), Plumptre says (in part), "That work of 'turning the hearts of the children to the fathers, and the hearts of fathers to the children' [of Mal. 4:6], was but part of a wider restoration of things and persons. ... Men, as a race, were to be brought into their right relation to their God and Father. The words seem...to point forward to a 'restitution of all things' [Acts 3:21], the bringing in of order where now there is disorder and confusion, which shall embrace not Israel only, or even mankind, but the whole universe of God, visible and invisible."

Under Matt. 17:12 (page 106) he says, "So far as the prophecy of Malachi required the coming of Elijah, that prophecy has been fulfilled in the Baptist.... ... The Elijah ministry, the work of the preacher of repentance, is not a transient

phenomenon belonging to one stage only of the Church's history, but was to be, throughout the ages, on to the end of all things, the indispensable preparation for the coming of the Lord. Only through it could all things be restored, and the path made ready for the heralds of forgiveness and of peace."

((All the verses that are mentioned in the following paragraphs are discussed in my writings, most of them in detail. See my book, *The Mid-Week Rapture* (especially the chapters on Daniel chapters 9, 11, and 12; Revelation chapters 11-13, Zechariah chapters 12-14; 2 Thess. 2:1-12; my paper, *Twenty-Four Articles on the Mid-Week Rapture* (the verses/passages discussed in that paper are listed at the front of the paper); my paper on Matthew chapter 24; and the verse-by-verse studies of all the book of Revelation, except Rev. 11:1-14:5, which are discussed in detail in my book.))

The New Testament demonstrates that, as significant as John the Baptist's ministry was, all that was accomplished through his ministry was the repentance of many of the people of Israel and his pointing them to the Lord Jesus Christ, the Lamb of God, who was the only One who could save them. (That was a lot to accomplish, but it certainly didn't restore all things, or even cause most of the people of Israel of his generation to repent.) Those who submitted to the Lord Jesus were saved with new-covenant salvation, which wasn't fully available until after His resurrection, ascension, and His pouring forth the promised Spirit, starting on the Day of Pentecost.

How much will the end-time ministry of the two prophets of Rev. 11:3-13 accomplish? (And I don't believe there is any basis to believe that any number of apostles and prophets that God raises up in these last days will be able to accomplish more than what those two very special prophets/witnesses will accomplish. And their three and one-half year ministry will end just BEFORE the Lord Jesus returns, right in the middle of Daniel's 70th week.) The book of Revelation shows that they will get the attention of the whole world, with a special emphasis on the people of Israel,⁹ with spectacular anointing and power with many signs and wonders, calling people worldwide to repent and get ready for the super-imminent return of the Lord Jesus to rapture out those who are prepared for His coming and to judge the world, etc.

The spectacular ministry of the two prophets of Rev. 11:3-12 is limited to calling people to repent and submit to God and His Son in light of the fact that the coming of the Lord Jesus and the day of judgment is super-imminent. Their ministry is limited to things that will take place BEFORE the Lord Jesus returns, unlike Acts 3:21, which speaks of things that will take place AFTER He returns.

The ministry of the two prophets, in combination with the other things God has planned for the first three and one half-years of the first half of Daniel's 70th week, will be effective to bring the end-time remnant of the nation Israel to a place of repentance; they, at least many of them, will be ready to submit to the Lord Jesus

⁹ Malachi chapters 3 and 4 show that Elijah is sent to minister to the people of Israel, and Rev. 11:8 shows that the dead bodies of the two prophets/witnesses (they will be dead for three and one-half days [Rev. 11:9]) will lie in the street of Jerusalem, where apparently they will be killed. Revelation chapter 11 shows that the ministry of the two prophets will have a worldwide scope.

when He comes to them, but they will not be saved in time to be taken in the rapture. The ministry of the two prophets will also cause many of the people of the world to seriously consider the Lord Jesus Christ, which will help facilitate their repentance and salvation, some will repent before He returns (during the three and one-half year ministry of the two prophets) and some will repent after He returns. *However, and this is important for the interpretation of Acts 3:21, Rev. 11:7-12 shows that the great majority of the people of the world will hate the two prophets (and the One who sent them) rather than repent, and, significantly, this hatred is being manifested in the middle of Daniel's 70th week, at the very time the Lord Jesus will return to judge the world. Most of the people dwelling on the earth at that time are called "enemies" in Rev. 11:12.*

All things will certainly not be restored before the Lord Jesus returns. In fact a gigantic rebellion led by Antichrist (the right hand man of the devil) will be taking place throughout the second half of Daniel's 70th week. This is all part of God's plan to judge the world at the end of this age (cf. Dan. 8:19; 11:36 [note God's "indignation" against sin]; Zech. 11:15-17; and Rev. 13:5-8 [note that the ultimate authority behind the three and one-half year super-evil reign of Antichrist comes from God; God uses Antichrist, even as he uses the four evil angels of Rev. 9:14, 15, for example; the devil, evil angels, Antichrist, etc. are responsible for their evil, but our sovereign God directs their evil and uses it in His end-time judgment of the world]. (Daniel chapter 8; Dan. 11:36-45; Zechariah chapter 11; and Revelation chapter 13 are discussed as chapters of my book. Revelation chapter 9 is discussed in my paper on Revelation chapters 1-10.) Passages like Matt. 24:10-14, 42-51; Matt. 25:1-30; Luke 18:1-8; and 2 Tim. 3:1-9; 4:1-5 do not fit the idea that all the Christians (the Christian church) will be sanctified and ready for the return of the Lord Jesus.

I'll briefly discuss the other things that God will do during the three and one-half year ministry (Rev. 11:3) of the two prophets that will suffice to bring about the repentance of the end-time remnant of Israel. Revelation 11:1-3 show that their ministry will take place throughout the three and one-half years of the first half of Daniel's 70th week. Many of the people of Israel will be worshipping in the (rebuilt) temple in Jerusalem at that time (the first half of the seven-year period), including sacrificial offerings (Rev. 11:1; note the "altar" in 11:1), before Antichrist stops the sacrifices and wants to be worshipped at the time of the abomination of desolation, which will be initiated in the (approximate) middle of the seven-year period (cf., e.g., Dan. 9:27; 12:11; Matt. 24:15; and 2 Thess. 2:3, 4). (As I discuss in some detail in my book, *The Mid-Week Rapture*, and other writings, I believe Dan. 12:11 enables us to see that the abomination of desolation will be initiated about a month before the Lord Jesus returns; He will return right in the middle of the seven-year period.)

The first six trumpets of the book of Revelation will all undoubtedly sound during the ministry of the two prophets; the two prophets will probably announce each of those trumpets before they sound, even as Moses announced the ten plagues in Egypt before they came to pass, which will make those prophesied events all the more effective at getting the attention of the people living on the earth (very much including the people of Israel), when they come to pass in

sequence, in accordance with God's written Word. The two prophets may announce the sounding of the seventh and last trumpet before it sounds too. The seven trumpets announce the return of the Lord Jesus to judge the world, and the time for the glorification and rapture of the saints.

Israel will be reduced to the elect repentant end-time remnant, for the most part at least, during the one-month period that will start about the time of the abomination of desolation and will be over before the Lord Jesus returns right in the middle of the seven-year period. For one thing, the warfare of the short great tribulation of Dan. 12:1 and Matt. 24:21, 22 (cf. Joel 2:30-32; the warfare of the short great tribulation is pictured in Joel 2:30, 31) will be centered in that part of the world that includes Israel (cf. Dan. 11:36-45, especially verse 41, which prophesies, I believe, of many of the people of Israel falling; verse 41 speaks of Antichrist, the "king of the North" of verse 40, coming to Israel at that time; the abomination of desolation will apparently take place at that time; and apparently Dan. 11:44 speaks of at least a key part of the intense warfare of the short great tribulation; Dan. 11:36-45 are discussed in chapter 9 of my book, *The Mid-Week Rapture*).

I believe the super-intense warfare of the short great tribulation is pictured in Rev. 9:13-21, which is the most important reference to understand the warfare of the short great tribulation. Those verses prophesy of the events of the sixth trumpet, which will sound about the time of the abomination of desolation, about a month before the Lord Jesus returns. Zechariah 13:8 prophesies of two-thirds of the people of Israel being cut off in the last days. As I mentioned, I believe that most of that cutting off will take place during the days of the short great tribulation. The end-time remnant of Israel is pictured in Zech. 14:2. The mid-week coming of the Lord Jesus to the Mount of Olives, and the just-raptured saints with Him, is pictured in Zech. 14:3-5. At that time the end-time remnant of Israel will submit to the Lord Jesus (see Zech. 12:10-13:1), but as I mentioned, not in time to be taken in the rapture.

Matthew 24:29 shows that that tribulation (the tribulation of the short great tribulation of Matt. 24: 21, 22) will be over when the Lord Jesus returns and the rapture takes place, as pictured in Matt. 24:30, 31. The smoke and dust generated during the warfare of the short great tribulation will darken the sun and moon, as they are pictured darkened in Matt. 24:29. (On this same darkening of the sun and moon, see Joel 2:30, 31; Rev. 6:12; and note the "smoke" [that will darken the sun and moon] in Joel 2:30; Rev. 9:17, 18. (See my book, *The Mid-Week Rapture*, my paper, *Twenty-Four Articles on the Mid-Week Rapture*, my paper on Mathew 24 and my papers on the book of Revelation; and there are quite a few other papers that deal with the end times.)

The bottom line of all of this is that John the Baptist, the two end-time prophets of Rev. 11:3-12, or any other apostles or prophets that God will raise up before the Lord Jesus returns (in the middle of Daniel's 70th week) will not begin to fulfill the apostle Peter's prophetic words of Acts 3:21 that deal with the "restoration of all things about which God spoke by the mouth of His holy prophets from ancient times." The end-time remnant of Israel will not even be saved until AFTER the Lord Jesus returns. In a section above, I described the things that will be

included in the restoration of all things that will come to pass AFTER the Lord Jesus returns, which includes the things that will take place at the time He returns.

Does the New Testament Teach that All Christians Can, and Should, Prophesy?

This discussion will be based almost entirely on what the apostle Paul said in 1 Corinthians chapters 12-14. These chapters are discussed verse-by-verse in a paper on my internet site. For the most part I will direct the reader to the discussions in that paper rather than repeating what I said there, and there I was able to discuss each verse in its context.

By prophesying I am speaking of Christians giving a message they have received from God, by the Holy Spirit, whether the message is received directly from Him before the message is given, or at the time the message is given, or whether seeing a vision, or hearing an audible (or what seems to be an audible) voice, or hearing an inner voice, no matter how brief and simple the message is, or how lengthy and complex. For the record, I have never received a vision, or heard the audible voice of God or a definite and clear inner voice of God, and I don't believe I have prophesied. I do believe, however, that God has been directly involved in my studies and teaching for almost as long as I have been a Christian and that He guides me and enables me in my daily life. For one thing the Holy Spirit bears witness with my spirit.

I believe at least most of this work of the Spirit of God in my teaching ministry could be classified under the charismatic gift of a "word [Greek *logos*] of wisdom" (1 Cor. 12:8), along with the anointing (empowerment, enablement, etc.) of the Spirit. I have been convinced almost from the beginning of my life as a born-again Christian (I was born again early in 1964) that it is the will of God for the charismatic gifts to be manifested in our day.

I don't claim to have all the answers (and I want to be corrected anywhere that I'm wrong), and I certainly don't want to try to limit what God wants to do, but I have never been able to agree with the viewpoint that I have been hearing around many Charismatics and Pentecostals, since the 60s, when I first came in contact with them, that the New Testament teaches that all Christians can, and should, be prophesying. Bill Hamon teaches this, as I'll document as we continue. Several verses are often used to try to demonstrate that the New Testament teaches that all Christians can, and should, be prophesying, but it has always seemed clear to me that every one of those verses is being misinterpreted (we'll get into some details as we continue).

I'll quote what the apostle Paul said in 1 Cor. 12:7-12: **But to each one of us is given the manifestation of the Spirit for the common good. (8) For to one is given the word [Greek *logos*; see my paper, *Logos and Rhema: An Exaltation of Logos*] of wisdom through the Spirit, and to another the word [logos] of knowledge according to the same Spirit; (9) to another faith [a special gift of faith that will enable Christians to do things they couldn't have done otherwise; all true Christians have faith; we are saved by faith], and to another gifts of**

healing ["healings" in the Greek] **by the one Spirit, (10) and to another the effecting of miracles, and to another prophecy** [my emphasis], **and to another the distinguishing of spirits** [very much including demon 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.** [Since "one and the same Spirit" works all these things (in accordance with the will of God the Father), all these things will work together in perfect harmony and effectiveness; that is, unless Christians fail to use these gifts as they were intended. To the extent we walk in the flesh and do not walk by the Holy Spirit, even good things like the charismatic gifts can bring disunity and, in the worst-case scenario, do more harm than good (cf. 1 Cor. 13:1-3). Christians are called, enabled, and required to walk by the Holy Spirit on a continuous basis (cf., e.g., Gal. 5:16), but it didn't always happen that way at ancient Corinth, and it doesn't always happen that way in our day.] **(12) For even as the body** [the human, physical body] **is one and yet has many members, and all the members of the body, though they are many are one body, so also is Christ** [referring to the body of Christ here, the Christian church]."

By God's design, we need all the members of the human body; for one thing, they all have important functions to perform; and we really do need all the members of the body of Christ, as each one of us fulfill our assigned ministries (using the word "ministries" in a very full sense) by God's grace/gifts. We all have important functions to perform, by the plan of God. One thing that makes us different is the different charismatic gifts God gives us. The apostle mentions nine charismatic gifts here in 1 Cor. 12:7-11, but we can speak of many other manifestations of God's grace (gifts) that enable the body of Christ to function as it should.

Romans 12:1-8 is a very important cross-reference; those verses are discussed in some detail in my *A Paper on Faith*. I recommend you read that verse-by-verse study of Rom. 12:1-8 now, which is on pages 72-77 of that paper, which is on my internet site (Google to Karl Kemp Teaching). That discussion has some important things to say about faith, along with the gifts of the Spirit that enable each of us to fulfill our assignments in the body of Christ. In those verses the apostle Paul speaks of "gifts [Greek plural of *charisma*] that differ according to the grace [Greek *charis*; a gift of God is a manifestation of His grace] given to us." He mentions prophecy, service (or, ministering), teaching, exhorting, giving, leading, and showing mercy, and he could have listed many more things. I'll quote Eph. 4:7, "But to each one of us grace [*charis*] was given according to the measure of Christ's gift [referring to the gift(s) He has given to each one of us; here the word "gift" is the Greek *dorea, doreas*, but the meaning would be the same if Paul had used *charisma*]." (Ephesians chapter 4 is discussed verse-by-verse in a paper on my internet site.)

We should all be open to be used in any gift of the Spirit at any time, as God would lead (for the glory of God and for the good of the body of Christ, including ministering to those outside of the body of Christ); we do not want to limit God in any way. However, if I understand the apostle Paul here, and I'm confident that I

do, he is speaking of Christians being used on a regular basis in particular gifts/ministries. This way we can become proficient (specialists) in the use of our gifts (the gifts God uses us in), which enhances fruitfulness and order in the church, with each Christian (and especially those in the five-fold ministry [Eph. 4:11]) having their recognized roles to fulfill and being proficient at them. As I mentioned, God has important assignments for each of us to fulfill by His enabling grace. Some are anointed by God with special ministries like intercessory prayer; I trust we can see how important that gift is. God doesn't make us one member of the body of Christ one day, like an eye, or a hand, or an internal organ, and then make us a different member the next day. God is a God of order.

I'll quote part of what Hamon says about all Christians prophesying on pages 146, 147. (Unless otherwise noted, I am always quoting in this paper from his 2010 book, *Prophetic Scriptures Yet To Be Fulfilled*.) "*The Prophetic Movement brought the revelation of how to activate saints into their spiritual gifts of prophecy, word of knowledge, and wisdom. The Apostolic Movement did the same for the saints in the power gifts of healings, faith, and working of miracles. ... The core teaching on activation was that all saints can be prophetic in that they can hear the voice of God and minister the mind of Christ to others. ... Emphasis was given to the Scriptures that state, 'You can all prophesy one by one' [1 Cor. 14:31], 'desire spiritual gifts [but especially that you may prophesy]' [1 Cor. 14:1], but 'desire earnestly to prophesy' [1 Cor. 14:39], and 'let us prophesy in proportion to our faith' [Rom. 12:6] [my underlining], not by physical sensations or emotions of the soul.*" In an endnote Hamon listed the verses that I included in brackets. These verses have been widely used by many Pentecostals and Charismatics to try to demonstrate that all Christians (all those who have received [or yielded to] the Holy Spirit in that dimension of His work) can (and should) prophesy (I heard all of this back in the 60s), but I don't believe any of these verses teach that viewpoint.

As I mentioned, each of these verses from 1 Corinthians chapter 14 is discussed, in context, in my paper on 1 Corinthians chapters 12-14, and Rom. 12:1-8 are discussed in my *A Paper on Faith*. I won't repeat those discussions here, except to point out that 1 Cor. 14:29-33 confirm that the words "you can all prophesy one by one" were addressed to the "prophets" (the word "prophets" is used in verses 29 and 32); they were not addressed to all the Christians. One problem that the apostle Paul was dealing with when he wrote these verses was that the prophets were not sharing the floor with the other prophets (see verse 30), and in verse 29 he had already made the necessary point that there was a definite limit to how much of a meeting would be devoted to the ministry of the prophets (he said "let two or three prophets speak"), even as he had made the point, in verses 27, 28, that there must be a definite limit on how much of a meeting would be devoted to speaking with tongues, tongues that are to be interpreted: he said, "If anyone speaks in a tongue, *it should be* by two or at the most three, and *each* in turn, and one must interpret."

As I mentioned, I believe the gifts of the Spirit are for today, including the gift of prophecy, but, in general, I have been disappointed with much I have observed the last 45 years. For one thing, I would estimate that about half of the prophecy I have heard (and I haven't heard all that much prophecy, because I haven't been around many churches, or meetings, where there was a lot of prophesying going on) was of the Spirit and about half was of the flesh. Most such "prophecies of the flesh" are quite innocent and couldn't do much damage. In some cases a Christian who has been taught that the New Testament teaches that they can, and should, prophesy has a thought and passes it on as what God is saying. But the potential is there for great damage, and it is a serious disservice to God, to call a message prophecy (a message that came from God for that occasion) if it isn't.

I'll give an example of what apparently was a prophecy of the flesh, a "prophecy" that came from a Christian, not the Holy Spirit. There was this well-to-do Christian family that started having some medical and financial troubles. In the middle of this trial, they turned to God and became born-again Christians. They were encouraged to go to a local Charismatic church for prayer, prophecy, etc. As you can imagine, they greatly rejoiced when they were informed through "prophecy" that their financial problems were over and that they would see the turnaround soon.

The problem was that shortly afterward they had to watch while their luxury cars were being driven away and their house was being repossessed, etc. I never heard a follow up on what happened to that family, but a "prophecy" like the one they received has a lot of power to confuse the issue and make people wonder about God, and especially for those not well grounded in Christianity. Hopefully that family continued to press on in God. We never have a good reason to turn from God. He is faithful, and He isn't responsible for many things that some Christians do. We are responsible to put Him and His Word first place in our hearts and lives. We are the ones on trial, not Him! Examples of unfortunate things like this happening through "prophecies" that aren't from God could be multiplied to a very large number, and some of them are far worse than the example I gave.

One thing I have observed over the years is that oftentimes many of the prophecies you hear at certain churches, or groups of churches, or different segments of the body of Christ just happen to confirm and emphasize the particular doctrines and practices of that church, group of churches, or those different segments of the body of Christ. It makes one wonder if all those prophecies came from the Holy Spirit. I'm confident that some of them didn't.

With all these problems (and potential problems) with the gift of prophecy, why don't we just reject that gift. I don't think God has given us that option, but we certainly need to do everything we can do to prevent misusing the gift. Bill Hamon tries to do that, but he believes that the Bible teaches that all Christians can (and should) prophesy.

If we tell Christians that the Bible authorizes them to prophesy, and it turns out that this idea didn't come from God and His Word, but from a misinterpretation of

His Word, we have opened a door that should not have been opened, and it is bound to result in considerable damage. If God wants all Christians to prophesy, that's fine with me (cf. Num. 11:29), and I want to teach what He wants me to teach and do what He wants me to do, but as I mentioned, I don't believe the New Testament teaches that all are given the grace to prophesy. I realize that I'm not infallible, but I certainly can't see a Biblical basis to tell all Christians that God wants them to prophesy.

I'll give an example of the kind of things that concern me. I know of a church that invited a prophet to minister. The first thing the prophet said, after he had been introduced, was that he could guarantee that everybody there could have visions and revelations that morning. I don't see any scriptural basis for that guarantee, and what about the immature Christians or non-Christians at that meeting? It seems to me that for some people that could easily prove to be an open door for demons, not to mention the flesh.

It turned out that after that prophet had ministered at that church for several months, he left the church over matters of who had the authority, and finances, taking as many members of the church with him that he could when he left. (I don't know the prophet's side of the story.) I tried to speak with that prophet several times while he was at that church to discuss the verses that he used to back up the idea that all Christians can, and should, prophesy, but he never found time to speak with me. It was at the bookstore of that church, by the way, that I first came across Bill Hamon's books. They began selling his books when the prophet came to that church. I know that prophet had been to some of Bill Hamon's meetings, but I don't believe he was fully associated with that ministry.

I could go on with incidents that I have learned about (and I know that at least most of them are true), like "prophets" coming up with new doctrines, including doctrines dealing with end-time prophecy (I don't believe we need any new doctrines), or "prophets" using their gift to take advantage of women to whom they were ministering; or ministers using "prophecy" to manipulate, to raise money, to intimidate, to promote themselves and their ministries, etc. Quite a few prophets have fallen into serious sin (as have many other ministers) in our day. It was recently revealed that the prophet rated number one by many ministers in our day was forced to admit that he had ongoing problems with homosexuality and alcohol.

God is merciful, and he can restore those who have fallen into sin, and I pray for that minister and all Christians who have fallen into sin, that they may be fully restored. We all have the potential to fall. However, we must understand that when Christian ministers are in bondage to sin (which includes teaching things that are not Biblical), their ministries cannot be trusted. All ministers (all Christians) are called to be set apart for God and walk by the Holy Spirit on a continuous basis. To the extent we are not walking in line with God's Word and by His Spirit, we will be walking in the flesh, which can open the door for the seductive, destructive, carefully designed influence of demon spirits. (I'll comment further on this important topic below.)

We shouldn't be surprised that most Christians are interested in personal prophecies (unless they believe that God doesn't do such things in our day). Essentially all people who have ever lived are looking for supernatural knowledge that deals with them, or can benefit them. The Bible shows that God can use personal prophecies to give direction to His people, but we must exercise great caution here. For one thing, we are not supposed to be led by personal prophecies. We are to be led by the Word of God and by the indwelling Spirit of God. Personal prophecies should confirm what we already know in our hearts by the Word of God and the indwelling Spirit of God, and we shouldn't act on a prophecy until we have that confirmation from the Word of God and the indwelling Spirit of God, and in most such cases it would be proper to seek confirmation from leaders we respect in the body of Christ. Typically God wants for us to get it right, not get it in a hurry.

I have known quite a few Christians who began to make it a top priority to seek for personal prophecies and some joined classes to learn to prophesy, but (based on my limited experience) I would have a hard time trying to think of any of them who ended up better off for the experience. I personally haven't seen much in the way of good fruit in the lives of those who began to make personal prophecies and prophesying a top priority. Some began to keep their book of personal prophecies, which in some cases seemed to become more important than the Bible. And, of course, we always have the potential for pride when some Christians begin to think they have something special from God. Please don't misunderstand me. I realize that there may be very large numbers of Christians who have greatly benefited from personal prophecies and from classes that teach Christians to prophesy (if God was calling those particular Christians to prophesy).

One key factor, of course, is how much of the personal prophecies (or prophecies in general) came from God. One thing that I have observed is that Christians get stirred up to minister to non-Christians when they believe God has given them a personal word for that person. God certainly can do that, and I trust He does do that on occasion. He is interested in saving people, for which we Christians are all thankful!

One thing that I have noticed over the years is that the majority of Christian ministers (there are many exceptions) that I have come across who are involved with the prophetic movement happen to believe in a oneness view of God, denying the Biblical doctrine of the Trinity. (Thankfully, most of them that I am aware of don't make acceptance of the oneness view of God a requirement for being a true Christian, like some oneness Pentecostals do.) They speak a lot about the Father, Son, and Holy Spirit, but they deny the Trinity (the three Persons of the Trinity). I remember being at a church service one evening where the guest minister was a theologian who believed like that. After all of his talk about the Father, Son, and Holy Spirit, he made the important, revealing point that when we get to heaven the only Person there for us to see, interact with, and worship will be Jesus. I am going to briefly discuss the Trinity and the oneness view of God in the last section of this paper, so I won't say any more here.

What about Prophecies, Other Gifts, Doctrines, and Anointings of Demons? I am seriously concerned about prophecies of the flesh. They can result in great damage, and they bring a reproach on the body of Christ. However, the thing that concerns me the most is the great potential for demonic prophecies (and clever demonic counterfeits for other gifts, doctrines, and anointings of the Spirit). Based on what I have learned and observed over the years, I am convinced that some supposed gifts of the Spirit are Satanic/demonic counterfeits for the real thing. And based on what I have observed, many Christians in our day (including some, or many, ministers) have very little, if any, awareness of, or holy caution regarding, the potential for Satan's "gifts" or "anointings." We ought to be all the more cautious because Jesus warned us of a great outpouring of Satanic/demonic deception in the last days.

Large numbers of Christians (very wrongly) assume that if something supernatural is taking place it must be God. If, for example, a "Christian" (it could be a very sincere Christian; it could be a backsliden Christian; or it could be someone pretending to be a Christian, coming as an angel of light [2 Cor. 11:12-15]) reveals something about you that nobody else would know, or if genuine healing is taking place, or other miraculous things, large numbers (probably the majority) of Christians in our day would never even consider the possibility that it might not be of God. But Satan (with his evil angels and demons) has been doing these supernatural things all along, and the more he can get his ministers accepted by Christians the more damage he can do to the body of Christ. Also, when the devil (and his evil hosts) can get genuine Christian ministers to minister in supernatural gifts and anointings that come from him, it will ultimately result in great damage to the body of Christ.

Genuine Christians can be deceived. Is it possible that a genuine Christian could be deceived and yield to a demonic anointing? It might be instructive to ask whether a genuine Christian can be deceived and yield to a demonic temptation, or be in bondage in certain areas, or whether a genuine Christian can accept a doctrine of demons. Of course these things ought not be so, but these things happen all too often. How much can we deviate from the straight and narrow path and still be genuine Christians? God is the One who determines whether a Christian is genuine, or not, but the Bible makes it clear that we shouldn't just assume that all Christian ministers are walking and ministering in the truth, righteousness, holiness, and anointing of God, by the Holy Spirit, on a continuous basis.

Demons frequently do things that are in themselves good for people in order to further the devil's evil schemes, which ultimately will take people further from God and the truth, righteousness, holiness, life, blessing, and divine order of His kingdom. It seems to me that many Christians in our day, very much including ministers, have some darkness mixed in with the light. We are not supposed to be a mixture. We are called to walk in the light, with no darkness (no sin, no doctrines of demons, no demonic input), but a walk in the light is far from being automatic, and our generation needs a mighty reformation.

The devil is subtle, he approves, for example, of his ministers talking (or singing songs) about the blood of Jesus, and being born again, and love, and righteousness, and peace, etc. in order to confuse the issue. You have to get beneath the surface to find out what some "Christians" really believe, or how they live. And the devil knows how to make his "gifts" look good to Christian ministers and Christians who want to be ministered to. Of course this shouldn't happen, but it is happening in our day, and it will get worse if we don't wake up. We are dependent on the help of the Holy Spirit, but it is difficult for Him to reveal things to us that we are not open to receive.

Would God allow such things to happen? The Bible and the history of His people throughout the Old Testament and of the Christian church demonstrate that God typically leaves much room for His people to be tempted/tested; to be deceived; for false prophets and false doctrines to arise and lead many astray, even to the extent that often the majority are far from God and living in sin. And the New Testament shows that these things will get worse at the end of this age.

One gigantic problem we have in our day is that many Christian ministers are not solid in the basics of what the Bible teaches, and that one thing can be sufficient to open the door for demonic doctrines and demonic (supernatural) gifts and anointings. Some of the Christians who are involved in ministering in supernatural ways around Christianity (including genuine gifts of the Spirit) have come from liberal Christian backgrounds, which can be very dangerous. In general, liberal Christianity has very little respect for the accuracy and truthfulness of the Bible. They don't understand that Christianity must be based on the solid foundation of the truth of God's Word, especially the gospel. Once that very wrong door has been opened it is rather easy to deny things like the existence of angels or demons (hasn't modern science proved that they are not real? NO!), or heaven and hell, or the virgin birth, or the atoning death of the Lord Jesus Christ, or His literal resurrection, or for the need for righteous and holy living by God's grace through faith, in accordance with God's Word.

I'm thinking of a person I met many years ago (an enthusiastic, committed, attractive person of the sort that you like to be around, who was convinced that she was serving God) who was ministering healing, very much including inner healing, on a regular basis, which involved intense spiritual experiences of seeing visions, visualizing Jesus, etc. I was shocked (but not too shocked, because there is a lot of this around Christianity) when she responded to something I said by letting me know she didn't believe in demons. You certainly aren't going to be concerned that something supernatural you are doing could be demonic if you don't believe in demons. Large numbers of "Christians" today don't believe in the devil or demons, or the virgin birth, etc. And many Christians who believe in demons are convinced that they don't have to be concerned about being influenced by them. We are just automatically protected from them and their evil work, aren't we? No!

Well not to worry, because many ministers in our day have been trained in psychology, which is purely scientific, right? No! Much modern psychology has flung open the door to the supernatural and many are open to anything that seems to bring results. With scientific respectability, now you can just call the

demons "spirit guides" or "angels" who have been sent to help you, or you can say that you have learned (through science) to tap into the nebulous collective consciousness (or the universal mind, or the collective unconscious) of the universe. That sounds scientific doesn't it, and some of these things seem to bring good results (on a temporary basis). That must be God, right?

I am not too surprised when I hear Christian "ministers" who don't believe in demons tell me that one of their most effective prayer techniques is for them to close their eyes and visualize Jesus and that He will begin to carry on a conversation with them, but I am greatly concerned because there is a very good possibility that they are contacting a demon spirit impersonating Jesus. I was greatly surprised, however, when I learned that some evangelicals (who believe in demons) were using this same technique.

I will never forget what I heard a well-respected Pentecostal minister, who was extensively used in prophecy and the word of knowledge and for whose ministry I have a lot of respect, say about an experience God let him have once. God allowed a demon to give him a "prophecy." He was surprised how similar this "prophecy" was to the real thing. And I will never forget his telling how he went to a meeting of a well known healing evangelist and was shocked when God clearly revealed to him (even with a voice that seemed to be audible) that that minister was ministering by a demon spirit.

I have seen and heard too many things like this to not have some healthy reservations. We need to test ministries! We need to test the spirits! What do they really believe [cf. 1 John 4:1-6 (these verses are discussed in my paper, "Twenty-Eight Articles on the Topic of Holiness and Victory Over Sin" in article #15, pages 3, 4)]? How do they live [cf., e.g., Matt. 7:15-23]? (Also see, for example, 1 Tim. 1:18-20; 3:1-4:16; 5:17-25; 2 Tim. 2:1-4:8; and Titus 1:5-16.) Some Christian ministers have so little understanding of what the Bible really teaches they can easily be deceived by the great deceiver. And the more that Christians, very much including ministers, are in bondage to sin (and we have a very serious problem with that in our day), the more they are unable to discern what is of God and what is of the evil one. Demons can be very subtle, making things look, and sound, and feel good, and they know how to appeal to pride.

I'll say more on this important topic in the Appendix of this paper, mostly giving excerpts from others.

Does the Bible Teach the Trinity? I believe the Bible clearly teaches the Trinity. I have dealt with this topic in four papers, *Who Do We Worship?: Oneness (Jesus only) Worship Songs*; *Who Do We Pray To?*; *More on the Trinity*; and *The Name Yahweh and God the Father and God the Son*. The papers are all on my internet site. I dealt with at least most of the primary verses that oneness Christians have used to argue for a oneness view of God. I am not suggesting that we should write off oneness Christians, like some do. (It's easy to write off other Christians, but it's a serious mistake to write off people that God hasn't written off.) I believe that many of them are true Christians, but I also believe that that viewpoint is one of the most serious doctrinal errors we need to deal with in the body of Christ.

The oneness doctrine has been accepted by very large numbers of Christians in our day, and it is spreading.

When I read Bill Hamon's book, *The Eternal Church*, about fifteen years ago, I was concerned that, although he mentioned the Father and the Son and the Holy Spirit on occasion, he clearly did not teach the Trinity. Most (if not all) oneness Christians speak of the Father and the Son and the Spirit on occasion, but they believe that when we get to glory there will just be one Person, Jesus.

Many oneness Christians dogmatically state that if you don't believe that Jesus is the name of the Father and the Son and the Holy Spirit, and if you aren't baptized in the name of Jesus, etc., you cannot be saved. Bill Hamon clearly doesn't hold that viewpoint, and he emphasizes the need for unity in the Christian church.

I'll give several quotations from Hamon (quoting from the same book, *Prophetic Scriptures*) to demonstrate that he does not teach the Trinity. "Jesus created man with the potential of suffering, bleeding, and dying so that through His Son which was the mortal body of God on earth [my emphasis]." When Hamon speaks of "Jesus" here he is speaking of the one Person of God. Apparently he has no conception of God the Son existing with God the Father in the beginning; that is, before any creating took place (cf., e.g., John 1:1-3). However, it was God the Son, who always existed with God the Father, and through whom all things that were created were created, and who became the God-man through the virgin birth. (These super-important verses, and similar verses, are discussed in my papers on the Trinity mentioned above.) Hamon speaks of "Jesus" and "His Son" (which clearly isn't Biblical terminology; Jesus is the name of the God-man; Jesus is the Son of God), and he speaks of "His Son" being "the mortal body of God on earth." The Son had a physical body, but He was a lot more than just a body.

On page 39 he also says, "Jesus was the name given to that body [my emphasis] that died on a cross, was buried, but resurrected back to life and is now seated at the right hand of His Father God in heaven." Jesus wasn't the name given to a body (His name is never used that way); Jesus was the name given to the God-man (God the Son, who had taken on flesh through the virgin birth). And on page 40 he adds, "The body of Jesus was the dwelling place of God..." and on page 57, "...Jesus was the human body that fully expressed God the Father."

On page 164 he says, "...Jesus is the only true God [also see page 269] and redeemer of mankind," but what about God the Father who sent His Son into the world to become the God-man (cf., e.g., John 3:13, 17, 31-34; 4:34; 5:23, 24, 30, 36-39, etc.). I'll quote another sentence (from page 195) to show that Hamon doesn't have any conception of God the Son existing before the virgin birth, "*Jesus* became the only human to be fathered by God Himself."

It is important to see that God the Son is fully deity (fully God) with God the Father (and the Holy Spirit), but also that He is subordinate to God the Father in His role. (I dealt with this point in some detail in my papers on the Trinity.) One reason this is important is that it helps us get past the idea of there being three Gods, which isn't a Biblical idea. Three Persons Yes! Three Gods No!

I'll include an excerpt from Hamon that I believe greatly overstates the role of the Christian church, the bride of Christ, in the world to come. The quotation comes from *The Eternal Church* [Destiny Image, 2005 revised edition], pages 353, 354, under the heading, "King Jesus and the 'Queen Church' Will Rule the Universe." "Jesus, as Commander-in-Chief of His Church, will subdue all things under the feet of His corporate Body. The Church, which has functioned as the Bride of Christ, will then be fully joined unto Christ Jesus as His Wife. She will then become a part of the sovereign Lordship that is over all the universal affairs of the Kingdom of God on earth and throughout the universe. Jesus will be recognized by all creation as King Eternal and His Bride-Church as Queen Eternal. Together they will execute God's 'eternal judgments.' They will sit on the throne together as co-administrators. They will rule and reign together as they adjudicate and administer the affairs of Heaven and earth." The words, "She will then become a part of the sovereign Lordship..." and "co-administrators" greatly overstate our role in the eternal state. I'll comment further on this point as we continue.

I'll quote part of a paragraph (from page 366 of the book just quoted) that Hamon has under the heading, "New Earth: Headquarters of All Heavenly and Universal Activity." "New earth will be central to all universal activities. Jesus and His Church will set up headquarters on planet earth. ... The throne of Jesus and His Church will be the eternal Mt. Zion of this New Jerusalem. The Queen Church will begin her eternal ministry, which will continue forever into the endless ages of eternity."

And, lastly, I'll include what Hamon said (on pages 344, 345 of the book just quoted), under the heading, "Jesus Completed His Personal Part" that demonstrates how far Hamon (and many others) go with the ultimate exaltation of the Christian church, quite a bit too far, I believe. "Jesus declared 'It is finished,' and 'Father, I have finished the work that You gave *Me* to do.' This revealed that Jesus had finished the work that had to be done by Himself, personally, alone. Jesus is thrilled that His independent, individual ministry is over forever. Never again will He have to do anything alone. Whatever else is to be done will be done *with* the Church. Paul E. Billheimer (*Destined for the Throne*, page 27) emphasizes this point:

'That this is God's glorious purpose for the Church is authenticated and confirmed by the apostle Paul in 1 Corinthians 6:2, 3. "Do ye not know that the saints will judge the world? ... Know ye not that we shall judge angels?" This is an earnest of what Jesus meant when He said, "The glory that thou gavest me I have given them" (John 17:22). This royalty and rulership; is no hollow, empty, figurative, symbolic, or emblematic thing. It is not a figment of the imagination. The Church, The Bride, the Eternal Companion is to sit with Him on His throne. If His throne represents reality, then hers is no fantasy. Neither joint heir can do anything alone

(Rom. 8:17). In law a joint heir can do nothing alone, nothing without the other [my underlining].' "

It is true that we will be involved with God the Father and the Lord Jesus (and in some ways with the Holy Spirit) in judging the world, including judging evil angels, but we will not be the primary ones doing that judging. We will certainly have a secondary role under God the Father and His Son. And we will be glorified at the end of this age, but there will still be a gigantic difference between God the Father and God the Son and us. We won't become deity in any sense. We will worship God the Father and God the Son (and God the Holy Spirit) forever, and we won't be worshipped in any sense. (I'm not suggesting that Hamon or Billheimer spoke of our being worshipped.) Furthermore, I believe it is wrong to say that God the Father or God the Son won't be able to do anything apart from us.

In Rev. 22:1, for example, God the Father and God the Son are pictured on the throne (not just Jesus). We the saints, the people of God's true Israel will be reigning too, as Rev. 22:5 shows, but any idea of our being Queen, while Jesus is King, or of our being co-administrators is way overstated. In Rev. 22:3-5 we are called "bond-servants," who are reigning with God, which, though quite glorious, is nothing like us being Queen of the universe.

APPENDIX

I dislike thinking about and writing about some of the things discussed in this Appendix, but I believe God has led me to do it and that many Christians need to consider these things. I don't claim to have all the answers, but I am sure that we have some problems we need to consider.

An Example of a Powerful Fall-Down Anointing. What I'm sharing here happened many years ago. I'm not going to share the name of the minister. For one thing, I'm not totally sure how to evaluate what happened. A guest minister, who was not from this area, had been invited to minister at the Sunday morning service at the charismatic church I was attending. (I taught several classes a week at that church.) I had never heard of the minister. I was told that he had a reputation for ministering with power and for prophesying.

One of the primary things I remember is that before the service a few of us, including the guest minister, were talking at the front of the church by the pulpit. (I believe it was a rather substantial wooden pulpit.) At one point during our conversation it happened that the guest minister and I both had our hands on the pulpit at the same time; I could definitely feel a power coming through the pulpit. That is the only time I have had an experience like that.

After he preached a short message (I believe he was mostly sharing things that had happened in his life), he began to lay hands on those who wanted to be prayed for. Before he was done, essentially every person there was prayed for

(about 150 people), including me. (I should mention that the four or five times that I have fallen down when being prayed for throughout my Christian life I was completely conscious.) I believe every person fell down (fell backwards with a catcher); there was a very definite fall-down power manifested, and people were excited about the power. It was definitely the strongest such anointing that I had ever seen. I have only seen a similar anointing a few times since then. The only specific prayer request that I remember was a young lady who had just learned that the very young unborn child in her womb was dead and that she was going to have to immediately deal with the problem medically.

As a follow up, I can't remember hearing even one person testify later that they had been blessed, or healed, or had other prayers answered. I was somewhat surprised because there was a definite power manifested. That minister held some other meetings in the greater St. Louis area, and I went to two of those meetings. A big part of those meetings consisted of ministering to individuals with prophecy and laying hands on them with the same strong anointing that had been manifested at our church. Essentially every person he ministered to fell down (with a catcher), but I don't know of any miracles or healings that took place.

The first time I ever fell (there always was a catcher there) was several years earlier, in Los Angeles, where I went on a business trip. Through a Christian friend who lived in Los Angeles, I went to a Kathryn Kuhlman meeting that was held in a large church. I didn't know hardly anything about her ministry at that time. It was a holy experience, which was, I believe, of the Holy Spirit. I believe God used it as a significant positive event in my early Christian life. When I evaluated what happened to me through the minister who came to our area, I had to rate it as a somewhat negative experience that didn't add anything positive to my life in Christ and probably subtracted a little. For one thing, I seemed to sense something unclean when I went to the two meetings. I wasn't too shocked when I learned a little while later that before this minister came into our area, he had been forced to leave the place where he had been ministering because he got involved with a young lady he was counseling.

Was his anointing from God? I believe there is a good possibility that he ministered, at least to some extent, by an anointing from a spirit other than the Holy Spirit. I assume he believed that he was ministering by the Holy Spirit. I believe most of us would be shocked to learn how often demon spirits have weaseled their way into Christian ministries, in one way, or another, to one degree, or another, including pushing false doctrine. I already knew that demons working in some other religions and the occult often manifest falling down and "gifts" that appear very similar to genuine manifestations of the Holy Spirit, but I wasn't expecting to find that in a local charismatic church.

Many of us Christians have left the door open for demons to have a place in our lives. Of course it ought not be! We shouldn't have any gifts or anointings of demons, or doctrines of demons, or works of the devil/demons (cf. 1 John 3:8), BUT.... When the apostle John spoke of "the works of the devil" that Jesus came to destroy in 1 John 3:8, he was speaking first and foremost of sins. (See on 1 John 3:4-12 on pages 210-213 of my book, *Holiness and Victory Over Sin: Full*

Salvation Through the Atoning Death of the Lord Jesus Christ.) Large numbers of Christians in our day believe that we cannot have the victory over sin in this life, so it is no big deal if we have sin ("works of the devil"). When we leave so much room for sin, we shouldn't be surprised to find other open doors for demons. Of course it ought not be! We need a mighty reformation in our day!

What about Lonnie Frisbee? I don't have all the answers, but I believe we should consider this question. As far as I can remember, I had never heard of Lonnie Frisbee until about two years ago. There is widespread agreement that he was very influential in the early days of the Calvary Chapel movement (with Chuck Smith) and of the Vineyard movement (with John Wimber). Lonnie was converted as a young man from an intense hippie lifestyle in California. Many considered him to be the number one hippie preacher. "*Time* and *Life* magazines ran cover stories in 1971 on the so-called Jesus people...words and images of Frisbee figured prominently in both" ("The First Jesus Freak" *OC Weekly*, May 3, 2005). Lonnie was born June 6, 1949 and died of AIDS March 12, 1993 at the age of 43. I am taking most of the information for this discussion from the Wikipedia article on "Lonnie Frisbee" and from the Peter T. Chattaway's 2005 (or 2004) interview with David Di Sabatino, the director of *Frisbee: The Life and Death of a Hippie Preacher*. I watched the DVD. Di Sabatino did his homework: He researched Lonnie for 12 years, interviewing many people.

I'll quote part of what the Wikipedia article says about Lonnie's background. "Frisbee was raised in a single parent home and was exposed to 'sketchy, dangerous characters' as a child. Frisbee's brother claimed that Frisbee was raped at the age of eight [by a baby sitter].... ... He won awards for his paintings and even appeared as a featured dancer on *Shebang*. He exhibited a 'bohemian' streak and regularly ran away from home. As a teen he became part of the drug culture, as part of a spiritual quest, and at fifteen he entered Laguna Beach's gay underground scene with a friend. ... At 18 he joined thousands of other flower children and hippies for the Summer of Love in San Francisco in 1967. He described himself as a 'nudist-vegetarian-hippie.'

Frisbee's unofficial evangelism career began as part of a soul-searching LSD acid-trip as part of a regular 'turn on, tune in, drop out' session of getting high. He would often read the Bible while tripping. On one pilgrimage with friends to Tahquitz Canyon outside Palm Springs...Frisbee started reading the Gospel of John to the group and eventually led the group to Tahquitz Falls and baptized them. A later acid trip in the same area produced 'a vision of a vast sea of people crying out to the Lord for salvation, with Frisbee in front preaching the gospel.' ... [After going to San Francisco he] met members of Haight-Asbury's Living Room mission. At the time, he talked about UFOs and practiced hypnotism and spoke about dabbling in occult and mysticism. When Christian missionaries first met him, they said he was talking about 'Jesus and flying saucers.' Frisbee converted to Christianity, and joined the first street Christian community, The Living Room, a storefront coffeehouse commune of four couples in the Haight-Asbury district of San Francisco started in 1967."

In 1968 Frisbee began to minister with Chuck Smith; he was extremely charismatic and very effective at drawing and ministering to young people, especially hippies. They were being converted in large numbers. One such convert was Greg Laurie. It seems clear that Frisbee became a born-again Christian and that he understood the gospel. That doesn't mean, however, that he was totally delivered from all the darkness of his former lifestyle. Being born-again does not automatically result in a continuous walk in the righteousness and holiness of God and in the Holy Spirit by faith. And born-again Christians can listen to demons and yield to demons. The victory isn't automatic!

When I became a born-again Christian in the spring of 1964 my life changed dramatically. For one glorious thing, I knew in my heart that God had forgiven me and that His Spirit now dwelled within me. I was accepted by Him, and His Spirit bore witness with my spirit that He had accepted me (Rom. 8:16). This is the most important thing that has ever happened to me, and I'm sure the results will last forever. One of the first things I noticed was that my cussing had stopped with no effort on my part. I had been trying to quit cussing for ten years. But I also had to face the fact before long that I could still sin and that some of the demons that had been involved with my pre-born-again Christian life were still around, and that temptation in at least one area was stronger than before.

What was I going to do? Give up and admit that Christians cannot have the victory over sin and demons? Many Christians tried to convince me that the Bible (they often referred to Romans chapter 7) teaches that we cannot have the victory over sin in this life, but God was showing me that I could. (I deal with the interpretation of Romans chapter 7 in some detail in a paper on my internet site and in my book *Holiness and Victory Over Sin: Full Salvation Through the Atoning Death of the Lord Jesus Christ*.) For one thing, He showed me that Romans chapter 6 teaches victory over all sin and demons. (By the way, as a newly converted Christian I didn't have much insight about demons and their work, but I learned quickly.) The devil's intention was to cause me to turn from Christ, or at least to convince me that we cannot have the victory over sin and demons in this life (and especially not if we haven't been born-again Christians for a long time), but God was motivating me to make it a top priority to learn what the Bible has to say about the victory over sin and demons.

That is the primary topic I have studied, and taught, and tried to live ever since then. My book *Holiness and Victory Over Sin* and many of my papers deal with this topic. I believe that the Bible makes it quite clear that God, in His glorious new-covenant plan of salvation (through the infinite price that He paid in the incarnation and sacrifice of the Lamb of God, and in the pouring out of His Spirit), calls and enables us to walk with the victory over all sin and demons. But the Bible also makes it clear that the victory is far from being easy or automatic. The world, the flesh (the old man who still wants to live in sin) and the devil and his hosts are formidable enemies. We have to understand the gospel and to live in line with the gospel (in the righteousness and holiness of God) by grace (which includes all the work of the indwelling Holy Spirit), through faith, with a top priority and on a continuous basis.

Frisbee was with Chuck Smith for a few years, but they eventually parted ways. Apparently the primary problem was that Smith restrained Frisbee's emphasis on spiritual gifts and ministering with signs and wonders. Also, I have read several places that Frisbee could be difficult to work with. Frisbee went across the country to join the Shepherding movement in Florida, led by Derek Prince, Bob Mumford, and others. One reason he went there was to get his marriage straightened out. While there, their pastor had an affair with Frisbee's wife, which (was at least one thing that) led to their divorce. Do you ever get tired of hearing about all of the adultery, pornography, coming out of the closet, divorce, etc. of Christian ministers in our day? May God have mercy on us! We need a mighty reformation in the truth, righteousness, and holiness of God! Our generation desperately needs a mighty reformation! We are all totally dependent on the sufficient saving grace of God in Christ!

Frisbee ended up working with Chuck Smith again back in California, but it wasn't a perfect match. Let's jump to May 1980 when John Wimber, who was pastoring the Yorba Linda branch of Calvary Chapel at that time, invited Frisbee to minister at his church. Wimber was much more open to gifts of the Spirit and demonstrations of the power of God than Smith, but he was shocked and disappointed (at least at first) when "after speaking Frisbee invited all the young people 25 and under to come forward and invited the Holy Spirit to bring God's power into their lives" [I have seen the video of what happened. Frisbee said, "Holy Spirit, come [or something very close to that]." What followed was quite chaotic, but that became a regular occurrence with Frisbee's ministry.] Witnesses say it was like a battlefield as young people fell and began to shake and speak with tongues [and I believe some healings took place; they very often did when he ministered]. The young kids, many in Junior High and High School, were so 'filled with the Spirit' that they started baptizing friends in hot tubs and swimming pools around town. The church catapulted in growth over the next few months and the event is credited [extraordinary things kept on happening] with launching the Vineyard movement. After this time, Frisbee and Wimber began traveling the world, visiting South Africa to Denmark. While there, they performed many healings and miracles for people. As reported by many who were there, Frisbee was integral to the development of what would later become Wimber's 'Signs and Wonders theology' " (Wikipedia article).

I haven't been able to find a date, but Lonnie Frisbee's ministering with John Wimber came to an abrupt end a few years later when Wimber was informed that Frisbee had been having a six-month affair with another man. Frisbee admitted the affair, and the door was closed for him to minister with Wimber and the Vineyard.

The following excerpts are all taken from Chattaway's informative interview with David Di Sabatino. First I'll quote a few sentences from Chattaway. "[Frisbee's] name has largely been written out of the history books [especially referring to Calvary Chapel and the Vineyard]. Why? Because he struggled

with...homosexuality.... David Di Sababino was researching a book on the Jesus Movement when he came across Frisbee's story and decided to restore him to his rightful place in evangelical history by producing a warts-and-all documentary on the subject" (page 2).

From now on the excerpts will be from Di Sabatino, with one brief exception. "... Lonnie would talk about how, as the Spirit would come upon him, all of his faculties were absolutely kind of enlivened and animated, including his flesh, so that when the Spirit would—not depart from him, but stop being upon him for that moment—his flesh was still wild, and it needed an outlet. He'd talk about these revival meetings as a place where the flesh is whipped up and stuff would happen after these revival meetings were over. [He is speaking, at least for the most part, about gay stuff.] And I think that's true. People would ask, how can you go from the presence of the Lord and do these things? [[With this account of what happened to Frisbee when he ministered, I believe we must seriously ask where that anointing was coming from. This sounds like a demon spirit was active. I should mention that I have read several places that Frisbee always made it clear that he considered gay acts to be sinful. And I should make it clear that the devil and his demonic hosts are busy tempting and trying to get people (especially Christians, especially ministers, especially ministers that are a serious threat to his kingdom) involved in (and in bondage to) every kind of sexual sin and every other kind of sin.]]

Chattaway responded, "... Someone in the film makes the point that all the experimentation with drugs back then opened people up to the supernatural, and thus to God. [I believe we can confidently say that almost all of the "supernatural" that comes with drugs comes from the demonic realm. It would be an exceptional case if people come in contact with God while on drugs.] And some people might ask whether Lonnie was really moved by the Spirit, or whether he was just on another trip" (page 4).

"... There was a concerted effort not to talk about Lonnie [on the part of the Calvary Chapel people and the Vineyard people]. I think John Wimber went through a lot of sexual scandal in his church that freaked him out, in the early parts, and to a large extent, he went through this kind of scorched earth theory with regard to Lonnie and another guy named Blaine Cook—tapes were erased and so on.

Now to his credit, Wimber went on to found Desert Stream ministry, which is one of the great ministries to gay and lesbian people in the last 20 years. I think the failure, with regard to what happened to Lonnie and Blaine, spawned this reaction which culminated in the Vineyard being at the forefront of ministry to gays and lesbians, to people that were struggling with sexual addiction. ..." (page 11).

It is clear that Frisbee passed his anointing on to large numbers of people, including those who were, or would become ministers. Is it possible that some of those people ended up with a demonic gift/anointing? For the most part, at least,

I'm not speaking of false ministers sent by the devil, but of ministers who have an admixture of something that is subtle and looks good, but is demonic. If this is happening at all, it is a very big deal! I recently heard a minister who is involved in an impartation ministry tell how he received his anointing from Blaine Cook, who received it from Lonnie Frisbee. In general I like essentially everything I know about this minister, but at the present time I would have reservations about receiving an impartation from/through him.

Some Excerpts from the Book, *Why I Left the Prophetic Movement*, by Andrew Strom (published by RevivalSchool, 2007, 2012, 88 pages). I am including these excerpts from this author, who was involved with the prophetic movement (one large segment of the prophetic movement) for eleven years, because I am quite sure that at least some of the concerns he addresses in this book are quite real and quite serious. I don't know all the facts and I don't have all the answers, but I am sure that we have some very serious problems that need to be dealt with. (Since I quote extensively from Andrew Strom in this paper, I received permission to quote from him.)

"By 2004 I had been involved with the modern Prophetic movement for eleven years and our ministry was based in Kansas City [for the last two and one-half years of that eleven years] – one of its main centers. I had originally become involved because of their early emphasis on prayer and Revival – two topics that were very dear to my heart. I was a big fan of the early revivalists – such as Finney, Wesley, and Whitfield – and longed to see a great move of Repentance sweep over the nations again.

But despite my long involvement with the Prophetic movement, I was viewed as something of an 'outsider' – principally because I had always opposed the excesses of the 'Toronto Blessing' and similar movements. I did not appreciate seeing people barking, jerking, twitching, making animal noises or laughing like hyenas for hours at a time. [Some other things that I have seen on videos that concern me include a violent shaking of the head back and forth and a violent thrashing of the body while standing or lying on the floor.] I failed to see anything 'prophetic' about it. In fact, from the start I felt more like it was an invasion of some kind-of 'false anointing' into the church rather than anything godly. ... [Andrew mentions that] the Prophetic [movement] had become one of the biggest carriers and supporters of [the excesses of] 'Toronto' in existence. ... [And he mentions that in 1996 he] first started writing against this weirdness that was flooding in [and that in his opinion] things were getting worse, not better" (page 4).

Notice that Strom mentioned "the excesses of the 'Toronto blessing' and similar movements." He did not suggest that everything that was happening at the Toronto Airport Church was out of order. I believe that many (if not all) of the leaders involved where "the excesses" were taking place would agree that at least some of what Strom called "the excesses" were out of order. I have never been to that church, but I know some things about it through reading and

watching several videos. Also, a minister friend visited that church quite a few times some ten years ago, and he didn't notice anything obviously out of order, no animal noises, etc. Also, having an occasional animal noise in the midst of revival and advocating animal noises as a valid manifestation of the Holy Spirit are two different things.

"The 'Prophetic' [Strom is using the word "Prophetic" in a limited sense; Bill Hamon, for example, began ministering in the prophetic in 1953] is really an outgrowth of the Charismatic movement of the 1960s and 70s. It dates back to 1982 in Kansas City – but is now truly worldwide in scope – with popular conferences, books, CDs, and tens of thousands of adherents across the globe. The most well known names in the movement include: Rick Joyner, Bob Jones, Todd Bentley, Patricia King, James Goll, Mike Bickle, John Paul Jackson, Bobby Connor, Jill Austin, Kathie Walters, Paul Cain, and many more" (page 4). I don't believe Strom is suggesting that all of these Christian ministers have been, or are, doing something wrong. I certainly am not suggesting that. I don't know hardly anything about a few of these people, and I have never even heard of one of the people listed here. I knew Mike Bickle well back in the 70s when he was in St. Louis, and I had a significant respect for his zeal for God and His Word. Mike took several Bible classes with me and a twelve-month class in New Testament Greek (using the text book I used in seminary), where we spent half of the two-hour class time in the Greek New Testament. Also, even if a church, or churches, got into excesses, etc. in the past does not mean that those problems (necessarily) still exist in those churches. Some Christians (and churches) follow the lead of God's Word and the Holy Spirit and deal with things that are out of God's order; other "Christians" go deeper into things that are out of order.

"Since I am a Spirit-filled, tongues-speaking believer myself [Strom says], I have no problem with gifts of the Holy Spirit such as miracles, healing, and prophecy, etc. These are found all the way through the Bible, after all. But I have a big problem when 'manifestations' come in that seem completely unbiblical and more like eastern New Age or 'Kundalini.' [Kundalini will be defined as we continue.] I am apt to get very upset when I see the Body of Christ – for whom Christ died – getting invaded by what seem to be counterfeits or false anointings" (page 5).

Strom goes on to say that he knew he had to leave the Prophetic movement in October of 2004, after a three day Prophetic conference in Kansas City, which took place a few weeks after "Paul Cain, the man regarded by many as the 'father' of this movement, had been publicly exposed as having fallen into serious sin. (He issued his own confession in early 2005.) But it wasn't the fall of Paul Cain that sent me over the edge – devastating as that was" (page 5).

Strom went on to speak of the things about the conference that bothered him, including the pagan music and dancing that was taking place. It is amazing what good people can get into. "I myself am a rock musician, but from the beginning these dance items had a rather 'wild' aspect to them that truly made me uncomfortable in my spirit. There was even one that came across like a sensual

'Harem' dance. Much of it really felt 'off' – and almost anyone who sees the video will tell you so.by Day Three they were doing dance items with just loud voodoo-style drums only – and leaping around in a frenzied circle making weird cries to the super-amplified beat. ... Then came one of the most shocking statements of the whole conference – from one of the main prophets. He got up and said that people may feel uncomfortable with such obviously 'pagan' type dancing but that it was originally God's type of dancing and we were just now 'stealing back' what the pagans had stolen from God" (page 7). The thing that bothered Strom the most was that "instead of REPENTANCE, [some] people are getting all kinds of counterfeit spiritual experiences. There seems to be almost no discernment at all" (page 7).

I'll quote part of a paragraph from page 13 (I believe it is important to point out that what Strom says here doesn't apply to very large numbers of the people involved in the "Prophetic movement"), "We are talking about a movement that teaches people how to 'visualize' their way into the third heaven.... We are talking about a movement that majors on 'manifestations,' 'portals' and weird 'visitations.' In every way it more closely resembles the New Age movement than anything Christian. ... We are talking about DEMONIC encounters here. 'And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness.' (2 Cor. 11:14, 15). We truly are in the last days."

I'll quote a sentence from page 15, "For those of you who are not aware, the Toronto Blessing was a movement that involved the transfer of a 'new anointing' – usually by the laying on of hands. People would fall down – laughing, shaking, jerking, convulsing, drunken, making animal noises, etc." And I'll quote a few sentences from page 24, " 'Kundalini' is really a New Age/Hindu term. When [the excesses of] 'Toronto' first came sweeping in there were many of us who noticed that this 'new anointing' had a uncanny resemblance to the 'Kundalini Awakening' that Hindu gurus would impart to people by placing their hand on their forehead. In fact, it seemed virtually identical. All the symptoms and manifestations are the same." I think many Christian leaders who were, and/or who are, involved in the "Prophetic movement" that Strom is speaking of would admit that there was an admixture of things that were improper, or even demonic in origin.

On page 25 Strom says (in part), "So how could such an alien spirit get loose in the church? Clearly there were some Christian leaders who would do almost anything to get 'power' – no matter where it came from, and no matter that it seemed so disturbing and unChristlike. They were willing to ignore these little 'warning signals' for the sake of instant power...." I'm sure that (at least most of) the leaders who promoted these things were sure that they came from God. In our day large numbers of Christians, including many ministers, seem to think that everything supernatural must be from God, especially if it happens in our church, or group. The devil couldn't be involved with healing people, or making people feel good and feelings of love, or giving accurate revelations could he? Yes! Is it possible that demonic anointings could be imparted to unsuspecting Christians.

This concerns me greatly. This is the primary reason I am dealing with this topic in this paper. Ten books could be written on this super-important topic.

I haven't been around these impartations and manifestations hardly at all, but I have been aware of them for a long time, and I believe that some of these things are demonic in origin, which, if it is true, is a very serious problem that needs to be recognized and dealt with with a top priority. Doesn't God just automatically protect Christians from everything demonic? The Bible and Church history prove that He doesn't. (See the excerpts from the book *War on the Saints* later in this Appendix, for example.) For one thing, God is always testing His people. We must humble ourselves and seek God for His truth, wisdom, and anointing. We have a responsibility to correct things that are out of order in our lives and in our churches. We are going to have to answer to God.

I'll include one last excerpt from pages 37, 38 of this book, "The key is whether or not these things have a sense of God's holiness and truth about them – and whether these encounters are producing good fruit (i.e. godly results in their lives) such as holy living and a greater hunger for God. Sometimes it can be important not to be quick to judge or 'write off' such unusual phenomena. Try to be open and yet discerning at the same time. (Quite a difficult task!) Remember, one of the devil's favorite tricks in times of Revival is to mix as many counterfeit manifestations as possible into what God is doing, thus causing many observers to discredit the whole thing as being not of God." Strom documents this fact from past revivals in his 2008 book *True and False Revival*, which I'll quote from briefly as we continue.

I believe mixture (admixture) is a proper word to describe what is happening on a large scale throughout much of the body of Christ, and not just around charismatics. I believe that at least most of the Christian leaders who have been getting involved with demonic manifestations (assuming that some have actually been getting involved with demonic manifestations) think of themselves as sincere born-again Christians, and many probably are. But sincere born-again Christians can be deceived, and sincere born-again Christians can fall into serious sin (including false doctrines and pride), and sincere born-again Christians can hurt other Christians and (in the worst-case scenario) fall from the faith. And we have been warned that we must be especially careful of being deceived in these last days. Demons manifest themselves in various ways wherever they can find an opening, very much including introducing doctrines of demons. They are committed to their assignment, and they are well trained to do their evil work.

One Biblical fact that should humble us before God is the gigantic sin problems that had overtaken most of the seven literal churches that existed when the Book of Revelation was given to the apostle John about AD 95. Jesus told large numbers of those Christians (and it is clear that at least most of them had become born-again Christians) that if they didn't repent they would no longer be His people. See on Rev. 2:1-7; 3:1-6; and 3:14-22 in my paper on Revelation

chapters 1-10. The paper is on my internet site (Google to Karl Kemp Teaching). Also see my paper, *Once Saved, Always Saved?*

Some Excerpts from *True and False Revival* by Andrew Strom (published by RevivalSchool, 2008, 131 pages). I'll quote a paragraph from page 63 under the heading, "A Mania for 'Experiences.' " "When the 'manifestations' movement invaded the church in the mid-1990s, there were a lot of claims being made that it was somehow 'just like the revivals of the past.' I have to tell you, as someone who has been studying and writing on Revivals for years, this was an absolutely absurd claim. In fact, what this bizarre new movement most closely resembled was the COUNTERFEITS that often used to invade real revivals – sometimes corrupting and destroying them. As the well-known Revivalist John Wesley declared, 'At the first, revival is true and pure, but after a few weeks watch for counterfeits.' "

I'll quote part of what Strom says under the heading "A 'Kundalini' Awakening?" on pages 40-43. "One of the things that has been pointed out for years about the manifestations found in these movements¹⁰ is their incredible similarity with the 'Kundalini'/Shakti manifestations found in Hinduism and other eastern religions. I guess this is a difficult thing to accept – because it seems so incredible to many. How could such a spirit find its way into the Christian church? But the similarities are indeed remarkable. Is it possible that an 'alien' spirit somehow invaded the church in the early 1990s – and then continued to mutate and adapt to the church environment? What would such a spirit look like in a Christian setting?

If you search for Kundalini and Shakti on the Internet, you will find that multitudes of people in the New Age and Eastern religions still experience these powerful manifestations. Often this is with the help of a Guru, who touches them on the forehead (this is called 'Shaktipat') – so that these people can experience a 'Kundalini Awakening.' "

¹⁰ In context Strom was speaking mostly of some of the things happening in the Lakeland Revival with Todd Bentley. I'll give a few excerpts from pages 38-40 where Strom is referring to J. Lee Grady's article titled "Honest Questions About the Lakeland Revival." "While Grady was careful to state that he supported what was happening in Lakeland and believed in the healings, he then went on to bring some very serious warnings, which truly raised questions about his previous remarks: 'I fear another message is also being preached subtly in Lakeland – a message that cult-watchers would describe as a spiritual counterfeit. Bentley is one of several charismatic ministers who have emphasized angels in the last several years. ... Paul was adamant that preoccupation with angels can lead to serious deception.

We need to tread carefully here! We have no business teaching God's people to commune with angels or to seek revelations from them. And if any revival movement – no matter how exciting or passionate – MIXES [my emphasis, KK] the gospel of Jesus with this strange fire, the results could be devastating. We must remember that Mormonism was born out of one man's encounter with a dark angel who claimed to speak for God. ...

When exotic manifestations are encouraged people can actually get a religious high from jerking, vibrating, screaming or acting intoxicated. (I have even been around people who writhed as if in pain, or made sexual noises – thinking this was a legitimate spiritual experience.) ... When we put bizarre behavior on the platform we imply that it is normative. Thus more strange fire is allowed to spread."

As researcher Robert Walker wrote in 1995: 'Few Christians realize that for thousands of years gurus have operated with gifts of healing, miracles, gifts of knowledge, and intense displays of spiritual consciousness as they stretch out and connect with a cosmic power which, though demonic in origin, is very real. The meetings which mystic Hindu gurus hold are called "Darshan." At these meetings devotees go forward to receive spiritual experience from a touch...by the guru.... The raising of spiritual experience is called raising Kundalini.... After a period when the devotee has reached a certain spiritual elevation they begin to shake, jerk or hop or squirm uncontrollably, sometimes breaking into uncontrolled animal noises or laughter as they reach an ecstatic high. ... Devotees sometimes roar as lions and show all kinds of physical signs during this period. Often devotees move on to higher states of spiritual consciousness and become inert physically and appear to slip into an unconsciousness when they lose sense of what is happening around them. This state is called 'samadhi' and it leads to a deeper spiritual experience.' ...

Now doesn't a lot of this sound awfully familiar? Isn't it virtually identical to what we have seen in the church [some parts of the church] over the last 15 years or so? ... One thing we need to take note of is that such manifestations are found NOWHERE in the Bible."

Lastly, I'll quote part of what Strom says under the heading "Todd Bentley and His Angels" from pages 31-35. "...when I was involved with the Prophetic movement, I always regarded Todd as one of the most extreme of all – because he had no qualms about promoting female angels, wealth-getting angels and every kind of dubious experience or 'anointing' you can imagine. And there was real power behind it. That is what alarmed me. It wasn't just hype. People were having real 'power encounters' with this stuff.

Let me give you some examples – from Todd's own writings – of how he would lead people into encounters with these 'angels.' The following excerpts are from Todd's 2003 article 'Angelic Hosts': '... Now let me talk about an angelic experience with Emma. Twice Bob Jones [Bob Jones was one of the key prophets who got the prophetic ministry started in Kansas City, and he is still ministering in our day] asked me about this angel that was in Kansas City in 1980: "Todd, have you ever seen the angel by the name of Emma?" He asked me as if he expected that this angel was appearing to me. Surprised, I said, "Bob, who is Emma?" He told me that Emma was the angel that helped birth and start the whole prophetic movement in Kansas City in the 1980s. She was a mothering-type angel that helped nurture the prophetic as it broke out. ...

[A few weeks later] in the middle of a service I [Todd] was in conversation with another person when in walks Emma. As I [Todd] stared at the angel with open eyes, the Lord said, "Here's Emma." I'm not kidding. She floated a few inches off the floor. ... Emma appeared beautiful and young – about 22 years old – but she was old at the same time. She seemed to carry the wisdom, virtue and grace of Proverbs 31 on her life. She glided into the room, emitting brilliant light and colors. Emma carried these bags and began pulling gold out of them. Then, as she walked up and down the aisles of the church, she began putting gold dust on

people.... ... During this visitation the pastor's wife...got totally whacked by the Holy Ghost – she began running around barking like a dog or squawking like a chicken as a powerful prophetic spirit came on her. Also, as this prophetic anointing came on her she started getting phone numbers of complete strangers and calling them up on the telephone and prophesying over them.'

Doesn't it seem like there might be a possibility of 'false' angels here – of counterfeit spirits masquerading as 'angels of light'? Isn't it possible that alien spirits could be the source of some of this 'power'? The Bible explicitly commands us: 'Do not believe every spirit, but test the spirits, whether they are from God; because many false prophets have gone out into the world' (1 John 4:1). [Most false prophets don't think of themselves as false prophets.] But it doesn't sound to me as if much 'testing the spirits' is going on in some of these encounters.

Now I have nothing personal against Todd whatsoever. I don't even know him on a personal level – so this has nothing to do with that. But his ministry has always greatly concerned me – because of this bizarre 'power' attached to it – like we see in the above account.I have to wonder what spirit is behind it all. And now here he is, leading a worldwide movement that involves spreading his 'anointing' around the globe. [[Strom was referring to the Lakeland Revival, which came to a screeching halt when it was reported that he was having an affair with a young lady on his staff. He left his wife and married the young lady. Now (April 2013) he has started another meeting. This meeting, like the Lakeland Revival, is being carried around the world by GodTV. (In 1991 Bob Jones admitted that a misuse of his prophetic ministry had led to sexual misconduct, but not adultery, with two women who accused him. The charismatic movement has had large numbers of ministers fall into sexual sins (and other sins) in our generation.]]

More recently, Todd stated that in one of his 'Third Heaven' trips [I have heard Bob Jones and Todd Bentley speak of taking trips to heaven. Bob Jones said he could go there at any time, by faith, and I think Todd says he can too] he literally visited the small cabin where the apostle Paul lives in Heaven. Paul apparently told him that the authorship of the book of Hebrews was unclear because he wrote it with the personal help of Abraham, the Patriarch: [The apostle Paul told Todd that when he was in the third heaven (2 Cor. 12:1-6) Abraham shared information with him and he wrote it in the book of Hebrews.] ... Todd's 'Third Heaven' tales are full of such astonishing claims – and of course, more angels.

....

Some people think that I actually 'enjoy' bringing up these kinds of things. But the fact is that I am deeply grieved by every bit of it. In fact I truly detest having to talk about this stuff at all. But what happens if something is seriously amiss in such an influential movement and yet no warnings are given? Is it right to be silent in such a case? What about the precious sheep? Shouldn't they be warned? ...

When Scripture specifically warns us that in the End Times will come 'seducing spirits,' doctrines of demons and 'lying wonders,' are we actually going to listen –

of ignore it? Shouldn't we be more alert for these things now than at any other time in history?"

Some Excerpts from *Kundalini Warning: Are False Spirits Invading the Church* by Andrew Strom (published by Revival School, 2010, 120 pages). I'll include some excerpts from pages 5-9, where Strom, who has been in the Charismatic movement for more than 25 years, deals with John Crowder and Ben Dunn, whose "influence has grown enormously in the Charismatic movement – especially amongst the youth."

"In recent years, one or other of these guys has shared the stage with such Charismatic stars as James Goll, Heidi Baker, Cal Pierce (of 'Healing Rooms' fame), Bobby Conner, or Patricia King. Crowder is a friend and admirer of Todd Bentley. And his partner Ben Dunn has been invited to teach at Bill Johnson's famous Bethel School of Ministry in Redding, California. These guys are now real 'names' in the movement – widely listened-to and admired by many. Crowder's book 'The New Mystics' has become a big hit among those who see themselves as part of the 'River' renewal.

In 2010 John Crowder's own website advertised his Training School as follows: 'Savor the deep things of the Spirit ... Our mystical School is an intensive, three-day course with in-depth instruction, activation and hands-on impartation with John Crowder ... In these courses you will: Operate in Trances, Raptures & Ecstatic Prayer; Experience Physical Phenomena of Mysticism; Get Activated in Creative Miracles, Signs and Wonders;...Be Activated in the Seer Realm, Prophecy, Spirit Travel; Receive Open Heavens & Revelatory Understanding; and Access and Manifest the Glory Realm....' I don't know about you, but I doubt that even a Hindu Guru could manage to sound more 'New Age' than the above list! And yet John Crowder is a rising star in today's Charismatic movement!"

I'll quote most of what Strom quoted from Lee Grady, who was the editor of Charisma magazine at that time ("Sloshed in the Spirit – It's Time to Get Sober," Oct. 27, 2009 – www.charismamag.com/fireinmybones): "The spiritual drunkenness craze led to other charismatic fads, including infatuation with angels, and obsession with golden dust and the strange teachings of John Crowder – a confessed 'new mystic' who compares the infilling of the Holy Spirit to smoking marijuana.

Crowder...sometimes calls his meetings 'sloshfests' and refers to himself as a bartender for God. He teaches that God wants all Christians to be continually drunk in the Holy Spirit [I have seen videos where this impartation with the laying on of hands yields this 'drunkenness,' which includes falling, jerking, looking stoned, screaming, chaos, etc.] – and he provides resources to help you do just that, including an electronic recording that will help you, in Crowder's words, 'trance out,' and a teaching that encourages stigmata and levitation.

I'll let the theologians sort out all the obvious reasons why Crowder and other 'new mystics' are treading on dangerous ground. Meanwhile I have a less complicated concern. With all of this emphasis on Holy Ghost intoxication, did anybody notice that the Bible commands us to be spiritually sober?"

I'll include part of an excerpt that Strom included from what David Lowe, who is a journalist for *The Sun* newspaper in England, said about the UK Slosfest in January 2010 ("The Ravers Who Get High on God," *The Sun*, 21 Jan 2010 – www.thesun.co.uk). "Slosfest organizer David Vaughn... makes no apologies for painting God as a party animal who wants to win over youngsters [yes, but win them over to what?] with supernatural highs.... 'Heaven is going to be wild. God will show up and be the life of the party....' "

I'll quote part of what Strom says on pages 19-20. "Back when we launched our Internet site in 1996, one of the first things we put on there was my article entitled, 'The Toronto Controversy – Disturbing New Facts from History.' Below is the opening paragraph to that article. I'm sure you will see why it caused so much reaction!:

'In this article, a Revival historian closely aligned with the Charismatic and prophetic movements, raises the following questions: Why do [some of] the Toronto manifestations seem literally identical to many counterfeit movements which have destroyed genuine Revivals down through history? [The fact that some of the manifestations that took place in the early days of the revival at the Toronto Airport Church may have been demonic doesn't mean that those manifestations have continued.] And why are they seemingly identical to the Chinese occultic 'Quidong' movement, as well as Franz Mesmer's occultic healing practice [Strom tells us more about this occultic healing practice as we continue] and the manifestations found throughout the 'Kundalini' cults of Rajneesh, Ramakrishna, etc.? Why are such manifestations found throughout the New Age movement worldwide, and yet nowhere in the Bible? If these are the days of 'great deception' amongst Christians spoken of in the Bible, then shouldn't we be a little more careful about what we allow into God's church?'

... ..A number of Indian gurus such as Bagwhan Shree Rajneesh and Ramakrishna, have had the power to transfer a state of rapturous bliss to their followers merely by touching them. ... Swami Baba Muktananda also had this power, according to a former devotee, and the resulting 'Kundalini' manifestations included uncontrollable laughing, roaring, barking, crying, shaking, etc. Some of his followers also became mute or unconscious, while many felt themselves infused with feelings of tremendous joy, peace and love.

All such experiences have been based on 'yielding' oneself to the power working through these gurus. Is it any coincidence that the manifestations associated with these demonic 'Kundalini' cults are almost identical to [some of] those of Toronto [that took place at Toronto]?' "

I'll quote what Strom says under the heading, "The Franz Mesmer Connection" on pages 22, 23. "In the eighteenth century there arose a famous occultic healer named Franz Mesmer – a physician and astrologer born in Germany. Mesmer was the inventor of what he called 'animal magnetism' (otherwise known as 'Mesmerism') which was the forerunner of modern Hypnotism. He actually had a kind of occultic 'ministry' or healing practice which attracted many of the most prominent figures of European society. And what were the 'manifestations' that

often resulted? They are described as: 'falling down, jerking, convulsions, strange grunts and cries, hysterical laughter, etc.' Hmm. Why do we keep seeing these same recurring manifestations – right through the occult world? Doesn't it seem likely that similar spirits are at work?

As I wrote in my first 'Toronto' article: 'To me it seems beyond dispute that there has been a powerful alien spirit let loose in many churches for some considerable time. Just because the [excessive] Toronto manifestations have been cloaked in 'Christian' terminology does not mean that they are from God. The fact is that such manifestations are found nowhere in the Bible, but rather through the New Age movement. Surely this fact alone should have rung alarm bells?' "

I'll quote part of what Strom says on pages 38, 39. "After more than 15 years, I think it is now possible to see the utterly sick and destructive fruit that spirit has produced in the long term.... [Note that the following testimony only covers the first three years of the new anointing of the "Toronto Blessing," and many Christians will speak of good fruit that was manifested during those three years, both at Toronto and other churches touched by Toronto.] Paul Gowdy, a former Vineyard pastor from the Toronto area made the following observations years later: 'After three years of being in the thick of the Toronto blessing our Vineyard assembly in Scarborough (East Toronto) just about self destructed. We devoured one another, with gossip, backstabbing, division, sects, criticism, etc. After three years of 'soaking,' praying for people, shaking, rolling, laughing, roaring, ministering at TACF [Toronto Airport...] on their prayer team, leading worship at TACF, preaching at TACF, basically living at TACF – we were the most carnal, immature and deceived Christians that I know. I remember saying to my friend and senior pastor at Scarborough Vineyard Church in 1997 that ever since the Toronto Blessing came we have just about fallen to bits! He agreed!

... After the Toronto blessing started all ministry time changed, the only prayers were 'More, Lord, MORE,' the shouting of 'Fire,' the jerky shaking of the body with the 'ooh ooh OOH WOOOAAH' prayer. (I kid you not!)"

I have read many other reports of bad results, but, as I mentioned, you can find plenty of reports where there were good results too. Wherever God is and genuine Christians are the potential is there for good things to happen. And I assume that many adjustments have been made since those early years of the "Toronto blessing."

I'll quote two paragraphs from page 44 (still quoting from Strom in *Kundalini Warning*). "Suddenly the most wild things were occurring – and being completely accepted as being 'from God.' People were manifesting in such a way that clearly would have been considered 'demonic' before [I have seen many examples of this on videos] – but was now accepted as something being 'of the Spirit.' It was like a living nightmare. We could hardly believe it. And the pressure to conform was incredible.

Of course, the basic mantra of the whole thing was 'not to judge' these things with your mind, but simply to 'open yourself up' to them. But isn't this exactly what the New Age teaches? What kind of discernment is that?"

I (Karl Kemp) recently watched a 2007 video where one of the leaders of this movement was ministering. This is the only time I have ever seen her minister. She was a zealous, intense, cheerful Christian. I suppose the reason that I thought of her ministry here was Strom's use of the word "wild" and the statement that "people were manifesting in such a way that clearly would have been considered 'demonic' before – but was now accepted as something being 'of the Spirit' " in the preceding section of this paper. Again and again she exhorted the people to be "wild," "radical," "extreme," "dangerous," "on fire for God" to "think outside the box," "to take off your seatbelts," to cry out for more of God, etc. And it seemed to me that many of the physical manifestations taking place, all of which seemed to be encouraged and considered to be a good work of God, would have been considered demonic in the past, and still are considered to be demonic by many Christians. I assume that some of these manifestations were demonic in origin.

It seemed that the primary purpose for this meeting was for the Christians there to set aside inhibitions and be open to receive God's impartation (there was much laying on of hands to impart; but not just her hands). The more shaking, jerking, rocking/bending at the waist, thrashing around whether standing up or lying on the floor, yelling/screaming, and in quite a few cases it seemed to be totally uncontrollable, etc., the better, and she was often gently rebuking those who were too conservative and not jumping in with abandon, with the emphasis all on physical manifestations. However, she made it clear that the ultimate goal of the impartation was to have the wisdom, revelation, power, righteousness, etc. to be effective Christians and do mighty exploits for God, including things like strategic spiritual warfare, inventing things by the enablement of God, being effective in media, the marketplace, being effective witnesses, intercessors, etc. I don't doubt the sincerity of this minister and these Christians, and I don't have hardly any direct experience with meetings like that, but I believe something is wrong with that picture. Also, I don't doubt that some good things will take place in a meeting where sincere Christians are seeking God.

We need to walk in line with the Word of God by faith and be filled with, and walk by, the Spirit of God on a continuous basis in the truth, righteousness, holiness, and fruitfulness of God by faith. I don't believe repeated impartations of the Spirit is what we need (for one thing, we need a continuous flow of all the work of the indwelling Holy Spirit), and especially not impartations that come with physical manifestations sought by Christians who have abandoned themselves to, and are seeking for, such manifestations. We must not turn off our minds/thinking. (See the section below where I include excerpts from the book, *War on the Saints*.) I am speaking especially of the high-level thinking we do in our hearts/spirits, being enabled to think right (which includes our conscience and our will) by the glorious combination of the Word of God and the indwelling Spirit of God.

We must understand that the words "mind" and "thinking" in the Bible very much include the thinking we do in our hearts, and we must understand that one of the primary things the Spirit of God is here to do for us in the new covenant is to enable us to think right, which includes thinking in line with God's Word. (We must be stable/established in our hearts/spirits; our hearts are the center and foundation of our being.) See Romans 8:5-9, for example. (These verses are discussed on pages 118-120 of my book, *Holiness and Victory Over Sin: Full Salvation Through the Atoning Death of the Lord Jesus Christ*. Several other relevant verses are listed there that are also discussed in the book.)

I'll quote two sentences from a 2009 Newsletter on this minister's website: "Many don't know this, but [this minister] sat and served under Lonnie Frisbee for an extended length of time and much of her power anointing she held resembled his and was undoubtedly passed down from him in the mystery of God. The anointing of God is transferable as the Elisha/Elijah story tells us." I found this interesting, but I am not suggesting that this relationship with Lonnie Frisbee necessarily affected her ministry in any negative ways.

I'll come back to Andrew Strom's book, *Kundalini Warning*, later in this paper for a few more excerpts.

I'll include an excerpt from the article "Holy Laughter or Strong Delusion" by Warren B. Smith (published in the Fall 1994 issue of the SCP [Spiritual Counterfeits Project] Newsletter). He is listing his concerns about "holy" laughter and "the laughing revival." I have some reservations about some of the things that have taken place in the laughing revival, but we need to go very slow about saying things have a demonic origin. At the same time, we must be aware that demons are very active in these last days, and we need to be continuously alert for the work of demons. We must keep those doors shut.

"(1) There is no biblical precedent for 'holy' laughter. ... (2) Substituting the word joy for laughter is a non sequitur. It is inaccurate and misleading. ... (3) 'Holy' laughter advocates rarely, if ever, discuss the need to 'test the spirits.' The Bible warns us that not every supernatural manifestation is necessarily from God. 1 John 4:1 says, 'Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world.' Charles and Francis Hunter write in their book, *Holy Laughter*, 'Once you begin to walk in the supernatural you really have to be ready for anything and everything and never question the way God does it' (p. 85). [We do have to question whether *God* is doing it.] **(4) 'Holy' laughter advocates rarely, if ever, talk about the Spirit's express warning that in the latter times some people will be supernaturally seduced by deceptive evil spirits into following *them* and not the one true God.** 1 Timothy 4:1 warns, 'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' **(5) 'Holy' laughter advocates rarely, if ever, talk about the Bible's warnings of false prophets**

who come in the name of Jesus but bring with them 'another spirit.' 2

Corinthians 11:4 says, 'For if he that cometh preaches another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel which ye have not accepted, ye might well bear with him.'

(6) Many laughter advocates condescendingly discourage and even openly intimidate sincere Christians who question the 'laughing revival.' According to the August [1994] *Charisma* article, Rodney Howard-Browne 'disparages' people who 'try to apply theological [Biblical] tests' to what he does. The Hunters' book *Holy Laughter* refers to skeptics as God's 'frozen chosen.' Mona Johnian [*Fresh Anointing: Another Great Awakening*] writes, 'skeptics, hesitators and procrastinators do not get anointed.' She warned 'that any person or church that wavered could be eliminated.'

The Bible makes it clear that we are responsible to make some judgments about those who minister among us, but we need to be generous when we judge other Christians; for one thing, we want God to be generous when He judges us.

I spent several hours recently on the internet to see what Howard-Browne and his wife have been doing the past few years. They have made pastoring a church in Tampa Florida and winning souls to Christ their top priority. I didn't find anything resembling the strong emphasis on spiritual drunkenness that he was passing out on a consistent basis as God's "bartender." The primary thing that concerned me about that emphasis was that it seemed to me that he was (sincerely) basing that spiritual drunkenness (where Christians literally act drunk, which included a lot of "holy" laughter; I have never experienced holy laughter, but I assume that it can be a legitimate manifestation of the Holy Spirit) on a misinterpretation of Acts chapter 2. (We have plenty of misinterpretation of the Bible around the Body of Christ in our day.)

Let's consider Acts 2:5-21. I'll quote ACTS 2:12 from the NASB (1995 edition) and make some comments; then I'll quote Acts 2:13 and make some comments, **And they all continued in amazement and perplexity, saying to one another, "What does this mean?"** Multitudes of Jews had gathered to Jerusalem for the Feast of Pentecost; they came from all parts of Israel and from countries across the Roman world for the Feast. Large numbers of them "continued in amazement and perplexity" because they were hearing those Christians who were speaking with tongues (tongues/languages that the Holy Spirit enabled them to speak) "speaking of the mighty deeds of God" in the native languages of the hearers (see Acts 2:11) in a way that was obviously a miraculous work of God, obviously a miraculous work of God for those whose hearts were open to God and His Son.

Their hearts were open and they were ready to hear the gospel that the apostle Peter went on to preach (Acts 2:14-47). Acts 2:31 shows that some three thousand Jews became Christians that day, and I trust that many more of them began to repent and open their hearts to the fact that Jesus Christ is the promised Messiah and Savior that God sent to Israel.

ACTS 2:13. **But others were mocking and saying, "They are full of sweet wine."** Other Jews accused those speaking with tongues of being drunk. It is significant that Luke said they "were mocking." Some of them had undoubtedly already rejected Jesus as the Messiah; many Jews hated Jesus and continued to

hate Him. Those who rejected what was happening had to say something. Mocking and saying that the Christians speaking with tongues were drunk was their inadequate response to the miracle that was taking place. It is easy for those whose hearts are not open to God to explain away His miracles. You can always find some other explanation. For example, when Jesus' opponents accused Him of doing miraculous works by the devil. *Significantly, it wasn't that the Christians were stumbling around out of control or laughing uncontrollably (though we can be sure that they were rejoicing), etc., acting like they were drunk, but that some of the Jews were mocking them and accusing them of being drunk.* This is important!

The miracle that God worked on the day of Pentecost to allow the Christians to speak of the mighty works of God in the languages of those gathered to Jerusalem from many different nations is the only place in the New Testament where it is mentioned that those speaking with tongues were understood by people who knew the languages. (I have heard quite a few testimonies where God spoke to people in a language they knew through a person who didn't know the language speaking in tongues.) Typically the tongues spoken before others need to be interpreted by the gift of the Spirit called "interpretation of tongues" (1 Cor. 12:10, 30; cf. 1 Cor. 14:27, 28.))] ... **(8) 'Holy' laughter advocates, in talking about 'signs and wonders,' rarely, if ever, mention the Bible's many warnings about deceptive signs and wonders.** ... In Matthew 24:24 Jesus says, 'For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.' In 2 Thess. 2:9 the apostle Paul warns of the coming Antichrist, 'even him, whose coming is after the working of Satan with all power and signs and lying wonders.' ... **(10) Holy laughter advocates blatantly disregard the biblical admonition that things be done decently and in order.** 1 Corinthians 14:40 says, 'Let all things be done decently and in order.' Mona Johnian in her book *Fresh Anointing* says, 'decently and in order! We must do things decently and in order. The Bible itself commands it, cry those who are frightened by that which is beyond traditional order' (p. 35) She advises her readers to 'break with tradition.' [There is a big difference between disregarding "traditions" of men and disregarding "biblical admonition"!] **(11) The chaos and confusion that usually characterizes the 'laughing revival' contradicts the Bible's description of the Person of God.** 1 Corinthians 14:33 states, 'For God is not the author of confusion, but of peace, as in all churches of the saints.' **(12) Laughter advocates rarely, if ever, discuss the well documented demonic deceptions that have manifested in past revivals.** To combat the deception that arose during the Welsh revival at the turn of this century [referring to the beginning of the 20th century] authors Jessie Penn-Lewis and Evan Roberts wrote *War on the Saints: a disclosure of the deceptive strategies used by evil spirits against God's people*. Both were very involved with the revival and were extremely concerned about the demonic manifestations that began to dominate their meetings. The forward to *War on the Saints* warns of 'the grave dangers that beset the path of uniformed enthusiasm.' [We will discuss that book in the next section of this Appendix.] **(13) A number of Christians have experienced the equivalent of**

'holy' laughter when they were in the New Age. Indian guru Bhagwan Shree Rajneesh was affectionately known by his followers as the 'divine drunkard' because he was reputed to have drunk so deeply from the well of the 'Divine.' As a former follower of Rajneesh I met hundreds of Sannyasins [disciples] who had flown to India 'to drink' from 'Bhagwan's wine.' When followers were physically touched by Rajneesh, or even if they were merely in his presence, they would often experience feelings of great exhilaration and joy. Disciples of Swami Baba Muktanada would often manifest uncontrollable laughter after receiving Shaktipat (physical contact) from the guru. **(14)...."**

I was quite surprised when I read the book *War on the Saints* as a young Christian. I'll briefly mention a few key points from the abridged edition by the Christian Literature Crusade, first American edition, 1977. Lying spirits would push Christians to obey misinterpretations of the written word (p. 36). Many were "swept off their feet by evil supernatural powers, which they were not able to discern from the true working of God" (p. 36). "The thought that God will protect a believer from being deceived if he is true and faithful, is in itself a 'deception,' because it throws a man off guard, and ignores the fact that there are conditions on the part of the believer which have to be fulfilled for God's working. God does not do anything instead of a man, but by the man's cooperation with Him; *neither does He undertake to make up for a man's ignorance, when He has provided knowledge for him which will prevent him being deceived.*" They go on to say that we have been warned of coming deception and say, "The knowledge that it is *possible* to be deceived, keeps the mind open to truth and light from God..." (p. 37). "The chief condition for the working of evil spirits in a human being, apart from sin, is passivity. ... In brief, the powers of darkness aim at obtaining a passive slave or captive to their will; whilst God desires a regenerated man, intelligently and actively willing and choosing, and doing His will..." (p. 51). "There is a **PASSIVITY OF THE WILL**; the 'will' being the helm [that which is used to steer a ship], so to speak, of the ship. This originates from a wrong conception of what full surrender to God means. Thinking that a 'surrendered will' to God means no use of the will at all, the believer ceases to (1) choose, (2) determine, and (3) act of his own volition. ..." (p. 52).

The following excerpts from pages 72, 73 demonstrate that we must be humble and careful that we aren't deceived by clever, or "loving," or powerful works of the spirits of Satan. "The counterfeit 'presence' of God is nearly always manifested as love.... How the powers of darkness counterfeit the presence of God to those ignorant of his devices may be somewhat as follows. At some moment when the believer is yearning for the SENSE of God's presence, either alone, or in a meeting, and certain conditions are fulfilled, the subtle foe approaches and wrapping the SENSES round with a soothing, lulling feeling – sometimes filling the room with light, or causing what is apparently a 'breath from God' by a movement of the air – either whispers, 'This is the presence you have longed for,' or leads the believer to infer that it is what he has desired.

Then off his guard, and lulled into security that Satan is far away, some thoughts are suggested to the mind, accompanied by manifestations which appear to be Divine; a sweet voice speaks, or a vision is given, which is at once received as 'Divine guidance,' ... If accepted as from God, *when from the spirits of evil*, the first ground is gained. [Realizing that God will allow such real and clever demonic counterfeits, we must keep alert and test every spirit and doctrine against God Word and by His Spirit. We must keep our guard up at all times. The devil doesn't play fair.]

The man is now so sure that God has bidden him do this or that. He is filled with the thought that he has been highly favoured of God, and chosen for some high place in His Kingdom. The deeply hidden self-love [pride] is fed and strengthened by this.... ... He has been singled out for special favour! *His support is now within upon his experience, rather than upon God Himself, and the written Word.* Through this secret confidence that God has specially spoken to him [or anointed him], the man becomes unteachable and unyielding.... He cannot listen to others now, for they have not had this 'direct' revelation [or anointing] from God. He is in direct, special, personal communion with God, and to question any 'direction' given to him, becomes the height of sin. Obey he must, even though the direction given is contrary to all enlightened judgment, and the action commanded opposed to the spirit of the Word of God. In brief, when the man at this stage believes he has a 'command' [or anointing] of God, he will not use his reason, because he thinks it would be 'carnal' to do so; 'common sense' is lack of faith, and therefore sin; and 'conscience,' for the time being, has ceased to speak."

"If the believer ceases to use mind, reason, will, and all his other faculties as a person, and depends upon voices and impulses for guidance in every detail of life, he will be 'led' or guided by evil spirits feigning to be God" (p. 76). We must be humble before God and led by His Word and by the Spirit of God.

I'll include one last excerpt from *War on the Saints*, "...for the aim of the wicked spirit is to displace the Word of God as the rock-ground of the life. It is true the Scriptures [misinterpretations and misapplications of the Scriptures] may be referred to and quoted, but often only as a warrant for the experiences, and to strengthen faith – not in God, but in His (apparent [supposed]) manifestations. This secret drawing of faith from the bare Word of God to *manifestations* of God, as being more reliable, is a keenly subtle deception of the evil one, and it is easily recognized in a believer thus deceived" (p. 87).

I'll include a few more excerpts from *Kundalini Warning* by Andrew Strom.

On page 103 he says, "If we see a movement today that does not involve the strong preaching of the 'Cross' – or conviction of sin – or the holiness of the Lord – then we know that that movement is not true Revival." Sin is our number one enemy, not Satan.

I'll quote a paragraph under the heading "Counterfeits & False Manifestations" on page 104, "The key is whether or not these things have a sense of God's holiness and truth about them – and whether these encounters are producing good fruit (i.e., godly results in people's lives) such as holy living and a greater hunger for God. We cannot just automatically write something off because it is 'unusual.' We have to test the 'spirits.' "

I'll quote part of a paragraph under the heading "A Mania for 'Experiences' on page 106." "False manifestations are often caused by believers seeking 'touches,' blessings or experiences, rather than seeking God for His own sake. Some of these counterfeits are merely fleshly, while others can be downright demonic – especially if they involve 'casting off restraint' or a kind of 'wildness.' As the renowned revivalist Charles Finney stated, 'God's Spirit leads men by use of intelligence, not through mere impressions....' "

I'll quote part of what Strom said on page 109. "...there is absolutely NO WAY that revivalists such as Finney, Wesley, Bartleman, [Evan] Roberts, etc, would have condoned a 'manifestations' movement such as the one we have seen in the last 16 years – with very little emphasis on repentance or holiness – but rather on bizarre and outlandish manifestations. In fact, what we have seen in recent times is whole movements made up of the very things that they were trying to KEEP OUT of their own Revivals! It is the 'counterfeits' that have taken over. I find it ridiculous to the extreme when modern writers try to prove the validity of these manifestations by pointing to past Revivals and saying, 'These things happened back then too.' Yes – they did! They happened when counterfeits and excesses were trying to flood in and ruin real moves of God. All the great revivalists would tell you so. [This does not mean, however, as Strom makes clear, that there were no legitimate emotional responses/reactions that sometimes accompanied a deep conviction of sin or the joy of finding salvation.]
... But the Bible does clearly state that the Last Days are an age of deception. And in times like these a real Revival can only survive if it is deeply grounded in the truth, the holiness and the discernment of God."

I'll include one last brief quotation from page 113. "... In fact I am all for the real power of God being demonstrated in the earth! I wish we were seeing a lot MORE true healings and deliverances and miracles – not less!"

May this paper accomplish the purposes of God and prove to be a substantial blessing to as many as possible!

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