

**Book Review: *Experiencing the Heavenly Realm: Keys to Accessing Supernatural Encounters*, Expanded edition,
by Judy Franklin and Beni Johnson (Destiny Image Publishers, © copyright 2016)**

Visualize Jesus (or God the Father) and Be Caught Up to the Third Heaven to See and Interact with Him?

By Karl Kemp, September 2020

All quotations were taken from the New American Standard Bible, 1995 edition, unless otherwise noted. Sometimes I make comments in the middle of quotations using brackets [] or [[]] to make them more obvious. I am using straight quotation marks ("), hyphens (-) instead of dashes, and a few other things like this because some of the internet sites where I post these articles require it.

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Endorsements: I'll just mention two of them: Kris Vallotton, Senior Associate Leader, Bethel Church, Redding, CA; Co-Founder, Bethel School of Supernatural Ministry, gives a four-paragraph endorsement for this book. And Banning Liebscher, Jesus Culture Director, Bethel Church, Redding, CA; I'll quote the last sentence of his endorsement: "My prayer is that you would not only read this book to learn about what is available, but that you would read this book to begin the journey of a lifetime that will lead you into the arms of the Father."

1. Introduction and Some Tentative Conclusions. I believe Judy Franklin (she is the primary author of this book) is a sincere dedicated Christian who believes the Bible and

wants to be faithful to God and to be a blessing to His people. I mean that! I became aware of Franklin after reading *The Physics of Heaven: Exploring God's Mysteries of Sound, Light, Energy, Vibrations, and Quantum Physics* by Judy Franklin and Ellyn Davis and other writers and then writing an 83-page book review on that book. I was disappointed with that book, including Franklin's extensive input. This is documented in my book review that is available on my internet site (Google to Karl Kemp Teaching). For one thing, there were frequent obvious misinterpretations of the Bible throughout the book used to try to back up what they were saying. (I'm not suggesting that anybody intended to misinterpret the Bible.) One primary problem with that book was their advocating going to the New Age movement to learn helpful supernatural things that were supposedly stolen from us. It was while doing research for that book that I learned of this present book. I want to be cautious, but I'm afraid that it's all-too-possible that this present book will do just as much, or more, damage to the Body of Christ than *The Physics of Heaven*.

My primary goal in writing this book review is to obey and please God, but I am also strongly motivated to be a blessing to the Body of Christ, very much including Judy Franklin and Bill and Beni Johnson and Bethel church. I totally mean that! We need to be extra cautious in that we are living in the last days before the Lord Jesus returns, and *we have been warned that Satan's deceptive workings will be very widespread in these last days* ((cf., e.g., Matt. 24:4-5, 11-13, 23-28; Mark 13:21-23; 2 Thess. 2:3-5; 1 Tim. 4:1-3; 2 Tim. 3:1-13; 2 Tim. 4:3-4; 4:1; Rev. 13:11-18 [I believe these last verses speak of things that will take place after the rapture, but we need to take them seriously; so too for 2 Thess. 2:9-12.]; also consider 2 Cor. 11:13-15; 2 Pet. 2:1-3; 1 John 2:18; 4:1; Rev. 12:9 but these verses are not limited to the end times; a few verses listed above are not limited to the end of this age either.))

As I document in more detail later in this book review, Franklin says that the things she is dealing with in this book, and that I am dealing with in this book review, started in 1997. She was in bed praying when she saw a door open about a foot. (This would have been in a vision.) Something came out of the door and laid on her. She was afraid, which isn't surprising, but before long she decided that this was the *presence of God* and she began to worship.

[[Section 7 of this book review, which is a 16-page section, contains many excerpts from the book *War on the Saints: History of Satanic Deceptions in Christianity and the Conflict between Good and Evil* by Jessie Penn-Lewis and Evan Roberts. Much of the content of that book deals with things that happened in association with the 1904-05 revival in Wales and later revivals. Both of those authors were involved with that revival. One of the primary things those excerpts deal with is how demons would subtly and effectively *counterfeit the presence of God*. See 7.3.1, 7.5.4, 7.5.6, 7.5.7, 7.5.8, 7.5.9,

7.5.10, 7.6.1, 7.6.2, and 7.6.3 in section 7 of this book review. It is quite possible that Franklin was deceived too. This can and has often happened to very sincere committed Christians. If we have been deceived, it is a great blessing to find it out as soon as possible. Then we can get things straightened out by the grace of God in Christ. We certainly don't want to stay deceived!

I'll quote from three of those sections that deal with the *presence of God being counterfeited*, but first I'll quote a paragraph under 7.3.5 that is more general and make a few comments: "Briefly put, this is a glimpse into the mixed 'manifestations' which have come upon the Church of God, since the Revival in Wales; for, almost without exception, in every land where revival has since broken forth, within a very brief period of time the counterfeit stream has mingled with the true; and almost without exception, true and false have been accepted together, because of the workers being ignorant of the possibility of concurrent streams; or else have been rejected together by those who could not detect the one from the other [the true from the false/counterfeit]; or it has been believed that there was no 'true' [no true supernatural manifestations from God] at all, because the majority of believers fail to understand that there can be mixed workings of the (1) Divine and Satanic, (2) Divine and human, (3) Satanic and human...in the way of source and power." It is also true that many Christians deny that the charismatic gifts and many workings of the Holy Spirit are available for us today.

We have to consider the possibility that some mixed manifestations/workings have surfaced at Bethel Church in Redding, California, and at the Airport Church in Toronto, Canada (which I'll mention later), and other Christian churches and organizations too. It is good that both churches were/are strongly motivated to make room for God to move in supernatural gifts and manifestations, but based on what little I know, they should have put a higher priority on guarding against deceptive demonic counterfeit workings. We must not leave any room for supernatural gifts and manifestations that come from Satan's kingdom, but the demons are very motivated and active to subtly insert their presence into the Christian church. They can do greater damage to the church working from inside. The last I have heard, the Airport church never did take a stand that acting like animals and animal sounds, for example, were to be rejected. I hope I'm wrong on that. We need to understand that not all falling in the spirit and supernatural gifts and manifestations are from God. It seems that some/many Christians never stop to consider that very serious possibility, at least not the possibility that it could happen to *them* or at *their church*. There is a tendency to think we are automatically protected. Hasn't God favored us with this supernatural revival? Would He allow demon spirits to do anything here? The answer is an emphatic Yes! So we must not leave any place (cf. Eph. 4:27) for them! We must do everything required to resist them!

Now three excerpts that deal with *counterfeiting the presence of God* from sections 7.5.6, 7.5.7, and 7.5.8 in this book review: Section 7.5.6 "(Under "Distinction between God and Divine Things.") ... To obtain possession, and control of believers [The authors are speaking here of demons beginning to gain possession and control of believers in very limited ways.], who will not be attracted by sin, the deceiving spirits must first counterfeit the manifestation of the presence of God, so that under cover of this 'presence' they can get their suggestions into the mind, and their counterfeits accepted without question. This is their first, and sometimes their long piece of labor. It is not always an easy task, especially when the soul has been well-grounded in the Scriptures, and learnt to walk by faith upon the Word of God, nor is it easy when the mind is acute in usage, and well guarded in thought, and healthily occupied."

Section 7.5.7. "(Under "The Counterfeit of the Presence of God.") From the counterfeit presence, comes the influence which causes the counterfeit to be accepted. Evil spirits must make something to imitate the presence of God, as their 'presence' does not, and cannot be a counterfeit of it. The counterfeit presence is a work of theirs, made by them, but is not the manifestation of their own persons, e.g., they give sweet or soothing feelings, or feelings of peace, love, etc., with the whispered suggestion, adapted to the ideal of the victim, that these indicate the presence of God.

When a counterfeit presence, or influence, is accepted, then they go on to counterfeit a 'Person,' as one of the Persons of the Trinity, again adapted to the ideals or desires of the victim. If the believer is drawn to one more than another of the Persons of the Holy Trinity, the counterfeit will be of the One he is attached to most. The Father, to those who are drawn to Him; the Son to those who think of Him as 'Bridegroom' and crave love; and the Holy Spirit to those who crave for power.

The counterfeit 'Presence,' as an influence, precedes the counterfeit of the 'Person' of God, through which much ground is gained."

Section 7.5.8. "(Under "Satan's Working Upon the Senses.") Here lies the danger point which first opens the door to Satan. The working upon the senses in the religious realm, has long been Satan's special mode of deceiving men throughout the whole world, of which he is the god and prince. He knows how to soothe, and move, and work upon the senses in every possible way, and, in every form of religion ever known, deceiving unregenerate men with the form of godliness whilst denying the power. Among the truly converted, and even sanctified believers, the senses are still his way of approach. Let the soul admit a craving for beautiful emotions, happy feelings, overwhelming joy, and the conception that manifestations, or 'signs,' are necessary to prove the presence of God, especially in the Baptism of the Spirit, and the way is open for Satan's lying spirits to deceive." (Now continuing to deal with Franklin's initial

experience that led to this book and book review.)]]

This experience with the partially opened door was repeated for two or three months. [It's quite possible that the demons were using this time to establish their presence and make Franklin comfortable with their presence, being fully assured that this was the presence of God. Many (very many) Christians would be confident that these strong feelings of love, peace, and such must be from God. After this Franklin went to a meeting at the Airport church in Toronto, which was noted for a lot of supernatural activity. Based on what I have read and heard there was a lot of Christian reality, but also some room for demonic activity, not realizing that it was demonic activity. "This is good and it is *all* from God. We dare not reject anything that God is doing, even if we don't fully understand everything. The devil wouldn't heal people or seemingly help people or things like that would he?" Yes, he has been doing things like that throughout the ages for his own purposes, and you can be sure that it never works for ultimate good.

While there in Toronto, Franklin was standing, worshiping with her hands in the air and her eyes closed. When she opened her eyes she saw Jesus standing in front of her. When she noticed the nail marks in His hands, He told her that He did that for her. (Was this really Jesus? It's certainly possible, but in the middle of this demonic deception, IF that is what was really happening, it could have been part of the deception.) After returning to Bethel church, she was asked to testify to what happened in Toronto. She ended up lying on the floor on the stage and couldn't get up. She says she saw and experienced the glory of God in powerful ways. That could have been demonic too.

Demons can be very bold. They aren't afraid to be in church. They aren't afraid of Christians singing or speaking about the blood of Christ. Some people in occult religions do that and things like that, including carrying a Bible. It's part of the demons deceiving work. We must realize that the demons are trained experts in their work. No! They cannot win anything if we know what we are doing and stand in the truth, righteousness, and holiness of God by grace through faith, which includes walking by the Holy Spirit on a continuous basis (Gal. 5:16).

Now back to the open door in Franklin's bedroom (which is discussed in more detail below). The next night Franklin was beginning to pray when for the first time the door opened fully. She entered the door and saw two shadowy figures that she *knew* were God the Father and the Lord Jesus. From this time on she would see them and interact with them on a consistent basis. And eventually she would see the Father and the Son and the Holy Spirit, sometimes all three of them at the same time. She would speak with each of them and interact with them, including even dancing with them.

My first primary concern (of the three primary concerns I have as I write this book review, but the "third primary concern" is the most serious because it involves large numbers of Christians) was when I read how these experiences started with the partially open door in Franklin's bedroom. A second primary concern was when I read of her seeing and interacting with the Father and the Spirit. For one primary thing, I don't believe that the Bible leaves room for us to be able to see the Father in any clear full sense, which includes seeing His face, until after we are glorified. Large numbers of Christians believe that the Father doesn't have a body and that He always was and always will be invisible. Essentially all Christians agree that the Holy Spirit, the Third Person in the Trinity, does not have a body and always was and always will be invisible. On whether we are able to see the Father and the Spirit, see section 4.4 in this book review.

A third primary concern, which I believe is the most serious, as I write this book review, is the fact that Franklin has been leading groups to visit heaven, the third heaven where the apostle Paul was taken (2 Cor. 12:2-6). Franklin makes it clear that she and Paul and the people she takes to heaven went/go to the same place, to the third heaven. ("Do they [these heavenly visions] compare with Paul's experience of being caught up in the third heaven or with Ezekiel's visions? Well, they compare, but I don't claim that the things I am seeing and saying are on any level of inspired authoritative Scripture" (page 60). And I'll quote from the back cover of the book: "In this newly expanded edition of *Experiencing the Heavenly Realm*, Judy Franklin leads you on a step-by-step journey borne out of her own supernatural experiences. Judy will show you how to Biblically encounter the heavenly realm and its life-changing joy, intimacy with God, healing and wholeness - just like she did! Discover how to: Activate your capacity to see into the supernatural. Experience a love in the third heaven realm like you have never known before. Be touched and healed by the Lord emotionally, mentally and physically. Go from knowing about Jesus to knowing Him on an experiential level."))

Franklin makes it clear that she was told she was being prepared to begin to lead Christians to that place (but who/Who told her?), which she has been doing now for a long time. For one thing, every year she leads those who are part of the Bethel School of Supernatural Ministry (BSSM) to the third heaven. This doesn't mean that every person actually (supposedly) makes it to heaven, but large numbers do. The DVD "Heaven Can't Wait" by Franklin records one of those sessions with the students at BSSM. This book I am reviewing gives instructions for taking this trip to heaven, and she often leads groups to heaven at other places than Bethel church. I believe this third problem is the most serious because it involves so many people who can then begin to

return to heaven at essentially any time. IF this is demonic, large numbers of Christians are coming in contact with spirit guides, which is a very serious problem!

In the worst-case scenario, which is all-too-possible, Franklin was prepared over a lengthy period by clever, persistent demons to lead large numbers of Christians into demonic experiences where Jesus or God the Father were impersonated, and apparently the Holy Spirit on occasion too. One of the most problematic features of these trips to heaven that Franklin leads is that (as I will demonstrate in this book review) they start with relaxing and *visualizing* Jesus or God the Father. On the one hand, as we will discuss further in this book review, there is no Biblical basis for Christians to have person-to-Person relationships with any Person of the Trinity in the third heaven through visualization, quite the contrary, but, on the other hand, the occult world has been using the technique of visualization to contact Jesus, God, Mary, people living and dead, etc. for thousands of years. And in recent history these techniques have been picked up by many in the psychiatric, psychological community starting, at least to a significant extent, through Carl Jung, who had a spirit guide (Philemon, a demon) and who was very active in the occult world, and by some Christians, especially through the inner healing movement. These things are discussed in some detail in section 8 of this book review.

((I don't know much about the inner-healing movement, but I do know that some of the leaders in that movement were not solidly grounded in the Bible and that some of them borrowed from Carl Jung and those who followed him. Some of them had been taught liberal theology to one degree or another, which holds the viewpoint that the Bible contains many things that are not true. Liberal theology started with some Protestants in the 1800s, but many Roman Catholics have picked it up since then. Many Christians would be shocked (I was) to learn how far many liberal Christian scholars around the world (including those teaching in many seminaries and most universities) have gone with a denial of foundational Biblical Christian doctrines: Many don't believe that the devil or demons exist, or God's angels either; many deny the virgin birth, the atoning death of the Lord Jesus, and the literal resurrection of His body. Many don't believe that Moses wrote much of the Mosaic Law, that Daniel wrote the book of Daniel, that Isaiah wrote all of the book of Isaiah. I met a key leader in the Roman Catholic charismatic renewal inner-healing movement who didn't believe the devil or demons exist. That was back in the late 60s. She was a warm, intelligent, and dedicated leader who very much wanted to help people, but she certainly wasn't able to guard against demonic input in her inner-healing ministry.))

2. Excerpts from the Video "Something More with Judy Franklin"; she was being interviewed by Larry Sparks (*Destiny Image* publisher), Jan. 12 2017, filmed in Sid

Roth's Charlotte, NC studio. (At about 1 minute of the video) Larry Sparks: "I believe today an invitation is going out to everyone whoever would receive it to actually come up here [to the third heaven] just as John was told on the Island called Patmos. Come up here and actually experience the heavenly realm [[referring to Rev. 4:1; the fact that the apostle John was caught up into heaven as part of his receiving the all-important revelation of the Book of Revelation does not in any way set a precedent that Christians are invited to visit that realm at any time through the technique of visualizing Jesus or God the Father, which is proclaimed in this video and in the book *Experiencing the Heavenly Realm*. The experience of the apostle John was clearly a very exceptional experience. I'll say a lot more in this book review about the total lack of Biblical support for what is being recommended throughout the book I am reviewing and related videos, and see section 6 of this book review.]]." (about 1 minute 30 seconds) Franklin was asked when these heavenly experiences started in her life. She said: "When I first recognized it was in February of 1997 and I went to bed and I just started saying my prayers and I saw a door open about a foot. And something came out [of the door] and laid on me and it scared me and I thought what is this [In Franklin's DVD "Heaven Can't Wait" she added that she started feeling really weird]; then I realized it felt so good. I thought what is this? I know now that it was His presence, and I started worshipping. [I want to be cautious, but in section 7 of this book review I demonstrate that demons are experts at counterfeiting the presence of God, including feelings of love, peace, joy, etc. I included some relevant excerpts from section 7 above in section 1 of this book review.] I had never worshiped before. [I'm sure Franklin had worshiped in some ways and to some extent before.] ... I started worshiping Him. After a while it stopped and I saw this presence go back into this door and it shut and I thought I'm crazy. Don't know what that is. And I wasn't going to tell anybody either." (about 2 minutes and 50 seconds) The next night the same thing happened. It happened for two or three months then she went to Toronto [to the Airport church there pastored by John and Carol Arnott]. The last night they were there they were singing a praise song and she had her arms up in the air. She heard a voice, looked down and Jesus was standing in front of her. She noticed the nail scars in His hands and He said "I did that for you." She said that was life-changing. Then back home the next day to Redding CA. (about 4 minutes) Back at Bethel Church she had a powerful experience when they asked her to share what had happened at Toronto. She ended up laying on the floor throughout the whole service; she wasn't able to get up for quite a while. She said she saw the glory of God which permeated every cell of her body; it contained the love of God; it was a life-changing experience; she totally fell in love with God; she knew He loved her.

The next night she went to bed, started praying, but this time the door opened fully. "And I moved in and there were two figures. I knew that one was God [[This causes a serious problem in that, as I discuss in section 4.4 in this book review, the Bible doesn't

leave room for seeing God the Father in any clear way, where we could see His face (but Franklin does this all the time), until after we are glorified at the end of this age: I believe we will be able to see Him in a full sense after we are glorified. Large numbers of Christians believe that the Father doesn't have a body and He always will be invisible. See section 4.4.]], and the other one was Jesus. They were shadowy. And I just started talking to them. Whenever I prayed that's where I would be, talking with them. (about six minutes, 20 seconds) Larry Sparks exhorted those who would receive it that they too are invited to encounter God and to engage Him in these heavenly places. He said that after the break Judy was going to tell those listening how they can encounter God in these heavenly places in their everyday life. (about 15 minutes) Larry said we will be right back and we are going to tell you how you can engage God in this experiential realm where you can actually "come up here" [Rev. 4:1] and experience Him [which very much includes seeing Him]. Judy said God is calling all of you "come up here" and experience Him at a whole new level. (about 22 minutes) Judy insists that God never gets mad at us; it is impossible for Him to be mad at us. She said Jesus' sacrifice paid for everything. [[(This double bracket continues for two paragraphs.) Yes, but what if Christians get into sin and don't repent and receive His forgiveness? See Revelation chapters 2-3 for example: Jesus warned born-again Christians there (and it is clear because of what He said there that He was speaking to born-again Christians) that if they didn't repent He would take away their lampstand and they would no longer be His people (see Rev. 2:5, and it is clear that those Christians had been walking close to God (Rev. 2:2-4). In Rev. 3:5 He warned some other Christians that He would erase their names from the book of life if they didn't repent. And in Rev. 3:16 He warned some other Christians that He would spit them out of His mouth if they didn't repent. These passages are discussed in my paper "Once Saved, Always Saved?" which is on my internet site (Google to Karl Kemp Teaching).

In the DVD "Heaven Can't Wait" Franklin added that God cannot be displeased or disappointed with us. She thought she was substantiating this by saying that He already knows what we are going to do. I don't believe that begins to demonstrate that He cannot be angry or disappointed with us. On that DVD she also said that God looks at us through a Jesus-filter and He cannot see our sin. I'm not sure how far she would go with this, but some Christians insist that since God is looking at us through the blood of Jesus He doesn't see it when we sin, so we are not even required to repent and ask for forgiveness. That idea is very wrong, but Franklin probably just meant God doesn't see our sins that have been forgiven. It's true that those sins are gone, but if we need to repent there is no satisfactory answer but repenting.]]

Larry says that some think they aren't worthy to enter this heavenly dimension. [[As far as I am concerned, being worthy isn't the issue. The dominant issue, an issue that is

discussed in detail in this book review, is that I don't believe God has invited us to visualize Jesus (or God the Father) and be caught up into the third heaven to see and interact with Him during this present age. In the very special cases, like with the apostle Paul in 2 Cor. 12:2 and the apostle John in Rev. 4:1, God took the initiative to take them into heaven; those apostles certainly did not initiate those experiences by visualizing Jesus or God the Father. And while in heaven, I doubt that either apostle was able to look into the face of God the Father (like Franklin does). I agree, of course, that born-again Christians have a very real person-to-Person relationship with the Lord Jesus and God the Father through the indwelling Holy Spirit, but that is VERY DIFFERENT than being taken to heaven to see and interact with them.]] They offered Judy's book for sale and three CDs by the same title, "Experiencing the Heavenly Realm." I tried to get the CDs, but I was not able to find them anywhere.

In the DVD "Heaven Can't Wait," which I purchased from Bethel Church, and in some comments in the book *Experiencing the Heavenly Realm*, Franklin makes it sound like we cannot have much of a person-to-Person relationship with God the Father or Jesus unless we also are caught up into the third heaven. That is clearly wrong. A big part of what new-covenant salvation is all about is that God's born-again children are called and enabled to have a person-to-Person relationship with Him and the Lord Jesus through the indwelling Spirit of God and in agreement with the New Testament.

3. An Excerpt from the Book *Experiencing the Heavenly Realm* that Has Much in Common with the Video "Something More with Judy Franklin," which Was Just Discussed (pages 75-79). This excerpt will include some repetition of things already mentioned, but important new information is added. "Clearly, visions played an enormous role in my healing journey [Judy Franklin]. But the rest of the story is that God brought me into these visionary experiences primarily as His way of relating with me, as you will see. This dimension of my relationship with God opened up to me in February of 1997 before my first trip to Toronto. ...

One night I went to bed and as I began to pray, I could see a door open partway. [I remind the reader that Judy included some very significant details to what she says here: "And something came out [of the door] and laid on me and it scared me" and she started feeling weird....] At that point in my life I didn't know it was possible for me to know His presence like that. I had never felt anything like it before. It was so sweet and so holy.

As I experienced His presence [or some counterfeit presence], I stopped praying because all I wanted to do was worship Him. With this amazing awareness of Him came the absolute knowledge of how great and awesome He is. This continued to happen

every night - me starting to pray, only to have the door open a bit and finding I could not stop myself from worshiping God. I was compelled [It could be relevant here that one primary characteristic of demons is that they "compel"; the Holy Spirit doesn't compel.] to worship because the atmosphere was so magnificent. ...

THE OPEN DOOR. Then in May of 1997, right after that first trip to Toronto, I started to pray one night when the partially opened door suddenly swung wide open. I found myself in a place with two figures standing in front of me. When the door first opened, I could only see 'through a glass darkly' and I could not distinguish details or features (see 1 Cor. 13:12 KJV). [[The apostle Paul was making the point there that although God fully knows us now, we will not be able to know Him face to face until after we are glorified. (This argues against Judy's face-to-face experiences with God the Father.) Paul says that now, throughout this present age, we see in a mirror dimly, referring to the partial knowledge that we have now that Paul spoke of in 1 Cor. 13:9-11, especially in 13:9-10. He was not including the idea that we can literally see God the Father now but in a dim way, like in Franklin's experience. And she makes it clear as she continues that her seeing God the Father became clear before long.]] There was no real color just a foggy grayness. I did know that the two images I saw were the Father and Jesus. In that first experience beyond the door, I simply stood before them and talked with them.

Every time I prayed I would find myself in this same place. One day I felt a little discouraged and I asked the Father if He would give me a hug - not really thinking that anything would happen or be different than the usual foggy state of the vision. But at that point things became clearer, the grayness dissipated, and my 'eyes' were able to see things more clearly. I saw then that God was on a throne, and the left side of the throne had steps leading up to the Father.

INTO HIS LAP. When I saw this, I ran and climbed up the steps and sat on His lap. In the vision I was the size of a four-year-old in comparison to His adult size. In fact, for the first couple of years in all of my visions I appeared as a little girl, even though my mind was in my present adult state. I tried to wrap my arms around His middle but my arms only came halfway to His sides.... Then He wrapped His arms around me. I actually felt His arms - not just the sensation of being touched, but the substance and weight of His arms around me. Never before had I felt such peace and love. It was tangible. [Again, I want to be cautious, but as section 7 of this book review shows, demons are experts at counterfeiting these things.]

During subsequent visions with Him, I found myself sitting in His lap - me loving Him and Him loving me. How content I was to be there, knowing that nothing mattered but this togetherness. Of course I thought that I was just imagining all of it. After all who sits

on God's lap and talks to Him? But I didn't care at all. I physically felt His love [my emphasis] and the deep pleasure He took in my being there with Him. Whenever I was upset or out of sorts about something, all it took to get a proper perspective was to be with Him. He was God. He had all the answers and I trusted Him.

I couldn't find anything in the Word that said what I was experiencing was wrong. So the visions grew more and more real to me. I wondered if I was just imagining these times, but the experiences occurred in such a fashion that I had no forethought as to what was going to happen next. During these experiences I checked my heart constantly. ...yet I seemed to know that it could not be anything but right. It was the right place to be for the rest of my life." Franklin clearly got to the place where she was sure that she was experiencing reality before she started leading others to the third heaven.

4. The Primary Thing I Am Concerned About as I Write this Book Review Is that We Are Being Told that God Has Invited All Christians to Be Caught Up into Heaven through Visualization to See and Interact with God the Father, or Jesus, or Maybe the Holy Spirit too. I don't believe God has made this invitation. As I discuss in this book review, there is nothing in the Bible to back this up. On the other hand, the techniques presented by Franklin and Larry Sparks, the publisher of this book, to enter this dimension are the same as have been used in the occult world for thousands of years and are used now by some/many psychologists, psychiatrists, etc. and the Christians who have adopted these techniques that start with relaxing and then *visualizing* Jesus or God the Father, Mary, or others.

4.1. I'll Give Extensive Excerpts from Chapter 29 of *Experiencing the Heavenly Realm*, "Having Your Own Heavenly Encounter" (pages 213-215). "In this chapter I want to help you personally experience the heavenly realm. You will notice some repeat material from Chapter 25. This is specifically geared toward helping you personally engage with heaven in the same way that the Bethel students did. [[The DVD "Heaven Can't Wait" was taken from one of Franklin's leading-others-to-heaven presentations at the Bethel School of Supernatural Ministry (BSSM). (Chapter 25 is titled "Taking Others to Heaven." BSSM has had 13,000+ graduates in the past twenty years [taken from the internet].) "Near the start of each new school term, the leadership has invited me [Franklin] to come to 'do my Heaven thing.' I do this at the beginning of the term because that's when heart and relationship issues between the students and the Father are being dealt with" (page 175).]]

THE PREPARATION.

The Imagination. The first thing for you to be mindful of is that the experiences look very much like imagination, but they come from the spirit.

While some are leery of imagination, I do not believe it should be an item of concern when it is under the lordship of Jesus. He is the author of imagination. It only brings Him glory when we consecrate our imagination to Him, not emptying it but filling it with heavenly images [by visualizing]. [On page 176 (chapter 25) she says, "I share with them how much it looks like imagination, but it comes from one's spirit, and it is with the leading of the Holy Spirit [this last point is obviously debatable]." [The Christians are the ones taking the initiative here to enter this heavenly dimension, a dimension that we haven't been invited to visit in the way she defines it, far from it.]

The Posture. I encourage you to relax and be peaceful as you cannot enter into an encounter with God when you are striving. Perhaps this has been the great disconnect for so many. Let go of the striving and simply posture yourself to receive from a good Father who delights to draw near to His children. [Keep in mind that Franklin is speaking of encounters with God where we are literally caught up (in the spirit, not in the physical body) into His presence in the third heaven where we see Him and interact with Him or the Lord Jesus.]

The fact remains, there is no closer God can get to you. He lives within you through the Holy Spirit. And yet, you can still draw closer to Him. It's just important that you start out recognizing that the Spirit of God is within you. This truth alone should cancel the need to strive.

The Expectation. James 4:8 reminds us that as we draw near to God, He draws near to us. [[Yes, but it must be understood that James was speaking of drawing near to God through things like making Him and the things of His kingdom top priority (cf., e.g., Matt. 6:33), which includes consecration and repenting if required. There is nothing in James or the New Testament that even hints that James was including any idea like we can be caught up into heaven and literally see and interact with God the Father or Jesus. This is important! James 4:8 doesn't support these trips to the third heaven any more than the very special occasions where God took the initiative and caught the apostle Paul up into heaven (2 Cor. 12:2-4) and the apostle John up to heaven to receive the super-important revelation of the book of Revelation (Rev. 4:1). Furthermore, I don't believe either one of the apostles experienced a face-to-face encounter with God the Father where they could see His face. During this present age, the most they would have seen would be to see something of His glory. I believe we will be able to encounter Him face-to-face after we are glorified (cf. Rev. 22:4; Matt. 5:8; 1 Cor. 13:12). I discuss these things in section 4.4 of this book review.]] I challenge you to expect an encounter with

God. While encounters are often different from person to person, the desire is the same - for you to be where He is (see John 17:24 [this verse is quoted and discussed in section 6 of this book review]).

THE PROCESS.

[Sometimes she mentions taking a deep breath.] Close your eyes and keep them closed.

See Jesus. Now I want you to *picture [visualize] Jesus out in front of you.* [Franklin switches between God the Father and Jesus, but she typically takes seriously the distinction between the three Persons of the Trinity. She often speaks in the book of seeing and interacting with all three Persons, sometimes even all three Persons at the same time.] He doesn't have to be real clear because when I first saw Him it was shadowy.

Pause if you have a picture of Him

If you don't have a picture and aren't seeing anything, I encourage you to rest and soak in His presence until you do start seeing Him. Again, the key is rest. [For one thing, I suppose an altered state of consciousness is required. Some hypnotism could take place here.]

Approach Jesus. Next, I encourage you to walk up to Jesus and then wait. [This could be called guided imagery. It seems that man, not God, is taking the initiative here.] Are you standing right in front of Him?

Pause and simply thank the Holy Spirit for an increase of His presence. You are entering into a heavenly atmosphere and are being set up for an encounter with a loving Father. Expect that He is going to do something. [I'll expand on what Franklin said here from chapter 25, "Then I tell them that He is going to do something. How do I know? Because this is what He told me to do." This helps confirm that a primary motive of Satan - IF he has been and is involved in Franklin's experiences - was to prepare her to lead large numbers of Christians into these experiences. I am totally convinced that Franklin is convinced that she is doing God's will.]

Pause and wait on the Lord.

Identify what Jesus is doing. Keep your eyes closed and fix your attention on whatever Jesus is doing in this moment.

In these times, I've heard so many wonderful testimonies of how Jesus drew near and touched different people: 'He hugged me.' 'He kissed me.' 'He's dancing with me.' 'He put His hand on my head.' ...

Listen to what Jesus is saying. Jesus wants to speak with you! [Man is very much involved with this process.] Wait for a while and listen carefully for His voice. It will always reflect His character and nature. He will not speak contrarily to what's in the Scriptures. Keep these truths as safeguards.

Listen for His affirmations. His words of love and affection. His declarations of destiny, hope, life, and healing. [Where demons are involved they will always work to gain the Christians confidence before they try to introduce demonic gifts or heretical ideas, etc.]

Ask Jesus to take you to your garden. Father told me that He created a special garden for everyone. Ask Jesus, right now, to take you to this special place. A unique place of encounter, reserved for you and Him. Wait and see what Jesus wants to do in these precious moments of intimacy and closeness." Based on what I have read, it is typical for demonic encounters to have a garden (for Silva mind control is was a laboratory) as a place to meet. This place obviously enhances entering these spiritual encounters.

4.2. Franklin Says that in One of Her Heavenly Encounters Jesus Took Her Back in Time to Observe His All-Important Crucifixion, but There Are Some Serious Problems with this "Revelation": For One Thing, it Includes an Often-Repeated Error; I Believe It Is Clear that this "Revelation" Did Not Come from God (pages 119-120). "... [Jesus] took my hand and we began to travel extremely fast. Everything passed by in a blur, and I knew we were moving very fast because my clothes were pressed against me as though I was standing in front of a high-velocity fan. ... I asked Jesus where we were going and He said we were going back in time.

Once we stopped, I saw Jesus as He was about to be whipped [scourged] before His crucifixion. [She watched when Jesus, Who took her there, told her that she must watch, but she "stayed right there in His arms" while she watched.]

The first lash hit its mark. As the blood began to flow I cringed. I saw the Father begin to rise from His throne and I heard the heart of Jesus saying, 'No, Father, no. They don't know what they are doing. Forgive them.' The second lash came and again the Father started to rise, 'No Father, forgive them.' The third, fourth, and fifth lashes came, and again He cried out for the Father to forgive. [[I believe there is a very serious problem here: Franklin is communicating the idea that God the Father was ready to interfere and

stop this wicked procedure but that Jesus stopped Him by asking Him to forgive. The glorious new-covenant plan of salvation originated with God the Father, and the Son willingly submitted to the plan (see Phil. 2:8-9, for example). There is no hint that Jesus stopped the Father's intervention by asking Him to forgive them. It is true, however, but not relevant to what Franklin said here, that Jesus, after He had been nailed to the cross, said 'Father, forgive them; for they do not know what they are doing' (Luke 23:34). There is no thought here of Jesus restraining the Father from stopping the scourging or the crucifixion here by asking the Father to forgive them. That wasn't going to happen! Thank God for the all-important crucifixion!]] The 10th, 15th, 20th, 30th, and 39 lashes came...."

I won't quote any more of what Franklin goes on to say here, but I need to comment on the 39 lashes/strikes that came with the scourging. There is no Biblical or other legitimate basis for saying that Jesus received 39 lashes/strikes, but I have been hearing from some Christians about Jesus supposedly receiving 39 stripes over the years. This idea came from a misunderstanding by sincere Christians (demons might have helped get this error started; every error hurts): It's true that, based on Deut. 25:3, the Jews were not allowed to give more than 40 lashes, and they would often stop at 39, BUT THE ROMANS WERE NOT INTERESTED IN KEEPING JEWISH LAWS. The Romans did not stop at 39 lashes/strikes. Sometimes they would actually kill a person when scourging them. *The Man/man who was buried in the Shroud of Turin had received more than 100 lashes/strikes*. Based on what I have seen and read, and I spent quite a bit of time on this, I believe it is probable that the Man buried in the Shroud of Turin was the Lord Jesus. The evidence for that viewpoint is quite strong.

4.3 A Few Examples of Franklin's Seeing and Interacting with God the Father, God the Son, and the Holy Spirit; Sometimes All Three Persons at the Same Time; All Three Danced and at Least the Son and the Holy Spirit Danced with Franklin. "...I came upon my Father's throne, and there I found my Father, Jesus, and the Holy Spirit all dancing. The Holy Spirit was twirling around like a miniature tornado, spinning joy. The Father and Jesus were dancing a primitive type dance that was full of passion and rejoicing. What a picture!

The Father's dance was rather undignified.... I wondered, *How can I really be seeing the Maker of the Universe being so exuberant?* [When she mentioned to Him about perhaps being "a bit undignified"]...He laughed and threw His arms out, declaring enthusiastically, 'I love to dance. I created the dance.' Oh how we danced in our joy [She already mentioned that the Father, Son, and Spirit were dancing.]" (page 85).

"The Holy Spirit came over and asked me for a dance. Always before when I had danced with Him, my feet had stayed on the ground while He soared around, seemingly unhampered by the gravity that held me to the floor. This time He took me in His arms and we both soared up and away in a marvelous dance. I was laughing and He was smiling at me. Then He leaned over and said, 'I love you' " (page 127).

"Then the Holy Spirit and I started to dance again, and this time I wasn't just standing while He danced around me. This dance wasn't the soaring dance we had done previously but a deliberate step-by-step dance of me learning to follow His lead..." (page 140).

"... I ran to Him [Jesus] and threw myself into His arms. He held me and we began to dance" (page 151).

"We sat down - Jesus, the Father, the Holy Spirit and me" (page 134).

"At different times throughout this vision of the tree, I would get down out of the tree to meet with the Father, Jesus, and the Holy Spirit" (page 93). Franklin frequently mentions seeing the three Persons together at the same time.

4.4. Does it Fit the Bible for Us To Be Able To See and Interact with God the Father and the Holy Spirit? Let's discuss God the Father first. The Bible rather clearly shows that we will not be able to see God the Father, at least not in any definite way that includes seeing His face, until after we are glorified. I believe we will be able to see Him after we are glorified, but there is a widespread viewpoint among Christians that the Father is invisible and we never will be able to see Him. We will get into some key details here, but for more details see my 86-page paper "Will We See God the Father after We Are Glorified?" (It's on my internet site: Google to Karl Kemp Teaching.) If seeing the Father face to face is not available during this present age (or ever available as large numbers of Christians believe), it causes some serious problems for Franklin's experiences.

As I mentioned, there is widespread agreement among many Christians that God the Father always was, and always will be, invisible. Verses like the following fit that viewpoint: John 1:18 ("No one has seen God at any time"); 6:46 ("Not that anyone has seen the Father, except the One who is from God; He has seen the Father."); Col. 1:15 ("the invisible God"); 1 Tim. 1:17 ("invisible"); 6:16 ("and dwells in unapproachable light, whom no man has seen or can see"); and 1 John 4:12 ("No one has seen God at any time"). Very many Christians believe that He does not have a body that could be seen.

I am not at all satisfied with that viewpoint. I believe it's true that we cannot see the Father during this present age, at least not in a definite sense that includes seeing His face, *but that we will be able to see Him, including His face, after we are glorified and that He does, therefore, have a body.* Anyway, I have a serious problem believing that Franklin actually sees (and she speaks of seeing Him in significant detail, very much including His face) and interacts with God the Father. It is quite possible that she is seeing a demonic impersonation of the Father.

The Bible speaks of some believers having seen God the Father after the fall of man (I won't consider what Adam and Eve were able to see of God before the fall), but apparently none of them where they were seeing Him in detail, including seeing His face. For example, in Ezek. 1:25-28, Ezekiel saw God's portable throne with Him on His throne with "the appearance of a man," but mostly he saw "fire" and "radiance," something of the glory of God. He clearly did not see His face. Exodus 33:11 says, "Thus the LORD [Yahweh] used to speak to Moses face-to-face, just as a man speaks to a friend. ...," but the idea that Moses was literally seeing the face of God is clearly denied by verses 18-23 that follow in that same chapter (Exodus chapter 33). This is where Moses asked God to show him His glory (verse 18). I'll just quote the key verses: "But He said, 'You cannot see My face, for no man can see Me and live!' (verse 20). And, 'then I will take My hand away and you shall see My back, but My face shall not be seen' (verse 23). I'll quote what John D. Hannah said on the meaning of God speaking to Moses face to face in Ex. 33:11 (*Bible Knowledge Commentary - Old Testament* [SP Publications, Inc., 1985], page 157): 'Moses' speaking 'face to face' with God does not contradict the fact that he was not allowed to see God's face (v. 20) as 'face to face' is a figurative expression suggesting openness and friendship (cf. Num. 12:8; Deut. 34:10...)."

I'll quote one last passage, Rev. 4:2-3: "Immediately I [the apostle John] was in the Spirit; and behold, a throne was standing in heaven and One [God the Father (The Son of God comes on the scene later and interacts with God the Father, starting in Rev. 5:6)] sitting on the throne. (3) And He who was sitting was like a jasper stone and a sardius in appearance; and *there was* a rainbow around the throne, like an emerald in appearance." The apostle John saw the Father on His throne, but he mostly saw His glory: "He who was sitting was like a jasper stone and a sardius in appearance." He did not see His face. I believe these passages suffice to confirm that God has a body and that He is not invisible in His Being, but there is a very definite problem with Franklin's being able to literally see the Father in detail, including being able to see His face.

A key verse that clearly shows that the Father is not invisible is Matt. 18:10: Jesus said, "See that you do not despise one of these little ones, for I say unto you that their angels

in heaven continually see the face of My Father who is in heaven." And, significantly, there are quite a few verses that show that we will see the Father after we are glorified: Psalm 17:15 "As for me, I shall behold Your face in righteousness; I will be satisfied with Your likeness when I awake." Matthew 5:8, Jesus said, "Blessed are the pure in heart, for they shall see God." 1 Cor. 13:12, "For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as I also have been fully known." And, significantly, Revelation 22:3-4, "There will no longer be any curse; and the throne of God and of the Lamb will be in it [New Jerusalem], and His bond-servants [that's us] will serve Him [We will be reigning with Him too (Rev. 22:5)]; (4) they will see His face." I believe 1 John 3:2 is another important example. See on 1 John 3:2 in my paper (*Will We See God the Father after We Are Glorified?*).

How about Being Able to See and Interact with the Holy Spirit? I agree with the essentially unanimous viewpoint among Christians that the Bible doesn't speak of the Holy Spirit having a body or being visible. He can be represented as a dove coming down out of heaven (John 1:31-33) or as "the seven Spirits who are before His throne" (Rev. 1:4) with Rev. 4:5, "... And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God." The Holy Spirit, the Third Person of the Trinity, is everywhere (omnipresent) and doesn't have a body, so He is invisible. Also, if He doesn't have a body, He won't be dancing, etc.

5. What about Deception? I'm confident that Bill Johnson, the Senior Pastor at Bethel Church, Redding CA, is strongly motivated to please God and to not go against the Bible, but it is clear that He is also strongly motivated for them to experience the supernatural to the fullest possible extent, which can be dangerous if we are not also making it a top priority to guard against demonic deceptions ((and manifestations of the flesh, which can include, for example, man-made prophecies; false prophecies can come from demons or man in the flesh; we have a very serious problem in the Christian church in our day with false prophecies, prophecies that don't come from God; I heard Mike Bickle, who was a key leader in the prophetic movement, say, a year or two ago, that although he believes in a true gift of prophecy, he believes that most prophecies in our day do not come from God; I have been thinking for a long time that many prophecies do not come from God)).

I wonder, for example, if Bill Johnson has ever considered the possibility that the feathers falling at his church, or even in restaurants, or some other supernatural manifestations, might not all be from God. There is a tendency to think that everything that happens to *us* or at *our* church must be of God. I very much want for Bill Johnson and Bethel church to be used by God and effective for Him to the max. We need everything that God wants to do through him and Bethel church. The more the ministry

at Bethel church is effective, the more they need to guard against Satan and his demons trying to infiltrate and as-much-is-possible to destroy, or at least hinder, that ministry.

I'll briefly comment on something Bill Johnson said to Judy Franklin on page 61 and some closely related things that he said in the Foreword of the book. It shows a strong tendency to wrongly assume that our Big God will faithfully, essentially automatically guard us from a little devil and demonic deception. The Bible and Church history have all-too-clearly demonstrated that God leaves a lot of room for His people to accept wrong doctrines (doctrines of demons), demonic manifestations, and to yield to temptation and sinful living. It's shocking! And it is very significant that the Bible warns us that Satanic deceptions and other activities will be very widespread in the last days before Christ returns. (I documented this in the second paragraph in section 1 of this book review.) It is totally clear to me that God requires us to put a high priority on guarding against these things through cooperating with His grace, by faith, in line with His Word, and by His Spirit. The victory is very far from being automatic or always easy! This is serious business! I stand amazed when I see all of the heresy and sin of God's people throughout the Old Testament and throughout the history of the Christian church, and quite a bit of heresy and sin is even recorded in the New Testament. The devil cannot make God's people sin, yield to demons and their deceptions, or to accept doctrines of demons, but he has been all-too-effective in all of these areas. That's our fault!

"At first I [Judy Franklin] was worried about being deceived. [[(This double bracket continues into the second paragraph.) IF we don't realize the potential to be deceived and guard against it, we probably will be deceived. A primary problem is that so many Christians have assumed that they (including their church, organization, ministry, etc.) would be automatically protected by God, and all the more so if God was moving in their midst in powerful supernatural ways. In America it really has been assumed by many that any demons must be somewhere else, like in Africa. This is a big mistake! (See sections 7 and 8 in this book review.) I believe Franklin had very good reasons to be concerned that she might be deceived.

I'll mention four good reasons that she might have had, or should have had, to be concerned about being deceived: 1) The way she was introduced to her heavenly encounters, which was far from any Biblical experiences, where she saw a door partially opened and something came out of the door and laid on her; she was afraid. (I gave more details above.) 2) She had no Biblical basis to lead people to the third heaven by visualizing Jesus or God the Father (or maybe the Holy Spirit), which she was (and is) doing, leading them to the third heaven where the apostle Paul was taken by God.

There is a gigantic difference between God taking the apostle Paul to heaven on one occasion and Franklin, or anybody else, taking Christians to heaven at essentially any time they choose to go by visualization. (The few verses that they use in this book to try to support what she was/is doing *totally* fail to support it. I have mentioned several of these verses already and we'll discuss them together later in section 6 of this book review - this is super-important!) 3) She might have had reservations about seeing and interacting with God the Father and especially with the Holy Spirit since so many Christians believe that both Persons are invisible. 4) And it is significant that Franklin knew that some Christians were against what she was doing. Although some Christians are against just about everything, we should prayerfully, humbly, and seriously check out what they are saying. Sometimes (or often) they are right. (Back to quoting Franklin:)] So one day I talked to Bill Johnson about my concern. He responded by saying, 'Then your God is too small and your devil is too big' (page 61)." I believe that in a context like this one this was very bad advice coming from her pastor and for whom she worked. We certainly need to be on guard against demonic workings that have been and are happening throughout the history of the church on a regular basis. I believe Johnson misses the balanced truth of what the Bible teaches with this advice. It's true that God is God and the devil is very inferior compared to God, but that doesn't mean that Franklin (or we) will be automatically protected from the devil and his temptations and deceptive working by our Big God. Far from it! Our Big God requires us to make it a top priority, by grace through faith, to resist the devil (and all sin) and his hosts in order to keep the demons, their false doctrines, and deceptive, counterfeit workings (along with all sin) outside of us and the Christian church (cf., e.g., Eph. 4:27; James 4:7; 1 Pet. 5:8-9). In general, large numbers of Christians have failed here to one degree or another throughout the history of the Christian church, and it is getting worse in these end times.

5.1. I'll Quote Part of what Bill Johnson Says in the Foreword of this Book (pages 23-24) that Includes the Idea of a Big God and a Little Devil. "I have never been more thrilled with what I see God doing in the Church than right now. While we have challenges, the hunger that is truly a gift from God is at the highest point that I've ever seen. And it is spreading worldwide. [(This double bracket continues for two paragraphs.) We need to have a hunger to repent, as required, and draw close to God and walk by the Holy Spirit, very much including the gifts of the Spirit, but I am concerned that many Christians are plunging into the supernatural with little or no discernment. Tapping into the devil's supernatural can yield results, including healings and other supernatural things that look good too; this helps motivate those Christians to persist in what they are doing, but it is a totally serious problem when Christians are tapping into clever demonic counterfeits or accepting doctrines of demons. The devil's supernatural will never yield any real good for Christians, quite the contrary, though it

may seem like it for a while, maybe even for a long time. The devil is intelligent and persistent, but that is no reason for us to ever be deceived or defeated by him and his kingdom.

God's enabling grace is always sufficient to keep us in God's will, but we must cooperate with His grace and walk by His Spirit, by faith, in agreement with His Word, on a continuous basis. This very much includes our having a clear understanding of the devil's workings so we can guard against them, as we have been commanded to do. Our focus must be on God, but we cannot ignore the devil and his kingdom. Ignorance here can lead to great problems. We have been warned!]]

Hunger [Johnson is speaking of Christians hungering for God to move in us and through us] produces people who will live with risk [[(This double bracket continues into the third paragraph.) I don't believe God is calling us to take risks by quickly and dangerously plunging into supernatural things before carefully and prayerfully checking them out and proving they are from God. **WALKING BY FAITH IN GOD, HIS SON, HIS SPIRIT, AND HIS WORD IS NOT TAKING RISKS: IT'S THE ONLY SAFE PLACE TO WALK.**

Christianity is not about taking risks, but it is about our walking in the truth, righteousness, and holiness of God with all the power and gifts that He has made available to us, in agreement with His Word. There are no real risks as long as we do this. We are led by the Word of God, walk by the Spirit of God, and, as we have been instructed, we guard against and resist all of the tempting, deceptive, and attacking works of the devil. We are not called to, and we must not just jump into the supernatural world without discernment, because the devil is very active in the supernatural arena, and it is very deceptive, including his counterfeiting the presence of God and his counterfeiting the gifts and workings of the Spirit.

It is clear to me that God will enable us to know the difference between His gifts and works and Satan's gifts and works IF we use the required caution and seek Him for wisdom and discernment, but it is also clear to me that many Christians are not being cautious or discerning and that this has happened all-too-much throughout the history of the church, very much including false doctrine, even including in the early church when the first apostles were still alive, but it is happening in very serious ways in our generation.

It seems impossible to me that many Christians are saying it is good for us to go to the New Age movement or to secular science to learn things that we need to know to be effective Christians: However, these things are taught in the book *The Physics of Heaven*, which is tied to Judy Franklin and Bethel church. (See my *Book Review: The Physics of Heaven* by Judy Franklin and Ellyn Davis that is on my internet site; Google

to Karl Kemp Teaching.) Many seem to have a gigantic blind spot! Another problem is that many Christians reject the gifts of the Spirit that we need (including the gift of *discerning of spirits*) to effectively wage warfare against the workings of Satan's kingdom. Satan is here; he is the god of this world.]] This hunger for the authentic Gospel, the kind preached and experienced in the Bible, is increasingly burning within the hearts of so many. [[Yes, and we need this, but with a strong Bible-based caution, always being aware that the devil is actively and subtly against us on a full-time basis. We keep the focus on God, and we fear Him, not the devil, but we cannot ignore the devil (cf., e.g., Eph. 4:27; James 4:7; and 1 Peter 5:8-9). The devil is weak compared to God, but his kingdom is very active in the supernatural realm, and he has been all-too-effective in his warfare against mankind from the beginning, including the old-covenant people of God and then Christians. God allows Satan and his kingdom to exist for this present age for His own purposes. For one thing, He lets us be tested.]] And our perfect heavenly Father is ready to answer by *giving the Holy Spirit and not a stone* to those who ask. [[The Father is faithful, but He requires us to walk by His Word and by His Spirit on a continuous basis by faith. He doesn't typically automatically keep us from being tempted and falling into sin, or accepting doctrines of demons, or accepting the devil's gifts and other works if we are ignorant of what the Bible teaches. Again, we have been warned in the Bible, but many Christians have not been warned by the leaders. The devil is anxious and waiting to walk through any doors we leave open.]] When hunger gets strong people experience the things of God in new ways [my emphasis]. [[Johnson makes this point about "new ways" several times as he continues. This is important! I think we must say that our visualizing Jesus or God the Father to come into contact with them, to see them and interact with them in the third heaven, is something totally new and not found in the New Testament (or the Old Testament). You could argue that God *is* doing something new (that's not totally impossible, but that is a good example of VERY SERIOUS RISK TAKING; WE NEED TO SERIOUSLY CHECK THIS OUT BEFORE WE JUMP IN), but it is totally clear to me that you cannot justify this visualizing technique based on the Bible. However, throughout this book they are claiming Biblical authority/support for this technique. For more on this super-important point, see section 6 of this book review. (now continuing to quote from Bill Johnson in the Foreword:))]]

Judy Franklin and Beni Johnson have written a book that is very timely in that it answers part of the heart's cry of the people of God. Our hunger is for Him. But often we stop short of God encounters because we are satisfied with good theology. [It is extremely important that we have good theology (accurately based on what the Bible teaches) and then to live it by the sufficient grace of God by faith. Essentially every born-again Christian agrees with this - that Christianity is much more than having good theology; we are born again and have a personal relationship with God by the Holy Spirit and

begin to live for Him by His enabling grace - but some Christians (their numbers are dwindling) do wrongly deny most of the charismatic dimension that is part of Biblical Christianity is for us today.] Theology is wonderful. But it is not the same as the invitation from God to encounter Him in new and deeper ways. [[We have to seriously answer the question whether God has opened up this new and deeper way of visualizing Jesus or God the Father or the Holy Spirit and then being caught up to the third heaven to see and interact with them at essentially any time we choose. IF God has opened this new and deeper way, it is a gigantic change from New Testament Christianity. What a transformation of the prayer and worship life of Christians! Again, if this is real, IT IS NEW, and not based on the New Testament. I strongly suggest that we - very much including those who are using this technique - need to humbly, seriously, and prayerfully check this out before God. As far as I can see, they cannot offer even one verse that validates this technique. The few verses they list don't come close to justifying what they are doing. And, we should at least know, as discussed in section 8 of this book review, that the occult world has been using visualization for thousands of years to make contact with spirits, spirits who are frequently impersonating somebody, God or Jesus or Mary or the spirits of those who have died (necromancy), etc.]] For example, the whole concept of being 'seated in heavenly places in Christ' was never meant to be reduced to a doctrine (see Eph. 2:6 [**and raised us up with Him** (all true Christians are united with Christ Jesus in His death, burial, and resurrection [see Rom. 6:1-11, for example], **and seated us with Him in heavenly places in Christ Jesus**. Ephesians 2:6 says a lot, but when read in the light of the rest of the New Testament, it doesn't offer any support for the technique taught in this book of visualizing Jesus or God the Father to be caught up into the third heaven to see and interact with them. If God has invited Christians to use this technique in our day, it must be based on His making this invitation apart from what is written in the New Testament, and that seems totally unlikely to me: It would be a gigantic modification of the gospel of new-covenant salvation at a foundational level.]]. It was always meant to be an invitation from God to encounter Him and live from Heaven's perspective. [We certainly are called to a very real union with God and His Son through the indwelling Spirit of God, and to live from heaven's perspective; we are even now (during this present age before we are glorified) living in a very real sense in the heavenly dimension as God's born-again children (cf. Col. 3:1-11), but this doesn't mean that He has opened the door for us to come into the third heaven except when, on rare occasions, He takes the initiative and takes believers into the third heaven.] But short of an experience [Again, essentially every born-again Christian understands that we must experience Christianity as His born again children. Of course true Christianity must involve spiritual reality (by the Spirit; by grace through faith) and cannot be limited to knowing some Biblical doctrines).], we can only imagine. Once again we fall short, as God is not an idea, a formula, or a ritual. He is a person to be known, and One with whom we interact." What Johnson said here is true or course,

but we need the balanced truth of what the Bible teaches. As I mentioned, essentially all born-again Christians agree that we must experience new-covenant salvation reality, which involves a lot more than believing correct doctrine. If we are not born again and living for God in accordance with His Word and by the Holy Spirit, by grace through faith, we are missing what new-covenant salvation is all about. We are "seated in heavenly places in [union with] Christ," which means a lot, including our having and using the authority we have been given to live as His victorious children. However, there is nothing in the Bible that offers us the invitation to visualize Jesus or God the Father and ascend into the third heaven to see and interact with them, far from it. I don't believe Eph. 2:6 (or any other verses in the Bible) offers any support to the invitation given in this book. (See section 6 in this book review.)

In the next paragraph Bill Johnson speaks of Judy Franklin's and his wife's [Beni Johnson's] stories and experiences that "stir the hearts of people for more of what God has made available in our day." This, of course, is the primary issue: Has God really made these things available that are far removed from what the New Testament offers Christians, or is a powerful deception taking place? The fact that large numbers of sincere Christians are doing something doesn't begin to show that it's from God, NOT AT ALL!

I'll quote the following paragraph and then the short paragraph that follows, which is the last paragraph in this Foreword by Bill Johnson. "Their [Franklin's and Beni's] insights are rich with hope and full of promise. In reading this book, one cannot help but wonder how much more God will give us in this lifetime. It's as though they give us permission to pursue God, assuming nothing would be withheld from us if we asked. It's not too good to be true. *It's so good it is true.*" [[The problem for me is I doubt that this is true, and I believe I owe it to God and the Body of Christ, very much including Bill Johnson and Bethel church and all of the people involved with this technique to write this book review. If I am proved wrong by God somehow, it won't bother me (I want for us to know and to walk in everything that God makes available to us), but I believe I am obligated to write this book review. Keep in mind that the key issue in this book review is whether God has invited all Christians to visualize Him, or the Lord Jesus, or the Holy Spirit and be transported to the third heaven to see and interact with one or more or the Persons of the Trinity at essentially any time of our choosing as this book teaches. IF this were true, all of us should be taking advantage of this great privilege. However, this is a very major deviation from New Testament Christianity. God is God and I suppose He could offer this invitation to us Christians here at the end of this age, but I don't believe that He has done it. It's much easier for me to believe that deception is taking place here. One problem is that IF this were true it would strongly tend to reduce our need for faith, but it seems clear to me that God puts a high priority on our walking by faith, not by sight (2

Cor. 5:7). I'm not suggesting that we wouldn't have to keep walking by faith if the technique taught in this book were true, but there would be a lot of "sight" and personal interaction with God in His full presence and *very much less need* for walking by faith.]]

Pray, laugh, and sing all while reading. *Experiencing the Heavenly Realm* is a journey you won't soon forget." As far as I know, Bill Johnson doesn't tell us if he takes the trips to the third heaven, but I have to assume that he does. He certainly believes this is available, and who wouldn't want to fellowship with God in His direct presence in the third heaven in a much fuller way?

6. Some Passages from the New Testament that Supposedly Help Show that Taking these Trips to the Third Heaven Through Visualization Is Supported by the New Testament. I have mentioned some of these passages other places in this book review, but this is very important! I don't believe any of these passages offer any support for this technique.

6.1. I'll include some excerpts from chapter 28, "Letting Go and Letting God," by Beni Johnson. "... ...I'm here to tell you that we all need an encounter with the Father. I love to know that the broken will be free and will be able to sit with the Father and let Him love them and restore them through heavenly encounters. But I'm also glad that all may come. ...

God has so much to teach us and have us learn, and one of the ways He does this is through heavenly encounters with Him" (pages 203-204).

2 Corinthians 12:2. After describing an occasion where she was caught up to heaven in a conference where Judy Franklin was leading a group (this was not her first such experience), Beni Johnson said, "[The apostle] Paul said: 'I know a man in Christ who fourteen years ago - whether in the body I do not know or out of the body I do not know [I believe it is clear that in all of the present-day experiences of people (supposedly) being caught up to the third heaven, starting with visualization, they were taken "out of the body" (their physical bodies remained on the earth)], God knows - such a one [I believe it is clear that the apostle was speaking of himself here.] was caught up to the third heaven' (2 Corinthians 12:2 NKJV)."

Johnson included this verse here to communicate the idea that her being caught up to the third heaven has Biblical support. I believe the support this verse offers is essentially zero. For one super-important difference, God took the initiative and caught up the apostle Paul (who was very important in laying the foundation for new-covenant salvation) up to the third heaven on, as far as we know, only one very special occasion.

That experience doesn't at all open the door for other Christians to claim a Biblical right to go there too through visualization. How did Johnson get caught up to heaven? She tells us in the preceding paragraph, and what she says there is typical: "At the end of her [Franklin's] sharing, she asked everyone who could to lie on the floor and get comfortable. Then she had us close our eyes and picture [visualize] Jesus coming toward us..." (page 204). So, Christians are initiating this experience by visualizing Jesus or God the Father. You could argue that God led them to do this, but that is highly questionable and certainly not backed up by the Bible. It seems very significant to me that, as discussed in section 8 of this paper, the occult world has been using this visualization technique for thousands of years to bring people into contact with spirits, sometimes spirits impersonating others, which can include Jesus, God, Mary, other people who have died, etc. And section 7 of this book review deals with the devil's deceiving Christians, sincere Christians, especially Christians involved in a revival of the supernatural, by counterfeiting the presence of God, of the Lord Jesus, the gifts of God, etc.

Revelation 4:1-3. And one more excerpt from Beni Johnson in chapter 28: "One of my favorite stories in the Bible about this subject of heavenly encounters is that of [the apostle] John the beloved. In Revelation 4:1-3 (NKJV), John tells of his vision: 'After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying [[It isn't relevant to the present topic, but I believe the translation of the NASB gives the intended meaning: "and the first voice which I had heard, like *the sound* of a trumpet speaking with me [referring to the voice of Rev. 1:10, "a loud voice like the sound of a trumpet"], said, 'Come up here'...."]]' "Come up here, and I will show you things that must take place after this." Immediately I was in the Spirit and behold, a throne set in heaven, and One sat on the throne [God the Father. The Son of God, the Lamb of God, comes on the scene and interacts with the Father in Rev. 5:4ff.]. And the One who sat there was like a jasper and a sardius in appearance [[As discussed in section 4.4 in this book review, I don't believe John was able to see the Father in any detail, including seeing His face. The words "jasper" and "sardius" fit the idea that although John was aware he was seeing the Father on the throne, he mostly was seeing His glory.]]; and there was a rainbow around the throne, in appearance as an emerald.'

[[I don't believe the fact that the apostle John was caught up to heaven to receive the all-important book of Revelation offers any more support for the idea that Christians can take the initiative and visualize God or Jesus and be caught up into the third heaven and see and interact with them than the apostle Paul's experience does. This is serious business being caught up to the third heaven, and we have been warned of heavy-duty deception here at the end of this age. Beni Johnson went on to say:]]

This was one of many encounters that John had [apparently referring to experiences that took place while he was receiving the book of Revelation]. After reading John's encounters, we can see that it is God's intention to take us into His realm to uncover His glorious mysteries. [[(This double bracket continues for three paragraphs.) Actually, all of the "mysteries" that deal with God's glorious new-covenant plan of salvation have already been revealed through the first apostles, especially the apostle Paul. I dealt with the wrong idea that Paul was speaking of God's revealing the *mysteries* to the saints as time goes by in section 2 of my *Book Review: The Physics of Heaven* that deals with the Foreword of that book by Kris Vallotton: What Paul said in Rom. 1:20 and Eph. 3:8-10 was misinterpreted there. As I showed, what the apostle Paul was saying there was that the *mysteries* had already been revealed. There is still room for God to reveal things: See Rev. 10:3-5, for example, which deal with the "seven peals of thunder" that God revealed to John but didn't let him write it. He will probably reveal that information to us in these end times. But the "seven peals of thunder" don't deal with the heart of what new-covenant salvation is all about. A major problem we have in parts of the Body of Christ is Christians looking for new revelation where the primary thing that we need is to understand the New Testament - to put a high priority on rightly dividing God's Word - and to walk in line with God's Word and His will by His grace.

The fact that the mysteries of new-covenant salvation have already been given to us in the New Testament does not do away with the need for God's direct involvement in our lives with His authority, power, revelations, healings, etc. (I totally agree with Bill Johnson here.) God was directly involved with the old-covenant believers; how much more with born-again new-covenant believers. Some of this direct involvement is manifested through the gifts of the Spirit. We need all the work of the outpoured, indwelling Spirit of God. For one primary thing, we need the Holy Spirit to help us understand and to live in line with the Word of God in God's truth, righteousness, and holiness, with the victory over all sin and demons.

The Bible doesn't inform us, for example, which Christians are called to be in the ministry, or what type of ministry, or equip with the grace to fulfill those ministries. We need all the work of the Spirit to live in the truth of God in His righteousness and holiness and to walk in victory over Satan and his kingdom. The Bible doesn't tell us that a tornado is headed our way and what we should do about it. The Bible doesn't bear witness in our hearts that we have become born-again Christians (the Holy Spirit does [Rom. 8:16]) or confirm other things that we need to have confirmed. We totally, desperately need the Bible; it is the foundation for Christianity; but as the Bible teaches us, we need all the work of the Holy Spirit too. God also uses His angels in the

outworking of new-covenant salvation, but we must keep the eyes of our hearts fixed on God and His Son, not on His angels.]] ...

[I'll quote Beni Johnson's last sentence in this chapter.] He [God] wants all men and women and children to experience His love and be changed into His likeness." I totally agree, but we don't need new revelations or new trips to the third heaven to accomplish this. We just need to walk in the light of the Bible, especially the New Testament, which includes the call and enablement to walk by the Holy Spirit on a continuous basis in the truth, righteousness, and holiness of God, by grace through faith, for the glory of God and our ultimate good. The call and grace to accomplish this, which includes all the gifts and workings of the Spirit that God has made available, has been provided from the beginning of Christianity." I'm not saying that God cannot do some new things here at the end of this age, but I don't believe it includes the technique of visualizing Jesus or God the Father and being caught up to the third heaven to see and interact with them. That would be a GIGANTIC change from New Testament Christianity!

James 4:8 and John 17:24. I'll quote a sentence from what Franklin says in a context of being taken to heaven under the heading "The Expectation." "James 4:8 reminds us that as we draw near to God, He draws near to us. I challenge you to expect an encounter with God. While encounters are often different from person to person, the desire is the same - for you to be *where He is* (see John 17:24)" (page 214).

I'll quote **James 4:7-8** (NASB): **Submit therefore to God. Resist the devil and he will flee from you.** [Along with submitting to God and the things of God on a full-time basis, we are also required to be aware of, and to resist, the devil and his tempting, deceiving, attacking work on a full-time basis.] **(8) Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.** I believe it is clear that James was not including any idea of Christians being taken up to the third heaven in what he said here. In this context James was speaking of the things like what he mentioned here in verses 7 and 8 (and in the surrounding verses), which includes submitting everything to God, resisting the devil and all of his work, and repenting anywhere and everywhere repentance is required: "Cleanse your hands, you sinners; and purify your hearts, you double-minded."

I'll quote **John 17:24**, which Franklin mentioned (NASB): **Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which you have given Me, for You loved Me before the foundation of the world.** These are part of the words of the glorious prayer that Jesus prayed on the last night of His life on earth before He was to die on the cross the next day (Friday). He included in this prayer that we may see His glory, *which prayer will be answered when*

we are glorified and taken up into heaven. I don't believe this verse offers any support for our being able to visualize God the Father or the Lord Jesus and be caught up to heaven now, in the days before we are glorified. Jesus was speaking of the time when He will return and will take us to heaven. See John 14:1-3, which are words that Jesus spoke that same evening, before He was to be crucified the next day.

I'll quote **Colossians 3:1** (NASB) here since this verse is mentioned by Larry Sparks on page 19. **Therefore if you have been raised up with Christ** [If we have become true Christians, we have been united with Christ Jesus in His death, burial, and resurrection (raised up with Christ). We are called and enabled to be dead to the old man and to walk in new-creation life in the truth, righteousness, and holiness of God by grace through faith (see Romans chapter 6, for example)], **keep seeking the things above** [which includes putting first the kingdom of God and His righteousness (Matt. 6:33) and living for Him with top priority in His truth, righteousness, and holiness, by grace through faith, with the victory over all sin and demons. What the apostle Paul goes on to say in Col. 3:2-11 confirms that this is what the apostle Paul was speaking about here.], **where Christ is seated at the right hand of God.** There isn't any idea here that Christians are invited to take the initiative (essentially at any time we choose) and visualize Jesus or God the Father as a technique to take trips to heaven during this age. Before long, however, heaven will be our home in the full and final sense where we will reign with God and His Son in a never-ending reign (cf. Rev. 22:5).

And, lastly, I'll mention **Ephesians 2:6**. This verse, which was referred to by Bill Johnson in the Foreword of this book to try to give Biblical support to the idea that God has invited us to encounter Him using the techniques outlined in this book by his secretary and his wife, is quoted and discussed in section 5 of this book review.

7. Some Excerpts from *War on the Saints: A History of Satanic Deceptions in Christianity and the Conflict between Good and Evil* by Jessie Penn-Lewis (and Evan Roberts) that Are Relevant to this Book Review. I am using the unabridged edition of this book (Pantianos Classics, first published in 1912, and now in the public domain).

7.1. A Helpful Article, "The Life and Influence of Jessie Penn-Lewis," by Sharon Baker-Johnson, April 30, 2012, published by CBE [Christians for Biblical Equality] International. Jessie was born in 1861 in South Wales. She died in 1927. She became a leader in the Keswick deeper life movement. [I agree with most of what was taught in that movement. Some of those who taught there were very helpful; others weren't very helpful. I assume that what Jessie taught would be in a very helpful category. Keswick is

a town in Northwest England.] "Her primary focus was on the impact of the cross in gaining victory over sin." [I totally agree with that.] "Penn-Lewis was in a unique position to chronicle the events [in the Welsh Revival] as they happened because she had many Welsh connections and enjoyed the trust of the leaders involved. In November 1904, she began writing weekly revival reports, which were printed in *The Life of Faith*, the Keswick periodical. She covered events around the country with impartiality and took care to include all forms of the revival's manifestations. Penn-Lewis received firsthand accounts from parishioners and ministers, some sharing their own spiritual struggles with her." (Jones, *Trials and Triumphs*, 119-27). "...*War on the Saints*, the book on which Penn-Lewis and Evan Roberts collaborated, was published in 1912 as 'a testimony against the outbreak of demons upon the spiritual Church, which followed the outpouring of the Spirit of God in Wales' (Jessie Penn-Lewis, "An Autobiographical Sketch," *The Overcomer* (December 1914): 184)." *The Overcomer* was founded in 1908 by Jessie Penn-Lewis and Evan Roberts.

In 1917, a summary of her book, *The Warfare with Satan*, was included in volume 10 of the influential publication *The Fundamentals: A Testimony of the Truth*. ("Garrard, Mrs. Penn-Lewis: A Memoir, 230.") This solidified the impact of her teaching on spiritual warfare in the fundamentalism and modernism debate of the time."

7.2. I cannot endorse every word that Jessie Penn-Lewis says in this book, but I believe that the things I am quoting from her (and Evan Roberts) in this section of my book review are accurate and important: For the most part, she is speaking of things that actually happened in association with the revival in Wales and afterward. She was there, as was Evan Roberts. Evan Roberts, a key leader in that revival, had a breakdown before the revival ended, and that helped end the revival. Jessie Penn-Lewis helped him, even inviting him to live at their home (Penn-Lewis was married).

Some of the things I am most interested in for this book review: She powerfully warns Christians that demons are very actively, aggressively, but subtly and with careful planning, doing everything they can do to deceive Christians, especially ministers, and all the more so with Christians who are open to move in the supernatural gifts of the Spirit, and all the more so yet here at the end of this age. Christians who are not aware of this demonic activity are not able to effectively guard against being deceived. "The mistake at the time of the Revival in Wales in 1904 was to become occupied with the effects of Revival, and not watch and pray in protecting and guarding the cause of Revival" (page 184).

WE NEED TO KNOW, FOR EXAMPLE, THAT DEMONS CAN COUNTERFEIT THE PRESENCE OF GOD WITH FEELINGS/MANIFESTATIONS OF LOVE, JOY, PEACE,

LIGHT, WARMTH, ETC. THEY ARE VERY ACTIVE DOING SUPERNATURAL THINGS WHERE THEY HAVE AN OPENING. THEY CAN COUNTERFEIT GIFTS/WORKINGS OF THE SPIRIT LIKE SO-CALLED FALLING IN THE SPIRIT, PROPHESYING, REVEALING THINGS SUPERNATURALLY, INCLUDING VISIONS, INCLUDING VISIONS OF AND INTERACTION WITH "JESUS" AND "GOD THE FATHER," AND HEARING VOICES, HEALINGS AND GIVING GIFTS OF HEALINGS, AND TONGUES. ONE OF THEIR PRIMARY WORKS ALONG WITH TEMPTING TO SIN IS TO SPREAD FALSE DOCTRINE. It is obvious that God will let us know the difference between things of God and things of Satan If we are awake, making Him and His Word top priority and living for Him in His truth, righteousness, and holiness, and being humble and aware of the workings of Satan's kingdom. I am very sure that some of these excerpts will shock some of my readers. We must be God-oriented, but very much aware of the workings of Satan's kingdom. We always need the balanced truth of what is taught in the Bible. It is very clear that Christians are far from being automatically protected from demonic intrusions and attacks.

7.3. I chose these first four excerpts because they all mention the 1904-05 revival in Wales.

7.3.1. Under "Believers May Receive Equipment to Deal with Satanic Powers" (pages 23-24 in chapter 2 of the book).

"The hour of need always brings the corresponding measure of power from God to meet that need. The Church of Christ must lay hold of the equipment of the apostolic period, for dealing with the influx of the evil spirit hosts among her members. That all believers may receive the equipment of the Holy Spirit, whereby the authority of Christ over the demon hosts of Satan is manifested, is proved not only by the instance of Philip the deacon in the Acts of the Apostles, but also by the writings of the "Fathers" in the early centuries of the Christian era, which show that the Christians of that time (1) recognized the existence of evil spirits, (2) that they influenced, deceived and possessed men, and (3) that Christ gave His followers authority over them through His Name. That this authority through the Name of Christ, wielded by the believer walking in living and vital union with Christ, is available for the servants of God at the close of the age, the Spirit of God is making known in many and divers ways. God gives an object lesson, through a native Christian like Pastor Hsi, in China, who acted upon the Word of God in simple faith, without the questioning caused by the mental difficulties of Western Christendom [I don't know anything about Pastor Hsi, but he was obviously known for his victorious dealing with demon spirits]; or He awakens the Church in the West, as in the Revival in Wales, by an outpouring of the Spirit of God; which not only manifested the power of the Holy Spirit at work in the twentieth century, as in the days of Pentecost; but also

unveiled the reality of Satanic powers in active opposition to God and His people, and the need among the Spirit-filled children of God, for equipment [including the insight into demonic activity that we need] for dealing with them.

Incidentally, too, the Revival in Wales threw light upon the Scripture records, showing that the highest points of God's manifested power among men, is invariably the occasion for concurrent manifestations of the working of Satan. It was so when the Son of God came forth from the wilderness conflict with the prince of darkness, and found the hidden demons in many lives aroused to malignant activity, so that from all parts of Palestine crowds of victims came to the Man, before whom the possessing spirits trembled in impotent rage.

The awakened part of the Church of to-day, has now no doubt of the real existence of the spirit beings of evil, and that there is an organized monarchy of supernatural powers, set up in opposition to Christ, and His kingdom, bent upon the eternal ruin of every member of the human race; and these believers know that God is calling them to seek the fullest equipment obtainable for withstanding, and resisting these enemies of Christ and His Church.

In order to understand the working of the deceiver-prince of this power of the air, and become acute to discern his tactics, and his methods of deceiving men, such believers should search the Scriptures thoroughly, to obtain a knowledge of his character, and how spirits of evil are able to possess [Penn-Lewis doesn't typically use the word "possess" in the full sense of someone being rather totally possessed by demon spirits. For one thing, a person could not be a true Christian and totally possessed by the devil at the same time. She typically is speaking of a partial, but serious possession, like where the presence and some work of demons are accepted as being the presence and a work of God.], and use the bodies of men."

7.3.2. Under "The Church in the Twentieth Century Must Recognize the Powers of Darkness" (page 32 in chapter 2 of the book).

"...the Christian Church must recognize that the existence of deceiving, lying spirits, is as real in the twentieth century as in the time of Christ, and their attitude to the human race unchanged. That their one ceaseless aim is to deceive every human being. That they are given up to wickedness all day long, and night long, and that they are ceaselessly, and actively pouring a stream of wickedness into the world, and are satisfied only when they succeed in their wicked plans to deceive, and ruin men. ...

These supernatural forces of Satan are the true hindrance to revival. The power of God which broke forth in Wales [the 1904-05 revival in Wales, which was led to some

extent by Evan Roberts], with all the marks of the days of Pentecost, was checked and hindered from going on to its fullest purpose, by the same influx of evil spirits as met the Lord Christ on earth, and the Apostles of the early Church; *with the difference that the inroad of the powers of darkness found the Christians of the twentieth century, with few exceptions, unable to recognize, and deal with them* [my emphasis]. Evil spirit possession [using her limited definition of possession] has followed, and checked every similar revival throughout the centuries since Pentecost, and these things must now be understood, and dealt with, if the Church is to advance to maturity. Understood, not only in the degree of possession recorded in the Gospels, but in the special forms of manifestations suited to the close of the dispensation, under the guise of the Holy Spirit, yet having some of the very characteristic marks in bodily symptoms, seen in the gospel records, when all who saw the manifestation knew that it was the work of the spirits of Satan."

7.3.3. Under "Can 'Honest Souls' be Deceived?" (page 34 in chapter 3 of the book).

"One prevailing idea, which such believers have deeply embedded in their minds, is that 'honest seekers after God' will not be allowed to be deceived. That this is one of Satan's lies, to lure such seekers into a false position of safety, is proved by the history of the Church during the past two thousand years, for every 'wile of error' which has borne sad fruit throughout this period, first laid hold of devoted believers who were 'honest souls.' [At least in many cases they were "honest souls."] The errors among groups of such believers, some well known to the present generation, all began among 'honest' children of God, baptized with the Holy Ghost; and all so sure that, knowing the side-tracking of others before them, they would never be caught by the wiles of Satan. Yet they, too, have been deceived by lying spirits, counterfeiting the workings of God in the higher ranges of the spiritual life.

Among such devoted believers, lying spirits have worked on their determination literally to obey the Scriptures, and by misuse of the letter of the written Word, have pushed them into phases of unbalanced truth, with resulting erroneous practices. Many who have suffered for their adherence to these 'Biblical commands,' firmly believe that they are martyrs suffering for Christ. The world calls these devoted ones 'cranks,' and 'fanatics,' yet they give evidence of highest devotion and love to the Person of the Lord, and could be delivered, if they but understood why the powers of darkness deceived them, and the way of freedom from their power.

The aftermath of the Revival in Wales, which was a true work of God, revealed numbers of 'honest souls' swept off their feet by evil supernatural powers, which they were not able to discern from the true working of God. And later still than the Welsh

Revival, there have been other 'movements,' with large numbers of earnest servants of God swept into deception, through the wiles of deceiving spirits counterfeiting the workings of God; all 'honest souls,' deceived by the subtle foe, and certain to be led on into still deeper deception, notwithstanding their honesty and earnestness, if they are not awakened to 'return to soberness' and recovery out of the snare of the devil into which they have fallen (2 Tim. 2:26).

7.3.4. I'll quote part of what she went on to say on page 35 (under the heading "Faithfulness to Light not Sufficient Safeguard Against Deception"). "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 co-operation 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.

Christ would not have warned His disciples 'Take heed...be not deceived' [Matt. 24:4] if there had been no danger of deception, or if God had undertaken to keep them from deception apart from their 'taking heed' and their knowledge of such danger.

The knowledge that it is possible to be deceived, keeps the mind open to truth, and light from God, and is one of the primary conditions for the keeping power of God; whereas a closed mind to light and truth, is a certain guarantee of deception by Satan at his earliest opportunity." I have observed over the years that when God is using Christians or churches, including manifesting Himself with supernatural manifestations, there is a tendency to assume all is well and there is no way that any demons could do anything here.

7.3.5. Under "True and Counterfeit Accepted Together" (pages 67-68 in chapter 5 of the book).

"Briefly put, this is a glimpse into the mixed 'manifestations' which have come upon the Church of God, since the Revival in Wales; for, almost without exception, in every land where revival has since broken forth, within a very brief period of time the counterfeit stream has mingled with the true; and almost without exception, true and false have been accepted together, because of the workers being ignorant of the possibility of concurrent streams; or else have been rejected together by those who could not detect the one from the other; or it has been believed that there was no 'true' [no supernatural manifestations from God] at all, because the majority of believers fail to understand that there can be mixed workings of the (1) Divine and Satanic, (2) Divine and human,

(3) Satanic and human...in the way of source and power.

There must be more than one quantity to make a mixture; at least two. The devil mixes his lies with the truth, for he must use a truth to carry his lies. The believer must therefore discriminate, and judge all things. He must be able to see so much to be impure, and so much that he can accept. Satan is a 'mixer.' If in anything he finds ninety-nine percent pure, he tries to insert one percent of his poisonous stream, and this grows, if undetected, until the proportions are reversed. Where there is mixture acknowledged to be in meetings where supernatural manifestations take place, if believers are unable to discriminate, they should keep away from these 'mixtures' until they are able to discern.

In accepting the counterfeits of Satan, the believer thinks, and believes, he is complying with Divine conditions in order to ascend to a higher life; whereas he complies with conditions for Satanic workings in his life, and thereby descends into a pit of deception and suffering, with his spirit and motive pure [or sometimes with his spirit and motives being something less than pure].

How evil spirits gain access to the believer is the next question we need to consider; and here we give in column form, six concise lists of (1) how they deceive; (2) the ground given for deception; (3) where they enter; (4) the excuses the spirit makes to hide the ground, and keep the believer in ignorance of his presence and the ground he holds; (5) the effect on the man thus deceived; and (6) the symptoms of the possession.

7.3.6. Under "Outward Success or Defeat No True Criterion for Judgment" (page 20 in chapter 1). "Knowledge of truth is the primary safeguard against deception. The 'elect' must know, and they must learn to 'prove' [test] the 'spirits' [cf. 1 John 4:1], until they do know what is of God, and what is of Satan. The words of the Master, 'Take heed, I have told you,' [Mark 13:23; cf. Matt. 24:4] plainly implies that personal knowledge of danger is part of the Lord's way of guarding His own, and believers who blindly rely upon 'the keeping power of God,' without seeking to understand how to escape deception, when forewarned to 'take heed' by the Lord, will surely find themselves entrapped by the subtle foe."

7.3.7. Under "The Peril of the Time of the Baptism of the Spirit" (page 37 in chapter 3). Penn-Lewis speaks of it being necessary "to detect the workings of the false angel of light, who is able to bring about counterfeit gifts of prophecy, tongues, healings, and other spiritual experiences connected with the work of the Holy Ghost." We need to know that these supernatural things can be counterfeited. We need to know, for

example, that the fact that a "minister" is used in supernatural healing, or prophecies, or speaks with tongues, is no guarantee that that minister and his "gift(s)" are of God. And there are mixtures where a genuine Christian minister, for example, begins to also manifest a counterfeit gift. Of course, like sin, this ought not be!

7.3.8. Under "Expressions, 'Views,' Doctrines, Need to be Examined" and "The Place of Truth in Deliverance" and "The Safety of a Neutral Attitude to All Supernatural Manifestations." (pages 40-41 in chapter 3). "... ...the knowledge of truth is the first essential for warfare with the lying spirits of Satan, and truth must be eagerly sought for, and faced with earnest and sincere desire to know it, and obey it in the light of God....

There is a fundamental principle involved in the freeing power of truth from the deception of the devil. Deception from believing lies must be by believing truth. Nothing can remove a lie but truth. 'Ye shall know the truth, and the truth shall make you free' (John 8:32), is applicable to every aspect of truth, as well as the special truth referred to by the Lord when He spoke the pregnant words [of John 8:32]. In the very first stage of the Christian life the sinner must know the truth of the gospel, if he is to be saved. Christ is the Saviour, but He saves through, and not apart from instruments or means. If the believer needs freedom, he must ask the Son of God for it. [You could just as well say that the believer appropriates the freedom from God and His Son offered in the gospel by grace through faith.] How does the Son set free? By the Holy Spirit, and the Holy Spirit does it by the instrumentality of truth; or we could say, in brief, freedom is the gift of the Son by the Holy Spirit working through truth.

When believers first hear of the possibility of counterfeits of God, and Divine things, they almost invariably ask, 'How are we to know which is which?' It is enough, first of all, for them to know that such counterfeits are possible, and then, as they mature, or seek light from God, they learn to know for themselves...."

7.3.9. I'll quote the last words of chapter 3, which serve to introduce what follows.

"What, then, is the condition of safety from the deception of evil spirits? (1) Knowledge that they exist. (2) that they can deceive most honest believers (Gal. 2:11-16). [I don't believe Gal. 2:11-16 is a good example of deception. It seems that the apostle Peter's withdrawal from the Gentile Christians was caused by a temporary fear of man, rather than his being deceived.] (3) an understanding of the conditions and ground necessary for their working, so as to give them no place, and no opportunity of working; and, lastly, (4) intelligent knowledge of God, and how to cooperate with Him in the power of the Holy Spirit. To make these points clear will be the purpose in succeeding pages."

7.4. Chapter 4 Is Titled "Passivity the Chief Basis of Possession" (pages 47-63). Jessie Penn-Lewis puts a strong emphasis on the danger of passivity. This is important, but I

won't quote much that she says in this chapter. "The primary cause of deception and possession [becoming demonized] in surrendered believers may be condensed into one word, passivity, that is, a cessation of the active exercise of the will in control over spirit, soul, and body, or either, as may be the case, it is, practically, a counterfeit of 'surrender to God.' The believer who 'surrenders' his 'members' - or faculties - to God, and ceases to use them himself, thereby falls into 'passivity' which enables evil spirits to deceive, and possess any part of his being which has become passive.

The deception over passive surrender may be exemplified thus: a believer surrenders his 'arm' to God. He permits it to hang passive, waiting for 'God to use it.' He is asked, 'why do you not use your arm?' and he replies 'I have surrendered it to God. I must not use it now; God must use it.' But will God use the arm for the man? Nay, the man himself must lift it, and use it, seeking to understand intelligently God's mind in doing so" (pages 47-48).

I have heard some of this way-out-of-balance teaching quite a few times over the years. They think God is asking us to get in the back seat or trunk of the car while he drives it. That may sound humble and religious, but it doesn't work that way. We must drive the car by God's enabling grace through faith and for His glory, in agreement with what the Word of God requires. For one thing, even though we fell through Adam, we have been redeemed.

7.5. Chapter 5 Is Titled "Deception and Possession" (pages 64-81).

7.5.1. Under "Degree of Ground Needed for Evil Spirit to Possess Cannot be Defined" (pages 64-65). "... There is also a degree of deception by deceiving spirits, in connection with counterfeits of God and Divine things, which leads on to possession; and this too, depends upon the extent of the counterfeits which have been accepted by the believer. Through 'possession' by accepting the counterfeit of the workings of the Holy Spirit, believers can, unknowingly, be brought to (1) put their trust in evil spirits, (2) rely on them, (3) surrender to them, (4) be guided by them, (5) pray to them, (6) listen to them, (7) obey them, (8) receive messages from them, (9) receive Scripture texts from them, (10) help them in their desires and working, (11) stand by them, and (12) work for them; believing they are in these attitudes towards God, and doing these things for God.

In some cases, the counterfeit manifestations have been accepted with such reckless abandonment, that deception has quickly developed into possession in a most acute, yet subtle, and highly refined form; giving no apparent trace of the presence of evil, yet the peculiar double personality, characteristic of fully developed 'demon possession,'

is easily recognizable to trained spiritual discernment; although it may be hidden under the [covering] of the most beautiful 'angel of light' manifestation, with all the fascinating attraction of 'glory light' upon the face, exquisite music in song, and a powerful effect in speech."

7.5.2. Under "Dual Personality of Evil Spirit Possession in Christians" (page 66). "The fact of the demon possession of Christians [partially demonized; as we have discussed, if people are possessed by demons they wouldn't be Christians] destroys the theory that only people in 'heathen countries,' or persons deep in sin, can be 'possessed' by evil spirits. This unexamined, unproved theory in the minds of believers, serves the devil well as a cover for his workings to gain possession of the minds and bodies, of Christians in the present time. But the veil is being stripped off the eyes of the children of God by the hard path of experience; and the knowledge is dawning upon the awakened section of the Church that a believer baptized in the Holy Ghost, and indwelt by God in the inner shrine of the spirit can be deceived into admitting evil spirits into his being; and be possessed, in varying degrees, by demons, even whilst in the center he is a sanctuary of the Spirit of God; God working in, and through his spirit, and the evil spirits in, or through, mind, or body, or both." This ought not be, but I believe it does happen and not just on rare occasions.

7.5.3. Under "Column 1: How Evil Spirits Deceive" and the Headings that Follow (pages 68-74). "... In one who has thus been brought into fellowship with God, Satan can only gain ground by stratagem, or, in Bible terms, by "wiles"; for he knows he will never get from a believer deliberate consent to the entry, and control of evil spirits. The Deceiver can only hope to obtain that consent by guile: i.e., by feigning to be God Himself, or a messenger from Him. He knows, too, that such a believer is determined to obey God at all costs, and covets the knowledge of God above all else on earth. There is, therefore, no other way to deceive this one, but by counterfeiting God Himself, His presence and His workings; and under pretence [or pretense] of being God, to obtain the co-operation of the man's will in accepting further deceptions; so as eventually to lead to 'possession' of some part of the believer's mind or body, and thus injure or hinder his usefulness to God, as well as that of others who will be affected by him."

7.5.3.1. Under "Distinction between the Person and the Presence of God." "The counterfeit of God in and with the believer, is the basis on which is built the whole after structure of possession through deception. Believers desire and expect God to be with, and in them. They expect God's presence with them, and this is counterfeited. They expect God to be in them as a Person....

In order to understand the counterfeiting methods of evil spirits, we must distinguish between the Presence and the Person of God. The 'Presence' as giving forth an influence, and the Person manifested as Father, Son, or Holy Spirit. Crudely put, it may be described as the difference between God as Light, and having light from God. God as Love, and having love from God. The one is the Person Himself in His nature, and the other the outshining, or giving forth of what He is.

The thought with many is that the Person of Christ is in them, but in truth, Christ as a Person is in no man. He dwells in believers by His Spirit - the Spirit of Christ (Rom. 8:9) [This is the Holy Spirit.], as they receive the "supply of the Spirit of Jesus" (Phil. 1:19; Acts 16: 7 R.V.)."

7.5.3.2. Under "The Person of God in Heaven, His Presence on Earth by His Spirit." "The Person of God is in heaven, but the presence is manifested on earth, in and with believers; through and by the Holy Spirit; in, and to the human spirit, as the organ of the Holy Spirit for the manifested presence of God.

The believer's misconceptions of the manner in which God can be in, and with him, and his ignorance that evil spirits can counterfeit God and divine things, form the ground upon which he can be deceived into accepting the counterfeit workings of evil spirits, and give them access into, and possession, and control of his inner being.

If God, Who is Spirit, can be in and with a man, evil spirits can also be in and with men, if they can obtain access by consent. Their aim and desire is possession and control. These are terms which are often used of God's work in believers, but which are not really Scriptural, in the meanings which are given to the words in the present day, i.e., God 'possesses' a man in the sense of ownership, and then He asks for co-operation, not 'control'. The believer is to control himself, by co-operation in his spirit with the Spirit of God; but never does God 'control' the man as a machine is controlled by another, or by some dynamic force." Demons do control to the extent they are able, and they drive. This is a very important distinction.

7.5.3.3. Under "Distinction between God and Divine Things." "... To obtain possession, and control of believers, who will not be attracted by sin, the deceiving spirits must first counterfeit the manifestation of the presence of God, so that under cover of this 'presence' they can get their suggestions into the mind, and their counterfeits accepted without question. This is their first, and sometimes their long piece of labor. It is not always an easy task, especially when the soul has been well-grounded in the Scriptures, and learnt to walk by faith upon the Word of God, nor is it easy when the mind is acute in usage, and well guarded in thought, and healthily occupied."

7.5.3.4. Under "The Counterfeit of the Presence of God." "From the counterfeit presence, comes the influence which causes the counterfeit to be accepted. Evil spirits must make something to imitate the presence of God, as their 'presence' does not, and cannot be a counterfeit of it. The counterfeit presence is a work of theirs, made by them, but is not the manifestation of their own persons, e.g., they give sweet or soothing feelings, or feelings of peace, love, etc., with the whispered suggestion, adapted to the ideal of the victim, that these indicate the presence of God.

When a counterfeit presence, or influence, is accepted, then they go on to counterfeit a 'Person,' as one of the Persons of the Trinity, again adapted to the ideals or desires of the victim. If the believer is drawn to one more than another of the Persons of the Holy Trinity, the counterfeit will be of the One he is attached to most. The Father, to those who are drawn to Him; the Son to those who think of Him as 'Bridegroom' and crave love; and the Holy Spirit to those who crave for power.

The counterfeit 'Presence,' as an influence, precedes the counterfeit of the 'Person' of God, through which much ground is gained."

7.5.3.5. Under "Satan's Working Upon the Senses." "Here lies the danger point which first opens the door to Satan. The working upon the senses in the religious realm, has long been Satan's special mode of deceiving men throughout the whole world, of which he is the god and prince. He knows how to soothe, and move, and work upon the senses in every possible way, and, in every form of religion ever known, deceiving unregenerate men with the form of godliness whilst denying the power. Among the truly converted, and even sanctified believers, the senses are still his way of approach. Let the soul admit a craving for beautiful emotions, happy feelings, overwhelming joy, and the conception that manifestations, or 'signs,' are necessary to prove the presence of God, especially in the Baptism of the Spirit, and the way is open for Satan's lying spirits to deceive."

7.5.3.6. Under "The True Manifestation of Christ." "... ...the craving for sense-manifestation opens the door to deceiving spirits to counterfeit the real presence of Christ; but the consent and co-operation of the will to their control must be obtained, and this they seek to get under the guise of an 'angel of light'; as a messenger of God apparently clothed with light, not darkness, for light is the very nature and character of God.

The basis of this deception of the believer is his ignorance of the principles on which God works in man, and the true conditions for His manifested presence in the man's spirit; and his ignorance of the conditions upon which evil spirits work, in a passive

surrender of the will, mind and body to supernatural power. In his ignorance of the true working of God, the believer expects Him to move on the physical being, so that He is manifested to the senses, and to use his faculties apart from him, as a proof of His presence and 'control,' whereas God only moves in, and through the man himself by the active co-operation of his will - the will being the ego, or center of the man. Neither does God use the faculties of the man apart from conjunction with the man, i.e., through his will. Not instead of the man, but with him (2 Cor. 6: 1)."

3.5.3.7. Under "The Counterfeit Presence Is an Influence upon the Believer." "The counterfeit presence is an influence from outside upon the believer; and can begin in some cases, not only at the time of the Baptism of the Spirit, but by a 'practice' of the 'Presence of God,' if the believer means by that a sense consciousness of 'God,' who is to be known and recognized by the sense of the spirit, not the senses of the body. The true presence of God is not felt by the physical senses, but in the spirit, and the same is true of 'feeling' the presence of evil spirits, or Satan. The spirit sense alone can discern the presence of God, or Satan; and the body only feels indirectly.

It is important clearly to recognize the distinction between the 'obsession,' or influence of the counterfeit presence; and the 'possession,' or access obtained, which follows the acceptance of the obsession, or influence from without.

The distinction and the characteristics may be briefly described as follows: (1) Obsession: an influence from outside; a counterfeit presence of God as an influence upon the person, to which he opens himself in mind and body.

(2) Possession [limited possession]: the counterfeit of a person within (after obtaining a footing), generally as love. Absolute abandonment to this of the affections and will. Exquisite feelings in physical and soulish realm, with spirit untouched. The man thinks all is 'spiritual,' when it is really the sensuous life in a spiritual form.

The word obsession has been exaggerated in modern use, and symptoms, or manifestations truly belonging to possession, are frequently put down to it."

7.5.3.8. Under "Obsession and its Cause." " 'Obsession' means an evil spirit, or spirits, hovering around, and influencing a man with the object of obtaining a footing in him, and gaining possession, in however small a degree. If these influences are yielded to, it must result in possession, e.g., if an evil spirit counterfeits the presence of God, and comes upon the man as an influence only, it may be described as obsession; but when a footing is gained in him, it is 'possession,' because the obsessing spirits have gained access, and possess the ground they hold, up to the extent of the ground given. [It is

clear that Jessie Penn-Lewis is not speaking here of a person having been taken over by demons.]

The meaning of the word obsession as given in the dictionary bears this out. It means 'to besiege,' and it is described as 'persistent attack, especially of an evil spirit upon a person'; and 'the state of being molested from without, as opposed to "possession" or control by an evil spirit from within.' According to this description of obsession, it is evident that it is a very common form of attack by the powers of darkness upon the children of God; not to speak of the unregenerate who are already, according to the Scriptures (Eph. 2: 2), controlled from within, i.e., 'the spirit that now worketh in the children of disobedience' (A.V. [Authorized Version; KJV])."

7.5.3.9. Under "Exterior Manifestations of the Character of Obsession." Evil spirits 'obsess,' or persistently molest, and besiege the man, to gain possession. They obsess his mind with some dominating idea which destroys his peace, and clouds his life; or they counterfeit some Divine experience, which seems to come from God, and which the believer accepts without question. This is one dangerous form of obsession in the present day, when evil spirits seek to gain admittance to a believer by counterfeiting some exterior manifestation of God, such as a 'Presence' filling the room, and felt by the physical senses; 'waves' of 'power' pouring upon, and through the physical being; or a feeling of wind, air, or a breathing upon the outer man, apparently from Divine sources. In brief, all exterior manifestations to the believer, coming from without upon the body, have the characteristics of 'obsession,' because they may come from deceiving spirits seeking access to mind or body.

The deliverance of persons under obsession of any kind, or degree, is by truth, such as: Giving them knowledge how to detect what is of God or the devil, by understanding the principles distinguishing the working of the Holy Spirit, and evil spirits.

Showing them that they should accept nothing from without either in suggestions to the mind, or influence of any kind coming upon the body; as God the Holy Spirit works from within the spirit of the man, illuminating and renewing his mind, and bringing the body under the believer's own control.

Teaching them how to stand in Christ, and resist all besieging attacks of the powers of darkness.

For the deliverance of souls under the bondage of evil spirits in possession, i.e., when they have, after obsession, gained admittance in any degree; much knowledge of God and of spiritual things is needed.

It is generally thought that 'casting out' the spirit or spirits, is the only method of dealing with them, but since the ground they obtained to gain entrance, and abide in, cannot be 'cast out,' it is obvious that although the 'casting out' may avail in some cases, it is not the only means of deliverance."

7.5.3.10. Under "Some Ways of Deliverance from Possession." "... Believers who discover themselves to be possessed through deception, should therefore seek light upon the ground through which the evil spirits entered, and give it up. It is by ground given that they obtain access, and it is by ground removed that they depart. It is for this reason that emphasis is placed in this book upon the understanding of truth, rather than upon the aspect of the casting out of demons, as it is written for the deliverance of believers deceived and possessed through accepting counterfeits of the working of God. ...

Let it be emphasized again: deceiving spirits are obliged to get the consent of the man's will ere they can enter, and as to how far they enter. This they do by counterfeit and deception. They can only obtain the believer's surrender to their power, by feigning to be God. In fact, obsession, and possession, in all cases, both of regenerate and unregenerate, is based upon deception and guile; for it is not until a man is very fully under the power of Satan that he willfully, and knowingly, yields himself up to him.

Deliverance, therefore, requires the active exercise of the will, which must, in reliance upon the strength of God, and in the face of all beguilements, and suffering, be kept steadily set against the powers of darkness, to nullify previous consent to their working."

7.6. Chapter 6 Is Titled "Counterfeits of the Divine" (pages 82-100).

7.6.1. Under the first paragraph in chapter 6. "In seeking to obtain full control of the believer, the first great effort of evil spirits is directed toward getting the man to accept their suggestions, and workings, as the speaking, working, or leading of God. Their initial device is to counterfeit a 'Divine Presence,' under cover of which they can mislead their victim as they will. The word counterfeit meaning the substitution of the false for the true.

The condition on the part of the believer, which gives the deceiving spirits their opportunity, and the basis of this counterfeit, is the mistaken location of God; either (1) in them (consciously); (2) or around them (consciously). When they pray they think of, or pray to God in themselves, or else to God around them, in the room, or

atmosphere. They use their imagination, and try to 'realize' His presence, and they desire to 'feel' His presence in them, or upon them."

7.6.2. Under "Christ as a Person in Heaven" then "Counterfeit Presence of God" (pages 84-85). "... The counterfeit 'presence' of God is nearly always manifested as love, to which the believer opens himself without hesitation, and finds it fill[s] and satiate[s] his innermost being, but the deceived one does not know that he has opened himself to evil spirits in the deepest need of his inner life.

Counterfeit Presence of God. 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,' given in the 'Divine presence,' and hence beyond question as from God. If accepted as from God, when from the spirits of evil, the first ground is gained.

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 favored of God, and chosen for some high place in His Kingdom. [The devil knows how to appeal to pride.] The deeply hidden self-love is fed and strengthened by this, and he is able to endure all things by the power of this secret strength. He has been spoken to by God! He has been singled out for special favor! 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, the man becomes unteachable and unyielding, with a positiveness trending on infallibility. He cannot listen to others now, for they have not had this 'direct' revelation 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' from 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.

Some of the suggestions made to the believer by deceiving spirits at this time, may be: (1) 'You are a special instrument for God,' working to feed self-love; (2) 'You are more advanced than others' working to blind the soul to sober knowledge of itself; (3) 'You are different from others,' working to make him think he needs special dealing by God; (4) 'You must take a separate path,' a suggestion made to feed the independent spirit; (5) 'You must give up your occupation, and live by faith,' aiming at causing the believer to launch out on false guidance, which may result in the ruin of his home, and sometimes the work for God in which he is engaged.

All these suggestions are made to give the man a false conception of his spiritual state; for he is made to believe he is more advanced than he actually is, so that he may act beyond his measure of faith and knowledge (Rom. 12:3), and consequently be more open to the deceptions of the beguiling foe.

Upon the basis of the supposed revelation of God, and the special manifestation of His presence, and the consequent full possession of the believer by Him, the lying spirits afterwards build their counterfeits."

7.6.3. Under "The Counterfeit 'Presence' Is Sensuous" (pages 85-86). "Counterfeits of the Father, the Son, and the Holy Spirit, are recognizable by the manifestations being given to the senses; i.e., in the physical realm; for the true indwelling of God is in the shrine of the spirit alone; and the soul vessel, or personality of the believer, is purely a vehicle for the expression of Christ, Who is enthroned within by His Spirit; whilst the body, quickened by the same Spirit, is governed by God from the central depths of the human spirit, through the self-control of the man; acting by his renewed will.

The counterfeit presence of God is given by deceiving spirits working upon the physical frame, or within the bodily frame, upon the senses. We have seen the beginning of this, and how the first ground is gained. It is deepened by these sense-manifestations being repeated, so gently, that the man goes on yielding to them, thinking this is truly 'communion with God' - for believers too often look upon 'communion with God' as a thing of sense, and not of spirit - and here he commences praying to evil spirits under the belief that he is praying to God. The self-control is not yet lost, but as the believer responds to, or gives himself up to these 'conscious' manifestations, he does not know that his will-power is being slowly undermined. At last through these subtle, delicious experiences, the faith is established that God Himself is consciously in possession of the body, quickening it with felt thrills of life, or filling it with warmth and heat, or even with 'agonies' which seem like fellowship with the sufferings of Christ, and travail for souls, or the experience of death with Christ in the consciousness of nails being driven into the bodily frame, etc. From this point the

lying spirits can work as they will, and there is no limit as to what they may do to a believer deceived to this extent."

8. Excerpts Dealing with Visualization - Especially Dealing with Supposedly Visualizing Jesus or God the Father and then Coming into a Two-Way Dialogue and Interaction with Them. (None of these excerpts include visualizing the Holy Spirit.)

8.1. I Have Some Relevant Information on this Topic in My Closely Related Book Review: *The Physics of Heaven*. Section 7.1 of that book review is titled "A Six-Part Article on the Internet Titled 'Silva Mind Control' Published by the John Ankerberg Show in 1986." As discussed there, all the people who participated in Silva's program received two spirit guides ("counselors," "psychic guides"), one male and one female, who would always be available to them. They were able to choose who the guides would be, with the exception that they couldn't always get the guides they wanted. (As I mentioned there, there probably aren't enough demons always available who can adequately impersonate popular requests like Jesus and Mary.) They could have access to the guides any time they wanted. This is one of many popular ways to receive your own demons to "help" you. They can "help" you in many ways, but it is guaranteed that they will never help you draw close to God or His truth and righteousness. These occult things are cleverly designed to look good, but they are clearly evil and forbidden to Christians and never work for real good, quite the contrary. Satan, the god of this world system hates God, His kingdom, and His people.

The next section of my book review on *The Physics of Heaven* (7.2) deals with Johanna Michaelson's book, *The Beautiful Side of Evil*. She tells how she acquired her two spirit guides through Silva Mind Control. She chose Jesus to be one of them. She ended up being groomed to become a full trance medium used in a powerful manifestation of psychic healing in Mexico City, where a demon (claiming to be the spirit of Cuauhtemoc, an Aztec leader who had been killed by Spanish *conquistadores* in the 1500s) would powerfully work through the medium he possessed. Johanna was convinced that what she was doing was good, but she eventually came to understand that a demon was impersonating Jesus and the miraculous healings that were taking place were of Satan. She became a solid, Bible-believing Christian and a minister.

8.2. Excerpts Taken from *The Seduction of Christianity: Spiritual Discernment in the Last Days* by Dave Hunt and T. A. McMahon (Harvest House Publishers, 1985), 240

pages. (I received permission to quote extensively from this book by Mark Vander Ark at The Berean Call.)

8.2.1. I'll quote part of what the authors say under the heading "The Power of the Imagination?" (page 33). "... In seminars called 'The Power of the Imagination' sponsored by Marquette University, psychologists have trained thousands of persons across America to visualize 'inner guides' similar to Hill's and with equally astonishing results [[Napoleon Hill wrote *Think and Grow Rich* and other best-selling books. He had several spirit guides (so-called Ascended Masters), who took the initiative to come to him to reveal the occult secrets he shares in his books. He very often met with and interacted with these spirit guides who answered his questions and taught him many things. Many Christians have used and promoted his books. The techniques work, but by demonic power.]]. Though it can easily be proved that the imagination is *not* unlimited...this deceptive belief has gained a strong foothold within the church. [[The authors said this because many have insisted that all of this supernatural wisdom, knowledge, revelation, and power, etc. come from the unconscious mind, which includes the imagination, not from demons or other beings. The authors are certainly right that "the imagination is *not* unlimited." For those who believe what the Bible says about Satan's kingdom and demons, it is obvious that his kingdom is behind these supernatural things and that God's people are forbidden to go there. It can never work for ultimate good, quite the opposite. The messages from this other world consistently deny the foundational truths of Christianity and the Bible. This is serious! God's people cannot leave any doors open for demonic input. Spirit guides, which, when they are real (not fake), are demons. The occult world has understood that they were interacting with spirits, not imagination. God didn't deny the reality of the sorcerer's limited supernatural power, but He always forbade His people to go there.]] The power of the imagination is becoming confused [by some Christians] with *inspiration* and power of the Holy Spirit."

8.2.2 Under the heading "Visualization: The Ancient Tradition" (pages 140-141).

"Christian leaders who promote and defend visualization [This includes visualizing Jesus (or others) and then beginning to speak and interact with Him AND visualizing the desired results in order to bring them to pass. I'm mostly interested in the first type of visualization for this book review.] seem unwilling to admit that it lies at the heart of religious beliefs that are demonically inspired and unalterably hostile to [Bible-based] Christianity. They suggest instead that shamanistic visualization is a counterfeit of God's truth that they teach. HOWEVER, THERE IS NO TRUE VISUALIZATION TAUGHT OR PRACTICED IN THE BIBLE FOR SATAN TO COUNTERFEIT; VISUALIZATION IS AS ABSENT FROM SCRIPTURE AS IT HAS ALWAYS BEEN PRESENT IN THE OCCULT [my emphasis]. Neither Isaiah, Jeremiah, nor any other biblical prophet created his

visions through visualization, but received them by *inspiration* from God. JESUS DIDN'T TEACH THAT HIS DISCIPLES COULD GET HIM TO APPEAR AT WILL BY VISUALIZING HIM [(my emphasis). THIS IS IMPORTANT! THIS TECHNIQUE IS NOT BASED ON THE BIBLE. If we could really do this with God's permission, we ought to be doing this all the time! One-on-one, face-to-face interaction with the Lord Jesus or God the Father compared with typical Christian prayer! What should/would you choose?]], or that we should visualize what we are praying for and thereby bring it to pass. [[The occult world teaches that we can cause things to come to pass by visualizing them coming to pass. Supernatural things that come to pass in the occult world come to pass through the authority and power of Satan and his hosts. God answers prayer by His power and for His glory.]] Yet this is being taught by Christian leaders today and who without intending to lead anyone into occultism are, nevertheless, pointing them in that direction by some of the methodologies they promote.

Just as in the church today, throughout history shamanistic visualization has been associated with healing, both physical and spiritual. Common threads of belief and practice can be traced from ancient times down to the present. There is no more obvious link between paganism/occultism and [some] modern psychological/religious practices than visualization. Biblical Christianity alone stands outside of and in opposition to these pagan traditions."

8.2.3. What the authors say under the subheading, "What You See Is What You'll Be," is very important for this book review (pages 144-146). "We will have more to say in the next chapter concerning the growing trend of conjuring up in the imagination a fantasy 'Jesus' or 'God,' who then literally comes alive in the mind. [[There is no Biblical basis to justify doing this. The only options seem to be that this is either something created in your imagination and you are not really seeing, speaking and interacting with Jesus, or you are visualizing a demon impersonating Him. And there is no doubting that demons jump at this opportunity even more than they love to impersonate, in séances, people who have died. THIS IS SERIOUS BUSINESS!]] Any shaman would acknowledge that visualizing someone or something in the mind is the fastest way to make contact with spirit entities. Shamanism in the form of visualization is being introduced into the church today by numerous Christian leaders who are not recognizing it for what it is. [[(This double bracket continues for two paragraphs.) Many are visualizing Jesus (or others, including Mary) in inner healing; others are visualizing Jesus in times of prayer. How many, if any, are actually interacting with the real Jesus? WE OUGHT TO AT LEAST STOP AND SERIOUSLY AND PRAYERFULLY, WITH SOME FEAR AND TREMBLING, CHECK THIS OUT! AGAIN, THIS IS SERIOUS BUSINESS! I DON'T BELIEVE THAT MANY ARE CHECKING THIS OUT! IT ISN'T GOOD ENOUGH TO

SAY THAT THEY ARE GETTING RESULTS. THOSE WHO FOLLOW NAPOLEON HILL GET RESULTS TOO!

I'm not an expert on all that goes on under the label "inner healing." Some who practice inner healing are liberal in their understanding of the Bible and don't believe in demons. I believe that many Christians, if not all Christians, have room to be healed in the inner man. However, I have a very hard time believing that it is OK to encourage people to visualize Jesus and that He will begin to speak with them, interact with them (hug them, for example), and heal them. God has ways to heal everything that needs to be healed, but I don't believe we need the non-Biblical technique of visualizing Jesus, especially when it is clear that the occult world has been using this technique for thousands of years.]]

Foster's *Celebration of Discipline* has been a favorite among many conservative evangelicals. [The label "evangelical" used to include putting top priority on what the Bible says, along with the need to be born again. I don't know anything about Richard Foster or what he has written beyond what Hunt and McMahon say. In chapter 9 of *Seduction of Christianity*, they mention that Foster was heavily influenced by Agnes Sanford.] Yet *Celebration* teaches that visualization can be used to transcend time and space and ascend into the very presence of God: "In your imagination allow your spiritual body, shining with light, to rise out of your physical body...up through the clouds and into the stratosphere...deeper and deeper into outer space until there is nothing except the warm presence of the eternal Creator [I can picture a hypnotist saying this. I took a class with a professional hypnotist.].' [*Celebration*, p. 27] Foster assures us that this is not mere fantasy or imagination, but reality created with the mind. [Ibid, p. 26.] ["Richard Foster promises that through visualization we encounter the real Jesus Christ: '... Jesus Christ will actually come to you' (page 164)."] Christians are unwittingly falling into an old occult practice attempting to create reality and even manipulate God through forming vivid mental images."

8.2.4. Under "Visualizing the Deities" (pages 158-160). "Visualization brings surprisingly easy contact with what witch doctors and other shamans have always called 'spirits.' [Michael] Harner explains that 'the shaman has at least one, and usually more 'spirits' in his personal service. Without a guardian spirit it is virtually impossible to be a shaman....' [Michael Harner, *The Way of the Shaman* (Harper and Row, 1980, p. 20.) Modern man follows the same shamanistic procedures and contacts the same 'spirits' but calls them 'inner guides' or 'imaginary guides.' [Hunt and McMahon go on to mention a couple who have become famous for getting terminal cancer patients "healed through the power of 'inner guides.' " I don't doubt it.]"

8.2.5. Under "How to Meet Your Own Jesus?" (pages 160-163). "Those pursuing healing and success often fall prey to the temptation to accept whatever seems to work, and to adjust their interpretation of the Bible accordingly [if they even bother to consider what the Bible says; many "Christians" have less respect for what the Bible says all the time]. Christians are being taught to 'visualize' themselves on a beautiful, sandy beach or a peaceful, grassy knoll, and to 'see' Jesus approaching them. All over America, specialists in healing of the memories are leading entire congregations to visualize Jesus as present at some traumatic childhood or even prenatal event [or post-childhood events], which He sanctifies, forgives or changes - and in the process delivers them from their past. [For one thing, it makes a big difference whether this "Jesus" interacts with them, speaks to them, hugs them, etc., which things often take place. I have a very difficult time believing that the Lord Jesus actually appears, but I cannot say that He never would do this. However, As Hunt and McMahon say, there is zero Biblical basis for us to initiate this contact through visualization to make Him appear, and demons have been appearing on a regular basis impersonating Jesus, Mary, or just about anybody else, very much including what happens in séances that are real (not fake) but demonic.] Others who are not necessarily advocating the same type of inner healing, also promote a similar visualization of Jesus. ...

Is this visualized 'Jesus' merely an aid to faith, like an icon in a Greek Orthodox church? ... Or is this actually Jesus Himself coming to us whenever we image Him in our minds, as some are teaching? If that is the case, would it not seem that we have Jesus on a string and can make Him appear at will? [[And if that isn't the case, what kind of mental/spiritual gymnastics are being accomplished? Or, and this is super serious, how many are interacting with a demon impersonating Jesus? I believe it is clear that demons are experts at this. The authors of *Seduction* are totally concerned about Christians interacting with demons, and rightly so.]] The Bible teaches that Christ has come to live within those who have opened their hearts to Him [through the third Person of the Trinity, who dwells in every born-again Christian], receiving Him as Savior and Lord. Jesus has promised His presence in a special way wherever two or three are gathered together in His name. For Him actually to appear to His own, however, is something altogether different, and has only happened on rare occasions. [And the authors go on to mention, for example, His appearing to His disciples the evening of the day He was resurrected and a week later too.] ...

Jesus carefully told His disciples that He was going away, and that He would send the Holy Spirit to be with them [and with all true Christians]. The Comforter has come, and we know His presence in our lives.... *Visualization* of God or Jesus plays no part in this, is not necessary, and in fact is an attempt to make Him *appear* rather than to know His

abiding presence. Our Lord certainly gave no instruction nor even hinted that anyone should *visualize* Him and that He would appear. ...

... In any such techniques, the definite possibility exists of opening the door to demonic contact or even acquire a 'spirit guide' that we may think is the real Jesus." Demons are intelligent, subtle and persistent and they don't mind spending many years "helping" people in various ways, especially those who will be influential, in order to deceive and accomplish the purposes of their master.

8.2.6. Under "But It Works" (pages 163-164). "... For charismatic Catholic priests Dennis and Matthew Linn and Sheila Fabricant the visualized image brings actual contact with Jesus Himself. They declare: 'Although she was using her imagination, it was not just her imagination but really Jesus touching her....' [Dennis Linn, Matthew Linn, and Sheila Fabricant, *Praying With Another For Healing* (Paulist Press, 1984), p. 30.] Richard Foster claims that through visualization we encounter the real Jesus Christ: '...you can actually encounter the living Christ in the event. It can be more than the exercise of the imagination, it can be a genuine confrontation. Jesus Christ will actually come to you.' [Foster, *Celebration*, p. 26.]

In spite of the fact that it is obviously not biblical, the visualization of Jesus is an increasingly popular tool for Christian psychologists and inner healers."

8.2.7. One gigantic problem we have in our day. Large numbers of Christians, Protestants and Catholics, have been taught that the devil, evil angels, and demons don't really exist. The Bible is wrong! This should not include any who call themselves evangelicals, but it undoubtedly does. I'll give an important illustration of this very serious problem. I was very active teaching among Catholic charismatics in the late 60s and 70s. I saw large numbers of Catholics come to a solid, born-again, Bible-based Christianity. I was never around the inner-healing ministries that took place among some Catholic charismatics, but I had an interesting conversation with one of the leaders in that movement. Their inner-healing ministries typically involved visualizing Jesus (or Mary). There was no way that this leader, who happened to be a nun, could guard against any demonic input because she had been taught (and believed) that the devil and demons don't exist. Talk about a dangerous situation! As far as I could tell she wasn't interested in what the Bible says about the devil and demons.

8.2.8. Under "Idolatry and Demons" (pages 167-169). "... Satan or demons...will hide behind any mask and answer to any image or name. They are very broad-minded in their various ruses to get humans under their power. ... This is what makes visualization of Jesus or God not just a minor error but extremely dangerous. That visualization is

ideally suited for contact with demons can be demonstrated in the fact that it has been used for that very purpose for thousands of years in various forms of shamanism. And the shaman will always tell you that it doesn't matter what image you conjure up, but conjure up an image you must."

8.2.9. Under "Psychological Salvation" (pages 171-172). "The very power of the experiences seems to 'prove' that they are genuine not only to non-Christians but even to Christian leaders as well. Writing in *Christian Life* magazine, Robert L. Wise, a well-known pastor and leader in the Presbyterian Revival movement, explained a 'new method of prayer therapy,' which he said was 'pioneered in the mid-1960s by the doyenne [senior member of a group] of Episcopal renewal theology, Agnes Sanford.' [Christian Life Magazine, July 1984, Robert L. Wise, 'Healing of the Memories: A Prayer Therapy For You?' pp. 63-64.] Wise told what happened when he first visualized 'Jesus' during a 'Healing of the Memories' session under the direction of a Christian leader who had learned the technique from Sanford: 'I began to visualize myself as a boy of eight. I was startled to see...myself carrying a large bundle on my back, [which] apparently... symbolized my past needs and worries.

'Now see if you can imagine Jesus appearing,' she instructed. 'Let him walk toward you.' [This can be called guided imagery. Hypnotism could play a role here.]

Much to my amazement, I - an ordained Reformed clergyman with a doctorate in psychology - found this happening to me. An image of Jesus moved slowly toward me out of that dark playground. He began to extend His hands toward me in a loving, accepting manner....

I no longer was creating the scene. The figure of Christ reached over and lifted the bundle from my back. And he did so with such forcefulness that I literally sprang from the pew.' " Very often in visualized incidents like this one, "Jesus" will speak, hug, give instructions, etc. I don't have all the answers, but I cannot accept these techniques. We don't have a Biblical basis for any of this, and we have been warned that the occult world has been doing comparable things all along. We have also been warned of very serious Satanic deception here at the end of this age.

8.2.10. Under "A Spirit Guide Called 'Jesus'?" (pages 172-173). "Is this the real Jesus? Rita Bennett [a leader in the inner healing movement] says, 'When we pray and encourage a person to visualize Jesus, the accuracy of the picture isn't important. [Bennett, *Free*, p. 116.] See Him as your favorite artist pictures Him if you like. [Ibid. p. 122.] Nevertheless, Mrs. Bennett seems to be convinced that more than the imagination is involved in such experiences. Referring to the fantasized [visualized] Jesus that is initially created in the imagination, but who thereafter comes alive like a motion picture on a screen in the mind [I believe it's typically three dimensional], she says, 'It's necessary to follow His guidance.' [Ibid., p. 138.] If this is indeed the real Jesus, then

she is giving sound advice. However, there is neither example nor teaching in the Bible to indicate that Jesus ever appeared or ever will appear to anyone because he or she visualized Him. He is not a magic genie to be conjured up through the power of our minds. [WE SHOULD PRAYERFULLY AND CAREFULLY CHECK THIS OUT!]

Then who or what is this figure that becomes so real? What is going on in the visualizer's mind? In some inner healing experiences, such as Robert Wise describes, it would appear that contact has been made with some spirit being. Moreover, what this 'Jesus' says or does, as this fantasy motion picture being played on an imaginary mental screen begins to roll on its own, seems to give valid answers to questions and solve perplexing problems. [We need to know that in séances demons impersonating those who have died are able to answer all kinds of questions, etc.] Is it possible that the same demonic beings who pose as 'spirit guides' for occultists could appear to Christians as 'Jesus'? Would demons be above using such a tactic?

It should be clear that 1) this procedure is not biblical; 2) it has been used for thousands of years in numerous forms of sorcery; 3) something more than imagination is taking place; and 4) those who practice it run the real risk of opening themselves to demonic influence.

'Spirit guides,' which have been an integral part of occultism for thousands of years, are contacted through the very same visualization techniques and are equally as real as the Christian's visualized 'Jesus.' Nor is their guidance any less accurate or compelling. Although God is merciful, Christians who persist in techniques designed to make Jesus appear are on dangerous ground [I believe we must seriously consider what Hunt and McMahon say here.]"

8.2.11. Under "Psychospirituality on the Move" (pages 173-175). "... So in the name of the latest psychology we are being led back into primitive paganism/shamanism, which then enters the church because psychology is embraced as scientific and neutral. Tragically, this is often done by sincere leaders who imagine that they are bringing revival to the church. Unaware that they are adopting psychologized shamanism in their concern to restore God's power in the experience of physical and emotional healings, these men are creating a powerful New Age 'paradigm shift' that is changing the way thousands of pastors and future pastors view Christianity and the Bible."

8.2.12. Under "Just Imagine" (pages 175-177). "... For those who make contact with 'Jesus' in this manner [visualizing Him], we can only warn that there is no biblical support for the idea that the *real* Jesus would appear to them on that basis. In fact it is

all to the contrary. Numerous places in the Bible, such as Deuteronomy 18, make it clear that all occult practices are absolutely forbidden to the people of God."

8.2.13. Under "Self-Idolatry" (pages 189-191). "... The practice of shamanistic visualization runs the spectrum from inner healing to self-improvement techniques, and the latter involves various forms of self-hypnosis.... This seduction now touches every aspect of Christian life, and infects the church [but not all churches] from charismatics to anticharismatics, from liberals to evangelicals, from Catholics to Protestants, from clergy to laymen. As a major vehicle of the seduction that unites most of its elements, psychology is a Trojan horse par excellence that has slipped past every barrier."

8.2.14. Chapter 14, "Tomorrow the World!" I'll just quote one sentence from this last chapter in the book. "After becoming Christians, many who have been involved in the New Age movement and know it from the inside inquire why they find much of the same occultism in the church and on Christian TV, and why very few pastors seem willing or able to confront this issue. ..." (pages 211-212).

8.3. Excerpts Taken from *Beyond Seduction: A Return to Biblical Christianity* by Dave Hunt (Harvest House Publishers, 1987), 282 pages. (I received permission to quote extensively from this book by Mark Vander Ark at The Berean Call).

8.3.1. Under "The Enigma of Faith and Unbelief" (pages 191-193). "True faith does not depend on seeing, but unbelief persists in spite of overwhelming tangible evidence [including seeing miracles and having visions, etc. Consider, for example, all of the people who saw Jesus' miracles but did not believe in Him/submit to Him in faith.]. ...

... The revelation of God must come from *Himself*, and man must be very careful that his own imagination [or demons] does not enter the process and thereby deceive him. Yet we are now being told that imagination is the key element in meditation, prayer, and knowing God.

How can we be certain we are not being deceived by what we imagine is God's guidance? The Bible provides no 'techniques for getting in touch with God,' and all such should be avoided. [We know, of course, that we, His born-again children, have access to Him through faith by the indwelling Spirit of God, but this doesn't include seeing Him and then interacting with Him. Very few Christians experience these things while still living in physical bodies, and there is nothing in the Bible to back up contacting Him through visualization.] God speaks through *His Word*, and any personal direction or assurance of the Holy Spirit is always in agreement with the Word. But we can no more

explain how to receive daily guidance from God than explain how His 'Spirit itself beareth witness with our spirit that we are the children of God' (Romans 8:16). To hear God's voice even through the written Word, we must belong to Him and sincerely desire His will instead of our own [cf. John 7:17]. Growing in this personal relationship comes through obedience and maturity in the faith under the guidance of the Holy Spirit. ...

Far from helping God reveal Himself and His will, imagination pollutes with our own thoughts [or demonic input] the pure communication of the Spirit."

8.3.2. Under "An Ancient But Powerful Lie" (pages 195-198). "... Witch doctors, medicine men, and other shamans learned long ago...and that if the scene created in the imagination is vivid enough, contact will be made with a mysterious spirit world that seems just as real as the physical one. [It is just as real, in some ways more real. God's kingdom and the devil's kingdoms are real. These kingdoms existed before man was created. Of course the devil's temporary, fallen kingdom is very secondary and far beneath God's eternal kingdom.] Those who attempt to contact God in this manner open themselves to the [very real] possibility of demonic deception from seducing spirits [this obviously is a very serious matter!], who are only too happy to pose as 'God' or 'Christ' or whatever deity is being visualized. In a publication devoted to sharing 'guidance and wisdom from the loving beings of the Spirit Plane,' a seducing spirit that calls itself 'Soli' declares: 'However you perceive of us in the spirit dimension, that is how we shall appear to you.'

... Psychology 'scientifically' turns occultism into an exploration of the inner world of the psyche,' purges it of demons and real evil by the expedient of new definitions, and turns spiritualism into a purely mental trip, beneficial and now prescribed for numerous forms of psychotherapy and self-development. The theories of Carl Jung provide an alleged scientific interpretation which in effect demythologizes [removes the supposed myths, which really aren't myths but evil spiritual reality] occultism so that those who are practicing it are assured that, rather than dealing with actual spiritual beings, they are instead making contact with archetypal images in the collective unconscious. This allows the Jungian analyst to engage in old-fashioned witchcraft under psychological labels. ...

Christianized versions of this psychologized shamanism are now being practiced in the church by inner healers and Christian psychologists who attempt through 'active imagination' to 'see' and 'hear' the things of God. They have fallen for a very ancient but powerful lie - and one that works. As a result, an extremely dangerous teaching is spreading throughout the church. It suggests that *seeing* is actually the key to faith, and that it can all be done in the mind. Indeed, the exercise of the *imagination* (and

especially of visualization as its most powerful form) is being hailed as the secret to spiritual growth and answered prayer, and even to contact with God and Christ." Based on what I have read, and I know Hunt agrees, many believe they are actually seeing, hearing, and interacting with the Lord Jesus or God the Father, etc. In some cases they are undoubtedly just doing something in their minds and not actually making contact with demons impersonating the Lord Jesus, etc., but it is all-too-possible that they are making contact with demons. This is serious business! Again, there is no scriptural basis for taking the initiative and visualizing Jesus and beginning to interact with Him, but the occult world has been using visualization all along to contact spirits, including spirits impersonating those who have died (séances, necromancy).

8.3.3. Under "The Power of the Imagination" (page 198). "As soon...as we think that visualization somehow creates or influences exterior reality (i.e. visualizing the golf ball dropping into the cup will make it happen) or that contact can be made with Jesus or God [[What Christian would not want to make visual, direct contact with Jesus or God if God has made this available, but there is no evidence that He has made it available, quite the contrary. This would be a super-gigantic modification of what we have been taught about our relationship with Jesus or God the Father in the New Testament. However, I believe we can all agree that if we are thinking that we will miss the ball being pitched to us, and are afraid we will look bad and are even afraid that we might get hit by the ball, we won't hit the ball very often. (I remember a lot of that when I first started playing baseball.) We need to deal with this inadequate "interior reality."]], we have opened ourselves to possible demonic influences."

8.3.4. Under "Walking by Faith" (pages 206-207). "Those who 'visualize' Christ and even God believe that they are somehow touching a deep level of reality made possible through a mysterious power of the mind. [This is one view.] Advocates usually link 'imaging' with 'positive thinking and faith.' [N. V. Peale, *Imaging*, p. 79.] Commenting favorably upon a best-selling book that presents this concept, one of today's most respected Christian psychologists, an evangelical leader who likewise advocates imaging oneself with Jesus [Wright, *Fears*, p. 53.] writes: 'Norman Vincent Peale described it in this way: "imaging is a kind of laser beam of imagination, a shaft of mental energy...[which] releases powerful internal forces that can bring about astonishing changes in the life of the person who is doing the imaging." [This isn't God doing something, and He will not be glorified.]

He [Jesus Christ] was the first to teach the power of imaging.' [Ibid., p. 143.]

Searching the New Testament in vain to discover when Jesus taught 'the power of imaging,' one wonders what a visualized mental image created in the imagination has to do with reality and the moral content of faith. And since Jesus nor any of the apostles or

prophets either taught or practiced 'creative imaging,' why do so many of today's church leaders consider it to be the 'best guarantee' for 'keeping the faith'? Again it is psychology, by its sanctioning of visualization as 'scientific,' which has made this occult technique acceptable both to modern Western society and to [many in] the church."

8.3.5. Under "Psychologized Christianized Visualization" (pages 208-209). "Much of the growing use (both in today's society and in the church) of the imagination, guided imagery, and visualization in order to transform reality, relive the past, and make contact with 'inner guides' (including 'Jesus,' 'Mary,' and 'God') is due to the influence of one man - Swiss psychologist Carl Gustav Jung [who had a spirit guide and was deeply involved with the occult]."

8.3.6. Under "The Insidious Influence of Carl Jung" (pages 209-210). "That Jung was a heavily demonized occultist from childhood through adulthood is impossible to deny [Jung, *Memories, Adventures and Reflections* (Pantheon, 1963), pp. 104-06; *Tomorrow* magazine, Spring 1961.], and his connection to 'inner healing' and 'visualization' practices within the church is too clear to require further comment.

... For six years...Jung teetered on the brink of insanity.

At first in dreams, then in visions, and finally in fully wakened consciousness (when he became so psychotic that the distinction between reality and delusion blurred almost completely), Carl Jung had repeated 'visitations and revelations' from the spirit world, even including experiences with 'God' and the 'Holy Ghost' descending upon him 'in the form of a dove' [Carl Jung, *Memories*, pp. 10-11, 48, 171-72.]. Jung's wide variety of occult experiences [See, for example, Jung's letter to Prof. Fritz Blanke published in *Neue Wissenschaft*, Vol. VII, 1951, p. 14; *Psychology and the Occult* (Princeton Press, 1977), pp. 143-52; *Memories*, p. 98, 189-92.] including alleged conversations and even travel with the dead. [Jung, *Memories*, p. 312, etc.] It was the 'revelations' he received out of this milieu of Spiritism and near insane occultism, especially from his spirit guide, Philemon, that became the basis for the psychological theories that Jung developed over the remainder of his life. [Jung, *Memories*, pp. 170-99; see also *Seven Sermons on the Dead* (Neill & Company, Edinburgh, 1925).]

This is not supposition: Jung freely admits it. And it is upon these 'doctrines of devils,' and not Scripture, that much of the practice of 'inner healing' and other 'meditation' and 'visualization' techniques now accepted in the church are based."

8.3.7. Under "A Deadly Departure from Scripture" (pages 213-214). "It is staggering to see that beliefs and practices which the Bible specifically warns against are being

taught by Christian leaders. One of the most blatant examples is a new Christian book written for youth ministers. After explaining a Yoga-related relaxation technique that one is to practice each day, the author states:

'Repeat this breathing exercise several times. Next, try to imagine God; keep trying in your mind (for however long it takes) to form an image of God. When the image is there, you will know it.

Do not worry if this first exercise takes a long time. After the image is clear, focus on it as long as you can.

You may have to fine tune it by focusing on each part of the image and visualizing yourself with that image.

Eventually it will speak to you....

Incorporate sounds or visuals into your mental image. Allow the sights and sounds to fade as you continue keeping God's image at the center of your picture. [J. David Stone, *Spiritual Growth in Youth Ministry* (Group, 1985), p. 70.]

This is Christianized spiritualism. That the image speaks does not guarantee that one has made contact with God. [That's for sure!] In fact, that could not be the case, since the true God has specifically forbidden the use of images for contacting or worshipping Him. Therefore, one has been deceived by one's own imagination or, worse yet, contact has been made with a masquerading demon that has been given the ultimate disguise by the unsuspecting idolater. [We must not open any doors for demons!] In numerous transmissions from the spirit world through mediums, the demons have boasted of their ability to take on whatever form the visualizer will accept. An entity that claims to be an angel named Raphael boasts: 'We work with all who are vibrationally sympathetic; simple and sincere people who feel our spirit moving, but for the most part, only within the context of their current belief system.'

In a witchcraft network newspaper a practicing witch explains that the breathing exercises being adopted by Christians are 'the most important part of relaxing [and getting into altered states of consciousness],' and that this is the way children especially are to be led into 'chakra work, meditation, trance work' and all 'other craft [i.e. witchcraft] work.' [Donna Clark, "Being Still With Your Child," in *Circle Network*, Winter, 1985, p. 12.] In the same issue the essential role of visualization in occult healing rituals is mentioned; then the author explains how easily those who 'do not follow our way' can be led into witchcraft. Even Christians, she says, 'do not see the rite as a threat to their religious beliefs' because the visualization 'allows them to put their own "names" and "labels" on the deities.' [Ibid., Donna Clark, "Divine Healing Ritual," p. 6.]

It should be clear how deadly a departure visualization of 'God' or 'Christ' is from the teaching of Scripture. Christians involved in such techniques are either self-deluded by their own fantasy or they are naively trafficking with demons, imagining that they are in contact with God or Christ."

8.3.8. Under "Beware the Imaginary Jesus" (pages 214-215). "... Visualization of a fantasized Jesus is an attempt to manufacture 'his appearing' before God's time. The consequences of this practice, now sweeping the church and deceiving naïve Christians, are too serious to be brushed aside. The real Jesus will never stoop to become the servant of our imaginations. ...

Even without occult involvement, visualization of 'Jesus' can result in spiritual disaster. It [for one thing] is the perfect technique for deceiving those who do not know Christ into imagining that they have made contact with Him. ... Tozer left this solemn reminder: 'There are a great many bogus Christs among us these days. John Owen, the old Puritan, warned people in his day: "You have an imaginary Christ, and if you are satisfied with an imaginary Christ you must be satisfied with an imaginary salvation" ' [A. W. Tozer, from his booklet *Total Commitment to Christ*, cited in *Gems*, p. 24]."

8.3.9. Under "Faith: The Evidence of Things Not Seen" (pages 222-224). "... There is a growing number of books promoting such techniques. In its most dangerous form, contact is made with a spirit entity that one believes to be Jesus or God and that actually speaks to the visualizer. The Association of Church-centered Bible Schools, which is establishing many schools in churches across America and Canada, includes in its curriculum a course that is designed to teach 'Spirit-to-spirit encounters with Almighty God' whereby students are able to establish 'two-way dialogue with God in their prayer lives.' [From a brochure explaining the curriculum, obtainable from Full Gospel Tabernacle, P.O. Box 590, Orchard Park, NY 14127.] The Dean of Students and Director of Curriculum for the ACBS explains how he first made this encounter:

'As I peered intently into the [visualized] picture and looked to see what might happen, it came alive through the Holy Spirit [any involvement of the Holy Spirit is debatable]. Jesus moved and gestured...[and] there came into my heart His words and directives for my life.... [A later excerpt makes it clear that Virkler is speaking of two-way dialogue with Jesus.]

I found as I repeated this experiment in subsequent days that God [he is speaking of Jesus] continued to move through these "self-initiated scenes," [note "self-initiated"] causing them to come alive with His own life and become supernatural visions direct from the throne.

At this point I want to stop to answer some of the questions you may be asking. First, 'Don't you limit God by forcing Him to fit into this scene you have set for Him to fill?' The answer is absolutely yes!

Of course, God has some variance as He takes over the scene you have set' [Mark Virkler, *Dialogue With God: Opening the Door to 2-Way Prayer* (Bridge Publishing, p. 173.).]"

[[I was shocked when I first read these words in 1987 or 1988. And I was doubly shocked when I learned that an evangelical Christian friend I had known for a long time told me he was using the technique Virkler taught. I spent quite a bit of time checking this out, reading one of Virkler's books and quite a few articles on his internet site. It was easy to confirm that he was clearly teaching that Christians can greatly enhance their prayer life by visualizing Jesus and entering into a two-way dialogue with Him. Back then I had super-strong reservations about this, and I still do. Anyway, Virkler's ministry is still going, and if he has changed anything I haven't heard of it. Also, when I recently spoke with the evangelical Christian who had begun to practice this technique he was still doing it. This is still hard for me to believe. This is such a gigantic change from anything the Bible teaches, but it fits what the occult world has been doing for thousands of years. There is no telling how many people Virkler has led into this type of visualization over the years, and he is just one of very many Christians who teach these things. (now back to quoting Hunt:)]]

... ..to attempt to visualize God or Jesus, or to change or create reality by visualization is a step into the occult. ...

... Again, it is psychology that has undermined Scripture and given credibility to what would otherwise be recognized as blatant shamanism but is now confused with Christianity. For example, the Institute of Transpersonal Psychology in Menlo Park, California now encourages 'spiritual experiences' that include the following, all of which are considered to be equally valid: 'Seeing visions. Speaking in tongues. Walking and talking with Jesus. Blissed out on Buddha. Wrestling with Satan. Sighting UFOs.' [Joan Connell, "The Spiritual Frontier," in *San Jose Mercury News*, June 14, 1986, p. 1C.]

8.3.10. Under "Visions, Dreams, and Imagery in the Bible" (pages 230-232). "... There is an obvious difference between *receiving* visions and dreams from God and *developing* them ourselves. God's prophets carefully state that God's words, revelations, and visions *came* to them from the Lord as He willed. Never is there even a hint that they took the initiative and made contact with God through some technique in which the prophets were trained. ...

We dare not tamper with the supernatural process whereby the Holy Spirit communicates with man. As we have already seen, any attempt to do so is denounced as divination and is absolutely forbidden in Scripture. It is a means of making contact in the spirit realm with Satan or his demons posing as angels of light, but not with God. However, techniques are now being taught to 'assist Christians in encountering the living God.' As one author assures us: '...anyone can enter into this experience. It is not reserved for a select few...the techniques presented in this book actually are effective in bringing people into two-way dialogue with Almighty God [Virkler, *Dialogue*, p. 72]."

8.3.11. Under "Dangerous Delusion" (pages 232-233). "... The most dangerous delusion is the belief that one has actually come in contact with God or Christ through visualization. The author quoted above [Virkler] who teaches techniques for developing two-way conversation with God writes, 'The Lord spoke to me: "Remember that vision [active imagination/visualization] is more than technique.... It is an encounter with Me. It is Me, nothing more, nothing less, just Me!" ' [Virkler, *Dialogue*, p. 87.] Another evangelical author declares:

'As you enter the [visualized] story, not as a passive observer but as an active participant, remember that since Jesus lives in the Eternal Now and is not bound by time, this event in the past is a living present-time experience for Him.

Hence, you can *actually* encounter the living Christ in the event, be addressed by His voice and be touched by His healing power.

It can be more than an exercise of the imagination; it can be a genuine confrontation. Jesus Christ will actually come to you.' " [Foster, *Celebration*, p. 26.]

8.3.12. Under "Biblical Appearances of Christ" (pages 233-234). "... ..it is clear that [after His resurrection] His disciples were not visualizing Jesus and thereby causing Him to appear as they pleased; *He* initiated His appearances. It is the same today. To imagine that we can summon from the right hand of God the Father the Son of God by visualizing Him is to deceive ourselves. And we give to seducing spirits the ultimate disguise when we offer them the identity of God or Christ." [As we have discussed, it is also possible that such experiences are taking place in our imagination, but if so, we are not really coming in contact with God or Christ.]

8.3.13. Under "The Passion for God" (pages 234-236). "Let us beware that our desire to know God does not become perverted into seeking a God who will be our servant. Our hearts are deceitful, and the imagination of our hearts is evil. [At least true Christians have the all-to-real potential to think and walk by the old man/the flesh on occasion.] That is why *techniques* for getting in touch with God are forbidden, and why Satan has been able to use them so effectively to his ends. 'Exploring the inner world,' which is

now being openly advocated by Christian leaders, can be extremely dangerous even for those whose motives are the best, if scriptural principles are violated. The fact that a person sincerely desires to know God is no excuse for attempting to contact God through a Ouija board, for example - and the techniques of visualization and activating the imagination through looking within are just as much divination devices as a crystal ball. 'Visualization' is the foremost technique recommended by the 'spirit entities' that speak through today's most popular mediums. As one who calls himself 'Emmanuel' recently said, 'The use of visualization is a most powerful tool for you to use' [Sylvia LaFair, PhD, "On the Future of Psychotherapy: An Interview with Emmanuel," in *Common Boundary*, Sep./Oct. 1986, p. 12]."

8.3.14. Under "Seducing Spirits" (pages 236-238). "Satan and his minions have always used methodologies to communicate to man while posing as angels of light. [They undoubtedly typically pose as angels of light to Christians, but they don't always pose as angels of light. It depends on who they are dealing with and what they are trying to accomplish.] Paul warned that the last days would be characterized by an increase in such activity and that even some who professed faith in Christ would 'depart from the faith, giving heed to seducing spirits and doctrines of devils' (1 Timothy 4:1). One example is *Jonathan Livingston Seagull*, which dressed basic Hinduism in psychological, success/motivation language. Thousands of copies were sold in Christian bookstores. Unsuspecting purchasers, inspired by this charming tale, did not know that its author, Richard Bach, claimed that it had been dictated to him by a 'spirit.' So numerous and popular are these seducing spirits today - appearing on popular television talk shows [Ibid., *Los Angeles Times*, Dec. 5, 1986, Part V, p. 33; Terry Clifford, "Shirley MacLain's Spiritual Dance," in *American Health*, Jan./Feb. 1986, pp. 50-55; etc.] and even writing the script for a miniseries on national television [*Los Angeles Herald Examiner*, Oct. 6, 1985, Section E, pp. 1, 7, and Sep. 29, 1986, Section B, p. 8; the currently most popular is Ramtha, an alleged 35,000 year old entity that 'channels' through J. Z. Knight and has been on the Merv Griffin, Phil Donahue, and other talk shows.] - that they are being discussed in newspapers, magazines, and books. In fact they even write books. [Jane Roberts, *The Seth Material* (Prentice Hall, 1970) and other books in this series; see also books by Ruth Montgomery and many others.]

Demonically inspired writings have been deceiving Christians for many years." Hunt goes on to discuss *God Calling*.

8.3.15. Under "A Time of Testing" (pages 238-240). "The widespread acceptance of occult powers under the guise of the 'scientific use of the imagination' could play an important role in separating the true followers of Christ from those who falsely claim to

be His. It is disturbing that so many people today are more enamored with 'signs and wonders' than with truth [I heard Kenneth E. Hagin say that he agreed with Smith Wigglesworth (who, along with Hagin, was a Christian minister powerfully used in the gifts of the Spirit) that we must keep the priority on the Word of God, not on the gifts of the Spirit. If not we are liable to be led away from the truth of Christianity] and that they more readily follow a popular teacher's pleasing interpretation of the Bible than what God's Word actually says. [This is a big problem in our day! For one thing, holiness and victory over sin isn't a high priority or popular with large numbers of Christians.] When Christians are more impressed with 'miracles' and [so-called] 'results' than with adherence to sound doctrine [the truth of God's Word], the church is in serious trouble.
...

One of the most telling characteristics of Christianity today is the lack of that awesome reverence and 'fear of God' which the Bible declares to be 'the beginning of wisdom' (Proverbs 9-10). [The Old and New Testament require God's people to fear Him in the sense that they make Him and His will top priority and dare not rebel against Him and His will.] ... The contrast between a Moses, an Isaiah, or a John on his face before God and today's Christian routinely conjuring up a mental image that 'speaks' (or church leaders teaching other techniques for allegedly carrying on a two-way conversation with God at will) only shows how far we have gotten from biblical Christianity!

It bears repeating that just because something 'works' [brings some "results"] does not mean that it is of God, even though church growth and much that seems to be good may be achieved. [Miracles wrought by the devil will never work for ultimate good! And he does work miracles for those who will open the door for him.] When dispensed by a sincere [we need more than sincerity: we need to be actually submitted to God, His Son, His truth, and His Spirit on a full-time basis] and persuasive leader who seems to be well-qualified by apparent success, false teachings are almost irresistible. The only antidote is to [humble ourselves; we need a lot of that in our day; it's easy to leave much room for pride, and pride (with unbelief) is at the root of sin]] test every doctrine and practice by the Bible. [It needs to be said, and heard, that just because our church or group believes something, or is doing something, doesn't make it true or right. This is a gigantic problem in our day.] And whether we follow the revealed Word of God or an apparently successful extrabiblical technique will in the final analysis determine whether we pass the test that God is allowing in these last days - or fail it to our everlasting loss.
...."

This is the end of this book review. May God be glorified, His will be fully accomplished, and His people be edified through this book review! In Jesus' name!