Why All Bibles Are Supernaturally Changing

Statistical And Theological Proof

&

The Death Of Cessationism

John Kirwin

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Chapter 1- Resistance to change

The National Pastor Survey

This book presents what I believe to be the first objective evidence that both the Authorized King James Version and all modern Bibles are undergoing supernatural alterations, fulfilling end-times prophecies by Daniel, Amos, Paul, and John.

This evidence stems from observed, unified misremembering among 30 pastors who participated in a national survey in December 2025. The pastors answered 34 Bible quiz questions designed to test their memory of passages believed by many to have been supernaturally changed. The result was nothing less than astonishing.

These questions were presented in two formats: 12 were simple yes-or-no questions, and 22 were fill-in-the-blank questions with three possible answer choices.

My study is entitled:

- "A Statistical, Probability-Driven Assessment of Confirmed Unified Misremembering and Its Implications."

You can see all the details and analysis in Chapter 6 of this book or at alteredbible.com/survey.

Here is a sample question from the survey.

- Job 1:21 (KJV only): "Naked came I out of my mother's womb, and naked shall I return thither: the Lord _____ and the Lord _____ away; blessed be the name of the Lord."

- gave / hath taken away
- giveth / taketh
- hath given / shall take away

In my national pastor survey, 29 out of 30 pastors chose option 2, “giveth / taketh,” meaning 96.7% selected the same incorrect answer. The correct answer is option 1: “The Lord gave, and the Lord hath taken away.”

Math Doesn’t Care About Doctrine

How can 29 out of 30 pastors choose the same incorrect answer? Misremembering at rates of 96% is not misremembering; it is either dementia or a phenomenon. And I do not think you believe that 29 pastors had dementia, do you? Besides, if they had dementia, they would have misremembered differently.

If you take averages from the data, it looks like this:

Pastors misremembered the 12 yes-or-no questions in the same way at an average rate of 36.7%. In the fill-in-the-blank section, pastors misremembered the surveyed passages in the same way at an average rate of 63.8%.

That means that across the fill-in-the-blank questions, about 6 out of every 10 answers given by pastors reflected the same wrong memory.

That also means that across these 22 fill-in-the-blank questions, the pastors produced 421 same-way wrong responses out of 660 total responses, meaning the average pastor aligned with the dominant wrong memory on about 14 separate passages. This indicates a pattern of repeated, unified misremembering rather than random recall failure.

What Are the Probabilities of This?

If each answer were merely a random choice among three options, the odds dictate that the number of same-way wrong responses would be closer to 220.

However, the probability of randomly producing 421 or more same-way wrong responses is approximately 1 in 10^{56}.
This is more unlikely than winning the Powerball jackpot six times in a row.

Therefore, the data is not reasonably explained by suggesting any type of confusion hypothesis. The idea that content experts could be unanimously overwhelmed in the exact same way by implanted thoughts is laughable. Instead, that data clearly demonstrates that all of the pastors were exposed to the exact same incorrect rendering for 12 different passages. I've had the best try to explain how some alleged source in the data sphere was responsible, but it always implodes into an obvious impossibility upon closer examination. Everyone knows that the only thing that has been in front of these pastors often enough to create these long-term memories is their Bibles. Their Bible is the only possible source of long-term memories for 34 different passages of 30 different pastors.

Job 1:21 had the highest correlated misremembering out of all the questions. Twenty-nine out of 30 pastors all chose the same wrong answer.

But this is one of the most familiar passages in the entire Bible, so what could possibly cause this kind of synchronized, catastrophic memory failure? The highly correlated nature of the misremembering among the pastors indicates that their memory failure was not caused by the unreliability of human memory.

In order for these pastors to have the same incorrect long-term memory, they would have had to be exposed to the same incorrect rendering often enough, and continuously enough throughout their lives, to overcome their consistent exposure to the correct rendering. So where did they all see the same incorrect rendering often enough to overwrite all of their memories in the same way?

These pastors spend a considerable amount of time preparing and preaching messages, which also influences their long-term memory.

I estimate that the average pastor spends approximately three hours a day, seven days a week, exposed to the correct rendering. So where did the wrong influence come from that could override all of that?

Unified Misremembering Is Not Proof of Bible Changes

The observation of unified misremembering does not directly prove that all Bibles are changing, but it does show that our testimonies cannot be explained away as common, everyday misremembering. The probability of five people misremembering only five Bible quiz questions in the same way by chance is approximately 10^{19}. That is one in ten quintillion.

To view math calculation, visit alteredbible.com/survey/stats/

Our study shows an average of 12 pastors misremembering an average of seven familiar passages in exactly the same way. If you calculated the probability of that happening by chance, you would not even recognize the number. So if it cannot happen by chance, and it is not confusion caused by versions or misquotes, then what is the cause?

Objections Overruled

If the body of Christ cannot offer a rational explanation for why 29 out of 30 pastors chose the same wrong answer on multiple-choice Bible quiz questions in our survey, then all of the following objections to our testimony are set aside. All of them.

- Human memory is unreliable
- Misremembering
- Implanted thoughts
- Confabulation
- Delusion
- Government psyop
- Photoshopped tricks
- Deceivers or charlatans
- Confusion caused by biblical illiteracy

- Confusion caused by versions, modernizations, variants, or misprints
- Confusion caused by misquotes from pop culture
- "The Bible can't change, therefore your evidence is irrelevant"
- All your data is fraudulent

And just for the record, if you cannot provide an alternate explanation, do not dare call me a heretic or a deceiver, or tell me I am going to hell. If you cannot answer my question, then I have removed any spiritual authority that you think you have to pass judgment on me.

What's in This Book

In Chapter 1, I will address why there has been a nine-year silence embargo from church leaders on this topic. In Chapter 2, I will present the theological arguments that provide the reader with a strong doctrinal basis for understanding how the text supports the idea of a supernaturally changing Bible.

In Chapters 3 and 4, I will make my best effort to explain why I believe God is allowing this and what I believe He wants from us in response to this severe judgment.

In Chapter 5, I will offer some thoughts on how different sectors of the church matrix may respond to this event if they conclude that it is, in fact, happening.

In Chapter 6, I will provide the results of our national pastor survey, our supporting data, and a detailed analysis that will demonstrate unified misremembering among content experts.

You may skip ahead and review the survey results first, but I am going to begin by examining some of the questions that typically prevent people from even considering our evidence.

I have found that, when it comes to this topic, God Himself could come down and tell a pastor this was happening, and he would still respond as Peter did in Acts 10:14 by telling God, "Not so, Lord."

Do not make up your mind before examining our evidence, or God may give you the Job 40 speech.

- Proverbs 18:13: "He who answers a matter before he hears it, it is folly and shame to him."

Cognitive Dissonance

Mark Twain was correct when he said that it is easier to deceive someone than to convince them that they have been deceived. The entire body of Christ is now facing this same mental challenge on an unimaginable scale. If you have the courage to study this book to the end, you will find no valid way to refute its evidence, and you will know that what I am saying is true. At that point, however, you will find yourself caught on the horns of a great dilemma.

Most people realize that if they reluctantly concede that this is happening, they will have to confront not only their own internal turmoil but also the persecution of those who refuse to accept it. If you are a pastor or leader in the church and you go public, you may be able to continue without disruption, but it is more likely that you will be run out of town on a rail.

All of that trouble, combined with the need to reevaluate a lifetime of church doctrine, is more than most people are willing to bear. I think this explains why most church leaders are acting like five-year-olds with both fingers in their ears, saying, "Na, na, na, I can't hear you."

But would it not be just like Jesus to come as a revolutionary and overturn the tables of the money changers when the church needed it most? He is described as a stone of stumbling and a rock of offense.

He spoke in parables to limit His followers to those willing to make the effort to seek out what He was truly saying. He deliberately provoked the Pharisees by healing on the Sabbath, and He preached a hard message about eating His flesh as a stress test to weed out the tire-kickers.

So I am here to tell you that He is doing it again, and you are going to have to get in touch with your intuition if you are going to have any chance of properly evaluating this. You are not going to see it if you are operating exclusively out of your peanut brain alone.

You need your head, but it is only there to help your heart and conscience discern what the voice of the Lord is saying.

Our Evidence Will Not Be Brushed Aside

Before we go further, it's imperative to address the mindset that would seek to characterize the existence of unified misremembering as irrelevant. It is, in fact, the bloody knife, the smoking gun, the proverbial mic-drop evidence that supports our testimony.

The unconvinced will declare, “There is absolutely no evidence that the Bible is changing.” But I would ask, “Isn’t worldwide unified misremembering at levels of 96% among content experts an indication that their Bibles may have changed?” I’m no theologian, but I think church leaders have some “splainin’” to do.

I have watched church leaders say and do anything to avoid looking at this. And when they demonstrate an unwillingness to even consider its ramifications, they clearly demonstrate that they have no interest in getting to the truth in this matter. They will say, “It’s irrelevant,” “I base my beliefs on the Word of God alone,” or “I’m not moved by your high-sounding arguments.” But these religious platitudes are just a lame attempt to “suppress the truth in unrighteousness.”

Anyone attempting to sidestep this unexplainable evidence will be abandoning the ideal of being a truth-bearer.

It's very similar to the defense attorney that finds out that they found the murder weapon in the basement of the suspect. The knife has the blood of the victim and your client's fingerprints on it. If you are the defense attorney, you are going to try to suppress the knife and have it thrown out on a technicality because it's not good for your case.

Make no mistake about it: the existence of unified misremembering among content experts is devastating to the "Bible can't change" camp, so you can expect anyone who faces me to avoid it like the plague. The observation that 29 out of 30 content experts all chose the same wrong answer for multiple questions will not be thrown out in our debates, and it will be entered into the court of public opinion as evidence.

The majority of the body of Christ is guilty of the same willful ignorance, displaying a stubborn unwillingness to treat our evidence with respect. We should not be surprised by this reaction, however, because this kind of avoidance has been happening from time immemorial.

In Genesis 3:13, God asked Eve, "What is this that thou hast done?" Eve dodged the question by saying, "The serpent beguiled me, and I did eat." Adam did the same thing by blaming Eve instead of taking responsibility and giving a straight answer.

Today, church leaders will dodge our question by saying it's irrelevant or by damning us to hell as false prophets. When they do this, you know it means they are terrified inside.

I think it's clear that my evidence represents a serious problem for anyone in the "Bible can't change" camp. There is no rational explanation, so the only thing left is to humble yourself or go on a rampage.

Church leaders know they're boxed in, so they do what the Pharisees did when Jesus boxed them in: they clammed up.

In Matthew 21:23, they asked Jesus by what authority He did these things, and He answered with a question: "The baptism of John, was it from heaven, or of men?" The Pharisees knew they were trapped, but instead of repenting, they just decided not to answer. They said, "We cannot tell."

And that's what virtually all church leaders are doing when we ask them to explain unified misremembering. Church leaders know they have no rational explanation for this evidence, and they also know that if they admit they don't have an explanation, it's going to be a devastating blow to their "Bible can't change" position.

Instead of exhibiting the nobility of the Bereans, most church leaders will instead choose to demonize us as stupid or evil to make it easier to ignore our evidence and craft a quick exit from the conversation. As long as they're damning us to hell as they exit the conversation, they can salvage a win in the eyes of their followers. They will frame their disgraceful response as a victory because they confronted the false prophet and rebuked him as the Bible instructs them to.

But this is the same wicked attitude that the Pharisees displayed in John 7:45.

- John 7:45: "Have you been led astray, too?" the Pharisees mocked. "Is there a single one of us rulers or Pharisees who believes in Him? This foolish crowd follows Him, but they are ignorant of the law. God's curse is on them!"

The sentiments displayed by the Pharisees here in John 7 seem identical to the way certain factions of Christianity today comport themselves when their doctrine is challenged. The Pharisees relied on cursing people who disagreed with them, so how about you?

I don't want to paint all the inhabitants of these two groups with a broad brush, but I have found it to be fairly common that the KJV-only and preserved-word Baptist folks like to dominate a conversation by talking over you and offering a continual stream of Scripture quoting. This overbearing barrage is typically mixed with contempt and laced with lots of damning you to hell if you disagree with their exact interpretation. There are a lot of people within these two groups who love to damn people to hell. They love it!

You can watch this kind of spectacle taking place in an interview that I did with a KJV-only minister named Todd Tomasella in May 2026. You can view it on my YouTube channel, Wakeuporelse. Search for "Exploring Supernatural Bible Changes—Interview with Todd Tomasella."

I showed him my findings regarding the pastor survey, and when I asked him how that could happen, he just blamed it on the frailty of human memory. But if that were true, they wouldn't have been misremembering the same way; they would have been misremembering differently. That's the whole point of producing the study. Unified misremembering at 96% proves there has to be a cause, so Todd's hypothesis is essentially impossible.

Now, someone with integrity would have been willing to dig deeper, but Todd was not. Todd wasn't interested in discussing the silly little survey any longer because he has the Word of God, and his Bible says, "Thy Bible, O Lord, is forever settled in heaven." Why should Todd even consider some statistical anomaly when his Bible tells him that "Heaven and earth will pass away, but my Bible will not pass away"? Isn't that what it says? Of course it doesn't. So Todd kept accusing me of attacking the Word, but I was actually attacking his interpretation of preservation. If what I just said confused you, it will all become clear in Chapter 2.

Todd wasn't willing to explore any evidence that may support our testimony, so he proceeded to brand the topic as irrelevant and then escalated into a froth of exasperation, name-calling, and damning me to hell. Then he hung up in a rage. He subsequently emailed me back with a little sermon about what holy indignation is and when it's appropriate.
I replied back and said, "Todd, save that for your followers. You were in the flesh, and it was not a good testimony."

His followers who watched the interview felt that he won the debate because he was able to warn the heretic and really put me in my place. Those who occupy this flavor of Christianity view this kind of bellicose Bible bullying as good preaching. To me, it seems more like ruthless thuggery that has an extremely low threshold for having its doctrine challenged. Instead of making themselves vulnerable and providing a scholarly response to our evidence, most church leaders will just attempt to disqualify our evidence by branding us as unlearned and unqualified. Then they damn us to hell, just like the Pharisees in John 7: "God's curse is on them!"

But we are unwilling to be lectured by religious demigods who are obviously not interested in getting at the truth. The truth is too painful for them, so they resign as shepherds and take the mantle of the hireling instead. So who's going to be the first to show contrition by acknowledging that this evidence is compelling and admitting that maybe we are under a strict judgment for the sin of biblical idolatry?

There is no biblical basis for avoiding the devastating implications of this evidence, and all those who try to simply shift the focus away by resorting to personal attacks will be guilty of being deceivers themselves. The Bible teaches that if you are able to answer our question and you refuse to do so, then you are guilty as sin.

I have had many sincere believers try to suggest that the authoritative nature of the Bible relieved them of any responsibility to consider my evidence.

They would say something like, “I’m under no obligation to answer this question because my beliefs are only founded on the Word of God.” Well, no, they’re not if you say that. Here’s what the Bible actually says about your responsibility to answer the question.

Proverbs 24:11 charges you to answer our question when it says, “Deliver those who are drawn toward death, and hold back those stumbling to the slaughter.” Why wouldn’t you answer our question if it could stop us from stumbling to the slaughter? James 4:17 says, “To him that knoweth to do good, and doeth it not, to him it is sin.” God’s Word never teaches that you should use the Word as a reason to hold back your help.

Proverbs 3:27 says, “Do not withhold good from those to whom it is due, when it is in your power to act.” It also says, “Say not unto thy neighbour, Go, and come again, and tomorrow I will give; when thou hast it by thee.”

If you’re so confident in your position, then it should be easy for you to clear up why the content experts in our survey are exhibiting unified misremembering.

Romans 12:16 teaches us that we should “condescend to the lowly,” so as a matter of principle, you should be willing to clear up our confusion by simply explaining what is causing all of this unified misremembering.

Romans 1:18 speaks of “suppressing the truth in unrighteousness.” So if you know the truth of why there is unified misremembering, but you refuse to explain it for any reason, aren’t you suppressing the truth in unrighteousness?

If we are the delusional enemies of God, as you say, then you should have no trouble explaining how our evidence is unfounded. It isn’t unfounded because you say it is, so we expect some substance behind your decrees. No one is going to win a debate with me by avoiding the question and then ramming the Bible down my throat.

Everyone watching will know that there's no rational answer for the results of my surveys, and we will all watch the spectacle as one leader after another figures out new ways to dodge the question.

Church leaders are not willing to face this, so they just keep choosing the cover-up instead. They are knowingly holding back from providing a scholarly response and regularly engaging in character assassination as a way to change the subject. This is duplicity with malice and is the textbook definition of bearing false witness.

We know all of your biblical arguments as to why you think the Bible can't change, but chances are high that you haven't lifted a finger to examine my arguments or any of my material. Have you read my second book or reviewed my executive summaries on alteredbible.com? Ninety-eight percent of the body of Christ is violating the following three passages by the superficial rush-to-judgment response we continuously encounter.

- Proverbs 18:13 — "He that answereth a matter before he heareth it, it is folly and shame unto him."
- John 7:51 — "Doth our law judge any man, before it hear him, and know what he doeth?"
- Proverbs 18:17 — "He that is first in his own cause seemeth just; but his neighbour cometh and searcheth

If you want to demonstrate that you have integrity, you will need to give serious consideration to our findings before making a decision.

Unfortunately, the obvious conclusion is that the Bible has changed if 29 out of 30 pastors all pick the same wrong answer for multiple familiar passages. Everybody looking at this knows that, but the church leader has so much invested in this not being true that the majority of them will choose to go to war instead. Jesus was led into the wilderness, not out of it, and this is one of those moments for all of us.

If you have integrity, refusing to answer for any reason is not an option, because integrity demands that you either provide a coherent, viable explanation or admit that you don't have one. It's obvious that there's something unexplainable going on, and if you can somehow come up with something that we haven't thought of, we're all ears.

But if you can't, and you refuse to humble yourself and become inquisitive, then you will be forced to go on the attack to protect your position. You will be like the politician seeking to cover up his latest scandal with artful sophistry. You will know that our evidence exists, but you will pretend that it doesn't when talking to your followers. You will tell them that our evidence is irrelevant while secretly knowing in your heart that it is extremely unsettling. You will seek to hide this exculpatory evidence because it removes any doubt that our testimonies have validity.

This, of course, is bald-faced lying, and it will certainly follow you to the judgment. Your method for accomplishing this dark deed will be to demonize us by claiming that we are going against the clear teaching of preservation. But the teaching isn't clear at all, because large contingents of different denominations don't embrace preservation of the text. So the suggestion that your preservation interpretation may be flawed is in no way a heretical statement. Additionally, I have identified 25 separate theological arguments that allow this to be happening without there being any controversy. I cover those in Chapter 2 of this book.

Let me speak plainly. The supernatural Bible changes (SBCs) prove without any question that our testimony cannot be explained by misremembering. This then provides strong evidence that the present understanding of preservation is incorrect and that all Bibles, including the Authorized King James Bible, are changing.

Schedule a debate

For nine years, I've been called a wolf, a charlatan and a deceiver. So this is my response to all those that still feel that way. It's clear to me that the doctrine of the majority of church leaders is wrong when it comes to preservation. I will debate anyone that would have the temerity to face me if you'd like to put some action to all your bravado. You can contact me to schedule an interview at wakeuporelse@proton.me.

But understand something first. Anyone who chooses to accept my debate challenge is going to first be asked to explain our verified finding of unified misremembering. If you are unwilling to be honest and refuse to take that evidence seriously, then I'm not going to waste my time wrangling with you about theology.

This is not a situation where I'm only going to be satisfied if you give me the answer that I want; I'm looking for either an alternate explanation that a reasonable man would find believable or an admission that you don't have an answer. It's reasonable to expect at least that for such an important topic.

It's not reasonable to suggest that 29 out of 30 content experts would all pick the same wrong answer for multiple questions because they're confused. That's fifth-grader nonsense talk, and I'm looking to engage mature adults who aren't blinded by their own pet doctrines. I'm looking to engage people that will set aside whatever agenda they have and demonstrate that the only thing they are interested in is the truth.

Any attempt to sidestep this inquiry will be met with a series of follow-up questions that will highlight the fact that you are avoiding the question and seem to be hiding something. My goal will be to relentlessly analyze your attempts to avoid the question, and insist that you either provide a rational explanation, refuse to answer and hang up or admit that you don't have an answer.

And yes, it has to be a valid explanation. I'm not going to tolerate being force-fed some fantasy that has no bearing on reality. You have to be willing to explain the rationale behind your explanation and be willing to defend your response to my questions. That's what people who truly want to get to the truth are like.

For instance, if you tell me that the pastors were just misremembering, I will ask you to explain how that's possible, since they misremembered at rates of 96%, and misremembered in unison. If you say, "Well, that's just because they're confused by misquotes from pop culture," then we will go into the weeds on how that couldn't possibly happen because that idea doesn't hold up under scrutiny. The point is that the unconvinced are battling against the scientific discipline of probabilities, not the frailty of human memory. I'm not basing my conclusion on human memory; I'm basing it on the objective fact that 1 + 1 = 2.

Probability demands that there has to be an influence that anchored the same long-term memory in those pastors, and the only thing that we know was in front of all of them is their Bibles. Their Bibles used to say, "The Lord giveth, and the Lord taketh away," and that's why they all remember it that way.

I'm not interested in bantering on theology with people who are just going to ignore this important evidence and retreat into fantasies or denial.

Christian ministries that concede that the supernatural Bible changes are authentic will become the new pillar of truth in society. We will replace you as the leaders of the body of Christ as your conspiracy to cover up this evidence is revealed to the world.

The church's reaction to our evidence is like a doctor showing an X-ray to a man with a visible tumor, and the man says, "How dare you accuse my body of being sick?" We are guilty of nothing, and it appears as though Heaven agrees with us and not you.

If the unified misremembering evidence continues to go unchallenged, then our witness will be established in the mouth of two or more witnesses.

- Deuteronomy 17:6: “At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.”

The first mention of this concept is found in Deuteronomy 17:6, and the meaning is clear. You can judge someone as guilty if you can find at least two or three witnesses, but if there’s only one witness, you can’t. This is a principle that teaches that there is credibility when there is consensus and no objections. It also teaches us to rely on probabilities to discern truth.

Here is more instruction for all those that feel compelled to let me know that I’m going to split hell wide open for my heresy.

- Matthew 7:1 “Judge not, that ye be not judged.
- Romans 2:1–3 “Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.
- James 4:11–12 “Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law…
- Romans 14:4 “Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.”
- 1 Corinthians 4:5 “Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts…”

Having Eyes, They See Not

I am very analytical, so I am providing the kind of evidence-based approach to the Bible-change debate that I would want to see myself. Personally, I would need to see it in the Word, and then I would also need to see some sort of irrefutable, objective evidence that was measurable, repeatable, and undeniable. That is what I will provide.

You will certainly need my first book to access all the evidence contained there as well. But for most people, even that will not be enough. You are going to have to go deeper. You are going to need discernment.

Your Pursuit of Precise Doctrine Is Your Undoing

Jesus spoke of people who had eyes "but could not see" (Mark 8:18). Those same people had a command of the Scriptures, but their dysfunctional attitude toward why they were accumulating all that theology became the source of their own blindness. It was not the Scriptures that caused their lack of discernment; it was their motivation for accumulating all that knowledge. Apparently, if you are not careful to cultivate the Mary side of the Martha-and-Mary equation, then acquiring knowledge about God will often end up hindering you.

- 1 Corinthians 8:1–3: "Knowledge puffeth up, but love edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him."

You can be knowledgeable about natural things and still be unable to properly discern spiritual things.

- Matthew 16:3: "You know how to discern the face of the sky, but you cannot discern the signs of the times."

Some things are not acquired through study but are instead received through a non-cognitive faculty of perception.

Jesus made this distinction when He said, “They have eyes, but they see not” (Matthew 13:14). Some things are taught, and some things are caught, and revelation knowledge can come through a variety of pathways. For instance, there are certain refinements of the soul that can be obtained only through suffering. God can also order circumstances in such specific ways that the believer becomes convinced that God is speaking through those events. This ordering of events can provide confirmation regarding a very specific request made by the believer to God. It can serve as a powerful confirmation of direction, or of any number of things about which the soul has been seeking God.

A soul can receive complex communications through dreams. A believer can receive a deep, settled knowing in the spirit that does not arise from analysis or deduction. God can communicate a prayer burden through a weight placed upon the soul that is difficult to reduce to words. Complex meanings can be conveyed through a sudden inward picture, symbolic impression, or spiritual scene apprehended by the inner man rather than through discursive thought.

Here is a perfect description of what I am talking about.

- Romans 8:26: “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought:
  but the Spirit itself maketh intercession for us with groanings which cannot be uttered.”

All of these have one thing in common: the information or direction did not come directly from reading the Bible.

- Matthew 16:17: “Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”

We Shouldn't Be Chasing Feelings

Here is another strong indicator that the cessationist and the IMF doctrine police are overemphasizing the Bible in the life of the believer.

- Philippians 4:7: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Paul is teaching that the peace God gives us will act as a guard that will "keep you" when you are operating outside the boundaries of what God desires for you. So what is that peace keeping you from?

In a general sense, Paul is telling you that peace will act as a kind of spiritual radar, alerting you when you have wandered off the path God has for you.

This is clearly describing something that the cessationist is constantly warning against. They will tell you, in a hundred different ways, that trusting subjective feelings such as peace is unbiblical and dangerous. They will mock believers as unlearned boobs who claim they are making a decision because they "have a peace about it." But is it not embarrassing that the Bible appears to be clearly teaching that you should be led by having a peace about it? I am no theologian, but I do not see how the intelligentsia could possibly argue with this reasoning.

These "Bible bullies" will scold you by saying, "You can't rely on your feelings; you should trust only the Word. Your feelings will lead you astray, but the Word is a sure foundation." But Philippians 4:7 appears to teach the opposite. It is telling you that you can receive direction directly from God, and not merely through your next Bible study. God will use the modulation of your feelings to guide you.

But the meaning of the original language is even more forceful than that.

Paul is teaching that the true believer is not only supposed to be guided by this inner witness but is also charged to prioritize it over accumulated knowledge.

The word “passeth” includes the connotation of being “superior in rank.” Superior to what? Superior to head knowledge about what is in the Bible.

Strong’s definition: hoop-er-ekh'-o; from G5228 and G2192; to hold oneself above, i.e. (figuratively) to excel; participle (as adjective, or neuter as noun) superior, superiority:—better, excellency, higher, pass, supreme.

Thayer’s Greek Lexicon

1) transitive, to have or hold over one (as τήν χεῖρα, of a protector, with a genitive of the person protected; so in Greek writings from Homer down; Josephus, Antiquities 6, 2, 2).
2) intransitive, to stand out, rise above, overtop (so properly, first in Homer Iliad 3, 210); metaphorically.

Knowledge or understanding can come up before the mind’s eye through the agency of the spirit as well as through direct cognitive effort, and the two are not the same.

Another passage that teaches this even more forcefully is:

- Colossians 3:15: “And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.”

The word “rule” in this passage is translated from the word brabeuō, meaning “to govern.”

- Strong’s definition: βραβεύω (brabeuō), brab-yoo'-o; from the same as G1017; to arbitrate, that is, to govern figuratively; prevail:—rule.

Thayer's Lexicon gives the picture of an umpire who tells you when you are out of bounds. Thayer's Greek Lexicon: "to be a βραβεύς, or umpire"

The clear testimony of these two passages stands in direct opposition to the incessant droning of those who keep trying to inject theological Novocain into all your sanctified nerve endings. They've created a theological nanny state that's obsessed with keeping you safe at any cost.

These misguided masters of the theological universe have concluded that, if we are to be pleasing to God, we will need to adopt the demeanor of Mr. Spock from Star Trek. Personally, I am going to pass. Instead, I am going to experience the full range of human emotions that God has created for me to enjoy. I will buffet my body and make it my slave, but I am not going to delete my humanity for a bunch of unbelievers masquerading as biblical know-it-alls.

Here are two quotes from a message John MacArthur preached at his church entitled "The Essentials of Handling God's Word, Part 2." [1]

- "In no way is any truth in Scripture decided by your experience. Whether it affects you or doesn't affect you subjectively has nothing to do with its truthfulness. Now this deals a very heavy blow to vast numbers of people in professing Christianity who look at the Bible like some kind of verbal Ouija board and run their fingers in their minds through it, waiting for some kind of esoteric impulse. And you hear people get together in a Bible study and say, 'What does this mean to you?'"

[1] https://www.gty.org/sermons/90-469/the-essentials-of-handling-gods-word-part-2

MacArthur states, “In no way is any truth in Scripture decided by your experience,” but is that not exactly what both Philippians 4:7 and Colossians 3:15 are teaching? That “esoteric impulse” he cynically mentions is called the peace of God, which passeth all understanding. Here is another quote from the same message:

- “It’s all true and it’s all necessary for life and godliness. It’s the truth by which all other truth claims are measured. It’s the truth which exposes all error. And you only have the truth if you have the meaning right, and that takes a refined mind and a trained mind. The Bible is not about inducing feelings or emotions; it’s about divine truth.”

Yes, JMac, the Bible most certainly is about inducing feelings. The two passages I just unpacked for your refined mind teach that you are to follow your feelings in no uncertain terms. Allow me to use your own teaching to make my point.

Let us start with the statement that “it’s the truth by which all other truth claims are measured.” The truth claim I am making is that these two passages teach that you should be led and guided by peace, which is a feeling. Therefore, the claim that you should not be led by feelings has been shown by the truth of the Word to be incorrect. Your truth claim is that “we shouldn’t be led by feelings.” My truth claim is that these two passages clearly teach that you should be led by your feelings. Therefore, your claim has been measured, and it has come up short.

You stated that Scripture is “the truth which exposes all error.” Well, the truth of these two passages is that they expose the error of the cessationist when he tells you that you should not be led by subjective feelings. Peace is a subjective feeling, is it not?

Next, you see MacArthur’s ham-handed obsession with precision, which inexorably leads to arrogance. Listen to the pomposity of the following statement by MacArthur:

- "And you only have the truth if you have the meaning right, and that takes a refined mind and a trained mind." He did not have the nerve to finish his thought, but it is always implied by the purveyors of this narrative. What he really wanted to say was, "a refined and trained mind like mine."

This sentiment, that one must achieve "precise understanding," inserts itself between the new believer and "the simplicity that is in Christ" (2 Corinthians 11:3). It convinces the believer that he will never be able to accomplish much until he spends decades in the Book like the guy at the front of the room.

Ignoring the clear testimony of these and other passages certainly demonstrates that you do not have the "meaning right," which must mean that your mind is not refined or trained properly. This kind of bloviating is at the core of why God has sent this SBC judgment. The Bible is not teaching that we need a highly trained mind in order to walk with God; it is the cessationist who tells you that.

Their manic mission to surgically remove the clearly described function of the inner witness proves that the refinement and training of their minds have led them astray. His final conclusion, that the Bible is not about inducing feelings or emotions, is categorically and theologically inaccurate. He has made the apprehension of understanding and sensitivity to the inner witness mutually exclusive, when the Bible teaches nothing of the kind.

- Philippians 4:7 = peace as a guard
- Colossians 3:15 = peace as an umpire or arbitrator

I think that instead of warning people not to chase feelings, the cessationist needs to start warning people not to chase academia. You should not be chasing academic achievement, and you certainly need to stop instructing others to do the same. Stop being a hindrance to God's people, because the SBCs are only the first salvo.

Make the course correction this judgment requires, because the next wave is going to begin removing people who refuse to bear witness to what is obviously taking place.

Truth is grounded in God and His Word, not manufactured by private feeling; however, Scripture plainly shows that God often confirms truth through signs, inward witness, spiritual power, and tangible experience. Here are some examples of people doing things that would be considered "seeking feelings" by the doctrine police.

Examples of people "seeking feelings"

- Judges 6:36–40 — Gideon's fleece as confirmation
- 2 Kings 20:8–11 — Hezekiah asking for a confirming sign
- Isaiah 7:10–14 — Ahaz told to ask the Lord for a sign
- Genesis 15:8–18 — Abraham asking how he would know God's promise would be fulfilled
- Genesis 24:12–21 — Abraham's servant asking for a providential sign concerning Isaac's wife
- 1 Samuel 14:8–12 — Jonathan using a sign to confirm the Lord's direction
- Mark 16:20 — The Lord confirming the word with signs following
- Romans 8:16 — The Spirit bearing witness with our spirit
- Luke 24:32 — The disciples' hearts burning within them
- Psalm 34:8 — Tasting and seeing that the Lord is good
- 1 Peter 2:3 — Tasting that the Lord is gracious
- 1 Thessalonians 1:5 — The gospel coming in power and in much assurance
- 1 Thessalonians 1:6 — Receiving the word with joy of the Holy Ghost
- 1 Corinthians 4:20 — The kingdom of God being in power, not word only
- 1 John 2:20 — Knowing through the anointing from the Holy One
- 1 John 2:27 — The anointing teaching and bearing inward witness

I do not care whether it is a God-inspired feeling; it is still a feeling. It is still that fringy, mystical, inner-knowing kind of thing that religion loves to hate. And I do not think Philippians 4:7 passed away with the last apostle, do you?

In his book entitled "The Spirit and the soul" Watchman Nee wrote about this kind of religious zombification.[2] Here are a few quotes:

- "If a believer does not know what his spirit is, he will not know how to fellowship with God in the spirit and will substitute soulish activities, such as those of the mind and the emotion, for the work of the spirit. The result is that he will always remain soulish and will not reach the spiritual realm."

In his book entitled "The mind working with the Spirit"[3] Nee writes;

- "All revelations come from the Holy Spirit and are received not by the mind but by man's spirit, so that man may know by intuition; they are then studied and understood by his mental powers."

Many who have embraced an intellectual, miracle-free gospel (IMF) are guilty of inverting the ranking of these communication pathways. They have the hierarchy reversed and prioritize understanding rather than revelation. The head is too big, and the heart is too small. The cessationist is laboring to get you to shut off your radar and replace it with the red-tipped stick that blind people use. You see this inversion when the Pharisees chose Sabbath observance over the healing of the man with the withered hand.

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[2] Chapter 3, "The Spirit and the Soul" Collected Works of Watchman Nee, Set 1, Vol. 12: The Spiritual Man

[3] Chapter 8, "The Mind Working with the Spirit"

But you see the same inversion when you show a cessationist a string of miraculous healing testimonies from a variety of sources. They writhe in discomfort and offer a variety of explanations that are cringeworthy and unconvincing.

These "learned ones" consistently show contempt for full-gospel believers who say they are "being led by the Spirit," but that is exactly what Philippians 4:7 is describing. Our God-given conscience acts as a direct connection to the Lord of our lives. Our conscience is literally God's voice, and it is to be in the ascendancy over your cognition, not subservient to it.

I am sorry, but we tongue-talking religious fanatics are going to pause here for a moment and acknowledge that our reliance on these "inner-knowings" has been vindicated.
We forgive our brothers and sisters and invite them to join us in the fullness God has for us.

We have listened to the doctrine police bash us over the head with this "don't chase after feelings" narrative our entire lives. It seems to me that this is a fair interpretation, and if that is true, then I think the doctrine police owe the tongue-talkers an apology.

Your Radar Seems to Be Broken

Something is terribly wrong with the radar of almost every Christian in the world, because so few are up in arms about all the obvious changes in every Bible. Why can't most people discern that the passages listed below are both wildly unfamiliar and inconsistent with the nature and character of God, especially when we show them to you in long, aggregated lists? Some see, some see when they are shown, and some never see. Which one are you?

Are you really prepared to defend these aberrations as the inspired Word of God? Are you going to keep insisting that the Bible is perfect and flawless while also claiming that these thirty-seven aberrations are simply bad translations?

I do not think you can have it both ways. You cannot claim the text is perfect and flawless while at the same time branding these deviant intruders as merely bad translations. How many times can you claim it is a bad translation before the book is no longer perfect and flawless?

I understand that people's views on inerrancy and accuracy vary along a linear scale from very strict to more liberal. The KJV-only, preserved-Word Baptist, for instance, may hold to a verbal plenary inspiration view of the text, while other denominations may hold that only the concepts are preserved. The following definitions tend to overlap, so it is difficult to make sharp distinctions, and the definitions themselves vary from one theologian to another.

- Plenary = the whole Bible is inspired.
- Dynamic = inspiration resides in the meaning or message, not necessarily in each exact word.
- Verbal plenary = all Scripture is inspired, down to the words.
- Double inspiration = inspiration applies not only to the original writings, but also to a later form of the text, usually a translation or copy.
- Inerrancy = Scripture is without error.
- Infallibility = Scripture cannot fail or mislead in what God intends to teach.
- Accuracy = What we have today is exactly or close to the original autographs

I submit that none of these positions can coexist with the list I am about to give you, so it does not matter where you fall on the spectrum. If you agree that the Bibles are supernaturally changing, then you can no longer hold that the text is inerrant or infallible.

You will no longer be able to play make-believe like a child playing with toys. You cannot take the position that you "just want to focus on souls," because your house is on fire.

This event forces you to stop whatever you are doing and retool everything from the ground up. You will either have to pretend it is not happening or reinvent yourself.

You will no longer be able to continue enjoying the status quo and business as usual. If you choose to cling to your present understanding of preservation, you will be forced to defend these atrocities as the inspired Word of God. This means you will have to take the unsavory position of defending renderings that seem to be laced with sexual innuendo and blasphemy. You will have to reinterpret dark themes that seem badly out of place and unravel all manner of confusion and mangled syntax. Much of the text now reads like a jagged razor that is difficult to remove from your mouth. Many passages make little sense and contain spelling, punctuation, and grammar errors.

Anyone who denies that this is happening likely has not reviewed the examples documented in my second book or in the executive summaries available in the educational documents section of alteredBible.com.

These passages will be particularly troubling for the poor souls who hold to the idea of double inspiration. This position maintains that God not only inspired the patriarchs and the words given in the original autographs, but also inspired the translators and the exact words that were placed in the Authorized King James Bible. That means that when Leviticus 12:8 in the KJV gives permission to sacrifice turtles, they cannot claim it is merely a bad translation or that “turtles” is interchangeable with “turtledove.”

It would be prudent for you to consider the possibility that God has disrupted your theology in the past, and that it’s possible He is doing so again. It is good to be fully persuaded in what you believe (Romans 14:5), but it is not good to be a know-it-all that believes that their interpretation of preservation is infallible. 1-Corinthians 8:2).

A list of biblical paradoxes

KING JAMES ONLY

- Leviticus 12:8 (KJV only) “Sacrificing turtles”
- Leviticus 11:29–30; Leviticus 1:3–4 (KJV only) “Sacrificing turtles forbidden”
- Song of Solomon 2:12 (KJV only) “Singing turtles”
- Jeremiah 8:7 (KJV only) “Turtles flying south for the winter”
- Isaiah 49:23 (KJV only) “Nursing fathers”
- Isaiah 60:16 (KJV only) “Sucking the breasts of kings”
- Job 21:24 (KJV only) “Men with breast milk: ‘His breasts are full of milk’”
- Luke 17:34–35 (KJV only) “Two men in a bed / one gets raptured”
- Titus 1:8 (KJV only) “A bishop must be a ‘lover of good men’”
- Isaiah 45:14 (KJV only) “There is no God”
- Luke 1:35 (KJV only) “Jesus is called a ‘holy thing’”
- Hebrews 6:1 (KJV only) “Leaving the principles of Christ”
- Revelation 1:6 (KJV only) “God the Father has a father”
- John 21:7 (KJV only) “Peter running around naked”
- James 2:3 (KJV only) “We should respect people with gay clothing”
- Exodus 28:40 (KJV only) “Girdles and bonnets”
- Revelation 15:6 (KJV only) “Seven angels with golden girdles”
- Exodus 28:37 (KJV only) “Blue lace on the mitre”
- Genesis 3:7 (KJV only) “Fig leaf aprons”
- Deuteronomy 22:5 (KJV only) “Warning against cross-dressing”
- Proverbs 26:10 (KJV only) “God rewards fools and transgressors”
- Acts 12:4 (KJV only) “Easter celebrated”

UNIVERSAL CHANGES
(KJV and most translations)

- 2 Kings 6:28–29 “Give up your son so we may eat him today, and tomorrow we’ll eat my son. So, we cooked my son and ate him. The next day I said to her, ‘Give up your son so we may eat him,’ but she had hidden him.”
- Isaiah 8:3 “Isaiah engaging in fornication with ‘a prophetess’”
- Luke 19:27 “Jihad Jesus slaying any who refuses to follow Him”
- Psalm 137:9 “Smashing babies against rocks makes you happy”
- Mark 8:23 “Jesus spitting in people’s faces to heal them”
- Leviticus 4:32 “Sacrificing female sheep”
- 2 Corinthians 11:8 “Paul robbing churches”
- 2 Kings 18:27 “People drinking their own piss and eating their own dung”
- Luke 18:15 “Jesus touching babies”
- Ezekiel 23:20 “Genitals like donkeys and emissions like horses”
- Zechariah 5:9 “Female angels or women with wings”
- Mark 14:51–52; John 21:7 “Streaking, or running naked”
- Exodus 12:23 “God Himself is killing the firstborn of Egypt”
- 2 Corinthians 11:4 “False teachers are to be tolerated”
- Acts 28:15 “Three Taverns: sounds like they are stopping to tilt a few”

You’ll Need More Than a Bible

This is not something you will evaluate properly if you simply try to dissect it theologically. There are over 45,000 Christian denominations, which seems to indicate that none of us can agree on anything.

Just because I have a number of Scriptures to support my case does not mean you are going to agree with me.

If the interpretation of the text were completely objective, then we would not have 45,000 denominations. So if you do not want this to be true badly enough, it will be almost impossible to convince you with Scripture alone.

I am going to give you plenty of Scripture to support the authenticity of this event. I am even going to show you how my theology is more conservative, more orthodox, and more sola scriptura than yours.

But if that is all you are counting on, it will not be enough. You are going to need to draw on some of the other faculties God has given you besides your intellect. You will need to be more like a little child in a howling wilderness, seeking someone to take him by the hand, than a Bible school professor. The changes appear to be subtle enough to allow people to dismiss them if they do not want this to be true badly enough.

If you do not push the targeting computer away and use the Force, if you do not ask God, "Is this really happening?" then you are probably not going to be able to overcome a lifetime of doctrinal and denominational conditioning, and you will fail God's final exam.

Let me state it plainly. The supernatural Bible changes (SBCs) have revealed that the present, widely held understanding of preservation is woefully superficial. How can it not be, if the Bible is changing? The SBCs are going to require you to change a great many things, not just your doctrine. So if I am right about this, you are probably reading one of the most important books of your entire life.

The Worldwide Impact on Society

If it were suddenly revealed to a large cross-section of society that the Bible was not merely being corrupted by publishing houses or misremembered by entire populations, but was instead being supernaturally altered in real time, the impact on

civilization would be unlike any previously recorded event in history.

Christianity would be the first institution to convulse under the weight of this unimaginable revelation. The visible church's authority structures, doctrinal systems, seminaries, publishing houses, and congregations all presume a stable textual anchor. The moment that anchor was exposed as being beyond institutional control, the center of gravity would shift from religious bureaucracy to direct, personal interaction with God. Pulpits built on certainty would face a mass exodus as their central message became completely delegitimized.

Church finances worldwide would begin to dry up as donors realized they were underwriting leaders who had been either grossly incompetent or involved in a cover-up.

All sermons and messaging would change overnight. Things would become far less scripted, and there would be much more humility in the pulpit. Many polished deliveries that rely on professional exegesis would be replaced by trembling, repentance, and a desperate dependence on real-time intervention from a living God.

A Bible that can supernaturally change would not merely embarrass Christianity; it would dissolve the illusion that man is in control of anything. It would force a brutal reordering of how believers do church and how leaders guide their followers in relating to God. There would be a shift from acting as custodians of a book to serving as ministers of reconciliation who invite direct intervention from God in all their meetings.

History shows that civilizations can collapse when their legitimizing center is shattered, and that is what is about to happen. Christianity would experience a collapse of legitimacy at first, and then the shock wave would move outward through education, law, media, politics, and culture.

Entire denominations could fracture under the strain. Clerical careers, publishing industries, donor networks, accreditation systems, and parachurch empires would all be plunged into crisis in every aspect of their operations.

Mainstream media would report the death of Christianity, and the cascade effect would radiate outward to all religions. Those who know God would finally see how their overreliance on the book has been a stumbling block. They would course-correct and begin shedding pharisaic mindsets.

The impact on world systems would be apocalyptic. Fundamental doctrines would need to be overhauled, then institutions, then social confidence itself, until humanity was left facing the possibility that reality is governed less by static systems than by the immediate and incontestable intervention of God and the forces of darkness.

The good news is that the Word is immutable, which means it does not change and it will come to pass. The bad news is that the Word and the Bible are not the same thing, which means that even though the Word will not change, the Bible can. That which was given to man in the original autographs is immutable, but in a post-canonized-Scripture church era, we will all have to rely more and more on the Holy Spirit and the consensus of everyone's memory to determine what the inspired Word used to say.

Why God?
What would be God's purpose in allowing the word to become unreliable in this way? I believe that at least one aspect of it is that God is asking all of us a question:

"Do you know Me, or do you just know the book?"

- John 5:38 "And ye have not His word abiding in you: for whom he hath sent, him ye believe not."

The Voice of the Stranger

Apparently, having His word dwelling in you means something more than merely knowing the book. The Pharisees knew the book, but it was not dwelling in them. It had not transformed their nature to be like the One the word was talking about. As a result, when they met Him, they did not recognize Him, because their emphasis was different from His. That is the same path the cessationist and the IMF believer is on.

I submit that God is doing the same thing in reverse by allowing this list of blasphemies to appear in your Bible. The majority of believers seem unable to discern that the strange words and themes now appearing in their Bibles do not belong to the God they claim to know. The Pharisees could not recognize the Son when He came, and the Pharisees of today cannot recognize the fact that the unmistakable sound of the Shepard is leaving the pages of our Bibles.

Your Bible even tells you to whom those words actually belong.

- Daniel 7:25 "And he shall speak great words against the most High…"

If you cannot admit to yourself that it is even possible that your present understanding of preservation could be flawed, then your arrogance blinds you, and you will continue to follow the voice of the stranger that is now appearing in the text.

- John 19:4-5 "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

If you cannot recognize that the list of atrocities I just gave you is a strange voice, then it would seem that you have lost your way. Why can you not recognize that those passages do not belong in your Bible? Have you become a Pharisee?

You know that Matthew 7:1 in the KJV always said, “Judge not, lest ye be judged.” What is the matter with you? You know it, and you know that you know it. Stop lying to yourself.

I am going to show you how your view of preservation is flawed, but you are going to need to stop lying to yourself about what is going on inside you when we point out the passages that have obviously changed.

You know darn well that Job 1:21 always said, “The Lord giveth, and the Lord taketh away,” but it does not anymore. Job 1:21 now says, “The Lord gave, and the Lord hath taken away.”

Look it up. That is how it appears in the 1611 Cambridge and the 1769 Oxford as well. And when you see it in Grandma’s Gutenberg, go ahead and let it knock you off your chair, as it should.

Do not worry, I am going to give you all the theological and empirical evidence you will need to understand how and why this can be happening. But most Christians have their hot iron out (1 Tim. 4:2), and they are searing their consciences by ignoring the obvious.

You should know that if everyone is misremembering so many familiar passages in the same way, it has to mean that the Bibles have changed. I have never seen a more embarrassing display of gaslighting in my life. The intelligentsia of the entire church is on its heels trying to explain this away, but my survey puts an end to all of that.

We’re Not Relying on Our Memories

God has given you power, love, and a sound mind so that you can rely on the faculty of certainty for a time such as this. Your memory is working just fine, thank you. God gave you the faculties of your soul, and He expects you to use them with authority.

Your God-given certainty, your intuition, your conscience, and your integrity are more sacrosanct than your doctrine, so stop violating them. My pastor survey in Chapter 6 will address the unresearched argument that we are guilty of exalting our memory above the authority of Scripture.

We are not relying on our memories alone; we are also relying on the absolute nature of math. We know that 1 + 1 = 2 regardless of your denominational affiliation. The scientific discipline of probability does not care about your doctrine; it is completely objective. The observation of unified misremembering creates an impasse for the unconvinced in this debate. Unified misremembering among content experts is impossible to explain, and there is no scriptural argument that gives you permission to ignore it.

So unless you can explain how all these pastors are misremembering in unison, you have a big problem. The problem you have is on the same level as a house of cards coming down.

This is the most disruptive event that has ever hit the church next to Jesus showing up, living a sinless life, becoming the propitiation for our sins, and then being raised from the dead to restore us to the Father.

My other book on this topic, entitled "The Mandela Effect, Supernatural Bible Changes, and the Doctrine of the Preservation of Scripture," is a 340-page thesis with over 500 citations. That book contains more theology in support of the claim that the Bible can change than you have in support of the claim that it cannot.

I can assure you that I and others like Dr. Paul Grafton Holt are not just confused because we're biblically illiterate, and there are many more like us who are coming forward.

Don't Look Under the Bed

Don't let the devastating ramifications of this information keep you from examining our evidence closely. Though this may be disruptive and troubling at first, I believe this redemptive judgment is intended to restore us to right relationship with God—if we choose not to be offended by it.

- John 6:66: "From that time many of his disciples went back, and walked no more with him."

This judgment is designed to offend the mind in order to reach the heart. The devil has not gotten the upper hand, and God has not gone back on His Word. As you will discover, His Word is preserved even if the Bible is changing. He is the same even if the Bible is not, and there is no controversy within the Godhead if the very words of your King James Bible are being supernaturally altered.

The end result of this, for those of us who have reluctantly conceded that it is happening, has been revival, not backsliding. We are more in love with Jesus and more on fire for God than we have ever been.

Silence Embargo Against Change

The response to the idea that the Bible is changing has been a silence embargo that has made our heads spin. For nine years, all we have seen is an unexplainable blindness or indifference, combined with rude accusations and name-calling. This egregious response, typified by a very unscholarly treatment of the topic, only serves to solidify the convictions of those of us who know the Bible is supernaturally changing.

If the church leaders were truly secure in their position regarding our testimonies, they would not be ignoring us the way they are. They would be able to come out into the open and explain the observable, repeatable, measurable, unified misremembering that this book is going to document.

Instead, all we have seen in nine years are a few "The Bible can't change" sermons. A few pastors have come out and thrown rocks from a distance, while the rest have hidden behind their pulpits and kept quiet.

Instead of finding a variety of pastors willing to engage in some sort of intelligent discourse, we find a worldwide embargo of silence among church leaders that is so universal and synchronized that it smacks of a planned cover-up. Let me give you an example.

The Silence of 400,000 Pastors

I recently bought several databases at a cost of approximately $4,000. They contained 400,000 email addresses for pastors in the United States.

I subsequently crafted a Bible quiz survey composed of known Mandela-Effected Bible passages. There were 34 questions in total. I sent it to approximately 400,000 pastors, and I got 30 of them to participate. The results of this survey competely obliterated the unreasearched mantra that we are all just misremembering.

The following month, I sent an email detailing the astonishing results and asked the pastors to explain how 30 pastors were misremebering in unison at rates as high as 96.7%.

There were over 100,000 opens of my letter and 50,000 clicks on links. The letter provided links to a landing page that contained 12 different supporting resources on the phenomenon. The links on that landing page were clicked more than 50,000 times, but I received no response.

Then I sent a second letter the following month. This time, I explained the survey results and the shocking silence I had received in response to the follow-up letter.

From that outreach, I had another 100,000 opens and another 50,000 clicks. Still, not one email and not one phone call came in, despite over 200,000 opens and 100,000 clicks.

These pastors were exposed to the most cogent and comprehensive treatment of this topic in the world, and they uniformly turned a blind eye. Sorry, but I smell a rat.

Why the 200,000 Pastors Were Silent

From my nine years of full-time experience doing this work and interacting with thousands of believers about their interactions with pastors, I believe I have a decent idea of what is causing this lack of response from church leaders.

The first type of pastor that opened my email knows it's happening and has decided to cover it up. They have come to this odious decision on their own or because their overseers have demanded it. So, of course, these wandering stars would not offer any kind of response. These are hirelings who have forged an alliance with God's enemy and, by doing so, have made themselves God's enemy. For all those who have chosen this dark path, there is a customized millstone prepared for you unless you recant of that evil duplicity.

The second type of pastor immediately views this as a kooky, fringe conspiracy theory without ever lifting a finger to examine our evidence. He self-censors by rushing to judgment and categorizing it as foolishness. This removes any obligation he feels to even consider our evidence, so he can delete the content and return to the stability of the status quo.

If a pastor responds with this type of "normie-ism," then he's probably branding anything outside the Overton window as a "conspiracy theory." When he does this, he sees himself as discerning, when in fact, it proves he's just a mind-control victim.

Most pastors are all in on NASA and the ball earth, and they still believe Anthony Fauci was trying to protect them from COVID. As a result, these poor souls have been vaccinated and have taken three boosters themselves. They also encouraged their congregations to obey the government because of Romans 13, so now they have people with terrible disabilities, as well as people who have died because of strange and sudden illnesses.

These shepherds and guardians of truth unknowingly allowed the government to trick them into injecting an artificially intelligent parasite into their bodies. The vax wasn't for the virus; the virus was for the vax. They created a fake health emergency to scare you into injecting yourself, and most pastors followed right along like lemmings. Because you've hated knowledge and mocked those of us who tried to warn you, you let them inject you with nanite robots that are programmed with 33 different functions that can be turned on using frequencies from cell phone towers or satellites. They told you it was a gene-altering therapy, which means they've turned you into the Borg.

They now own you, they have a patent on you, and they can flip a switch and make you do whatever they want, including acting like an extra from a zombie apocalypse movie.

If you want to learn about this evil bioweapon and see the patents for this franken-shot, just go here:

wakeuporelse.com/vax

Normie Pastors Rule the Earth

If a faithful member comes to a normie pastor seeking a biblical response to the flat-earth question, they will typically be very disappointed. Instead of being received with respect and given a measured scholarly response, they will be mocked and told that they need medication. The pastor will tell him that he just wants to focus on souls, and the meeting will be cut short. As soon as the pastor realizes what this person is asking him to consider, he will introduce sarcasm and exasperation into the conversation.

These nonverbal clues are designed to discourage any further attempts to continue, even though using intimidation to control people like that is evil. In many cases, that congregant will be given the message that he's crazy and that he's wandering off the path. That's because that pastor is a normie. He loves the world because he loves the world's narratives. The poor congregant is stunned and is left in a heap with his nerve endings hanging out.

The truth about the flat earth and any number of conspiracies is obvious, but the normie pastor will never lift a finger to look into it because he's a coward and he lacks integrity. He doesn't want to receive the kind of shameful persecution that he's handing out to his own followers, so he toes the line and stays inside the Overton window, where the donations are sure to keep flowing.

It doesn't matter that RFK Jr. admitted chemtrails are real on a Dr. Phil show or that the UK has admitted they're real. These guardians of truth are somehow impervious to facts. You can show them that four states in the U.S. have passed laws or are working toward banning chemtrails, and they will still tell you that they're just harmless contrails.

Maybe more than I had imagined are part of FEMA's clergy response team, and most are in on it. They've sold their souls for a ticket to the underground cities they've been allowed to visit.

They know what the elites have planned for humanity, and they've chosen to save their own skin instead of standing in the truth.

Most pastors and Christian leaders will mock you for suggesting that there is some sort of diabolical eugenics program or that they are spraying to cover up some celestial event.
Being unwilling to examine evidence that contradicts monstrous lies about the world is a characteristic of loving the world. You don't want to admit you've been duped your whole life, and you don't want everyone turning against you, so you take the easy way out.

They definitely don't want to discuss the idea that the sun is simulated. Try showing them all the evidence that the sun is fake, and they will have you ushered out for sure. I've been doing this for nine years and have received thousands of posts testifying to the fact that pastors are acting this way.

Catherine Austin Fitts, who was Assistant Secretary of Housing under Bush, recently released a two-year study in a Tucker Carlson interview [4] that shows where the twenty-one trillion dollars of "undocumented adjustments" actually went. She disclosed that the money went to build underground cities and mag rails. Catherine has documented that the breakaway civilization is real. You know, the crazy stories that your conspiracy-theorist kook church member has been trying to tell you about are real, but because you have as much discernment as a bag of hammers, you laughed her out of your office. So instead of humbling yourself and listening to them, you threatened them with excommunication if they didn't shut their mouths.

All these conspiracy-theorist kooks running around on the fringes of the internet have tried to come to you and tell you that the world is run by a bunch of Luciferian, blood-drinking, psycho mobster pedivores, and you just laughed them out of your office. They tried to tell you that the people on our TV screens are all gender-inverted baby rapists. And when they get done raping them, they torture them to release all the adrenaline into their bloodstream. Then they drink their blood to get the adrenochrome so they can stay young.

The Epstein Files

You told them that they had a demon if they believed that, but now that the Epstein files have been released, they have been vindicated. We now all know that's exactly what they've been doing and are still doing. The Epstein files are a treasure trove of vindication.

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[4] https://www.youtube.com/watch?v=z8pA2TDXtew&t=4063s

They contain emails openly discussing people in masks, child torture parties, reptilians walking among us, and all the things that get you thrown out of the pastor's office.

You have been proven wrong, and yet you have never gone to them and apologized or reconciled. It hasn't changed the course of your ministry at all because you love the status quo, and you are terrified of the persecution that you know would follow if you started covering this stuff from behind your pulpit. But Jesus told us you would do that.

- Matthew 24:38 — "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,"

In other words, no matter how much evidence there is that these so-called conspiracies are true, most people are going to continue to ignore their existence and their importance right up until the battle of Gog and Magog. And make no mistake about it: it's worse if you acknowledge that these massive deceptions, like flat earth, are real but still choose to treat them as unnecessary distractions.

Did you learn nothing from all the normie pastors who encouraged their flock to shoot the franken-shot into their veins? Conspiracy theories matter because they radically influence your biblical worldview and your priorities. They are the hidden truth that sets you free to see things in the Word that you could never see before. You will be ill-equipped to discern what's taking place in the world if you are part of the world.

And if you still believe NASA is real, then that part of you is captured by the enemy. We are to be wise as serpents, and normie pastors are the blind leading the blind. If you believe Elon's Flash Gordon rockets are real, then you're a Vic, a Dupe, and a Stooge. You are the unwashed masses being dragged downstream with the violent current of the mind-control media.

If it hasn't happened yet, you will soon have people coming to you to talk about Satan's Little Season and the fact that we now live in Revelation 20. Unfortunately, you're probably going to have the same pathetic, uneducated, unresearched reaction to that topic as well, and you'll be chasing your tail because of it. You're trapped in a futuristic, pre-tribulation worldview when all of that has already happened, so you are the blind leading the blind once again. Look into the orphan trains, insane asylums, "antiquitech," cathedral architecture, impossible building timelines, star forts, World's Fairs, mud floods, melted buildings, and Tartaria, and explain Revelation 1:7 and Matthew 16:28.

Your normie-istic worldview may cost you and your people their souls if you don't snap out of it. The alien disclosure is coming, and the evidence that we've been created by aliens is going to be hard for many to refute. Trying to sort out the Project Blue Beam narrative that's about to be unleashed will be more than your normie worldview will be able to handle. Because you're a full-blown normie, you don't know about how they plan to combine advanced holographic technology and voice-to-skull systems that will bamboozle even the very elect. You and your people will be easy pickings because you all still believe that space is real, even though the Bible tells you that you live under a dome.

You're going to be on your heels playing catch-up, but for many, it will be too late. I believe it is impossible for ministers to properly minister to their flocks in 2026 unless they are full-blown, card-carrying conspiracy-theorist kook nut jobs who operate in the dark corners of the internet and live in their moms' basements eating pita pockets.

At this point, there will be some who no longer consider me credible because I have disclosed my beliefs in these ridiculous fantasies. You may be convinced that the Bible is supernaturally changing, and you may even respect the work I'm doing, but now that I've admitted I'm a flat-earther, you may be ready to throw my book in the river.

You might send me a respectful message saying, “I think you’d be more persuasive if you avoided fringe topics and just stuck to your main message about Bible changes.”

But my main message isn’t Bible changes; it’s Jesus, and Jesus loves facts. He requires truth in the inward parts. Facts are things that are obvious. So stop being an ambassador for lies and dispute the facts instead. If you haven’t figured out that the things I just talked about are real, then that’s your problem, not mine. I’m not going to slow down for you; you need to catch up to me. If you decide to ignore all the Bible-change research in this book because of an unresearched, knee-jerk normie response to flat earth or Satan’s Little Season, then that’s your loss.

And if you would send me that kind of email, it is probably because you have never seriously investigated most of the topics I just covered.

The Rich Young Ruler Principle

The third type of pastor has been unaware that something like this even existed. He has never heard of the Mandela Effect and certainly has not heard anyone suggest that the Bible is supernaturally changing.

But he is curious, and as he looks into our research for a while, he realizes that our evidence is compelling and does not like what he is feeling inside.
He realizes how disruptive this would be if he were to accept it as authentic, and he decides to shut off the computer and go for a walk.

During that time, he incorrectly rationalizes that if he tells his congregation that the Bible is supernaturally changing, many would backslide, and he would be responsible.

He also does not see how his overseers or board would allow him to continue as pastor if he starts publicly advocating that Satan is running roughshod through the Authorized KJV Bible.

So he comforts himself with this misguided conclusion and decides it is his duty to cover it up for the sake of his vulnerable followers. He does not want to admit to himself that the real motivation is his fear of losing his pulpit, but he knows that is what is really driving his decision. He hopes he can lay low and avoid the controversy, but that is not going to be an option. The truth is that the longer you wait, the worse it is going to be for you.

This type of man is suffering from the Rich Young Ruler principle and has realized that if he follows his conscience and integrity on this, it will probably cost him everything. It may not, depending on how your ministry is structured, but it will be a rough ride, and he knows it.

As a result, he decides to engage in an egregious sin of omission and will certainly bring the 2 Thessalonians 2:11 curse of willful ignorance down upon his head.

So the varied motivations of the poor souls who received my email are irrelevant. The moment they clicked on the links, they became accountable, and they will now have to stand before God and explain why they decided to become co-conspirators with slew-foot in the greatest deception the church has seen in a millennium.

That is also true for anyone in leadership who has read this book to this point. If you finally realize that this is happening and do not make your position public to everyone around you, I fear for your soul.

If God continues to give me breath and continues to provide the resources to expand our outreach, the narrative of the SBCs will be on the lips of virtually every church in the world within 24 months of the publication of this book.

This revelation is going to cut very deeply against the empires of many powerful people. There are many in the church power structure who stand to lose everything if their followers find out about this. It will be disruptive if you tell them, but if they find out from other sources, they will either see you as negligent or complicit, and that is going to be worse.

It appears that the most senior leaders across various denominations know this, and that word has gone out from upper management to all the pastors that this is happening and that no one should say anything.

Many of these leaders have convinced themselves that this cannot be happening because they hold a doctrinal position they view as infallible. They don't only believe the Word is infallible; they believe their interpretation is infallible. But are you really willing to insist that your understanding of the doctrine of preservation is infallible?

Chapter 2 - Theology Of Change

Show Me in the Word!

After 9 years of delivering over two hundred two-hour sermons on this topic, I can say with some certainty that God has brought an Amos 8:11, Tower of Babel-type judgment on the modern-day church by allowing Satan to supernaturally change the words on the pages of every KJV and modern Bible that has ever existed.

That includes the 1611 Cambridge, the 1769 Oxford Edition, and every authorized KJV Bible from every publisher, as well as every modern version in every format, every language, and every century. There are no exceptions. Concordances, dictionaires, comentaries, books, movies, and songs are all being changed.

These are not publishers making changes in new revisions. These are presto-magico-phenomenon-type changes. If you scoff at the possibility of such an event, I would remind you of all the supernatural things you believe in your Bible that would make an atheist hold you in contempt.

Here are 20 theological arguments that provide a solid biblical foundation for explaining how the Bible can be changing without creating any controversy within our present understanding of Scripture.

God Is Sovereign

The poster-child preservation promise of Psalm 119:89 was written approximately 250 years before Amos 8:11, which seems to illustrate that God is willing to promise to preserve His Word and then turn around and remove it 250 years later.

I do not believe that Psalm 119:89 promises to preserve the Bible, but the majority of the church does. The majority of the church believes that the context and the wording of Psalm 119:89 are clear. Most believe the meaning of that text is that the King James Bible in English will never change until the end of the age.

But how do you come to that conclusion? What specific text did the psalmist have in mind when he wrote the psalm, because the Bible hadn't been written yet and the text doesn't tell you what text it is promising to preserve?

What text do you provide to prove that Psalm 119:89 can be applied to the canon? The answer is you don't have one. Therefore, whatever commentary you provide to insist that this is being taken out of context is unprovable. The semantics of both passages are sufficient to establish a precedent. The precedent is that God is sovereign, and He can override any preservation promise any time He wants.

If you are going to interpret the Bible as a single unit, then you have to consider the timeline relationship that these two passages have to one another.

In a broad sense, if you consider the authorship date of both passages, it's clear that God promised to preserve His Word in Psalm 119:89 and then revoked His promise as a judgment 250 years later. This clearly demonstrates that God is free to exercise His sovereignty over His creation whenever and however He pleases.

- Isaiah 46:10: "...My purpose will stand, and I will do all that I please."

To insist that these two passages are unrelated cannot be argued from the text and has to be assumed. Additionally, the argument that Psalm 119:89 is speaking about the written text while Amos is not is irrelevant, because God is under no obligation to judge us the same way every time. In other words, it's irrelevant if your interpretation is correct, because even if the Amos 8:11 famine was only referring to the spoken Word being removed, there's nothing in the text indicating that it can't be the written Word the next time. God is under no obligation to you to repeat His judgments the same way every time. Do you have a passage that says He can't do it differently? Because I have passages that say He can do it differently.

Both passages refer to the term "Word." In one, He is saying it's "settled"; in the other, He's saying the "Word" will be inaccessible. If you can commandeer Psalm 119:89 as a preservation promise of the text without clear context, then I can force Amos 8:11 into a prophecy regarding the written text as well.

- Psalm 119:89 "For ever, O LORD, thy word is settled in heaven."
- Amos 8:11 "Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

Here are a few examples where God judged one way the first time, and differently the 2nd time. If He has demonstrated that pattern, then I can suggest that He would be willing to change the written text today based on the fact that He has changed or removed the spoken word in the past.

- **Water vs Fire**
  - God judged the world by water; then later says the next world judgment will be by fire. (Genesis 6 / Genesis 9:11)
- **Seeing vs hearing**
  - (Seeing) 1 Samuel 3:1 — "And the word of the LORD was precious in those days; there was no open vision."
  - (Hearing) Amos 8:11 — "I will send a famine in the land… of hearing the words of the LORD."
- **Slow vs fast death**
  - God judged Israel in the wilderness by death over time, then later judged Ananias and Sapphira by immediate death (Numbers 14:29 / Acts 5:5)
- **Death by earth quake vs death by army**
  - God judged rebellion by opening the earth under Korah, but later judged rebellion through serpents,

plague, or military defeat (Numbers 16:31 / Numbers 21:6)

God has come down through the SBCs to tell all you theological know-it-alls to sit down and be quiet. He says, "I will do whatever I want, and when I do it, you may think it is unbiblical or unrighteous, but you will be mistaken, because all of my judgments are right and true" (Psalm 119:137).

Bible, Scripture, and Word Are Not Synonymous

As unimaginable as this may sound, it appears that the entire church has been mishandling the preservation promises by conflating the terms "Bible," "Scripture," and "Word" as though they all mean the same thing. Based on my own experience and my interactions with other ministers, I am quite sure it has never dawned on most church leaders to question whether there is any difference between these three terms. This is what you are doing when you say, "The Bible can't change because God preserves His Word."

People rarely say, "The Bible can't change because God preserves His Bible." That is because words mean things, and the Bible, or Scripture, does not teach that "Heaven and earth will pass away, but my Bible will not pass away" (Matthew 24:35). It does not say, "Thy Bible, O Lord, is forever settled in heaven" (Psalm 119:89). Isn't that distinction important? Why is everyone assuming that these two statements mean exactly the same thing?

- "Thy Word, O Lord, is forever settled in heaven."
- "Thy Bible, O Lord, is forever settled in heaven."

Think of all the effort preachers go through to bring out the exact nuanced meaning of a word when they are preaching. But when it comes to these three terms, they are like a bull in a China shop that could care less what the meanings are.

If you insist that those semantic distinctions do not change anything, then you are proving my point that my theology is stricter and more conservative than yours. It absolutely does matter. Your conclusion requires assumptions about the meanings of words that are not in the text. Mine takes the clear meanings of the words, along with what the text is saying, and demands a strict interpretation of both.

If you said, "The Word can't change because God promises to preserve His Word," I would agree with you. But people never say that. They always say, "The Bible can't change because God preserves His Word."

This careless oversight has allowed church leaders to claim that a promise to preserve the Word always equates to a promise to preserve the Bible. This is simply a universal assumption that everyone is making without giving it a thought.

Depending on the context, the term "Word" may apply to the text, but the following scriptural arguments will show that the term often refers to something other than the written text.

- John 1:1 "...and the Word was God."

We have always assumed that the term "Word" meant our Bible, but here is a yes-or-no question that illustrates the point:

When John 1:1 tells you that "the Word was God," would you agree that, at least in this example, it is giving you a definition of the term "Word" that does not equate to your King James Bible in English? Yes or no?

When most people read, "Heaven and earth will pass away, but my Word will not pass away," they automatically convert that in their minds to mean that their Bible will not pass away, but the text is not necessarily promising that. How do you conclude that the term "Word" always means your Bible, when I keep finding passages that seem to indicate otherwise?

- Revelation 19:13: “And he was clothed with a vesture dipped in blood: and his name is called The Word of God.”

Revelation 19:13 shows that the phrase “Word of God” can refer to Christ Himself, not merely to written Scripture. Therefore, when we encounter biblical promises concerning “the Word,” we should not automatically assume they are direct promises about the preservation of a physical, written Bible. The context of each passage must determine whether “Word” refers to Christ, divine speech, revealed truth, or written Scripture.

Revelation 19:13 does not prove that every promise concerning “the Word” refers to Christ rather than Scripture, but it does prove that the term is broader than the written text alone. That means preservation passages cannot simply be assumed to guarantee the preservation of a physical Bible without careful contextual consideration.

- Hebrews 4:12 “For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”
- Revelation 2:23 “And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.”

When taken together, these two passages do not seem to define the term “Word of God” in Hebrews 4:12 as simply ink on a page, because what Hebrews describes is virtually identical to the actions of Jesus described in Revelation 2:23.

Hebrews 4:12 attributes a morally discerning power to the Word of God that seems inappropriate for an inanimate object like a book. It seems to transcend the idea of a mere physical text.

Revelation 2:23 shows Christ Himself exercising that same heart-searching function described in Hebrews 4:12, and this seems to unify the two passages. The reference to the Word of God in Hebrews, then, appears to carry a meaning much more profound than ink on terrestrial pages.

Have you never experienced the mystery of the holographic and revelatory nature of Scripture? Have you never experienced a passage suddenly opening up and yielding a completely different meaning than it ever did before, even though you have read it a hundred times?

- John 1:4 “In him was life; and the life was the light of men.”
- John 5:39 “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”

If Scripture is the witness, and Christ is the life to which it bears witness, then promises about preserving the “Word” may point beyond the mere survival of documents to the preservation of God’s living truth, His ongoing commitment to speak in our inner man, His divine testimony, and His self-revelation in the earth. The SBCs are awakening Bible believers to the fact that God is much bigger than the book, and the meaning of the term “Word” may be more profound than we have been taught to believe.

If you believe the term “Word” always means your Bible, then it seems that you have a problem when you get to John 1:1. It's defining the term “Word” as God, not your Bible, so what do you do with that conflict of definitions?

I brought this question before the Lord while I was struggling to understand John 1:1. I asked, “How can the term ‘Word’ be defined as God?” I do not believe the book itself is God, so what is John 1:1 actually telling us?

As I began thinking through the different aspects of this question, the Lord gave me a sequence of thoughts that helped guide me to a more meaningful definition of the term "Word." Here is what I believe the Holy Spirit is trying to convey.

What we know is that God the Father sent the Son (John 3:16). This observation tells us that the only reason we received a visit from Jesus is because the Father willed it to be so. It doesn't say that Jesus volunteered; it says He was sent, so this means that, to some degree, Jesus' life and ministry were an expression of the will of the Father.

- John 1:14: "…and the Word was made flesh and dwelt among us."

This phrase then gives us a further understanding of what "and the Word was God" means.

Since John 1:14 directly associates the person Jesus with the term "Word," and since Jesus represents an expression of the will of the Father, we have a slightly deeper level of understanding of what "the Word was God" means.

Jesus confirmed this further when He said, "The Son can do nothing of Himself" (John 5:19). This tells us that Jesus recognized the Father as being an authority over Him that He was choosing to obey. He stated that the presenting characteristic of His life and ministry was to only do the will of the Father. So when Jesus spoke, you were virtually hearing the Father speak.

The things that Jesus did were the things that the Father wanted done. So perhaps when we are told that "the Word was God" (John 1:1), it is describing the expressed will of the Father as seen in Jesus Christ. The term "Word" means the express will of the Father as seen in the Son. Didn't Jesus say, "He that hath seen me hath seen the Father?" (John 14:9). So let this broader meaning now enter your mind when you read the following preservation promise.

- Isaiah 40:8 (Revised for illustration) The grass withereth, the flower fadeth: but the (express will of the Father as seen in Jesus) shall stand for ever."

The "Word of the Lord" is a conversation

Genesis 15:1: "After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward."

- Genesis 15:2 "And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?"
- Genesis 15:4 "And, behold, the word of the Lord came unto him, saying, this shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir."

Genesis 15 is the first place in the Bible where the term "the word of the Lord" appears. The law of first mention is often relied upon to help determine the true meaning of a word, phrase, or concept. In Genesis 15, the term "word of the Lord" clearly refers to a conversation, not to the written text. This is another example in which the term "word," or "word of the Lord," does not refer to the written text.

The "Word of the Lord" Is God Speaking

1 Samuel 3:1: "And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was rare in those days; there was no open vision."

I think it is clear that what is being referred to in 1 Samuel 3:1 is not the written text, so isn't it possible that when you quote a preservation promise, it's not referring to your Bible? So if 1 Samuel 3:1 isn't referring to a written text, then isn't it possible that "Thy word, O Lord, is forever settled in heaven" is not referring to your KJV Bible? What specific text did David have in mind when he wrote Psalm 119:89?

Your KJV Bible hadn't been written yet, so it is a hermeneutical assumption that allows you to apply that promise to Grandma's Gutenberg. Why am I required to follow you into such theological presumption when I prefer to be led by the clear testimony of Scripture alone?

- Psalm 33:6: "By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth."
- Jeremiah 1:4: "Then the word of the LORD came unto me, saying, Before I formed thee in the belly I knew thee;"

The Bible-change denier would respond by saying, "God's Word is eternally settled in heaven. That settled Word was progressively revealed through prophets and apostles, and once it is revealed, God is able to preserve it. Therefore, later believers can apply Psalm 119:89 to the completed body of Scripture, not because David personally envisioned a KJV Bible, but because the completed Bible is part of the same eternally settled Word of God." But these broad assumptions require a reckless disregard for the context and the clear meaning of words.

For people who pass themselves off as being so ruthlessly governed by the text alone, the doctrine police seem to have no problem taking endless liberties like this with their interpretation. I have had an endless parade of Bible bashers push Psalm 119:89 in my face like I didn't know it existed. Their tone drips with contempt because to them, I seem incapable of coming to the same conclusion that they have about this little ten-word sentence.

They view this as an open-and-shut case with no room for interpretation. But it turns out that this passage is a proof text for us and not them, because it sets the jurisdiction of the preservation as heaven and not the pages of the book. The way that it's worded seems to support our narrative more than yours.

Don't the meanings of words matter when you're interpreting the text?

It's not promising to preserve the words on the pages; it's promising to preserve His Word in heaven, and those definitions matter. You have just been ignoring them until now, so stop it. It's also a reckless interpretation to assume that the word "settled" and the word "preserved" are synonymous when they're not.

- Psalm 119:89 KJV — "For ever, O LORD, thy word is settled in heaven."

Hebrew word: נָצַב — natsab Strong's: H5324
Basic meaning: to stand, take one's stand, be fixed, be stationed, be established, be set.

I can "settle or station" an apple on the counter, but it won't be preserved because I do. "Settled" does not directly translate to a promise to preserve the written text, not by a long shot. That is a huge assumption that you have chosen to adopt, and the fact that I haven't doesn't make me an unbiblical heretic who is attacking the Scriptures. Here's what it would need to say for it to truly mean what you all want it to mean.

- Psalm 119:89 — "For ever, O Lord, thy written word shall be perfectly preserved on earth in a future King James Bible in English, and no corruption shall ever be permitted to enter that text till the end of time." (Revised for illustration)

Of course, this perfectly exact rendering seems almost silly because of its specificity. All of us accept the somewhat cryptic nature of the Bible and understand that it requires some interpretation using context and the full counsel of God.

However, the IMF believer will regularly take these kinds of liberties with the text when it suits their narrative, but when

they're challenged, they suddenly demand this unrealistic level of detail to even consider an alternate interpretation.

But even if you had a promise that was this clear and thorough, God could still come in and rescind the promise because He's sovereign. Later in this chapter, I will give you examples of where promises by God were rescinded because God's people kept rebelling against Him. If you weren't aware that God can rescind promises, then you don't know your Bible.

In the Beginning Was the "Scripture"

Here is another way to see that the terms "Scripture" and "Word" are not interchangeable. If they are, then you should be able to substitute one for the other in John 1 and still have it mean the same thing. Read it aloud, replace the term "Word" with "Scripture," and decide whether the meaning changes.

- John 1:1–5: "In the beginning was the Scripture, and the Scripture was with God, and the Scripture was God. The Scripture was in the beginning with God. All things were made by the Scripture; and without the Scripture was not anything made that was made. In the Scripture was life; and the Scripture was the light of men." (Revised for illustration)

If you substitute "Scripture" for "Word," or for the personal pronouns in John 1, the passage becomes theologically distorted. To me, it sounds downright blasphemous, and it clearly does not mean the same thing. John is speaking of a divine person, not a written document, so how many other passages that allegedly promise to preserve the "word" are not referring to your Bible?

John 1 proves that the term "Word" does not always mean the written text of Scripture, because in this passage the Word is personal, divine, pre-existent, and active in creation. Therefore, anyone who treats "Word" and "Scripture" as universally interchangeable is using the terms too loosely.

If you insist that every mention of the term "Word" in a preservation promise means the Bible, then you would be forced to include John 1:1 in that assessment. That would mean you would have to take the unenviable doctrinal position that your Bible is God.

So if you do not believe your Bible is God, then you are forced to agree that, at least in some cases, when the Bible promises to preserve the Word, it is not necessarily promising to preserve your KJV Bible in English sitting on your coffee table. In many cases, it is promising to preserve something much more profound.

Where Did God Promise to Preserve the Word?

I know you believe that God preserves His Word, but has it ever dawned on you to ask WHERE God promises to preserve it? Until the SBCs forced me to go back into the Scriptures with a new set of eyes, it had never dawned on me to ask. My research indicates that it has probably never dawned on most of the people reading this either.

If you look closely, you will find that most of the passages used to demand preservation say nothing about where it will be preserved.

Promises That DO NOT Include WHERE It Will Be Preserved:

- Isaiah 40:8, Isaiah 55:11, Psalm 12:6–7, Proverbs 30:5, Matthew 5:18, Matthew 24:35, John 10:35, John 17:17, 2 Timothy 3:16–17, 1 Peter 1:23–25, Revelation 22:18–19.

Here are two examples from this list of passages that do NOT indicate where the Word will be preserved.

- Isaiah 40:8: "The grass withereth, the flower fadeth: but the word of our God shall stand for ever."
    - (It doesn't say where it will be preserved)

- Matthew 24:35: “Heaven and earth shall pass away, but my words shall not pass away.”
    - (It doesn’t say where it will be preserved)

So here is my question: “So what if it promises to preserve the Word? If it doesn’t promise to preserve it on the pages of the book, then it’s not promising to preserve the Bible. You’re assuming the term Word means Bible, but you’re also assuming that He is going to preserve His Word in the book, when He’s clearly not promising that. Why does it make me a heretic if I refuse to follow you into a mountain of unbiblical presumption?”

If you rely on any of these passages to demand that the Bible is preserved, the only thing promising that the Bible is preserved is you. These passages are not telling you that the Word is preserved in the Bible. You are reading that into the text. I, on the other hand, am basing my beliefs on the clear testimony of Scripture. I’m doing what you say you are doing; I am basing my beliefs on what the Bible teaches.

And the few passages that do indicate where it will be preserved identify a jurisdiction that either promises to preserve the Word in our hearts, our minds, or in heaven. None of them tell you that it will be preserved on paper. If you try to argue that I am merely splitting theological hairs, then I would point to this as yet another example of how the theology of the Christian Mandela Effect community is more sola scriptura and more orthodox than yours. I am showing you the clear testimony of Scripture, and all you are offering is wishful thinking, presumption, and your denominational party line.

If you have some obscure theory that supposedly ties these vague, nonspecific, or even contrary promises to the physical book, then let’s hear it. But I am dealing with the bare promises most Christians repeatedly cite “as is.” These passages are being mishandled through reckless disregard for context, wording, and semantic limits.

Promises That DO Include WHERE It Will Be Preserved

- Jeremiah 31:33, Hebrews 8:10, Hebrews 10:16, Psalm 119:89, Isaiah 59:21, Deuteronomy 30:14, Romans 10:8, Psalm 119:11, Psalm 37:31, Isaiah 51:7, 1 John 2:14, 1 John 2:24, 2 John 2, Colossians 3:16, 2 Corinthians 3:3.

All of these preservation promises tell you where it will be preserved, and none of them point to your Bible. I think that observation may factor into our discussion, don't you?

Here is a summary of the passages listed above so you can see that none of them promise to preserve the Word in the book. These passages are clearly telling you where He promises to preserve the Word, and you are ignoring that instruction. You ignore the meanings of the words that give you the jurisdiction and replace it with one of your own creation. You assume the opposite of what all the promises are telling you, and then call me a heretic for demanding that we let the text speak for itself.

- Jeremiah 31:33 — Heart / inward parts
- Hebrews 8:10 — Mind / heart
- Hebrews 10:16 — Heart / mind
- Psalm 119:89 — Heaven
- Isaiah 59:21 — Mouth / seed
- Deuteronomy 30:14 — Mouth / heart
- Romans 10:8 — Mouth / heart
- Psalm 119:11 — Heart
- Psalm 37:31 — Heart
- Isaiah 51:7 — Heart
- 1 John 2:14 — Believer
- 1 John 2:24 — Believer
- 2 John 2 — Believer
- Colossians 3:16 — Believer
- 2 Corinthians 3:3 — Heart

Do you see any promises in this list that include the book?

None of the preservation promises that include a jurisdiction point to the book; they only point to the heart, the mind, or the believer. Virtually all the other preservation promises provide no jurisdiction of where it will be preserved. It says the Word will be preserved, but it doesn't say where. I think it's fair to suggest that if it's not promising to preserve it in the book, then it's not "sound doctrine" to simply assume that it is.

Promises That Mention Recording a Physical Copy but Do Not Prove Universal Preservation

- Isaiah 30:8, Exodus 17:14, Exodus 24:4, Exodus 25:16, Deuteronomy 10:2–5, Deuteronomy 31:24–26, Joshua 24:26, 1 Samuel 10:25, 2 Kings 22:8–13, 2 Chronicles 34:14–21.

Here is a summary of these passages that provide some instruction to record a physical copy of an individual event. But I submit that a command to record a specific event is not a promise to preserve a canon of 66 books that wouldn't exist for thousands of years in the future.

- Isaiah 30:8 — Table / book
- The words are written in a physical record "for the time to come for ever and ever."
- Exodus 17:14 — Book
- The memorial concerning Amalek is commanded to be written in a book.
- Exodus 24:4 — Written record
- Moses writes "all the words of the LORD."
- Exodus 25:16 — Ark
- The testimony is placed inside the ark.
- Deuteronomy 10:2–5 — Ark
- The stone tables are placed in the ark.
- Deuteronomy 31:24–26 — Side of the ark
- The book of the law is placed beside the ark as a witness.
- Joshua 24:26 — Book / sanctuary

- Joshua writes the words in the book of the law and sets up a stone by the sanctuary.
- 1 Samuel 10:25 — Before the LORD
- Samuel writes the manner of the kingdom in a book and lays it up before the LORD.
- 2 Kings 22:8–13 — House of the LORD
- The book of the law is found in the temple.
- 2 Chronicles 34:14–21 — House of the LORD

The book of the law is found in the temple during Josiah's reform.

Written Record; Not a Perpetual Promise

It would seem, from listening to the teachers on this topic, that they consider Isaiah 30:8 to be one of the strongest proof texts for perpetual preservation of the entire Old and New Testament. But it seems like a large leap to suggest that Isaiah 30:8 is clearly teaching that God is promising to preserve the written text of the entire KJV Bible from this passage.

Isaiah 30:8 would need to contain some additional language to qualify for such a promise. It would need to move from "preserve this written prophecy as a witness" to "preserve the entire future Bible canon on earth."

Here is a revised version for illustration so you can see the liberty that your teachers are taking. This is what it would really need to say to function as a preservation promise for the whole future canon of Scripture.

- Isaiah 30:8 — (Revised for Illustration Only) "Now go, write all the words which I have spoken, and all the words which I shall yet speak by my prophets and apostles, in a book; and I will preserve the same book in the earth among my people, complete and unchanged, from generation to generation, even unto the end of the world, that all Scripture may remain as my witness for ever."

What it actually says.

- Isaiah 30:8: “Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever.”

Isaiah 30:8 is not a preservation promise for the 66 books of the Bible. It commands Isaiah to write a specific prophetic witness on a tablet and in a book about one specific event. But the passage does not identify the whole canon as the object of preservation, it does not promise the preservation of every future copy, it does not specify earth as the protected jurisdiction, and it does not say the written medium will be immune from corruption or alteration.

Claiming this as a preservation promise for the entire canon also refuses to consider that God can step in any time He wants and remove access to the Scriptures through an Amos 8:11, Tower of Babel-type judgment. A written witness is not the same as a perpetual promise to preserve a compilation of books that wouldn’t be written and assembled for thousands of years in the future. It would be about 2,350 years from Isaiah to the Protestant 66-book canon codified at Westminster.

The commentaries also seem to agree that this prophecy that was to be recorded represented a specific event, not the entirety of Scripture.

Benson Commentary — Benson explicitly identifies the thing being written as “this prophecy and warning”—not the canon.

Barnes’ Notes on the Bible — Barnes is very explicit. The preserved record is about Judah’s rebellion and God’s dealings with them, not the full Bible.

Matthew Poole’s Commentary — Poole is also very clear. The object is this prophecy and warning, and its purpose is to serve as a witness against that rebellious generation.

Jamieson-Fausset-Brown — This does support physical preservation language, but only of "the prophecy" in Isaiah 30— not the whole canon.

Not with Ink

- 2 Corinthians 3:3: "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

2 Corinthians 3:3 does not forbid His Word from being written with ink; it says the Corinthians themselves are an epistle of Christ:

- "written not with ink, but with the Spirit of the living God."

So it is contrasting two kinds of inscription:

- Physical inscription — ink / stone
- Spiritual inscription — Spirit / heart

In 2 Corinthians 3:3, Paul is stating that the New Covenant epistle that he is writing is not ultimately stored on paper; it will be stored in the hearts of his disciples.

2 Corinthians 3:3 does prove, however, that biblical language about preservation cannot automatically be assigned to physical manuscripts, because Paul explicitly identifies a divine writing that is "not with ink" but "with the Spirit" on "fleshy tables of the heart." Therefore, any preservation argument must prove its jurisdiction from the text itself. If the passage locates the Word in the heart, mind, mouth, believer, Spirit, or heaven, it cannot simply be converted into a promise of permanent paper preservation.

This further solidifies the position that the Bible can be changing without any controversy, because God never promised that He would preserve the Word on the pages of your Bible. He promised to preserve the Word in the hearts of His people. This is another way the Bible teaches that the Bible can be changing even though the Word is preserved.

Preserved Yet Inaccessible

According to Wycliffe Bible Translators, there are presently 3,241 living languages with no Bible translated into those languages. [5] And this observation presents a fourth theological argument why all Bibles, including the Authorized King James Version, can be supernaturally changing.

Preservation and access are not the same thing. God may preserve His Word objectively while still making it inaccessible to certain people as judgment. Scripture already establishes this principle. God can give nations over to blindness, idolatry, delusion, famine of hearing, and spiritual darkness.

- Psalm 9:17: "The wicked shall be turned into hell, and all the nations that forget God."

Amos 8:11 says God can send "a famine…of hearing the words of the LORD." Isaiah 29 describes a vision becoming like a sealed book. Romans 1 says God gives people over after they reject the truth. Second Thessalonians 2 says God sends strong delusion because men received not the love of the truth.

Therefore, the argument "if the Bible became inaccessible, then God failed to preserve His Word" is a category error. Something can be preserved and still judicially withheld. Millions of people have lived and died without Scripture in their own language, yet they are still morally accountable before God.

[5] https://wycliffe.org.uk/statistics/?utm_source=chatgpt.com

Romans 3:19 says “all the world may become guilty before God,” and Galatians 3:22 says “the scripture hath concluded all under sin.” Their lack of access does not nullify God’s authority; it proves that preservation does not guarantee universal access.

The same principle can be applied to the modern church. If God judges pagans by allowing them to remain without clear access to the Word, then it is not unthinkable that He could judge a Bible-idolizing church by allowing the Word to become obscured, corrupted, or inaccessible in another form.

The sentimental objection — “God would never allow that” — is not an argument from Scripture. Anyone who says that sounds like Peter when he told Jesus that he wasn’t going to allow Him to go to the cross.

Scripture shows repeatedly that when people reject truth, worship substitutes, or forget God, He may judge them not only by removing blessings, but by removing access to truth itself. Scripture establishes that nations can be judged for forgetting God, and one form of judgment can be loss of access to the Word.

You may resist the idea that God would allow this for sentimental reasons, but that is not proof that it isn’t happening. The unconvinced demand that if Bibles are changing and becoming inaccessible, then God is a liar.

But if that’s true, then God is already a liar, because He’s already allowed the Word to become inaccessible to the pagan, even though it’s still preserved in relation to them.

God Can Appear Unrighteous to Test His Servants

In very rare situations, it appears that God is willing to appear unrighteous in order to test His servants.

We see this clearly demonstrated when He lifted the hedge around righteous Job and allowed Satan to bring devastation into his life. God endorsed Job as a righteous man, but then allowed Satan to buffet him for His higher purposes. God also appeared unrighteous to Abraham when He commanded him to sacrifice his son. I am not saying that God was unrighteous, only that He was willing to appear that way. If you do not believe that He appeared to be unrighteous, just ask Job's wife; she would tell you differently.

God is pressing on a pain point with His bride that is so sensitive that it's right up there with what He required of Abraham. God required Abraham to accept something that made God seem unjust, and the fact that God is allowing Slewfoot to go frolicking through the pages of the Good Book seems equally unimaginable.

This then provides yet another theological argument that can provide an explanation of how this can be happening. Isn't it fair to suggest that if God has appeared unrighteous before, then He would do it again to test His servants in modernity?

I would suggest that He is, by allowing Satan to supernaturally change all Bibles. For most believers, this appears to be a failure or betrayal on the part of God, so the test requires the believer to look past his theological understanding to his experiential knowledge of God in order to evaluate this event properly. That's what Job and Abraham had to do, so why not you?

That is the test in a nutshell: Do you know Him, or do you just know the book?

- Job 1:8: "And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?"
- Genesis 22:1: "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am."

He Told You He Was Going to Do It

If God warned in advance that a season would come in which Satan would be permitted to work "with all power and signs and lying wonders" (2 Thessalonians 2:9), and that the beast would be "given" power to "make war with the saints, and to overcome them" (Revelation 13:7), then that later prophetic warning must govern how earlier preservation promises are understood. God's promises are never void, but later revelation can define the manner, limits, timing, or judgment context in which those promises operate. Daniel 7:25 specifically says this enemy would "think to change times and laws," and that "they shall be given into his hand" for an appointed season. Amos 8:11 likewise foretells a famine, not of bread or water, but "of hearing the words of the LORD." Therefore, if God Himself foretold a temporary judgment in which access to His words would be supernaturally assaulted, that prophecy would supersede any assumption that preservation means the written text could never be touched, corrupted, hidden, or placed under satanic attack.

This does not make God unfaithful; it makes men guilty for ignoring the warnings God already gave. Revelation 22:18 proves that adding to the words of God is a real transgression serious enough to bring divine judgment; the warning would be meaningless if alteration were impossible in every sense. The theological principle is simple: when God gives a general promise and later gives a specific prophetic exception, judgment, or permitted satanic operation, the specific prophecy controls the interpretation of the general promise. Therefore, if Scripture foretells that the enemy would be permitted to change "times and laws," create a famine of hearing God's words, and deceive through lying wonders, then the church has no right to use earlier preservation texts as a blanket denial of the very event God warned would come.

- Daniel 7:25: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."

- Amos 8:11: “Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:”
- 2 Thessalonians 2:9: “Even him, whose coming is after the working of Satan with all power and signs and lying wonders,”
- Revelation 13:7: “And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.”
- Revelation 22:18: “For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:”

I have a much more comprehensive treatment of these passages in Chapter 2 of my second book, entitled “The Mandela Effect: Supernatural Bible Changes.” These passages clearly provide a solid theological foundation for claiming that supernatural Bible changes are possible. You can try to pick these passages apart and claim that my interpretation is invalid, but they are more than sufficient for everyone who has said, “If this is real, I will need to see it in the word.”

He Has Removed His Word Before

The sentimental argument that God would never allow this because it would be too disruptive is unbiblical. God has removed His Word as a judgment before, which establishes a precedent for His willingness to do it again. There isn’t enough commentary that you could possibly assemble that could cancel out the weight of all of these passages that I’m about to give you. God has removed His Word so many times that it’s laughable for anyone to suggest that He would never do something like this.

Who cares about your little nuanced theological arguments that you’re going to try to bring forward to discredit this mountain of precedent?

God is under no obligation to execute a Word-removing judgment the exact same way He did before because of your profound interpretation of the context. He doesn't have to jump through your little theological hoops, and He's not your genie that only comes out if you rub the bottle three times.

This manic, made-up rule, that everything has to be clearly delineated for it to be authentic, is not found in the text. Besides, if you're going to regurgitate the mantra that "if it's not in the Word, then it's not of God," then I will use that made-up rule against you.

Unless you can show me where it's specifically delineated that God has to execute His judgments the exact same way every time, then there's nothing stopping God from supernaturally changing the Bible. If that prohibition is not in the Word, then it's not of God to say that He can't do it differently this time. He's already demonstrated that He's prone to do this to His people. So what if this time, instead of no longer giving the prophets a Word, He is allowing Satan to alter the Word? As I said before, He is sovereign; He doesn't need your permission to do it differently the next time. Get it?

Passages Where God Removed His Word

- Amos 8:11: Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:
- Lamentations 2:9: Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the LORD.
- Micah 3:6: Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

- Micah 3:7: Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.
- Psalm 74:9: We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long.
- 1 Samuel 3:1: And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision.
- 2 Chronicles 15:3: Now for a long season Israel hath been without the true God, and without a teaching priest, and without law.
- Ezekiel 7:26: Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.
- Hosea 4:6: My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.
- Ezekiel 14:4: Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;
- Ezekiel 14:9: And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.
- 1 Kings 22:19: And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.
- Numbers 22:20: And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.

- Psalm 18:26: With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.

God Can Do It Again Differently?

If God is doing this again, He is under no theological obligation to remove His Word in exactly the same way He did the last time. Therefore, the aforementioned examples of God removing His Word are sufficient to serve as precedent and to provide proof texts that He could be doing it again.

- Ecclesiastes 11:5, Isaiah 43:18–19, John 3:8

The Bible Has Been Changing Since Its Inception

If the Bible cannot change, then why has it been changing through seven different covenants since its inception? If preservation, as it is widely held, is true, then Hebrews 8:8 should not be in your Bible.

- Hebrews 8:8: "The days are coming, declares the Lord, when I will make a new covenant with the house of Israel."

A new covenant is a changed covenant. You cannot commentary your way out of Hebrews 8:8. Whatever explanation you try to provide is irrelevant, because you are saying the Bible cannot change even though it tells you it is changing.

Your logic would have to be this: "Well, it has been changing, but now that it has been canonized, all that changing is over and done with. No more changing from here on out."

But do you have chapter and verse that teaches that once a handful of mortals put a bow on a collection of parchments, there will be no more changes? The underlying reason for the change from the Old Testament to the New Testament is irrelevant. The fact that it was prophesied does not change the fact that the Bible has been changing since its inception.

So when someone says that the Bible never changes, that claim is wildly inaccurate. The New Covenant is only one of seven covenants, and each one introduces new doctrines and new changes from the one before it. The book has therefore been changing since its inception, revealing a more dynamic nature than most people would care to admit. Here is a list of the different covenants and the changes they introduced to a Bible that supposedly never changes.

- Edenic — Genesis 1:28–30 — dominion and stewardship in an unfallen creation
- Change from prior covenant: This is the original arrangement. Man is placed under God's authority in innocence, given dominion over the earth, commanded to be fruitful, and provided food from the created order.
- Adamic — Genesis 3:14–19 — curse, death, toil, pain after the fall
- Change from Edenic: The covenantal condition changes from innocence and blessing to judgment and survival under the curse. Dominion remains, but it is now exercised in a fallen world marked by death, sweat, pain, conflict, and eventual physical decay.
- Noahic — Genesis 9:8–17 — stability of the world order and human government
- Change from Adamic: After the flood, God establishes a renewed world order. The earth will continue with seedtime and harvest, man is again commanded to multiply, animals now fear man, meat is permitted for food, and human government is implied through the command to punish murder.
- Abrahamic — Genesis 12:1–3; formalized Genesis 15:18–21 — election of Abraham and his seed
- Change from Noahic: The focus narrows from all humanity under a general world order to one chosen man, one chosen family, and one chosen seed line. God begins working through Abraham's descendants to bring blessing to all nations.
- Mosaic — Exodus 19:3–6 — Israel under written law and conditional covenant terms

- Change from Abrahamic: The Abrahamic covenant was rooted in divine promise, but the Mosaic covenant places Abraham's physical descendants, Israel, under a national legal covenant with commandments, priesthood, sacrifices, blessings for obedience, and curses for disobedience.
- Palestinian — Deuteronomy 30:1–10 — promised restoration to the land after exile
- Change from Mosaic: The Mosaic covenant warned Israel that disobedience would bring exile; this covenant adds the promise that even after exile, God would restore Israel to the land upon repentance and divine mercy.
- Davidic — 2 Samuel 7:12–16 — eternal dynasty and throne through David
- Change from Palestinian: The covenant focus moves from Israel's restoration to the land to the royal line through which Israel will be ruled. God promises David an enduring house, kingdom, and throne, establishing the messianic kingship line.
- New — Jeremiah 31:31–34; inaugurated Luke 22:20 — inward law, forgiveness, spiritual renewal
- Change from Davidic: The Davidic covenant promises the king and kingdom; the New Covenant provides the inward spiritual transformation necessary for covenant faithfulness. The law is written in the heart, sins are forgiven, and relationship with God is made inward rather than merely external and national.

God Gave Satan the Permission and Power

The unconvinced will often blurt out that this could never be happening because the devil doesn't have that much power. But it's never dawned on most people that God is the one calling for this judgment. You see this clearly described in Amos 8:11 when God says, "I will send a famine, not a famine of bread, but a famine of the Word." Didn't God tell you that "judgment begins with the house of God"? Well, this is what it looks like. A similar thought that I hear a lot is the idea that "God is strong enough to protect His Word."

Those sentiments assume that He isn't upset with you because you are using the Book to keep Him away from doing miracles in your meetings. Instead of just making the decently-and-in-order directive go away, He's scrambling the whole thing to force you to "walk worthy of the calling with which you were called" (Ephesians 4:1).

God has clearly demonstrated that He's willing to lift the hedge and give permission to the Devil to run wild so that He may accomplish His will in the earth. It is God allowing it and the Devil doing it. Since God has demonstrated His willingness to do this in the following passages, it's theologically sound to suggest that He would do it again by allowing the Bible to be supernaturally changed.

Satan Permitted to Afflict God's People

- Job 1:12 — God gives Satan power over Job's possessions.
- Revelation 13:7 — The beast is given power to make war with and overcome the saints.
- 2 Thessalonians 2:9 — The coming of the wicked one is empowered by Satan with signs and lying wonders.
- Luke 22:31 — Satan is permitted to sift Christ's disciples.
- 2 Corinthians 12:7 — Paul's thorn is described as satanic, yet permitted by God to prevent pride.
- 1 Corinthians 5:5 — A sinful believer is delivered unto Satan for chastening.
- 1 Timothy 1:20 — Hymenaeus and Alexander are delivered unto Satan so they may learn not to blaspheme.
- Revelation 2:10 — The devil is permitted to imprison some believers.

God Removing Protection

- Isaiah 5:5 — God removes the hedge from His vineyard, allowing it to be eaten and trodden down.
- Psalm 80:12–13 — God's vineyard is exposed after the hedges are broken down.

- Lamentations 2:3 — God withdraws His protective hand from Israel.
  Lamentations 2:17 — God commands the enemy to prevail.

God Giving Israel into the Hands of Enemy Nations

- Judges 2:14 — God delivers Israel into the hands of spoilers.
- Judges 3:8 — God sells Israel into the hand of Chushan-rishathaim.
- Judges 3:12–14 — God strengthens Moab against Israel.
- Judges 4:2 — God sells Israel into the hand of Jabin king of Canaan.
- Judges 6:1 — God gives Israel into the hand of Midian.
- Judges 10:7 — God sells Israel into the hands of the Philistines and Ammonites.
- Judges 13:1 — God delivers Israel into the hand of the Philistines for forty years.
- 1 Samuel 4:10–11 — Israel is defeated by the Philistines, and the ark is taken.
- 1 Samuel 12:9 — God sells Israel into the hands of several enemies.
- Psalm 106:40–42 — God gives His people into the hand of the heathen.

God Giving Judah into Captivity

- 2 Kings 17:20 — God rejects Israel and delivers them into the hand of spoilers.
- 2 Kings 21:14 — God says He will deliver His people into the hand of enemies.
- 2 Chronicles 36:17 — God brings Babylon against Judah.
- Daniel 1:2 — God gives Judah's king into Nebuchadnezzar's hand.
- Jeremiah 20:4 — God gives Judah into the hand of Babylon.

- Jeremiah 21:7 — God delivers Jerusalem into Nebuchadnezzar's hand.
- Jeremiah 25:9 — God calls Nebuchadnezzar "my servant" and brings him against Judah.
- Jeremiah 27:6 — God gives nations into Nebuchadnezzar's hand.

God Permitting Evil Spirits

- Judges 9:23 — God sends an evil spirit between Abimelech and Shechem.
- 1 Samuel 16:14 — An evil spirit from the LORD troubles Saul.
- 1 Samuel 18:10 — The evil spirit comes upon Saul again.
- 1 Kings 22:22–23 — God permits a lying spirit to deceive Ahab's prophets.

Prophetic Examples of Saints Being Overcome

- Daniel 7:21 — The little horn makes war with the saints and prevails.
- Daniel 7:25 — The saints are given into his hand.
  Daniel 8:24 — A coming king destroys the holy people.
- Daniel 11:33 — The wise among God's people fall by sword, flame, captivity, and spoil.
- Zechariah 13:7 — God commands the sword to smite the shepherd, scattering the sheep.
- Matthew 26:31 — Jesus applies Zechariah 13:7 to His disciples.
- Luke 21:24 — Jerusalem is given over to Gentile domination.
- Revelation 11:7 — The beast is allowed to kill God's two witnesses.
- Revelation 12:17 — The dragon makes war with the remnant.

"God Does Not Change" - Not an Argument

God does not change, but His inspired creations do change. The fact that God does not change does not automatically mean that the Bible will not change. The Bible does not teach that; it actually teaches the opposite.

- Hebrews 1:10-12: "You, Lord, in the beginning laid the foundation of the earth, And the heavens are the work of Your hands. They will perish, but You remain; And they will all grow old like a garment; Like a cloak You will fold them up, and they will be changed. But You are the same, And Your years will not fail."

This argument is similar to the argument regarding inspiration. Inspiration doesn't equal preservation, and God's unchanging nature doesn't equal a force field around your Bible either. It is very common for the unconvinced to blurt out, "Jesus is the same yesterday, today, and forever." This statement is rarely accompanied by any explanation. The listener is expected to understand the implication and connect the dots themselves.

But the Bible doesn't teach that since Jesus is the same yesterday, today, and forever, it is therefore a forgone conclusion that the terrestrial book could not possibly be part of an end-times sign and wonder that God Himself has called for. The reality is that the only thing holding up your belief that the Bible can't change is you. Your position is supported by a panic-level need for this to be true. This mindset is driving a world of willful ignorance when it comes to rightly dividing the Word on this topic, and so this observation stands as yet another theological argument that explains why the Bible can be supernaturally changing.

"God Cannot Lie" - Not an Argument

The statement that "the Bible cannot change because God cannot lie" is a presumption based on a false premise. It first assumes that the preservation promises are teaching that the Scriptures are preserved, which they are not.

This presumption is then coupled with the teaching that God cannot lie, so the final conclusion becomes this: if God promised to preserve His Word, and He cannot lie, then the Bible cannot change.

The problem with this argument, as we have shown, is that the Bible does not promise that the Bible will be preserved. Therefore, the entire premise is flawed. I agree that God cannot lie, but if the Bible is being changed, it doesn't mean that God is a liar, because He never promised He would preserve the Bible.

God Is the Author of Confusion

Although the text clearly reveals that God is not the author of confusion (1 Corinthians 14:33), He has still used confusion as a judgment numerous times.

As a result, it is conceivable that the supernatural Bible changes are God's decision to implement a Tower of Babel-type judgment on the last-days church to get them to stop using the Bible to justify their rampant unbelief. Here are the passages where God used confusion as a judgment.

- Genesis 11:7–9 — God confounded the language at Babel so the people could no longer understand one another: "there confound their language, that they may not understand one another's speech."
- Judges 7:22 — God caused Midian's army to turn on itself in confusion: "the LORD set every man's sword against his fellow."
- 2 Chronicles 20:23 — God caused Israel's enemies to destroy one another: "every one helped to destroy another."
- 1 Samuel 14:20 — God brought confusion into the Philistine camp so they fought each other: "every man's sword was against his fellow."
- Exodus 14:24–25 — God troubled the Egyptians and disabled their chariots: "the LORD…troubled the host of the Egyptians."

- 2 Kings 7:6–7 — God made the Syrians hear a false sound of armies, causing them to flee: "the Lord had made the host of the Syrians to hear a noise of chariots."

Inspiration Does Not Equal Preservation

There isn't one passage that teaches that because the Word is inspired, it is therefore preserved. Yet when church leaders teach about preservation, they will spend a lot of time talking about inspiration.

In many cases, they don't state plainly that inspiration equals preservation, but instead will insinuate that because it's inspired, it is therefore preserved. They insinuate that because the Word is God's property, it is sacrosanct. This, of course, is true, and the controversy arises because no one is making a distinction between the Word and the Scriptures. They insist that because God created it and He owns it, it only makes sense that no one can wander past His no-trespassing signs and scratch the throne. Well, that idea is true to some degree, but it isn't Bible when it comes to preservation of the text.

"Every," Not "All," Scripture Is Inspired

Since the inspiration of Scripture is a cornerstone of the preservation philosophy, we need to examine the central proof text that inspiration is based on, which is 2 Timothy 3:16. This commentary on 2 Timothy 3:16 was really shocking to me. This was another aspect of the DOP that I never really investigated as I should have. Forty years in the church, and it never dawned on me to look closely at what 2 Timothy 3:16 was really saying.

Ellicott's Commentary for English Readers:

- "All scripture is given by inspiration of God.—Although this rendering is grammatically possible, the more strictly accurate translation, and the one adopted by nearly all the oldest and most trustworthy versions (for example, the Syriac and the Vulgate), and by many principal expositors in all ages (for instance, by such teachers as

> Origen, Theodoret, Grotius, Luther, Meyer, Ellicott, and Alford), runs as follows: 'Every scripture inspired by God is also profitable for doctrine, for reproof.'"

The idea that this passage says "every" instead of "all" opens us to the possibility that some Scriptures are not inspired.

In other words, what the Holy Spirit was inspiring Paul to say was "each of the passages that are inspired," or "those passages that are inspired," are profitable. This is a very different meaning than "all Scripture is inspired."

When I realized that the more probable translation for this passage is "every," I was relieved because there were many passages I was familiar with that seemed to contradict the idea that every single passage of the Bible is inspired at the same level.

I remember thinking, if all Scripture is inspired, how do you explain 1 Corinthians 7:12? In verse 10, Paul clearly indicates that what he is saying is inspired when he says:

- 1 Corinthians 7:10: "Now to the married I command, yet not I but the Lord."

But then in verse 12, we see the opposite, where he makes a clear distinction that what he is saying is not inspired. He qualifies his statement by saying:

- 1 Corinthians 7:12: "But to the rest I, not the Lord, say:"

Barnes' Notes on the Bible on verse 12 says:
"Not the Lord - 'I do not claim, in this advice, to be under the influence of inspiration; I have no express command on the subject from the Lord; but I deliver my opinion as a servant of the Lord.'" The inspired Scripture writer is literally saying, "What I am saying right now is not inspired." Was he inspired to say he wasn't inspired, thereby making his uninspired statement inspired? I'm not sure.

The bottom line is if you can't produce one passage that teaches "inspiration equals preservation," but you keep making that argument anyway, then you prove once again that our theology is more conservative and more sola scriptura than yours is.

Theological Necessity Is a Guess

This is a concept that permeates every denominational flavor, even if it is not taught openly. Theological necessity teaches that "because God went to so much trouble to give us His Word, it only makes sense that He would preserve it."

You could fill huge libraries with the books that have been written to illustrate this one concept. Theological necessity has been reiterated so many times, and in so many ways, that most believers simply accept it as fact. Unfortunately, this is a sentimental guess taught as doctrine, and it is exactly what Jesus rebuked the Pharisees for in Matthew 15:9.

- Matthew 15:9: "And in vain they worship Me, Teaching as doctrines the commandments of men."

Here are two "theological necessity" quotes from theologians.

Edward F. Hills: [6]

- "God must have done this, for if He gave the Scriptures to His Church by inspiration as the perfect and final revelation of His will, then it is obvious that He would not allow this revelation to disappear or undergo any alteration of its fundamental character."

It is not a doctrine if Edward F. Hills says, "Well, if God gave us His Word, it is obvious that He would not allow this revelation to disappear."

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[6] https://ia601502.us.archive.org/0/items/TheKingJamesVersionDefended/TheKingJamesVersionDefended.pdf

Many church leaders don't even realize how much they draw on this concept for the certainty that they have about preservation. They will demand that the Bible could not be changing with such consternation while accusing me of being a biblically illiterate charlatan for claiming that this could be happening. But much of their certainty comes from this concept that is anything but sola scriptura. They will tell you they're sola scriptura, but they're not.

Timothy Tow: [7]

- "To hold to the doctrine of inspiration without preservation is equally illogical. ... Without preservation, all the inspiration, God-breathing into the Scriptures, would be lost."

Well, God is illogical, unpredictable, and He is perfectly fine with the Scriptures being lost if you deserve it.

Theological necessity is loosely made up of two theological pillars. The first pillar is the presumption that if God went to the trouble of giving us the Bible, then it only makes sense that He would preserve it. But that is an inference, not a doctrine explicitly stated in the text. The second pillar consists of the preservation promises themselves. Both pillars are flawed: the first is a theological guess, not a direct biblical proof; the second often mishandles the preservation passages by assuming that the term "Word" always means the completed Bible, when that is not necessarily what the text is referring to.

Very few Christians have ever even heard of theological necessity, much less understand it. Many leaders who parrot the idea have never really studied it either. I was in ministry for 40 years before I ever even heard of it, much less looked into the concept and found out what theologians were teaching about it.

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7 https://s3.amazonaws.com/truthbpc/resources/vpp_01.pdf?utm_source=chatgpt.com

I do not think I am very different from many other Christians or church leaders.

The bottom line is this: It may be true that God has preserved His Word up until now, but that is no promise that He is going to continue to preserve it. Theological necessity is wishful thinking and provides no certainty that the Bible is stable.
If God went to all that trouble to give us His Word, it only makes sense that He would preserve it, unless He is upset with us, which He is.

Providential Preservation - Not an Argument

Another presumption similar to this is what is called providential preservation. This is the observation that God has seemed to order circumstances throughout history to perpetuate and preserve the Scriptures. Based on this observation, it is assumed that since God has been preserving the Bible up until now, He will continue to do so.

So again, this observation may have been true up until now, but that does not mean it will continue to be true. Your teenage child may have a cell phone now, but if they sneak out without you knowing it, they will surely lose their phone and be grounded. Neither theological necessity nor providential preservation provides any certainty regarding the enduring nature of the text. I agree that the Word is preserved, but I don't agree that the Bible is preserved, because the Bible doesn't promise that the Bible is preserved.

Perseverance of the Saints - Not an Argument

- Ephesians 1:13 "In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise…"

Promises like Ephesians 1:13 are used to teach a concept called the perseverance of the saints. In layman's terms, it means Jesus will not give up on you. But these passages are promises to preserve the saint, not his Bible, and using them as proof texts for Bible preservation is not sound doctrine. It never ceases to amaze me how the people who make such a big deal about always observing sound doctrine have some of the worst doctrine in the entire church. Just because you have been sealed does not mean the Bible has been sealed.

He Breaks Down So He Can Build Up

In Jeremiah 1:10, God told Jeremiah that He set him over the nations so that he could "…root out, and to pull down, and to destroy, and to throw down, to build, and to plant."

Why do we believe that we would somehow be insulated from something similar to what God did in Jeremiah's day? It appears that He is doing that again.

- Ecclesiastes 3:1 To everything there is a season, and a time to every purpose under the heaven:
- Jeremiah 18:7 At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it;

There is a pattern throughout Scripture that God tears down before He rebuilds. He wounds before He heals. He humbles before He exalts. Ecclesiastes teaches that there is "a time to break down, and a time to build up," establishing that destruction itself can serve a divine purpose when God is correcting pride, idolatry, or rebellion.

Scripture repeatedly demonstrates that God is not committed to preserving human systems when those systems become idols. He disrupts them, scatters them, and confounds them in order to expose the heart.

The modern church has increasingly exalted intellectual certainty, textual mastery, institutional authority, and scholarly confidence as substitutes for living dependence upon God. Many believers no longer approach Scripture trembling before the Spirit of God, but instead approach it as a controlled object they possess, categorize, defend, and weaponize.

In that sense, the Bible itself has often become part of a new Tower of Babel: a monument to human certainty, denominational pride, and intellectual self-exaltation. In scripture, when mankind united in pride at Babel, God responded by confounding language and scattering comprehension. The judgment was confusion, but the purpose was restraint and eventual redirection. Under this framework, supernatural alteration or destabilization of the biblical text would not contradict God's character; it would fit an established biblical pattern of divine disruption aimed at humbling human arrogance.

The Word of the Lord Grew

- Acts 19:20: "So the word of the Lord grew mightily and prevailed."

Obviously, the use of the term "word of the Lord" here is not the written text because it is described as growing. The term "word of the Lord" is describing the effect or the influence that the message was having on the people. This is yet another example of this term meaning something other than the Bible.

The Law of First Mention

Another guiding principle when trying to rightly divide the Word is the principle of first mention. Looking at how a term or concept is first used in the Scriptures can often help clarify the true meaning of the thing you are studying. The first usage of the phrase "Word of God" involves a lengthy conversation that Abraham had with God, not something written down on scrolls.

Based on this example, the term "Word of God" can be describing a vital connection to a living God as opposed to a written communication. As a believer, I need to interpret this term accordingly. The Bible is not like something that you simply memorize so you can pass a test; it is more like the instructions you get from the tower on how to fly the plane right after your pilot dies of a heart attack.

It's relational, and it's always inviting you into encounter by its teaching and the examples of its characters.

Genesis 15

- God speaking: Vs. 1 - "After these things the 'word of the LORD' came unto Abram in a vision, saying, 'Fear not, Abram: I am thy shield, and thy exceeding great reward.'"
- Abraham speaking: Vs. 2 - "And Abram said, 'Lord GOD, what wilt thou give me, seeing I go childless?'"
- Abraham speaking: Vs. 3 - "Then Abram said, 'Look, You have given me no offspring.'"
- God speaking: Vs. 4 - "And behold, the word of the Lord came to him, saying, 'This one shall not be your heir, but one who will come from your own body shall be your heir.'"
- God speaking: Vs. 5 - "Then He brought him outside and said, 'Look now toward heaven, and count the stars if you are able to number them.' And He said to him, 'So shall your descendants be.'"
- God speaking: Vs. 7 - "Then He said to him, 'I am the Lord, who brought you out of Ur of the Chaldeans, to give you this land to inherit it.'"
- Abraham speaking: Vs. 8 - "And he said, 'Lord God, how shall I know that I will inherit it?'"

Promises Can Be Modified

The Bible can change because the preservation promises can be modified or overturned by other passages. The modifying passage would act as a trump card and override the original command or promise entirely.

Warning someone "to consider the full counsel of God" is an example of this idea. This "full counsel of God" idea suggests, "You may think you have a promise nailed down, but there may be other passages that will come in and essentially trump or modify your interpretation."

Examples of Scripture Changing Scripture

- Leviticus 23:4-5: "These are the feasts of the LORD, even holy convocations, which you shall proclaim in their seasons."
- Colossians 2:16: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:"

Leviticus 23:4 is unambiguous until you run into something like Colossians 2:16. You can offer whatever commentary you like about why this is happening, but you cannot deny that Colossians 2:16 directly nullifies Leviticus 23:4.

Here's Another One

- Leviticus 3:17: "It is a perpetual statute throughout your generations in all your dwellings: you shall not eat any fat or any blood."
- Romans 14:20: "Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a man to let his eating be a stumbling block."

This passage clearly indicates that this command is to be observed forever. The way that it is worded, it appears to be more "in stone" than most of the preservation promises that the unconvinced rely on to demand that the Bible can't change. Yet we have pesky Paul coming in like a wrecking ball and throwing a spanner into the whole operation in Romans 14:20.

In a similar way, there are Scriptures that modify the promises that you are relying on to demand that the Bible could not be undergoing supernatural changes.

Scriptures That Modify Preservation Promises

Not that I believe that Psalm 12 is promising that God will preserve the Scriptures or the Word, but most preachers do, so I will use it in my first example.

- Preservation Promise - Psalm 12:6-7: “The words of the Lord are pure words, like silver refined in a furnace on the ground, purified seven times. You, O Lord, will keep them; you will guard us from this generation forever.”
    - Modifier - Daniel 7:25: “And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.”

Daniel 7:25 doesn’t only apply to Psalm 12; it gives theological permission to accept that the whole Bible can be changed. I found that pairing each one directly with a promise helps people see it better.

Here are more examples:

- Preservation promise - Matthew 5:17: “For I tell you truly, until heaven and earth pass away, not a single jot, not a stroke of a pen, will disappear from the Law until everything is accomplished.”
    - Modifier - Amos 8:11: “Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.”

- Preservation Promise - Psalm 119:89: “Forever, O LORD, thy word is settled in heaven.”
    - Modifier #1 - Revelation 13:2: “And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."

    - Modifier #2 - Revelation 13:7: “And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.”

- Preservation Promise - Isaiah 40:8: “The grass withers, the flower fades, but the word of our God will stand forever.”
    - Modifier - 2 Thessalonians 2:9: “Even him, whose coming is after the working of Satan with all power and signs and lying wonders,”

Modifying Passages
(Matthew 5:17 vs. Daniel 7:25), (Psalm 119:89 vs. Amos 8:11), (Isaiah 40:8 vs. 2 Thessalonians 2:9). Other examples of Scripture changing Scripture: Hebrews 8:6-9, 13; Matthew 12:3-6, Leviticus 23:4-5 vs. Colossians 2:16, Leviticus 3:17 vs. Romans 14:20, Galatians 2:14; Exodus 20:13 vs Matthew 5:21-22), Leviticus 11:1-23 vs. Acts 10:9-16

Promises Can Be Rescinded

I know this is going to be hard for people to accept, but God seems to be willing to take back what He has promised on rare occasions. So perhaps He is doing it again by allowing the Bible to be changed.

- 1 Samuel 2:30: “Therefore the LORD, the God of Israel, declares: ‘I promised that members of your family would minister before me forever.’

But now the LORD declares: ‘Far be it from me! Those who honor me I will honor, but those who despise me will be disdained.’”

There you have this doctrine illustrated in one verse. First, He says, “I promised,” but then you hear, “But now the LORD declares: ‘Far be it from me!’”

Here are some additional examples that need no commentary:

- Jeremiah 18:7-10: “If at any time I announce that a nation or kingdom is to be uprooted, torn down and destroyed, and if that nation I warned repents of its evil, then I will relent and not inflict on it the disaster I had planned. And if at another time I announce that a nation or kingdom is to be built up and planted, and if it does evil in my sight and does not obey me, then I will reconsider the good I had intended to do for it.”

God will reconsider? God says, “then I will reconsider the good I had intended to do for it?” I didn’t know He could do that. It seems like He’s reconsidered letting us have the Bible if you ask me.

- Genesis 6:5-7: “The LORD saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time. The LORD regretted that He had made human beings on the earth, and His heart was deeply troubled. So the LORD said, ‘I will wipe from the face of the earth the human race I have created— and with them, the animals, the birds, and the creatures that move along the ground—for I regret that I have made them.” “I will wipe from the face of the earth the human race I have created.” “…for I regret that I have made them.”

How about this one: “I gave them the Bible, and all they do is read the thing and brag about how much they know. I’m going to take it back.”

- **Exodus 32:9-14** - The Golden Calf: God declared His intention to destroy them and make a great nation out of Moses instead, but Moses interceded, and God relented. God relented. God relented.

In verse 9, Moses reasons with God and points out that if He destroys the Israelites after bringing them out of Egypt, CNN is going to spin that like He's a bad actor, and it will hurt Him in the polls. And in verse 12, he petitions God to change His mind.

- 12: "Turn from thy fierce wrath, and repent of this evil against thy people."
  And in verse 14, we read God's response:
- 14: "And the LORD repented of the evil which He thought to do unto His people."

The clear testimony of Scripture here is that Moses convinced God to change His mind. God may have promised you that He was going to preserve your KJV Bible until you are raptured, but it seems as though He can turn around and say never mind if He chooses; He's sovereign like that.

- 1 Kings 21:17-29: "Then the word of the LORD came to Elijah the Tishbite: 'Have you noticed how Ahab has humbled himself before Me? Because he has humbled himself, I will not bring this disaster in his day, but I will bring it on his house in the days of his son.'"
- Jonah 3:10: "When God saw what they did and how they turned from their evil ways, He relented and did not bring on them the destruction He had threatened."

If the Bible can't change, then why has it been changing since the beginning? Here is a list of all the covenants that God introduced throughout the church age. Each new covenant introduces new promises, new rules, and new changes.

Promises Can Have Time Limits

God puts time limits on some promises in Scripture. The time limit for all of the preservation promises that you are relying on is found in Daniel 12:4: "shut up the words, and seal the book, even to the time of the end." The prophecy that God would allow the Bible to be changed in Daniel 7:25 was sealed until now.

This event, described in Daniel 7:25, was delayed until Revelation 22:10, where we hear the words, “Seal not the words of the prophecy.” This means that the changing of times and laws mentioned in Daniel 7:25 can commence. The word translated as “laws” in Daniel 7:25 is also translated “the law of God” in Ezra 7, so it’s fair to suggest that this is speaking of the supernatural Bible changes. God warned you in Daniel 7:25 that He would allow the beast to change the Bible as well as space-time. Time here is not calendars; it’s time itself.

There is a full treatment of what I’m saying here in my second book, I suggest you read that first before branding my interpretation as unbiblical or out of context.

This would be yet another way to suggest from Scripture that the preservation promises could be conditional and subject to a time limit. Here are a few examples of promises with time limits or timetables that would determine when they would be activated or when they would end.

- Genesis 15:13-14: “Then the LORD said to him, ‘Know for certain that for four hundred years your descendants will be strangers in a country not their own and that they will be enslaved and mistreated there.’”
- Jeremiah 29:10: “This is what the LORD says: ‘When seventy years are completed for Babylon, I will come to you and fulfill My good promise to bring you back to this place.’”
- Daniel 9:24: “Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place.”
- 2 Kings 20:5-6: “Go back and tell Hezekiah, the ruler of My people, ‘This is what the LORD, the God of your father David, says: I have heard your prayer and seen your tears; I will heal you. On the third day from now you will go up to the temple of the LORD. I will add fifteen years to your life.’”

My suggestion here is very simple. If Daniel 7:25, Amos 8:11, or 2 Thessalonians 2:9 are predicting that the Bible would change in the last days, but their activation and understanding would be sealed until the time of the end according to Daniel 12, then whatever preservation promises are being relied upon until that point would also have a time limit on them.

- Daniel 12:4: "But you, Daniel, roll up and seal the words of the scroll until the time of the end."

As I mentioned already, Daniel 12:4 is my primary proof text because "the words" that are sealed are the prophecy given in Daniel 7:25. The clearest wording that we have that this Bible change event was foretold is: "He will seek to change times and laws." This prediction was then said to be sealed up until the time of the end.

How could anyone comprehend that Daniel 7:25 was alluding to miraculous Bible alterations until this event had occurred and been, in a sense, "unsealed"?

In other words, the "sealing up," or in this case the preservation of the Word, would remain until Jesus comes or the White Throne Judgment. But it doesn't say that. It says, "until the time of the end."

All the different "time of the end" schools of thought have one thing in common: They all agree that it does not mean all the way to the end. In other words, "the time of the end" can certainly be whenever you are reading these words. The time of the end is probably right now.

If what I'm saying is true, then all bets are off; all promises of preservation have been rescinded. All of God's promises are withdrawn the moment you land in hell, but that can happen here as well.

- Hosea 4:17: "Ephraim is joined to idols: let him alone."
- Jeremiah 15:1: Though Moses and Samuel stood before me, yet my heart would not turn toward this people.

- Ezekiel 8:18: “Therefore I will act in wrath; my eye will not spare, nor will I have pity. And though they cry in my ears with a loud voice, I will not hear them.”
- Hosea 1:6: ‘Call her name No Mercy, for I will no more have mercy on the house of Israel, to forgive them at all.’"

When Is the Time of the End?

- **Pre-millennial:** This perspective has different flavors. You could be Pre-trib, Mid-trib, or Post-trib, but ultimately, you believe that Christ will come again before the millennium to establish His earthly kingdom.
- **Post-millennial:** After the millennial reign, when the gospel has spread over the world and the church has been brought into their everlasting condition, Christ returns to lead the church.
- **A-millennial:** After His resurrection, Christ established His kingdom, and He now rules over everyone and has conquered Satan. Amillennialists reject the idea that a millennium will actually occur on Earth, either before or after Christ returns. Rather, they see the millennium as a period of time between Christ's two comings during which He reigns with His saints.

Satan’s Little Season:

This is where I think we are in the eschatological time clock. The evidence is overwhelming that we are now living in the time after the millennial reign. If this is true, it is yet another explanation for how the Bible could be changing. This entire period of time is characterized by one thing, and that is deception. And it’s a deception that God has allowed. So how far does that deception permission extend?

Revelation 20:7

"And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea."

It Pleased God Not to Give Us a Bible

This is one of my favorite proofs that the Bible can be changing. If the KJV-only and preserved-Word Baptists are right about how important the Bible is to our faith, then why did it take so long for God to give us one? If actions speak louder than words, then I think God would beg to differ.

If you believe that it has been about 6,000 years since Adam and Eve were in the garden, then we have only had a Bible for about 7 percent of the entire church age. This seems to indicate that God is not as worked up about having a perfect, flawless Bible as you are. And I will use the theological necessity argument in reverse. If God were as worked up as you are about having a perfect, flawless Bible, it only makes sense that He would have gotten it to us a lot sooner.

God's actions speak louder than your doctrine. He seems to be perfectly content with us not having a Bible, so it should not be surprising if He's decided to take it away from us. In fact, it seems like He prefers for us not to have one. He likes it better when we have to wrestle with Him directly to figure things out rather than always having a perfect, flawless Bible to rely on.

- Acts 17:27: "So that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us;
- Proverbs 25:2: "It is the glory of God to conceal a matter, but the glory of kings is to search out a matter."

God Chose a Vulnerable Storage Medium

The only time God directed His decrees to be recorded on an indelible medium, was with Moses and the Ten Commandments. It pleased God for the rest of His decrees to be scribbled on a napkin. All other decrees of God were to be stored on a vulnerable medium subject to unauthorized alteration, aging, fire, and all manner of corruption. God purposely chose an unreliable storage medium because He prefers that we remain dependent rather than relying on our intellect.

He also chose the subjective transfer process of inspiring human writers to deliver His message. That one decision has caused unimaginable suffering and death because men were forced to know God directly instead of knowing Him through the certainty of understanding. He could have given His decrees to angels on indelible golden scrolls that were then delivered to humanity. The scrolls would be accessible at millions of floating orbs that were protected by angels with flaming swords. This would have avoided a lot of suffering, but that's not how God rolls.

This is another example of why God would allow all Bibles to be changed. If He were so intent on preserving your King James Bible, He would have directed it to be indelibly etched on golden scrolls that were protected by angels.

Preservation Promises Refuted

Here is a quick summary of how the primary preservation promises are being mishandled. Please see chapter 5 of my book "The Mandela Effect, Supernatural Bible Changes" for a complete treatment of all these passages.

- John 10:35 is not a preservation promise; it is a statement about the binding authority of Scripture, not the immutability of the physical text. The phrase "The scripture cannot be broken" does not mean the scripture can't be changed, it means it cannot be disobeyed. This meaning is clear if you simply compare John 10:34-35 vs John 5:18. Both passages translate the same original word as "broken" and the meaning is clear when you read John 5:18.

- John 10:35: "The scripture cannot be broken"
- John 5:18: "He not only had broken the Sabbath"

The phrase "the scripture cannot be broken" is not a preservation promise, not by a long shot.

Psalm 12 is the poster child of preservation promises because the semantics of verses 6 and 7 are so irresistible. Verses 1 and 5 establish the object of this psalm which is the godly man, NOT the words of the Lord.

Verse 5 introduces a promise from God to the godly man that He will provide. "I will now arise," says the LORD. I will bring safety to him who yearns."
It is this promise that verse 6 is referring to. Verse 6 is simply assuring the reader that the promise in verse 5 can be counted on.

The complex grammatical contortions that preachers will go through to try to convince you otherwise are embarrassing. Virtually all commentaries agree that verse 7, "Thou will keep them," is talking about the godly man, NOT the words mentioned in verse 6. If that's correct, then Psalm 12 is not a preservation promise for the Bible.

Matthew 5:17-18 is not a promise that the written text will always remain physically preserved; it is a declaration that God's law retains its full authority and cannot be nullified until its purpose is fulfilled, and that has happened. Matthew 5:17 is not saying that every written copy of Scripture will remain physically unchanged until heaven and earth pass away. It is saying that the law cannot be abolished, invalidated, or lose its covenantal force before it accomplishes the purpose for which God gave it. The trigger in the passage is fulfillment, not heaven and earth passing away. Therefore, since Christ fulfilled the law, the passage can no longer be used as a blanket promise that every jot and tittle must remain textually preserved in a later printed Bible. This means that Matthew 5:17 is another proof text for us, not you.

- John 19:28: "After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst."

- John 19:30 KJV: “When Jesus therefore had received the vinegar, he said, it is finished: and he bowed his head, and gave up the ghost.”

Psalm 119:89 This is a proof text for the Mandela effect community because it’s promising to preserve the Word in heaven, not on the pages of the book.

Isaiah 59:21 is not a preservation promise about a written Bible; it is a covenant promise that God’s Spirit and His spoken words will remain active among His people across generations. The emphasis is on God inwardly imparting and continually communicating His Word to His people, not on guaranteeing that a physical text will be supernaturally shielded from alteration.

1 Peter 1:23 is not a preservation promise about a written Bible; it is describing the new birth and the imperishable spiritual life God imparts through His living Word. The focus is on the incorruptible seed of regeneration and salvation, not on a guarantee that a particular written text will remain materially unchanged.

Isaiah 40:8 is not a preservation promise about a physical Bible text; it is a declaration that God’s Word, purpose, and truth endure permanently in contrast to the fading nature of human life. The passage affirms the enduring authority and certainty of what God has spoken, not that every written manuscript or printed edition will remain untouched or perpetually accessible.

Hebrews 1:1-2 Cessationists wish this said that God speaks to us through the Bible but it doesn’t. They will try to suggest that because John 1:1 says that Jesus is the word, and this passage says that God speaks to us through Jesus, Hebrews 1 is teaching that God speaks to us through the Bible.
Does that sound like someone that is rightly dividing the Word to you, because it doesn’t to me.

- Hebrews 1:1-2: “God, in past time, spoke to us in many ways, but now He speaks to us through His Son,”

Sola Scriptura

If your convictions about preservation are truly formed solely from the text and you don’t consider your understanding of preservation to be infallible, then the theological arguments that I have just presented should give you enough pause to keep reading and give this topic the due diligence that it deserves.

That is, if you’re willing to press past the gnawing feeling in your gut that is telling you that this may actually be happening and the hell storm it’s going to be if you embrace it publicly.

Seven Ways Our Doctrine Is More Sola Scriptura

- We do not agree that because the Bible is inspired, therefore it is preserved, because there are no Scriptures that teach inspiration equals preservation.
- We do not agree that the Bible can’t change because God never changes. The Bible actually teaches the opposite in Hebrews 1:10.
- We do not assume that the preservation promises are referring to the Bible because the text specifically defines the term word as something other than the Bible.
- We do not assume that the Word will be preserved on the pages of the Bible because the Bible specifically says that it will be preserved in our hearts, and it even specifically says that it won’t be preserved on paper.
- We do not believe Theological Necessity provides any promise of preservation because it is an assumption, not a decree or teaching found in the text. Although it is not found in Scripture, it is often taught as a doctrine of the Bible. This is a clear violation of Matthew 15:9. Theological necessity suggests that “if God went to all that trouble to give us the Word, then it only makes sense that He’s going to preserve it.” But I can presume that there’s just as much theological necessity to stop you from continuing to propagate your lifeless “form of godliness that denies the power,” so God has stepped in

to short-circuit your overemphasis on the Scriptures. Theological necessity is wishful thinking that is taught as a doctrine, and church leaders should be ashamed of themselves for this duplicity.

- We do not accept the idea of recognizing providential preservation as some sort of preservation promise. This is the idea that because man has observed God ordering circumstances throughout history to preserve the Word, therefore He will continue to do so.
- We do not carelessly conflate the terms Bible, Scripture, and Word to be synonymous when they clearly are not.

Chapter 3 – Why It's Changing

If you want to understand why God would allow Satan to alter the text of the Bible, you first have to accept the fact that He might be willing to do such a thing in the first place. Most people jump to the conclusion that God would never do something like this, but that's because they never noticed that He's done things like this before. It doesn't matter if He did it differently the last time; He's under no obligation to do it the same way every time.

- Lamentations 2:9 — "the law is no more; her prophets also find no vision from the LORD."
- Hosea 4:6 — "because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children."
- Ezekiel 7:26 — "then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients."
- Amos 8:11–12 — "…I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: "…they shall wander from sea to sea… and shall not find it."
- Micah 3:6–7 — "Therefore night shall be unto you, that ye shall not have a vision… then shall the seers be ashamed, and the diviners confounded… for there is no answer of God."

When God removed His Word as a judgment in the past, it was typically because His people were rejecting His Word. This time, however, it's the opposite. The IMF believer isn't rejecting God's Word; he's committing adultery with it.

This biblical idolatry takes on many forms, but generally, it manifests as an overemphasis of the Bible in the life of the believer. For many, studying the book has become a substitute for walking with its Author.

Spiritual adultery is an inappropriate fondness for something other than God, and there's no reason that fondness couldn't be focused on the Bible. The Old Testament children of Israel tried to mix the worship of other gods, such as Baal, with that of God (Judges 3:7; 1 Kings 16:31–33; Jeremiah 19:5). Today, the IMF believer doesn't mix; he virtually replaces encounter with study.

Many in the church have exchanged a relationship that is spontaneous and rich with prophetic interaction for an intellectualized, miracle-free religion that is almost exclusively focused on the text itself. The IMF believer claims to love God, but what they really love is their own mastery of the text and their titanic efforts to obey it and enforce accuracy with everyone around them. They have become like the tyrannical police who want to figure out how to escalate a minor traffic stop so they can drag you out of your car, tase you, tow your car, and arrest you for obstruction. They don't worship God and love His people; they worship being doctrinally accurate and being the enforcers of sound doctrine.

This is not to suggest that Scripture is unimportant or unworthy of honor; the problem is that the cessationist and the IMF believer use the Word as a justification to keep God at a distance. The book was given as an invitation to sit down to a meal together, and instead, it is used to warn you to stay away from the sit-down.

- Revelation 3:20: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

They don't want to have the meal; they only want to study it. But that's not the worst part. They really want to argue with you about it so they can demonstrate how much more they know about the meal. Deep down, they know there's no power in their religion, and there should be. So they rely on big kills and takedowns of others as a replacement. They have elevated exposing false prophets as their substitute for walking with God.

They believe that each time they successfully ruin someone's reputation over a petty secondary doctrinal difference, they are winning points with God. Sort of like when your cat brings a dead mouse inside and lays it at your feet.

- John 16:2: "They will put you out of the synagogues; in fact, a time is coming when anyone who kills you will think he is offering service to God."

Many believers study the Bible to try to organize its randomness rather than to follow its lead into encounter. And that is because the cessationist leader works diligently to discourage encounter. The Bible is being used in a way it was never meant to be used.

Many equate Bible knowledge with spiritual maturity, but hell is filled with people who can quote the Bible. These are people who attended church and studied the Bible, but during their lives, they remained proud, harsh, prayerless, unloving, and spiritually dead. The IMF believer replaces hearing God with citing an avalanche of verses.

They rarely rely on God or trust God by saying, "Lord, what are You saying right now?" Instead, they ask, "What does the Bible say about this?"

Inside this narrative, spiritual experiences are treated with contempt. Dreams, visions, prophetic impressions, inner conviction, spiritual gifts, and words of knowledge are dismissed as the fringe behavior of the unlearned. This cessationist narrative breeds a very sectarian and divisive type of believer. They spend the majority of their time in debate, correction, and refutation rather than the deep, loving koinonia that is only incubated in the fires of revival. You cannot manufacture the love of God by amassing Bible knowledge; it has to be imparted on a continual basis.

These learned ones read about the supernatural encounters of the Bible characters, but they have no expectation that those things would ever happen in their lives.

They are sleepwalking through the Bible without any inclination that they should be hungering for these things to happen in their own lives. Why would they? Their leaders keep telling them that they shouldn't think those things are available, and they have shrouded them in shame as well. The Bible is designed to create dissatisfaction in the reader and provoke them to jealousy, but the IMF believer has had that beaten out of them, so they no longer even try.

Textual precision becomes more valued than the type of knowledge of God that can only come through encounter.

The IMF believer incessantly fights over wording, translations, doctrinal categories, and theological systems and doesn't notice how academic they have become. They don't notice that the way they conduct themselves bears little resemblance to the people they read about in the book. They are annoying nitpickers who love arguing about theology, and so their ministries have become vacuous hellholes of continuous contention that is completely unnecessary.

Many outsource their conscience to pastors, commentaries, theologians, seminaries, and denominational gatekeepers instead of being personally led by the Holy Ghost. It's like people who rely on their smartphones so much that they no longer remember their own phone numbers. The IMF believer doesn't usually attempt to trust, be guided by, or hear the voice of the Holy Spirit. To the IMF believer, it's all about being biblical. They make "being biblical" the Alpha and Omega of their religion instead of walking with the Alpha and Omega Himself. They have no revelation that God is way bigger than the book. They have made the book bigger than God because it allows them to be their own God. The cessationist church leader is an arrogant control freak who hates the uncertainty of the spiritual pandemonium that inevitably takes place in the fires of revival.

A group was sent to America from the underground church in China to observe the American church.

When they returned, they were asked, “What was the most astonishing thing that you saw?” The Christians from China said, “The amount of work that the American church does for God apart from the Holy Ghost.”

The intellectual church leader hates what the Holy Ghost does when He shows up in a meeting. He’s unpredictable, He takes control, and He elicits behavior that is very unchurch like. I have watched it one hundred times as people succumb to the fear of man when the Spirit begins to move. These leaders were more concerned with being accepted by the people than acknowledging the privilege of the Holy Spirit’s willingness to enter the airspace. It’s like someone who is running a fan club meeting for their favorite celebrity, but when the celebrity makes a surprise visit to the meeting, you slam the door in their face so they don’t disturb your meeting agenda.

The cessationist leader preaches “read your Bible” more than “seek the Lord.” They teach people to consult the text but not to wait on God. Sermons become information-heavy while being devoid of encounter. Congregations leave with notes, outlines, and historical context but very little inspiration or transformation.

Many leaders warn more against being “too spiritual” than against being spiritually dead. They fear fanaticism but tolerate unbelief and religious formalism. The “Scripture alone” emphasis is not designed to honor Scripture, but to deny the Spirit’s active leading. The practical result is a form of Christianity that says, “God spoke back in the day, but now He only allows us to study what He used to say.”

This turns the Bible into the final destination instead of the signpost pointing to Him. Jesus said the Scriptures testify of Him and rebuked those who searched the Scriptures while refusing to come to Him for life.

The same error is possible today. People can be discipled into theological systems, denominational loyalty, cessationism, dispensationalism, Calvinism, Arminianism, or KJV-only-ism, yet never be trained to activate many of the things that they are reading about.

A lot of the passion, outrage, and effort that goes into exploring or protecting the complexity of these theological conventions is just a big fugazi. It's a distraction to keep you from realizing the emperor has no clothes.

The Bible teaches us to be vigilant but forbids us from becoming vigilantes. They ignore the New Testament demands to speak the truth in love, and instead, they publicly pronounce final decrees about the damnation of your soul because it makes them feel powerful. They've become like Judge Dredd with a software glitch. These doctrine police are bossy and arrogant, and their flavor of Christianity has become toxic. They've convinced themselves that it's okay to be judge, jury, and executioner when it isn't. They've forgotten that God says, "Vengeance is mine," so they regularly lop people's heads off for minor offenses. When you brand someone as a wolf when they're not a wolf, then you're a wolf.

In this environment, spiritual safety is defined as agreement with approved doctrine rather than having a vital connection to a living Christ. A person is only considered "sound" by these "exalted ones" if he affirms the right statements, even if he has no discernment, no power, no holiness, and no living communion with God. The pulpit then becomes a mediator between God and the people, subtly replacing the individual priesthood of the believer and the personal leadership of the Holy Ghost. People are taught to defend the Bible but are not taught to walk with the God of the Bible. Enoch "walked with God," so what does that mean?

The right use of Scripture leads to communion, not biblical mastery.

The idolatrous misuse of Scripture uses the written text to replace direct dependence on God, suppress the Spirit, control believers, and preserve institutional authority. That is why God may judge a people not only for rejecting His Word, but also for worshiping the form of His Word while avoiding interaction with the living God who gave it. And so, my hypothesis is that God is allowing the Bible to be changed in modernity because of biblical idolatry. These Bible bashers have "limited the Holy One of Israel," so now He has come down to limit them.

Burn It to the Ground

If I'm right about all of this, then don't you think God knows how disruptive this will be? Don't you serve the same God that pressed control-alt-delete on all creation when He sent the flood?

Here are a few examples of how God has been burning things to the ground since Genesis 1:1.

- Genesis 19:24–25 — The LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven.
- Exodus 12:29 — The LORD smote all the firstborn in the land of Egypt.
- Exodus 14:27–28 — The LORD overthrew the Egyptians in the midst of the sea.
- Leviticus 10:2 — There went out fire from the LORD, and devoured them, and they died before the LORD.
- Numbers 16:32 — The earth opened her mouth, and swallowed them up.
- Joshua 6:24 — They burnt the city with fire, and all that was therein.
- Joshua 8:28 — Joshua burnt Ai, and made it a heap for ever.
- 1 Samuel 15:3 — Go and smite Amalek, and utterly destroy all that they have.
- 1 Kings 18:40 — Take the prophets of Baal; let not one of them escape.

- 2 Kings 19:35 — The angel of the LORD smote in the camp of the Assyrians a hundred fourscore and five thousand.

At the core of most people's resistance is the sentimental perception that God would never allow something like this. I call this the "God is too nice" doctrine. But isn't that the same argument that the atheist will use to shake their fist at God for sending the flood that killed women and children?

The fact that this will be so disruptive is not proof that it isn't happening. Peter waged a similar complaint with Jesus about going to the cross, and he was rebuked for it. Jesus told him, "You do not have in mind the things of God, but the things of man" (Matthew 16:23). Besides, it's a judgment; it's supposed to be terrible. It's supposed to shake your teeth loose so you'll stop hiding out in the safe harbor of intellectualism.

This book will prove to you that a phenomenon of unified misremembering is taking place across all demographics. My international survey indicates that it's happening worldwide and at levels of over 90%. My National Pastor Survey shows that the same thing is happening with content experts. Once this gets out, things are going to get interesting. I have to assume that God knows that the Bible-change narrative will bring the entire system down, and since He has initiated this Himself, that must be the result that He's looking for.

When God Knocked Over Dagon

Nobody knocked Dagon over; God did it Himself in 1 Samuel 5. The Philistines captured the ark of the covenant and symbolically placed it in a position of submission under their Philistine god, Dagon. But God proved His superiority over the idol by knocking it over twice, and the second time they found that it was decapitated and that its hands had broken off. It is clear from the text that no man accomplished this; God did it by Himself.

Many of God's leaders have given the Bible and man's intellect pre-eminence over the God of the Bible. We will explore some of those ways in this chapter. And so, God has now symbolically knocked over the Bible, just as He did to Dagon, to prove His superiority over the book. It is one of those "Then they will know that I am God" things that He likes to do (Ezekiel 34:30).

He is demonstrating to all the deep thinkers that He is the uncontainable God, and He will not be corralled into little boxes of systematic theology any longer.

- 2 Chronicles 2:6: "But who is able to build a temple for him, since the heavens, even the highest heavens, cannot contain him?"

This, I believe, is heaven's first goal in bringing this judgment upon the last-days church. Heaven has come down to expose and eradicate cessationism, the rule of the rampaging doctrine police, and all its lukewarm offspring.

The SBCs will bring an end to church as we know it. The inability to prop up a miracle-free ministry with the distraction of endless theological advancement will force leaders to confront their insolvent offering and retool everything from the ground up.

This is going to make a lot of people angry with me, so let me go on record by saying that I truly do love life and would never harm myself. Therefore, if you happen to hear that I died under strange circumstances or committed suicide, you will know that powerful people called for my elimination. I plan to live in a camper and keep moving around so that I will be harder to find. By the time they find me, the message of the SBCs will be everywhere, and it will be too late. Do you think I am exaggerating?

Threats Against Those Who Go Public

We have heard of this kind of thing firsthand from two youth pastors who attended a pastors' retreat.
The youth pastors told us that they were attending a retreat with 120 other churches, and during the retreat the leadership called all of the pastors into a separate building where there was no stenographer. They testified that the senior leadership proceeded to tell the 120 pastors that the Bible was supernaturally changing and that they wanted everyone to keep quiet about it.

The youth pastors told us that they were shocked, and they went forward at the end to question the leadership as to why they were engaging in this cover-up. The senior leadership told the youth pastors in no uncertain terms that "it was in their best interest not to say anything."

These two young men told us that the message they were receiving was very clear and that they were afraid for their lives. They said, "We've got families, so we can't come on your live stream and testify about what we saw." So if you are a church leader, my question is, "Have you received that memo as well?"

God help you if you know about this and are keeping it quiet. If you know that the Bible is supernaturally changing, but you have chosen to "toe the party line" because you do not want to lose your seat in the Sanhedrin, then you have traded your mantle as a pastor for the shameful title of a hireling. God has already written Ichabod over your ministry and will certainly blot your name out of the Lamb's Book of Life unless you stop perpetrating this madness.

You have made yourself a co-conspirator against your people, and I do not see how it is possible for you to survive the judgment. You are charged with protecting your people from deception, not facilitating it. You make yourself smarter than God if you know this is happening but are keeping it quiet.

Apparently, God wants His people to backslide out of "all forms of godliness" into a Christianity that provides a 24/7 open heaven. Then they will have all of your sound doctrine plus the transformative power to carry it out. If you are not serving up both, then you are a thief.

If you know about the SBCs and you are keeping this quiet, you are guilty of an egregious sin of omission. And sooner or later, you will be forced to bear false witness against people like me in order to preserve your duplicity. I may have been early out of the gate, but an army is coming to confront the church over the corporate, willful ignorance with which you have aligned yourself. We will liberate the poor souls you have bewitched and hidden behind the high walls of your religious fiefdoms.

I do not have all the answers, but it would appear that if this is a redemptive judgment, then one of the things God is after is our hearts. It seems that God has come to test the integrity and conscience of every person who has ever claimed to know the Bible. If you have ever been successfully gaslighted by someone, you walk away thinking, "What just happened?" I know what I remember, but somehow, I just caved when they were talking to me.

The SBCs present an extreme example of gaslighting for every person who loves God and the Bible. This is a test of your integrity that can help you get in touch with the question of whether you truly know God or not. All Bibles are being changed to contain the most ridiculous, confusing, and vulgar things you could possibly imagine, and you are being forced either to acknowledge that or to violate your conscience by denying that it is happening.

You know darn well that the dove brought back an olive branch, not an olive leaf, and if you go against that, you are failing the test. Both God and the Devil have a desired outcome in this, and you need to be aware of both.

The devil wants you not to bother seriously looking into the evidence and instead to continue absorbing and teaching the blasphemy and confusion that are now cropping up in the sacred text. Leaders will wear themselves out (Daniel 7:25) trying to make sense of the garbled syntax, run-on sentences, and dark themes now appearing in the Scriptures.

If they continue to ignore these things, they will sear their own conscience and the consciences of their followers. It will defile the intuition, volition, certainty, memory, integrity, and everything else that makes you who you are. God, on the other hand, wants you to pass the same test that Abraham did when he demonstrated that he knew and trusted God even when everything said he should not.

Do you remember what you said when someone asked you, "How do you know if you're saved?" You probably responded by saying, "I know that I know that I know." Is that not what you told them? Of course it is. That response is a declaration that sometimes your certainty is all you have, and that your certainty does not need to have all its questions answered. It transcends reason and the human mind. It is a faculty of the soul that is able to assert itself as the boss when there is a debate going on in the head. "I know that I know that I know" means, "I do not have all the answers, but there is a part of me that is alive to God, and it is telling me that this is true. I have learned to trust that voice, and I have made my choice."

Come on, man! Right now. It's time. Which one of these is right?

- Job 1:21: "The Lord giveth and the Lord taketh away"
- Job 1:21: "The Lord gave and the Lord hath taken away"

I am not asking you to offer an explanation for why you are confused. I am asking you a very simple question: Which one do you remember? Since almost everyone picks the first one, I am going to assume you did as well.

My pastor survey in Chapter 6 shows 29 out of 30 pastors incorrectly choosing the first one, the same way you just did.

Then my analysis eliminates all the objections you would rely on to explain why you and everyone else all misremembered the same way. The rest will be decided by your integrity or the lack thereof. You remember the first one because that is what was always in your Bible. I do not know where it went, but I do know that if you have content experts all misremembering the same way, that is different from random misremembering.

The claim that you are "just confused" can only apply to memories that are not vivid. For example, if your name is Joe, but you wake up tomorrow and your bank statements say your name is Jim, and your driver's license, birth certificate, and everything else in your world tell you that your name has always been Jim, do you think you could convince yourself that you had been misremembering your own name your entire life?

Of course not, because human memory is extremely reliable when it comes to vivid memories. If you found yourself in that situation, you would be forced to concede that you were in the middle of a phenomenon. So the real question is not how you remember Job 1:21 or Matthew 7:1, but how vividly you remember them.

People often brag about how well they know their Bible until they are confronted with examples of Bible changes. When that happens, they start feigning ignorance, becoming fawning and apologetic, and saying things like, "Well, I do not know the whole Bible, and you cannot trust human memory."

Then they begin pontificating in a very authoritative tone about how some pastor misquoted these verses 50 years ago, and it spread through the entire world like the telephone game. But do you really believe that any outward influence could be powerful enough to cause you to misremember your own name for your entire life? That is ridiculous.

That would mean someone misquoted your name 50 years ago, and it caused you to go through your entire life thinking your name was Joe, even though you were continually exposed to Jim on all your documents that entire time.

And for those of us who have spent three or four decades in this book, there are passages we hold in our memories that are as vivid as our names, and anybody who says otherwise is a liar.

God Appears Unrighteous to Test His Servants

This test is going to be difficult for people because God is going to allow Himself to appear unrighteous in order to test you. I did not say He will be unrighteous, only that He will appear that way. He did this with Abraham when He commanded him to sacrifice his son. I think we all would have understood if the story of Abraham had ended differently. Would you have been surprised if you had read something like this: "And Abraham walked with God no more because God had asked a hard thing."

Abraham had to choose between what had been written up to that time and the voice in the sky, and he chose correctly. Now God is putting your faith on the chopping block and forcing you to choose between what has been written and the voice in the sky.

This test will require you to admit that you have been wrong about quite a few things in your religion. The SBCs do not disprove the Bible in any way; if anything, they authenticate it. It will, however, force you to admit that you have been deceived by your denomination and by the man at the front of the room for your entire life. It is the cessationist who has embraced a powerless gospel and disseminated it to his followers.

The SBCs disprove that narrative and force you into a difficult decision. You must either act on the clear prophetic warning from heaven to abandon the IMF gospel or continue to embrace the rational, stripped-down version of the gospel your leaders have spun up for you.

That's right, I said spun up, because the IMF message is a denominational construct, not an honest portrayal of the full counsel of God.

And this distorted message has been coming from the guy you have trusted and believed in with all your heart.
It is going to be very difficult for most people to even consider such a thing, because that would mean he is either terribly incompetent or knowingly deceiving you.

You adore him; you trust him. You keep giving him your money every week, so you obviously like him. So most people reading this are thinking, "I am about to throw this book in the river if this guy does not stop attacking my Christianity and my denomination and get to the point."

Many are saying, "You are going to have to convince me that God has a pretty good reason for allowing the devil to supernaturally change the Bible if you want me even to consider your evidence. Why would God possibly allow the KJV, and every Bible, to be supernaturally changed by the devil? Why?"

Biblical Idolatry

It is my contention that God is judging His church for embracing an IMF gospel and overemphasizing the Bible in the life of the believer. Preachers will tell you all the time that the Scriptures are the foundation of your faith when the text clearly says otherwise.

- 1 Corinthians 3:11: "For no one can lay any foundation other than the one already laid, which is Jesus Christ."

The foundation of your faith is not the Scriptures; it is a person. Preachers keep telling us that the Bible is the foundation of our faith, but the Bible says that Jesus is the foundation of our faith.

Reverse Blasphemy

For many, the suggestion that overemphasizing the Scriptures is a problem is viewed as an attack or blasphemy. But what I intend to show is that the IMF believer is engaged in a reverse blasphemy that is far worse. If I am guilty of de-emphasizing the role of the Bible in the life of the believer, the IMF Christian is guilty of de-emphasizing God Himself in the life of the believer.

Your obsession with achieving some sort of PhD-level understanding, while at the same time pouring contempt on knowing God through encounter, is reverse blasphemy. The IMF believer is obsessed with understanding God, even though God has repeatedly warned man that he is incapable of understanding Him.

- Proverbs 3:5 — "Trust in the LORD with all thine heart; and lean not unto thine own understanding."
- Isaiah 55:8–9 — "My thoughts are not your thoughts… my ways higher than your ways"
- Romans 11:33 — "How unsearchable are his judgments, and his ways past finding out"
- Job 11:7 — "Canst thou by searching find out God?"
- Job 36:26 — "God is great, and we know him not"
- Psalm 145:3 — "His greatness is unsearchable"
- Ecclesiastes 3:11 — "No man can find out the work that God maketh"
- Ecclesiastes 8:17 — "A man cannot find out the work that is done under the sun"
- 1 Kings 8:27 — "The heaven and heaven of heavens cannot contain thee"
- 2 Chronicles 2:6 — "The heaven and heaven of heavens cannot contain him"
- 1 Timothy 6:16 — "Dwelling in the light which no man can approach unto"

Another way that IMF believers will engage in reverse blasphemy is that they will be forced to defend the mountain of theological paradoxes that I listed in the first chapter.

You accuse us of attacking the Bible, but by defending these atrocities, you will be attacking the very nature and character of God Himself. You will be forced to defend these abominations and convince your disciples that these are the inspired Word of God. Wakeuporelse.

If the reader decides to follow God's direction in this matter, there will need to be a shift away from many of the standard conventions now being observed. What that shift will look like in our various Christian denominations will be something much more dynamic and visceral than what is being served up in most churches today. The shift from pointing to the Bible to pointing to the person will convert most modern church services into something more akin to revival meetings.

Of course, the mention of revival invokes trepidation in most church leaders because it is inconsistent with their perceived mandate from heaven to maintain a certain dignity within their assemblies. But King David knew that heaven was not imposing this kind of solemn decorum. When Michal tried to impose it on him, his response was essentially, "Girl, you ain't seen nothin' yet. You have no idea how good God is, and my joy unspeakable cannot be contained."

- 2 Samuel 6:22: "And I will be even more undignified than this, and will be humble in my own sight."

David's response was to tell her to sit down and be quiet; God's response was to make her barren (2 Sam. 6:23). It will mean that previously stoic church leaders will begin unapologetically embracing the kinds of things religion stays away from. Baptists will stop using the mystery of unanswered prayer as an excuse and will start opening the altars for healing and deliverance on Sunday morning. They will begin to step away from stodgy formalism and embrace unusual manifestations and the unbridled joy that characterizes almost every eyewitness account of revival going back 1,000 years.

They are going to lay hands on people and say, “Come out, you foul unclean spirit,” and they are not going to care what the congregation or the district says or does.

The shift will involve many beginning to pursue the magical, mystical things that the doctrine police are always warning you to stay away from. We all read about this stuff in the book, but we never see it in the church services we attend week after week. It means that people will stop branding ministers as false prophets and charlatans for simply praying for the sick in public. I am not talking about token prayers out of obligation; I mean real, fervent prayer where they actually believe it is going to happen. The boldness of true faith offends the lukewarm thinker, but the SBCs change all of that.

Instead, those same people will seek out those ministries that have an anointing from God and will visit them to receive an impartation of the fire of God.

You do not “put on Christ” (Romans 13:14) by achieving a more comprehensive command of the Scriptures alone; it also involves something similar to what Job described when he said:

- Job 42:5: “I have heard of thee by the hearing of the ear: but now I see you with the seeing of the eye”

I Don’t Know Him; I Know About Him

Events have been set in motion by heaven that will reveal to many that they do not know Him; they only know about Him. This judgment is going to lead many professing Christians to make the same declaration that Job did. They will say, “I have studied about God for many years, but now I know Him. Praise God!”

If you go for counseling in most ministries, they will tell you that you need to pray and read your Bible more, but they will not have a word of knowledge that will unlock your problem on the spot.

So they do not point you to God by demonstrating God; they point you to the book because they do not have a lingering deposit of the Holy Spirit's presence resting on their life to transfer to you. Here is a description of the lingering presence of God that can be had by all of us.

2 Kings 13:21: "Once while some Israelites were burying a man, suddenly they saw a band of raiders; so they threw the man's body into Elisha's tomb. When the body touched Elisha's bones, the man came to life and stood up on his feet."

Elisha was so saturated with the Holy Spirit during his life that even his bones still had the power to raise someone from the dead. We are to be carriers of an anointing that breaks the yoke, not lawyers delivering legal responses to fix a problem. The anointing is a heavenly materiality and is obtained through consecration and observing the disciplines of our faith.

- Revelation 3:18: "I counsel you to buy from me gold refined in the fire, so you can become rich;"

They cannot give you what they do not have. They will pray for you out of their head, but it is so filled with unbelief that nothing really happens. Their tiny prayers bounce off the ceiling and never penetrate the second heaven. God hears all prayers, but so do the powers of darkness. So if you want to move mountains, you are going to have to up your game.

The angel was trying to answer Daniel's prayer, but he ran into resistance and was delayed. This shows us that unanswered prayer is not always God saying no; sometimes it is the devil saying no and it's up to us to demand the yes.

- Daniel 10:12: "...thy words were heard, and I have come for thy words: but the prince of Persia withstood me one and twenty days."

- James 1:6: “But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways.”

There are fireworks when the Spirit of the Lord is present to heal and someone prays for you. You feel it, you experience it, God speaks through the person, and things happen that are from another world. Many church leaders do not have any fire to give you, so they cannot fulfill the role of the priest, which is to bring man to God and God to man. The preachers are not bringing God to man; they are bringing the Bible to man.

The IMF narrative has been indirectly teaching us that the reason we have addictions or depression is because we do not have enough facts yet. This “read your Bible more” approach has turned walking with the One whose eyes are like flames of fire into an academic self-help program.

Church leaders have inundated believers with maxims that inoculate them from opening their hearts to the Holy Spirit.

These ideas sound consecrated, but they are really just the cover story for unbelief and passivity. They may be true as stand-alone ideas, but in the absence of encouragement to connect with the God of the book, they become an invisible prison.

Pointing to the Book Instead of Its Author

“Let’s all stand. Hold up your Bibles and repeat after me. I hold in my hand the eternal, unchanging Word of God. We are people of the Word. This is a word church. If it is not in the word, then it is not of God. Everything God wants to say to you is already in these pages. We are not led by feelings; we are led by the Word. Any voice that goes beyond Scripture is deception. The written Word is the only sure voice of God on earth. We are Bible believers, not mystics.

The Word of God is enough. The way you treat the Bible is the way you treat God. A church that leaves the Book leaves God. If you want to hear God speak, open your Bible and read out loud."

These trendy, unbiblical sound bites are not bringing you closer to God; they are cutting you off from Him. When I tell you, "If you want to hear God speak, open your Bible and read out loud," I am teaching you not to expect to hear God speak to you in your inner man. That is what that trite little suggestion means, and it is really bad advice.

Many who incessantly point to the book mean well, but their behavior has become cult-like. That hyper-book focus creates believers who would rather adhere to their doctrine than see the man with the withered hand healed on the Sabbath. The person who actually walks with God will contend that the man should be healed, while the person who worships the book will argue that he should not because that would be a "decently and in order" code violation.

They will never cast a devil out of you because they do not believe in any of that spooky stuff. The only exorcism they have performed is to cast the Holy Spirit out of their meetings.

Many are having an adulterous affair with the book and do not even realize that they have stopped walking with the God of the book. The God of the Bible continues to intervene supernaturally in the affairs of men; He is just not doing it much in American churches because He is not invited. Many church leaders are like master chefs who keep inviting people to a seven-course meal, but instead of preparing all the food and serving it, they just keep reading the recipes and organizing the different dishes into groups.

If It's Not in the Word, Then It's Not of God

This overly granular position that demands hyper-exacting descriptions of things to be authenticated is unbiblical.

As an example, even though the inability to remain standing is described in several places in the Bible, (2 Chron 5:14) the cessationist demands a more detailed description before they will accept such things as authentic. But if shaking and falling down under the power is not specifically forbidden in the text, then it most certainly can be of God. If unusual manifestations are present that are not specifically forbidden, then the text teaches you to judge the fruit of them.

And if you study past revivals going back one thousand years, there is no doubt that although these eyewitness accounts speak of unusual manifestations, they also testify that God was glorified in the form of miraculous healings, new converts and transformed lives. Apparently, heaven's triage of souls is a little chaotic by human standards. The mortal frame's response to heaven's glory is not nothing. John Wesley was quoted as saying:

- "Lord, send us revival without the defects, but if this cannot be, send revival defects and all. We must have revival." [8]

This petty perfectionistic rule that if something isn't specifically delineated in the Word, then it's not from God is just a religious bulwark that is continually used to block God from healing Sally of her stage four cancer.

In John 21:25, we are told that "if all the things that Jesus did were written in books, the world couldn't contain them." This is only one of many examples where the Bible teaches us that it doesn't teach us everything.

This passage is telling you that Jesus did things that were not recorded, so if Jesus is the same yesterday, today, and forever, then you can assume that He's still doing things that have not been recorded.

[8] https://globalawakening.com/

And if He does any of those things that were not recorded, they would be of God, but they would also be "unbiblical."

God reserves the right to astonish us, and to be God in the midst of His people. When God acts like God, it typically leaves mortals on their faces trembling, or they look on in utter astonishment because His ways are bewildering. Signs and wonders leave you wondering what you are looking at. You don't necessarily get to understand the interaction; you only experience it.

Peter witnessed the transfiguration, but what he saw left him stunned and afraid. Belshazzar became pale and afraid and his wise men could not understand what God was saying.

- Mark 9:6: "For he did not know what he should say; for they were terrified."
- Daniel 5:5: "As the king watched the hand that was writing, his face grew pale and his thoughts so alarmed him that his hips gave way and his knees knocked together. Vs 8 So all the king's wise men came in, but they could not read the inscription or interpret it for him."

God has made it clear in the Scriptures that you can know Him, but you should never think that you can understand Him. Our hearts continually cry out: "Who is like unto thee, O Lord?"

- Ecclesiastes 11:5: "Just as you cannot understand the path of the wind or the mystery of a tiny baby growing in its mother's womb, so you cannot understand the activity of God, who does all things."
- Romans 11:33: "….how unsearchable are his judgments, and his ways past finding out!"
- Job 11:7: "Canst thou by searching find out God?"
- Psalm 145:3: "…His greatness is unsearchable."
- Isaiah 55:8: "…For as the heavens are higher than the earth, so are my ways higher than your ways…"

I'll say it again. The Bible teaches you that it doesn't teach you everything; therefore, the maxim that "if it's not in the Word, it's not of God" is, in a sense, unbiblical. This is exactly the kind of lifeless rigidity that God has come to eradicate with this judgment.

If you don't escape the tyranny of these pompous schoolmarms that incessantly demand strict adherence to sound doctrine, you will be separated out in this last chapter of the church age. And don't interpret that as me advocating for a departure from the Scriptures to be led only by the direction of our personal angels. I'm not advocating some New Age theology where we embrace extra-biblical revelation. The ancient boundary stones of simply walking with God have been replaced by a frantic studying about God, and this ought not to be, brethren.

I've already given you two examples where my theology is more sola scriptura than yours. My second book has over 500 scriptural citations and my 200+ messages on my live streams usually contain between ten to fifteen citations. We're not departing from the Word; we're just not being unconscious about what's happening.

It's Biblical to Be Unbiblical

Everyone keeps telling me, "If it's not in the Word, then it's not of God." Well, that goes both ways. If the Bible doesn't specifically state that God cannot bring the same type of judgment a little differently the second time, then there's no biblical basis for rejecting my prooftexts that show how God removed His Word as a judgment before.

People see themselves as contending for the faith when they demand this kind of rigorous myopic adherence to their specific interpretation, but they're really just contending for their own ego.

Much of the hermeneutical wrangling that goes on is just posturing to establish dominance, like gorillas beating their chests. All of the panicked urgency to make sure that every single word and behavior is backed up by a specifically delineated doctrinal explanation is just a smokescreen so no one notices that nothing supernatural ever happens. There are no miracles of healing, no deliverance, and no one is receiving anything like direction or encouragement from the Holy Spirit.

The churchianity sound bite that "if it's not in the Word, then it's not of God" is unbiblical. God has come down in this judgment to teach His Bride that it's biblical to be unbiblical. We reject what is anti-biblical, but if the text doesn't specifically forbid something, then it certainly can be of God, even if it isn't specifically delineated in the text.

Bookianity

The book points to Jesus, but the preachers keep pointing to the book, so God has allowed the devil to begin scrambling the text because He wants His leaders to stop dithering while Rome burns.

- Song of Solomon 5:6 — "I opened to my beloved; but my beloved had withdrawn himself, and was gone… I sought him, but I could not find him; I called him, but he gave me no answer."

That is what God is saying to you. God is seeking to bond with you, but He finds that you have withdrawn yourself from that kind of intimacy. Your priorities are mixed up, just as Martha's were, and He wants to have His way with you. You are like a high school nerd with horn-rimmed glasses and a pocket protector sitting at lunch when the cutest girl in the school comes over and asks if she can sit with you.

You are so incapable of receiving her advances that you nervously alienate her by asking her what her favorite Star Wars movie is. Believing and having the fear of God is an incomplete formula. James tells us:

- James 2:19: “Thou believest that there is one God; thou doest well: the devils also believe and tremble.”

Your expressionless approach to Christianity has bleached the passion out of your journey. It is not enough to “just preach holiness.” The difference between me and a devil is that I can behold His beauty; the devil cannot. I can offer worship and have it received; the devil cannot. Holiness without this passion of worship is an ugly distortion, and your leaders keep warning you to stay away from passion. Mary has passion and they don’t like Mary. God wants to be intimate with you in church, but your leaders are not letting you.

- Genesis 4:1 — “And Adam knew Eve his wife; and she conceived…”

The Hebrew word is יָדַע (yadaʿ), which literally means “to know.” In that context, it is clearly a euphemism for sexual relations.

However, that same Hebrew word is also used elsewhere for knowing God, not sexually, of course, but in the sense of personal, experiential knowledge.

- Jeremiah 31:34 — “And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me,”

Your lust for theological attainment has made you a bad lover.

- Jeremiah 2:13 — “My people have committed two sins: They have forsaken me, the spring of living water, and have dug their own cisterns, broken cisterns that cannot hold water.”

Jeremiah 2:13 perfectly describes the backward situation that the IMF believer finds himself in. You are so hopped up on having your doctrine right that you are not right. Your cisterns are your stacks of Bibles and study aids, which you believe teach you to stay away from "the springs of living water." The environment in which living water is actually flowing out of your belly looks like a revival meeting, and you do not believe in any of that stuff. As a result, the cistern you have built can hold no water. And yes, I called him Jeremy because your New Testament now contains Mandela-effected names of the Old Testament patriarchs.

- John 7:38 — "Whoever believes in me, as Scripture has said, out of his belly will flow rivers of living water." (Mandela corrected by author)

A List of Altered Patriarch Names

- (Matthew 24:37, Noe), (Matthew 2:17, Jeremy), (Luke 2:36, Aser), (Romans 9:25, Osee), (Matthew 1:2, Judas), (Luke 3:36, Sem), (Hebrews 11:32, Gedeon), (Matthew 4:15, Nepthalim), (Matthew 17:3, Elias), (Matthew 3:3, Esias)

I know you want to explain that these names are spelled this way because they are transliterations from the Old Testament, but I do not care about your silly little explanations anymore. Don't you know your Bible? What is the matter with you?
Are you not willing to admit to yourself that Noah was never called Noe? Not ever?

Noe was never in your Bible, and you know it. Period. Are you not willing to admit that this is the first time some of these names have ever come to your attention? I know it is, because I have been doing this for nine years now, and I have documented it with a national pastor survey and an international survey.

Besides, how do you explain this?

Noah vs. Noe

Why is Noah spelled as "Noah" and "Noe" in the same version of the same King James New Testament?

Matthew 24:37-38: "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,"

Strong's G3575 – Transliteration nōe
Pronunciation no'-eh

1 Peter 3:20: "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

Strong's G3575 – Transliteration nōe
Pronunciation no'-eh

Matthew 24:37-38: (Noe); 1 Peter 3:20 (Noah)

- Both passages are translated from the same Greek word.
- Both passages have the same transliteration.
- Both passages appear in the same version.
- Both passages appear in the same New Testament.

Most Christians do not remember Noe ever being in their Bibles, and if you were completely honest, neither do you.

Do you really think that altered spellings of the patriarchs could've escaped your notice after being in the Word as a pastor for 40 years? I don't, and 100 reasonable men agree with me. I know for a fact that the majority of mature believers reading this have to admit that they never knew these aberrations were in their Bible until recently.

Most attempt to explain these aberrations by suggesting that they're simply transliterations of Old Testament names into the New Testament. But this example seems to refute that argument, because both names are translated from the same original word and have the same transliteration.

The only option, when confronted with this example, is to abandon the transliteration argument and move to the "bad translation" argument.
But there are three problems with that hypothesis.
The first is that both Noe and Noah are translated from the same original word and have the same transliteration, so why would they be translated differently?

The second is that the King James translators had fifteen rules, and the second one said, "Proper names of prophets, holy writers, and characters in the text were to be retained as they were already commonly used by the public." Therefore, the Noe/Noah example not only eliminates the simple transliteration excuse, but the "bad translation" argument sits awkwardly against the translators' own Rule 2, which told them to retain proper names according to common English usage.

The third problem is that I can do this to you for the next hour, and after being forced to say, "It's a bad translation," twenty times in a row, you'd have to abandon the made-up mantra that the Bible is "Perfect, Preserved, Inerrant, Infallible, Inspired, Authorized, Flawless, Incorruptible, Unchanged, Reliable, and Delivered." The Word is all of those things, but the written Bible—your access—is not.

The unwillingness of the IMF leader to teach the Bible and then do the Bible has left many of their followers without a remedy on the side of the road.

- James 1:22–25 — "be ye doers of the word, and not hearers only, deceiving your own selves."

The warning of James was not limited to those who would hear the Word and keep sinning; it was also for those who would hear Matthew 10:8 and ignore it.

- Matthew 10:8 — "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

Many followers have surrendered to this miracle-free version of Christianity because they believe they have no other choice. So God has come down to rescue them from their blind guides and to call His people back to full-gospel Christianity by delegitimizing the very thing church leaders are relying on to perpetuate this distorted emphasis.

Many church leaders conduct themselves in such a way that the Bible has now become a barricade to experiencing God, so God is kicking it over like Dagon. God's decision to allow the devil to scramble the book is a direct rebuke to your exclusive focus on striving to know God by understanding Him.

"Study to show yourself approved" is still in the book, but so is "you shall receive power when the Holy Ghost comes upon you," and your sales pitch that Acts Chapter 2 was just a temporary thing is now being objected to by God Himself. The cessationists are the ones advocating for the mono-focus of theology, not the full-gospel believer. Tongue-talkers have the same Bible you do, and we read and study it all the time. The difference is that we actually believe it and obey all of it, not just the parts we are comfortable with.

How will you continue to emphasize how trustworthy the Bible is if God Himself is working against you by doing something like what He did in the days of Amos?

- Amos 8:11 — "I will send a famine on the land—not a famine of bread or a thirst for water, but a famine of hearing the words of the LORD."

If you do not surrender to what God is doing in the earth right now, you will find yourself fighting against the way God is running His universe.

- Acts 5:39 — "But if it is from God, you will not be able to stop these men; you will only find yourselves fighting against God."

You are offending God by continuously reminding people how perfect and flawless the Bible is, without ever making a place for the perfect and flawless God to demonstrate how perfect and flawless He is.

The invalidation of the book by God Himself leaves today's minister with no choice but to stop incessantly lavishing the book with accolades and start doing what the book teaches.

- Mark 16:17 — "These signs will follow those who believe… they will lay hands on the sick, and they shall recover."

Don't talk about it; do it. I always hear the Baptists say that they do not obey this directive because they are humble and are not going to bring dishonor on God's good name by acting like those embarrassing charismatics. No, that is a lie. The truth is that you are a coward. You are ashamed of the gospel, and you do not want to appear foolish when you commit God publicly and nothing happens. That is not humility; that is the fear of man, and God is taking the Bible away so you cannot hide behind it anymore.

- Numbers 33:32 — "And they removed from Benejaakan, and encamped at Horhagidgad."

This was one of the stops for the children of Israel on their purifying journey through the wilderness.

The name of this city means "the cave of Gidgad." Some sources link the word's meaning to sharp, cutting stones inside a crevice.

It was a very lonely and inhospitable place. It was a place of tortuous twisting. In a similar way, the minister of today must pass through the winepress of the Lord if he is to be entrusted to wield the scepter of Christ in order to miraculously relieve human suffering on a consistent basis.

Any mortal entrusted with the continual power to suspend the laws of physics is dangerously susceptible to pride. That is why God often requires His servants to pass through a long series of vicissitudes before He entrusts them with that kind of public power.

I have seen that men and women of God who consistently minister healing usually endured a prolonged season in which they prayed for people publicly and nothing happened. In some cases, that season lasted for years. But once they had been humbled and proven, God could trust them with greater power, knowing it would not destroy them. After that, He began confirming their words with signs following.

Consistently being able to heal the sick in public is reserved for anyone who will simply begin doing it and keep doing it. This boldness and selflessness make it fitting for God to answer by fire, and such people become the noblest who walk among us.

One thing God teaches you as you go is that yeildedness increases effectiveness. The more sensitive you can be to the leading of the Holy Spirit in a public setting, the more people will get healed. If you can hear God's voice and He tells you, "This next woman you are going to pray for has pancreatic cancer," it is almost a certainty that she is going to get healed.

When you walk up to her and tell her, "God told me that you have pancreatic cancer, and the Lord is healing you right now. In the name of Jesus, be healed," the power of God will hit her, wipe every trace of cancer from her body, and God gets the glory, not you.

I prayed for people on my live streams for over a year with no results. Then one day, people started posting in the live chat that they were crying. When I asked them why, they said, “Because the power of God just hit me, and my shoulder is completely healed.” You can see the videos on the testimonies tab of alteredbible.com.

Full-gospel people are not put off by the mystery of unanswered prayer the way the cessationist is. We are more resilient because we have read the parable of the unjust judge (Luke 18:1). We just do what we are told, and we receive on-the-job training as we go (John 7:17). The more we do it, the more we improve.

If you are unconvinced that this is happening and you disagree with my conclusions so far, I invite you to reach out to me at:

wakeuporelse@proton.me

Invitation to Debate or Interview

I am inviting anyone who is born again and knows their Bible to join me for a public one-on-one discussion regarding the supernatural Bible changes. It can be on my platform or yours. I will schedule a livestream at a time that is convenient for you and give you the opportunity to refute our research and dispel our delusion. We will ask you to explain the worldwide, unified misremembering among content experts that is clearly taking place. We can also explore our theological arguments and the prophecies that seem to have predicted this event. I am no theologian, and I would love to be wrong about this, but if all pastors are misremembering familiar Bible passages in the exact same way at rates as high as 96.7%, then there seems to be something unexplainable going on.

This observation is verifiable, observable, and repeatable, and it seems to represent checkmate in this debate. If you cannot provide a rational explanation for what we are seeing, then I think everything I am saying has validity.

I am not bringing my complaints against the IMF doctrine police in a vacuum. I am bringing them in the context that God Himself agrees with me because He appears to be actively working against your narrative.

Unless you can prove that the Bible is not changing by explaining the unified misremembering, then I have the witness of Heaven that the intellectual, miracle-free gospel is a misguided travesty that God has come to correct personally.

The SBCs will force ministers either to learn the ways of the Spirit or to pack it in and go sell insurance. The Bible's meaning is still largely intact, but ministers cannot keep using it as though this is not happening. The days of ignoring the SBCs and disparaging the prophetic side of our religion are over.

God has now gone on the record that He disagrees with every minister who misuses Hebrews 1 to claim that the only way He speaks to us in New Testament times is through the written Word.

I have seen a number of cessationist ministers try to suggest that Hebrews 1 teaches that God speaks to us only through the Bible.

- Hebrews 1:1 — "God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son…"

Hebrews 1 does not line up with their theology, so they go hunting for a way to twist this passage to fit their denominational narrative. They start with Hebrews 1, and then they wander over to John 1:1, where the text defines the term "Word" as God, and they take that definition and apply it to Hebrews 1, where it says "Son."

So the reasoning goes like this:

Since Hebrews 1 tells us that God speaks to us through His Son, and since the Son is God, and since John 1 says the Word is God, and since they still define the term "Word" as meaning their Bible, then Hebrews 1 is really telling us that God speaks to us only through His Bible.

I have heard them say it just like that, and I often wonder whether these men really believe what they are saying or know they are just pulling things out of thin air to support their agenda.

Hebrews 1 does not say that God now speaks to us only through the Bible; it says the opposite. It does not say He speaks to us through the Bible; it says He speaks to us through His Son.

And because God has promised to preserve His Word in our hearts, He will continue to speak to us even if the written text is taken from us through this judgment. Your argument that God would never do something like this because it would render us helpless is the very reason for the judgment. You say we will be helpless without a Bible, but God says:

- John 20:29: "…blessed are those who have not seen and yet have believed."
- Mark 16:14 — "he rebuked them because of their unbelief and hardness of heart…."
- Isaiah 59:1 — "Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:"

The promise to preserve His Word is a promise that He will continue to speak to us in our hearts. I have already shown that the text explicitly teaches this in Chapter 2.

What was given in the original autographs is now preserved in its purest form only in the hearts of His people. "The lion will lay down with the lamb" is the inspired Word of God; "the wolf will dwell with the lamb" is not.

The only place you can now find the lion lying down with the lamb is in the hearts of God's people who knew the Word before the changes started happening. I'm not suggesting that we are now in some uncharted dispensation where we can add any kind of extra-biblical revelation that we want to the canon. I'm saying that those who have hidden the unchanged Word in their hearts prior to the judgment will become the repositories of the true inspired Word.

In whatever time we have left, the church will drift into a weird combination of Bible study that is supported by individuals with a strong pedigree in the Word, combined with consensus from the community and those who can demonstrate the gospel. We will move more to an oral tradition that seeks to remain rooted and grounded in the pre-changed text to the best of our ability.

Get this through your heads! God has come down to decimate your method of operations. He's not dealing with you softly. The IMF believer is so bewitched and recalcitrant, that it's going to require the strongest smelling salts to wrench you from your chaotic religious stupor. You have too much invested in what the Bible says, and not enough invested in what God is saying.

He's essentially removing the candlestick of the Bible in an attempt to restore you to right relationship. The imbalance of manically supplying ten Scriptures to answer a question when one or two would have sufficed is a problem. Your overreliance on the text is a substitute for not understanding how to search for His still, small voice. Despite your command of the Scriptures, you have a fatal bankruptcy.

- Luke 12:21: "So is he that layeth up treasure for himself, and is not rich toward God."

Instead of worshiping how well you understand your doctrine, you need to begin refusing to go any further in your services unless God shows up. Church leaders deploy a variety of religious sleights of hand to distract people from the obvious question:

Where is the power of God? You cannot separate the demonstration of the gospel from the preaching of the gospel, but that is exactly what most churches have done.

The Catholic Church uses pomp and circumstance as a substitute for the presence of God. In a similar way, many modern Protestant churches have embraced all manner of seeker-sensitive tactics to cajole their customers into sticking around long enough to buy something. They regularly feed their youth groups into the wood chipper of Christian rock bands because they've convinced themselves that they can't get the kiddies to show up any other way.

If you're in a preserved-word Baptist church, however, they will take the opposite approach and get you to buy into an almost masochistic level of austerity.

Many preserved-word Baptist preachers are indistinguishable from angry drill sergeants who spend the majority of their time screaming at you and beating you into submission. They get their followers to actually enjoy this kind of treatment and to happily make their bricks without straw.

All of the holiness demands that these taskmasters impose on their followers are expected to be carried out without the divine enablement that they need. Their holiness doctrines are correct, but they're incomplete without an environment of encounter that gives the people what they need to obey them. Instead, everyone just soldiers on and silently wonders why everything they're being told to do is so hard and out of reach. Many become angry at Jesus because He promised His yoke would be easy when it's nothing of the kind.

And in between all of that, you have a cavalcade of substitutes for the only thing that matters: the Shekinah Glory. Things like celebrity pastors, multi-camera production quality, stage lighting, fog machines, polished worship sets, coffee-shop lobbies, children's attractions, bouncy houses, therapy language, leadership conferences, small-group systems, merch tables,

book sales, networking culture, whiteboard theology, ten thousand Bible studies, sermon-series graphics, constant appeals to credentials, Sunday fashion shows, white-glove traditions, authoritarian ushers, constant ad hominem attacks on outsiders, highlighting the importance of degrees and seminary training, music swells used to simulate the Holy Spirit's presence, voodoo drumming, "ooh baby" worship leaders with tight clothes, military adherence to the scheduled program, endless doctrinal parsing with no evidence of power, austerity, activism, busyness, and an atmosphere of academia that fully believes the way to God is through understanding Him rather than encountering Him.

The result is a religious environment that can keep people impressed, occupied, emotionally stirred, and mentally stimulated while leaving them strangers to the manifest presence of God. They are baptized in data points instead of baptized in the Holy Ghost.

Many church leaders have no idea that the way they conduct their meetings is a hindrance to God, and this is one reason God has come to interrupt their method of operations. The days of conducting your services with as much vim and vigor as a mortuary are over. God's people will be awakened to the doctrine of "more," and they will jump ship if you do not figure out how to start moving with the cloud.

You will not have to work up anything or pretend to act foolishly; God Himself will see to it that you act foolishly. If eyewitness accounts of behavior inside revivals going back 1,000 years are any indication of how God wants you to act, then He wants you to act foolishly. You simply need to learn how to invite the Holy Spirit and get out of the way; He will take care of the rest.

The foolishness of childlike behavior is only foolish to fools. When you look at a carefree child frolicking on the lawn, do you not envy the freedom that child enjoys?

Do you not feel sadness because that part of you that used to be alive like that has been killed off by life's relentless responsibilities? The cares of this life choke out the Word, and it becomes unfruitful (Mark 4:19). Do you not momentarily search for some strategy to regain that precious quality, only to abandon it to the taskmaster of reason? If you cannot understand that Heaven's process for restoring people's childlike innocence and joy involves unusual manifestations, then you are a fool.

Many church services are like an uninterested husband who is too busy to talk to his wife because he is reading the newspaper. You are so devoted to dissecting the book in your ministry that you haven't noticed that God is not with you in what you are doing.

- Judges 16:20 — "…I'll go out as before, and shake myself free. But he did not know that the LORD had left him."

There is a difference between talking about God and invoking God. God expects us to commit Him publicly and be unwilling to settle for anything less than a visitation from heaven, the kind of visitation where everyone in the room recognizes a shift in the atmosphere. Waiting on God means you switch your soul from output to input. There is no striving when you are sunbathing. God wants to teach His people to receive in these last moments of the church age because we have not been very good at that.

No. That has been replaced by, "Open your Bibles to the book of whatever." It seems counterintuitive, but I believe God is jealous of the Bible.

- Exodus 20:5 — "Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God…"

Prominent cessationists like the late John MacArthur and Justin Peters openly disparage the idea that God is still speaking prophetically to His people.

These mega-mind, PhD preachers characterize any believer who claims to hear God's voice as an unlearned boob. They see the supernaturalist as someone who is not as educated as they are, and they view themselves as superior in their command of the Scriptures. They clearly advocate that the New Testament believer should prioritize understanding the book over transformational encounters with its Author. What they do not realize is that their exalted high tower of amassed Bible knowledge has become a prison. They cannot run through a troop and leap over a wall because they have a hermeneutical ball and chain around their ankle.

- Psalm 18:29 — "For by thee I have run through a troop; and by my God have I leaped over a wall."

They have concocted a strange hermeneutical lesser magic that allows them to blot out any recognition that the text is consistently inciting them to action. It is like a theological color blindness that gives them permission somehow to glorify passivity. When they explain why miracles have passed away, they are forced to brag about their own unbelief. It's important to recognize that the two things that seemed to anger Christ more than anything were unbelief and religious devils. Unfortunately, the cessationist and the IMF believer are champions in both of these categories.

They engage in constant fearmongering to dissuade people from pursuing encounters because they believe it is too perilous. They always frame the way they do church as being a safe harbor from all that nasty false doctrine floating around out there. They issue sober warnings like, "Stay away from all the glory realms stuff or you'll get lost in the mist."

They characterize people who are simply walking with God as children who are blindly stumbling through a minefield. They claim to be the adults in the room, but they are really marauders.

Their message is clear. If you are a full-gospel believer, it is because you are stupid, uneducated, and gullible. They comport themselves as spiritual giants, but they are really religious snowflakes cowering in their Christian safe spaces. They are terrified that the glory realms will seduce them away from sound doctrine, but all of their wariness has resulted in an anemic condition.

They have concluded that this exalted knowledge base that they wallow in insulates them from aimlessly wandering into spiritual danger, but it seems to have backfired. Their religion seems terribly frail and vulnerable if they think that no one can be saved if the Bible isn't perfect and flawless. Jesus said that all power and authority is given unto me and then turned around and deputized us.

These learned ones, however, seem terrified that if they open themselves up to a move of the Spirit, that demons of Kundalini will sneak up on them and trick them into thinking that the demons are really the Holy Spirit and they'll be possessed. If you believe that, then you are the ones that are stupid, uneducated, and gullible.

You have forgotten the promise of the One that is the Lord over all the realms of the underworld.

- Luke 11:11: "What father among you, if his son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion? So if you who are evil know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask Him!"

It would seem that most IMF believers have more faith that the devil can deceive them than that God can protect and bless them. Jesus is specifically promising you that the Kundalini deception could never happen to the genuine follower of Christ.

The idea that many of the unusual manifestations seen in revival meetings like Brownsville and Toronto are actually the Kundalini spirit is one of the most preposterous and embarrassing theological positions I have ever seen cogent ministers try to put forward.

How do you reconcile "no weapon formed against me will prosper" (Isaiah 54:17) or "the curse causeless shall not come" (Proverbs 26:2) with the idea that millions of blood-washed souls could simply be overrun by the devil without their knowledge? Millions attended those meetings during the 12-year revival. Millions!

Do you think that can happen to you? Do you think the devil can just sneak up on you in the middle of a church service, throw you to the ground, and make you convulse in laughter while at the same time convincing you that it is the Lord doing it? I am not asking whether you think it is possible for other people; I'm asking if you think it's possible for it to happen to you, because I don't believe it's possible to happen to me either.

So are you so breathtakingly arrogant that you would just paint millions of professing Christians with such a broad brush and assume that they all asked for it somehow? In your theological mind, they all had it coming to them, didn't they? Do you just assume that they all have some secret sin in their life that allowed Kundalini to sneak up on them? We were not sitting at the feet of some maharishi chanting mantras during those meetings in Toronto; we were lifting up the name of Jesus, for the love of heaven. I heard some of the best teachers I've ever heard in my life, and I saw more true repentance than I have ever seen in any meetings I've ever attended.

The Kundalini spirit isn't even a demon, it's your own chi, so those pushing this unbiblical narrative are trying to suggest that my own life force is turning on me like a pack of hyenas. This is all in spite of the fact that Jesus promised me that whatsoever I bind on earth is bound in heaven and that nothing by any means shall hurt me. Is that what you are saying?

I do not think we are the ones who are drunk on the new wine. I think you have been drinking if you believe that is sound doctrine.

The idea that the Toronto manifestations are caused by the Kundalini spirit consists of unresearched claims made by people who were never there. And you are the ones who claim to be so exalted in your theological prowess. The response of the majority of church leaders to the revival at the Toronto Airport Christian Fellowship is an embarrassment.

The leaders in these meetings were calling on God and invoking the God of the Bible, not some ancient deity of the underworld. What is the matter with you?

When I have listened to these fearmongers warning that Kundalini has invaded the church, the only explanation I have heard them offer for how millions of blood-washed souls could supposedly be tricked and overtaken by demons in this way is that they opened themselves up to it. But Jesus is specifically promising us in Luke 11:11 that this will not happen.

- Luke 11:11 — "What father among you, if his son asks for a fish, will give him Kundalini instead? Or if he asks for an egg, will give him Kundalini?"
- Vs. 13 — "So if you who are evil know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask Him!"

I was there in over 250 meetings, and I'd love for someone to explain to me how they think I opened myself up to something demonic. Give me some details and specificity of what you think I did or said that could have allowed demon possession to take place even though I am in such a fortified environment. I am a devout believer, standing in a huge gathering of believers who are exalting Jesus, and you think the devil is just going to be able to run over me and everyone else like a Mack truck?

No, my Bible says that if I open myself up to the Holy Spirit, God will not allow Kundalini to sneak up on me. So if the curse causeless shall not come, and you have no proof that millions are living in sin so that they somehow deserve it, and we cannot be possessed simply for yielding to the Holy Spirit, then what is your explanation?

What kind of emasculated theology are you peddling? Demons do not overwhelm me; they run from me. According to James, if I submit to God and resist the devil, he will flee from me, not sneak up and possess me. And that certainly is not going to happen in a congregation of people who are all in agreement, invoking the Holy Spirit, and binding the devil. Ding-dong, hello? Is anyone home? I think I may be reading a different Bible than all of you exalted ones.

Did it ever dawn on you that the devil is copying God and not the other way around?

Why do you automatically assume that the manifestations you see in revival meetings are demonic simply because they are similar to what you see among the pagans? The devil is always copying what God is doing, so why would this be any different, especially when we have all kinds of biblical precedent for that kind of thing?

The New Testament exhorts us not to be drunk with wine, but rather to be filled with the Holy Spirit. Jesus also introduced the concept of the new wine. Is it possible there is more to that metaphor than you have previously considered? He also told us that out of our bellies will flow rivers of living water (John 7:38). That is a fitting description of what it is like to be overwhelmed by the Holy Spirit in a Holy Ghost meeting.

A cessationist reading of John 7:38 is a twisted reduction of what Jesus is obviously describing. It takes an overflowing, kinetic metaphor and flattens it into a sterile abstraction. Rivers are not static. Rivers move. They pour out. They overflow.

The image itself points to something dynamic that issues forth from within and becomes outwardly expressed.

If I tell you not to be drunk with wine, but instead to be filled with the Holy Spirit, is it not a fair interpretation that this is specifically telling you there is a New Testament experience similar to being drunk with alcohol? The term "but instead" is giving the instruction for the believer: "Don't do that; do this instead." And what this verse is describing has certainly been the experience of millions of people over hundreds of years of recorded eyewitness accounts.

When the Holy Spirit comes in power, He very often leaves you in a state that is, in many ways, indistinguishable from drunkenness caused by alcohol. It has many of the same qualities, but without the hangover.

I led worship at a one-week women's conference with Rob Stearns at the Toronto Airport Christian Fellowship in 2004. It was during the revival, and there were 2,000 Mothers of Zion who had come from all over the world to attend this conference. This was one of the most jazzed-up meetings I have ever attended. These ladies brought their A-game, and they were not taking any prisoners. These were prayer-warrior women who walked in holiness and loved and worshiped God with all their hearts.

They even had Reinhard Bonnke's head of intercession as one of the guest speakers. This Fräulein was a lightning rod, and I remember sitting off to the side when she took the stage and began to pray heaven and earth together. I remember turning to Rob Stearns and saying, "Have you ever heard anything like this in your entire life?" He just shook his head in disbelief. When she prayed, it was as though all the ordinary air had been sucked out of the room.

She opened the heavens with her booming German accent, began placing covenant demands on the powers of darkness, and invoked God like nothing I had ever seen.

Intercessors are warrior-class Christians, and this lady was a general. She was the head intercessor for the largest evangelistic ministry in the history of mankind, and the idea that some she-devil could sneak up on this tornado of spiritual authority is laughable.

There was intercessory prayer, with 100 people praying before, during, and after the service, to invoke God and bind the devil. So you are going to sit there with all of your fake theology and try to convince me that somehow the devil was able to wiggle past all of that spiritual consecration and just run roughshod over 2,000 prayer warriors? I don't think so, pal. You will need to come up with a different reason why you think people were falling over and shaking because the Kundalini thing doesn't cut it.

How do you explain all the physical healings that came after all those unusual manifestations? Are you really going to suggest that they are all just lying signs and wonders because it does not fit your denominational party line? How do you explain the testimonies of all the people in these meetings who claim they have never been more in love with Jesus? Would the devil really do that? Countless people were born again or recommitted their lives because these ladies were out soul-winning between meetings. They were bringing people in off the streets, and they were getting saved.

It is unbelievable to me how many leaders resorted to such theological recklessness in the face of such obvious evidence to the contrary. The unbiblical response to authentic moves of God like Toronto is one reason God is sending this Bible change judgment. If you were on that bandwagon, you should be ashamed of yourself.

The IMF believer has convinced himself that his theology instructs him to ignore the supernatural and that Jesus no longer walks among us bringing gifts of healing. But he has forgotten the words of Paul to the contrary.

- 1 Corinthians 2:4: “My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit’s power…”

The circular reasoning that all miracles ceased with the last apostle is unconvincing, and they know it. So these “learned ones” seem to spend an inordinate amount of time and energy openly disparaging believers who are not ashamed of the gospel like they are. How else could you explain the arrogance of John MacArthur branding all full-gospel and charismatic believers as “non-Christians?”

This happened during his Strange Fire conference in a message entitled “An Appeal to Charismatic Friends” on October 18, 2013. In reference to the charismatic movement, John MacArthur stated:

“We said this one way or another already this week, this is a movement made up largely of non-Christians…non-Christians.”

This disparaging statement is an attempt to exercise control over his followers. This is trauma-based mind control in its purest form. It works like this: the statement stigmatizes any full-gospel Christian fellowship for anyone who may be considering crossing over. It sends a very clear message to his followers: “Anyone found partaking of this forbidden fruit will be branded and ostracized, so don’t even think about it.” This continual fearmongering is very effective at keeping everyone in line and convincing them to stay away from the uneducated Christians who are practicing that Holy Ghost voodoo stuff. All of their made-up rationales as to why the sign gifts have passed away are simply iron chains to keep you on the plantation.

According to the Center for the Study of Global Christianity at Gordon-Conwell Theological Seminary, the estimated number of full-gospel/charismatic believers worldwide is approximately 600 million. The Baptist World Alliance reports an estimated 50 million Baptists worldwide.

I find it interesting that tongue-talkers outnumber the more dignified Baptist folks among us by more than 10 to 1, yet the "Word, the Word, the Word" people feel strangely comfortable labeling 600 million full-gospel believers as hellions.

So if he sees us as fake Christians, then he must view himself as a real one. These guardians of theological precision cite their hermeneutical prowess as the reason they have not fallen into the same embarrassing behavior as we have. They express open contempt for those who unapologetically frolic in the glory realms, and they view those who have embraced the childlike state that heaven provides the same way the Pharisees viewed Jesus when they called Him a winebibber. They think their decision to emphasize precise doctrine is made to defend God's honor, but it seems to have angered Him instead. He seems to be fighting against you if He is allowing the Bible to be supernaturally changed, does He not?

The message of the cessationist is clear: "If they only knew what we knew, these charismatics would not fall for all that miracle stuff." But the New Testament teaches that this type of prideful knowledge does not lead to the true knowledge of God.

- 1 Corinthians 2:1–5: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God."

This passage directly opposes the posture that spiritual authority rests in the command of the Scriptures. Paul instead grounds legitimacy in the ability to demonstrate the gospel, not by attaining some level of intellectual dominance.

- 1 Corinthians 2:12–14: “Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

Wait, what? He said, “not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.” This seems to make a clear distinction between learning something from a Bible study and learning something directly from God. He is saying that the way God teaches you includes direct impartation through encounter, not from Bible lessons alone.

This passage has been supernaturally changed because the last word has been removed in most versions. The NIV still retains the intended meaning. It is rendered:

- 1 Corinthians 2:13 (NIV) — “This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, explaining spiritual realities with Spirit-taught words.”

You will not get any Spirit-taught words in a “study your way to God” type of Christianity. All of that impartation-and-encounter stuff has been sanitized out of the believer’s journey.
All of those touchy-feely experiences have been demonized as carnal through slogans driven by passages lifted out of context. They will try to convince you that you should not be longing for the courts of heaven as David did.

- Psalm 84:2 — “My soul yearns, even faints, for the courts of the LORD; my heart and my flesh cry out for the living God.”

They will try to convince you that only carnal Christians pursue encounters because "we do not live by feelings; we live by faith."

If ever a passage was lifted out of context to mislead people, it is this one. When they tell you that, they are mishandling 2 Corinthians 5:7, which says:

- 2 Corinthians 5:1–7: "For we know that if the earthly tent we live in is destroyed, we have a building from God, an eternal house in heaven, not built by human hands. Meanwhile we groan, longing to be clothed instead with our heavenly dwelling, because when we are clothed, we will not be found naked. For while we are in this tent, we groan and are burdened, because we do not wish to be unclothed but to be clothed instead with our heavenly dwelling, so that what is mortal may be swallowed up by life. Now the one who has fashioned us for this very purpose is God, who has given us the Spirit as a deposit, guaranteeing what is to come. Therefore we are always confident and know that as long as we are at home in the body we are away from the Lord. For we live by faith, not by sight."

This abused snippet that says, "For we live by faith, not by sight," does not mean that mature faith is characterized by the total absence of all outward feelings. In fact, the context says the opposite. What is described here is a soul experiencing a wide range of human emotions, including longing, groaning, confidence, and earnest expectation. And then we are told:

- Vs. 5–6: "…who has given us the Spirit as a deposit, guaranteeing what is to come. Therefore we are always confident…"

How would the Spirit being "deposited" produce confidence if you were completely unaware of His presence or of any changes He had made?

He is saying that the believer's life is governed by trust in God's unseen promise rather than by outward visual possession of the final reality, but that does not mean that arrangement is devoid of feeling.

Taken together, these passages clearly undercut the idea that the most credentialed mind will also be the most spiritually perceptive. They also completely refute the idea that God is no longer speaking to His people.

If anything, all of your learning has made you arrogant, so you depend on your vast knowledge base to deal with things instead of waiting on God to speak or intervene. It is very much like the arrogance of a wealthy worldling who thinks his money will insulate him from every problem.

- Matthew 11:25 — "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

This passage delivers yet another devastating blow to the academic-elitist mindset. Jesus openly says that God often withholds truth from the "wise and prudent" and reveals it to the lowly.

Jesus is not advocating that you remain unlearned in order to be attractive to God. He is teaching that the two things are not mutually exclusive, and that ever learning but never coming to the experiential knowledge of the truth is not a good thing.

The IMF believer follows a religion of self-flagellation, constantly rebuking others for seeking experiences and insisting that we should "only be preaching holiness" instead.

But the path they are on has produced a distorted and very ugly version of holiness. Holiness that is not saturated with love, mercy, and approachability is not holy.

If you challenge their interpretation, the IMF believer often descends into something closer to a schoolyard bully than a child of light. They view ruining people's reputations as good preaching and regularly damn people to hell for disagreeing with any of their doctrines. It is ironic, but branding people as false prophets and damning people to hell will send you to hell faster than anything else.

- Matthew 5:22: "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

Spiritual Professionalism

The doctrine-police preachers remind me of old-money elitists at a Boston cocktail party, bragging about how much money they have. They seem more interested in being dignified than being vexed by their inability to demonstrate the gospel. They are not the least bit concerned that nothing unexpected ever happens in their meetings, or that there is very little resemblance between them and what they constantly read about in their perfect, flawless Bibles. You could set your watch by the planned succession of events that takes place in most American church services.

They think that by adopting something akin to spiritual professionalism, they are projecting the dignity that God requires of them. But people long for something else, even if they don't know it. They want to enter a room and encounter something from another world, something that will astonish them. Honestly, a lot of people are sick and tired of hearing about God and want to see God. We've been sermoned to death, and if a lot of people were honest, the way we've been doing it isn't working. The Bible says all this stuff about God, and we want to know whether it is really true. We want to come boldly before the throne of grace to receive mercy in a time of need and claim some benefits (Psalm 103:2 – Hebrews 4:16).

They want to have an encounter with the living God, not participate in a sing-along and receive another data dump into their brain box. A lot of people sit in church because they want to be devout, but the truth is that they are bored to death. Church is dead, dry, and boring, and they are bored to death. The routine is boring, the worship is boring, and the message is so boring that it could stop a charging rhinoceros at twenty paces and put him to sleep.

Maybe you love your church, but I am just saying out loud what a lot of readers are thinking but have been unwilling to admit to themselves. And that is if you are even still going to church. Many have become so fed up with the lifeless pomp and circumstance of the church show that they have left church in search of Jesus.

Heaven cannot use a man in his natural state. In order to get the job done in these last days, today's minister is going to need to understand that the perception that the church has of witches and warlocks is reversed. When most people think of a witch, they picture someone who is casting spells, but when we think of a preacher, we imagine someone standing behind a pulpit talking.

In this hour, heaven needs someone who is highly knowledgeable but is also mystical, powerful, and able to do supernatural things that most people cannot do.

The warlock has chosen a path that will lead to destruction, but at least he believes in his craft enough to try to invoke something supernatural and cast some spells. In other words, he has not settled for merely reading about casting spells; he actually plans to cast them, which is more than I can say for a lot of preachers.

Most American pastors have no intention of conjuring anything during their services. In fact, if anything does start to manifest, they will squelch it in a minute. I have seen that happen many times.

No Soup for You

I was sitting in a Baptist service once when the Holy Spirit began to move during the worship time. I remember being impressed that this Baptist church had the Holy Ghost. I guess what I saw was a rare event, however, because the people were so moved by His presence that they began to raise their hands and become animated. But when the leadership noticed this, they immediately got up and changed the order of the service to interrupt what God was doing.

Why is that? Why would a man who loves God not want the presence of God to remain and grow in his meeting?

The answer lies in Matthew 7:13.

- Matthew 7:13 ESV: "Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many."

Jesus warned us that the road that leads to destruction is easy. I'm not saying that Baptists are going to hell; I'm just saying that we tend to take the path of least resistance, and an IMF type of Christianity is easier.

Being a full-gospel minister is more difficult because you tend to lose control of your environment more often. If you're incessantly inviting God to come and have His way, then He will. And when He takes over your meeting, it can get a little uncomfortable in a way. It's uncomfortable because He has you do outrageous things that have a tendency to embarrass you and invite people not to like you. His presence also stirs up demons that have to be confronted.

Having to cast demons out of people can get scary, and most people would prefer to avoid all of that. Demons will typically stay quiet in a dead church, but they always start manifesting when the Holy Spirit shows up. But the biggest challenge for mortal men is their pride.

They may attempt to hide behind the cross and give God the glory, but deep down they enjoy being a rock star.

- Isaiah 42:8: "I am the LORD: that is my name: and I will not share my glory with another, neither my praise to graven images." (Mandela Effect corrected by author)

Isaiah 42:8 is why men choose the easy path of cessationism and being an IMF believer. When you strip out all the power-encounter stuff from the religion, it's very manageable, and you can keep the spotlight on you. It's predictable, so you can stay on schedule, and there are no real demands placed on your ego.

You're not committing God publicly to do something supernatural, so you don't have to manage the trepidation of feeling God's prompting to do something risky and then hoping it works when you go for it.

The bottom line is that you get to stay in control, and as a result, in a way, you get the glory. You may give platitudes to God during your service to Him, but it cannot compare to the glory He gets when a man hands over total control of a meeting to Him.

Exercising your faith requires you to operate on the fringe of your comfort zone. Well, that's really uncomfortable. You have to take risks and commit God publicly to heal people. Well, that's a lot more difficult than not doing that. Many believers, and especially church leaders, choose the easier path. The path less traveled has more obstructions and persecution. So one of the primary motivations for following an intellectual, miracle-free gospel is the insatiable need of man to remain in control of his little kingdom. But the only way that the Holy Spirit is ever going to move in your meetings on any regular basis is if you are willing to give up control.

I have seen a lot of church leaders say, "Have Your way, Holy Spirit," but I could tell they did not really mean it.

Anyone can create an environment that is fitting for God to show up, but He typically plays hard to get at first. Regular visitations usually happen only after a protracted period of relentlessly pursuing God for His public presence, combined with a holy life, fasting, and separation from the world. Well, all of that is more difficult than the IMF type of Christianity also. You have to be sanctified if you're going to be a conduit for the Holy Spirit.

- Leviticus 10:3: "I will be sanctified in those that draw near to me."

How ironic that the IMF believer overemphasizes the role of Scripture in the life of the believer, only to turn around and teach that the spell book doesn't really work anymore. They've decided that all the spells got turned off after the last apostle died. They are all about the Bible, but they do not really believe it.

Why They Keep Saying "It's Perfect and Flawless?"

Their culture is academia, not Pentecost, and they have to teach that the Bible is perfect and flawless in order to support their pet doctrine that miracles ceased with the last apostle.

I realized this one day when I was asking God, "Why are the Baptists so insistent that the Bible is perfect and flawless all the time?" God reminded me of the proof text they use to teach that miracles are a relic of a bygone era.

- 1 Corinthians 13:8–10: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

They claim “that which is perfect” in 1 Corinthians 13:10 refers to the Bible, and that since we have the Bible now, there is no more need for those pesky miracles.

Well, 1 Corinthians 13:10 describes the Bible as “perfect,” so in order to perpetuate the “no more miracles” narrative, they have to make sure that everyone believes the Bible is perfect, or they will not have any scriptural support for their so-called “doctrine.”

This is one of the reasons why they talk about the reliability and accuracy of the Scriptures so much. That observation is an essential ingredient of their sales pitch.

The only problem is that one little statement that includes knowledge among the things that are going to cease. If they’re correct, then it would seem that 1 Corinthians 13:8 is telling you that knowledge is also one of the things that ceased with the advent of the Bible. Do you believe that knowledge has ceased? Because I don’t.

They would suggest that the knowledge it refers to is the knowledge of the gifts, but it doesn’t say that, so the argument is unconvincing. The perfect is Jesus, not the Bible, which means the gifts are still in operation and the heavenly storehouse is still very much open for business.

I have been deeply grieved when I hear cessationists trying to explain away all the miracles that seem to be going on around them. I have had people try to pick apart the miracles we have documented on our livestreams at Wakeuporelse on YouTube. Here are some of the things I have heard them say.

How Cessationists Lie About Miracles

They deploy a variety of sinister gaslighting strategies to dismiss the fact that reality does not seem to line up with their doctrine.

Miracles are popping off all over the place, but they just keep telling everyone there is no such thing.

One of the things they do to cover up this glaring discrepancy is bear false witness against a cavalcade of perfect strangers. They suggest that these people are deceived or exaggerating, or they simply brand them as liars. It seems incredibly brazen to level such a terrible accusation against complete strangers, but it doesn't seem to bother them one bit. Not to mention how implausible it would be for countless long-standing ministries to willfully orchestrate an ongoing worldwide charade in which they consistently get people to lie on camera in front of God and the congregation. I do not think the people testifying are the ones lying. I think it is the IMF believer.

During different talks that I have done on my livestreams, I have shown many videos of healing testimonies from different ministries. We have watched a procession of people come forward to testify that they had been healed or delivered.

As you watch one person after another testify that they were touched by God, it seems that anyone with an ounce of discernment should be able to tell that these people are not exaggerating or lying. They are clearly gushing with relief and gratitude. Their countenances are bright, and they are boldly proclaiming the name of Jesus and giving Him glory, one after another.

But that does not seem to have any effect on the person who has embraced cessationism. They are like religious zombies who keep stumbling forward no matter what you do to them. It grieves my heart to see comments from people demanding that it's all staged. And I think, how bizarre and evil would you have to be to even consider such a ridiculous fantasy?

Why would so many people publicly lie about being healed when there is nothing in it for them to do so? It is not as though these are worldlings being paid off.

These are professing Christians with vibrant testimonies and shining faces, giving glory to God in the midst of an assembly of God's people. Some are even leaders and pastors with public ministries and reputations to protect.

It is pure madness to suggest that this type of thing could be staged just to propagate some false miracle agenda. But I hear it all the time from cessationists. But what else can they do? They can't pretend it's not happening, so they have to come up with something to explain away the evidence that is so damning to their position.

And it's not as though we are basing our belief in miracles on things we've only seen on a screen. Many of us have sat in these meetings as well.

We know the people who have received these miracles, we have their X-rays and other physical evidence, and we have even received miracles of healing ourselves. We are not the ones who are deceived or naive, I assure you.

It would appear that God is attempting to orchestrate a shift in what is emphasized and pursued in most church services. He is telling His learned ones to stop branding full-gospel behavior as lunacy and begin opening themselves up to the things of the Spirit.

He is forcing the overreliance on the cerebral underpinnings of our religion to be undermined so that the spiritual underpinnings may rise to ascendancy. His people will recognize their inordinate reliance on mental assent and begin to do something the Bible describes in the simplest terms: they will walk with God.

He wants to remove the chains that have been clamped on religious expression. I believe He would prefer spiritual acuity to take precedence over academic rigor because that is what the Bible characters exhibited.

If He is going to restore His power to the church, the emphasis on Bible study will have to shift toward Bible experience. This is not an either-or proposition. It would simply involve introducing forms of encounter into Bible study. I have been in Bible studies where the pastor opened by asking whether anyone had received anything from the Lord that week, and what happened next was remarkable. The first person responded, "I had a dream where I was standing in a field surrounded by horses." Then the next person said, "That's amazing. I also had a dream involving horses." Then the pastor blurted out, "Oh my, you are not going to believe this. My study today is based on Jeremiah 12:5."

- Jeremiah 12:5: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses?"

As soon as he said that, we all felt the Holy Spirit enter the room, and everything changed. As you can imagine, the Bible study took on a whole new level of inspiration. We were not simply learning doctrine or some concept to help shape our behavior. We believed we were hearing from God, and it was life-changing. It reinforced the fact that God was with us and that He was guiding us with His eye upon us.

The IMF believer has sterilized all of that empowerment out of religion, so the journey is reduced to a knuckle-dragging siege that will grind most people to powder. Their toast has no butter on it, and they have no idea what they are missing.

The cessationist does not invite people to share impressions or words they believe they have received from the Lord, because cessationists generally believe that God gave special revelation through the prophets and apostles for the purpose of establishing the biblical record, and that this revelatory phase ended once Scripture was complete. In their view, God still guides, convicts, and teaches believers today, but He does so through the written Word, not through new prophetic words, visions, or direct speech.

They draw a sharp distinction between revelation and illumination: revelation is God giving new truth, while illumination is the Holy Spirit helping a believer understand truth already recorded in Scripture.

For that reason, cessationists are wary of claims such as “God told me” or “I felt led of the Lord.” They argue that if God is still giving people new verbal messages, then those messages would carry divine authority and amount to extra-biblical revelation, even if they are not being added to the canon. Their concern is that once subjective impressions are treated as the voice of God, the sufficiency and final authority of Scripture are practically undermined, opening the door to error, confusion, and spiritual abuse.

This position is exaggerated, however, because canonical revelation and non-canonical revelation are not in the same category. Scripture is the unique, public, binding, foundational standard for the whole church. A personal word, impression, warning, or prophetic utterance, on the other hand, is not in that same category. It can be a real communication from God without becoming universal doctrine that is binding on all believers in all ages.

So the issue is not whether God can still speak, but whether modern speech from God rivals, corrects, or supplements Scripture’s doctrinal foundation. If it does, we reject it. If it is subordinate to Scripture, tested by Scripture, and limited to guidance, warning, encouragement, conviction, or application, then we respond accordingly.

The SBCs are Heaven’s cease-and-desist order against the doctrine police’s practice of branding full-gospel ministers as false prophets.

It reminds me of the Pharisees interrogating the blind man who had been healed by Jesus. They kept questioning him, trying to find a chink in his story so they could dismiss it.

His healing testimony was devastating to their power structure, and that is what God is after in this judgment. He is coming for the religious parasite that has wrapped itself around the Bride and is always trying to discredit those who move in power.

he SBCs will deal a devastating blow to the cessationist narrative because the thing in which they have put all their faith is being disqualified as their primary support system.
I have also heard cessationists say that the miracles probably will not last. Can you imagine allowing such an evil proclamation to escape your lips regarding another human being? This one is probably the most appalling because they are admitting that they agree the person is healed, but they are hoping the cancer will return.

They would see that as a win because it would better support their position that God does not really heal people during these "showy spectacles" put on by charlatans who are only in it for the money.

It is identical to the Pharisees in the temple, who preferred the strict observance of the Sabbath over the higher law of the right to life. They would rather see that poor man go around with a withered hand than have their systematic theology challenged. Perhaps they believed that if Jesus healed his hand, the man would turn around and give them the finger.

And God help you if you try to suggest that the sworn healing testimonies of countless professing Christians are the result of lying signs and wonders. Don't you know that it is the textbook definition of the unpardonable sin to suggest that the devil is responsible for the miracles taking place in a Christian meeting where Jesus is exalted? (Matthew 12:31)

Chapter 4 – The Cult of Sound Doctrine

You Shouldn't Be "Seeking Feelings"

The fervent pursuit of precise doctrinal accuracy has created spiritual blindness in many who are earnestly seeking God. The Pharisees demonstrated that you can be scripturally proficient while being spiritually blind. Today's Pharisee has embraced the misconception that you can know God if you understand Him, just like the Pharisees of old. As a result, many have been drawn into treating the Bible as an object of worship because they are "searching the Scriptures, for in them they think they find eternal life."

Encountering God, combined with ongoing Bible study, has been replaced by a culture of unemotional Bible study alone. Transformational encounters have been rebranded as dangerous, unbiblical foolishness to be avoided like the plague.

The John MacArthur and Justin Peters types aren't entering into the fullness that God has for His people, and they're working overtime to keep their followers from entering in as well. Think I'm exaggerating?

In a weekly message entitled "Powerful Promises," John MacArthur is quoted as saying: [9]

- "If you came here to see a miracle; sorry, you're not going to see one. If you came here to hear the voice of God or if you're thinking somewhere along the line you're going to hear God talk to you; you're not. If you came here to see God in some vision or some form; it won't happen."

[9] https://www.gty.org/sermons/43-73/powerful-promises?utm_source=chatgpt.com

To view a whole list of shocking quotes and videos from cessationists, as well as a third-party study and documentary on the Toronto Airport Christian Fellowship Revival and other evidence against cessationism, go to wakeuporelse.com/power.

If JMac were still with us, and the Lord came to town, I think Jesus would say the same thing to JMac that He said to these men:

- Matthew 23:13: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

Doesn't that perfectly describe the guy who tells his congregation, "If you've come here to hear from God, forget it. If you've come here to receive a miracle, you won't"? Isn't he stopping his people from entering into the fullness of what God has for them? And it's not just him; it's all leaders who embrace and disseminate cessationism.

Jesus went on to explain what He really thought in verse 15.

- "Woe to you, scribes and Pharisees, you hypocrites! You traverse land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are."

If Jesus calls you a "son of hell," then doesn't that mean you're going to hell? So then doesn't that mean the preachers of cessationism are going to hell? Well, I'm not sure, but I'll bet that if you're a cessationist, you think I'm going to hell, don't you?

I know JMac meant well when he made this heart-stopping proclamation. I'm sure that in his mind, he thought he was valiantly standing against the tidal wave of charismatic shenanigans that are constantly drawing good people into deception.

He was putting his pastoral foot down and needed to impress on everyone just how dangerous it is to tinker with those unknowable things in the unseen realm. But the message of the cessationist says, "I know Jesus said, 'These works that I do shall he do also; and greater works than these shall he do,' but don't listen to Jesus. Listen to me instead." This "take it from me, I know what I'm talking about" narrative sounds a lot like the lawyers Jesus was rebuking in Luke 11.

- Luke 11:52: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

The key terms here are "the key of knowledge" and "entering in."

He was telling them that their wrong interpretations of Scripture had filled the people with strong prejudices against the true and simple gospel. The Pharisees taught a mixture of Scripture and the traditions of the elders, and by doing so, they took away the key of knowledge, or the key to knowing God. That's what cessationists do today. The modern-day equivalent of the "tradition of the elders" includes things like theological necessity, cessationism, and a rigid stoicism that Heaven doesn't require.

- Matthew 15:2: "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread."

But the idea of "entering in" is another reference to this undefinable aspect of walking with God that transcends academic competency. Someone who "enters in" can be a brand-new convert who is ignorant of almost any Scripture or doctrine, so He isn't talking about being "rooted and grounded in the Word." The thief on the cross "entered in," and he was a mess. The Pharisees were experts in the law and novices at entering in, and so it is with today's cessationist.

These leaders of Israel claimed to have a monopoly on the ability to interpret God's words, just as many cessationists do today. The cessationist emphasizes learning and understanding and, by extension, Bible school diplomas, degrees, titles, and expertise instead of theological mimicking and the demonstration of power. We're not supposed to just know what the Bible characters know; we're supposed to do what they did.
But Paul made it clear that this should not be the criterion by which you evaluate someone's authenticity.

- 1 Corinthians 4:19–20: "But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power."

The sentiment Paul is expressing here is the polar opposite of what is valued in most churches. "…I will know not the speech of them which are puffed up, but the power." This statement is a brutal smackdown of the entire cessationist narrative. You will not find a more direct rebuke of cessationism anywhere in the Bible.

Paul points out that they were "puffed up." He recognized that they were using their advanced academic achievements as a substitute for their ability to demonstrate the gospel. They were relying on that perceived superiority to demand agreement rather than Heaven's seal of approval, which is the supernatural. From a message entitled "Empty Hearts, Empty Words," John MacArthur is quoted as saying, in July 1995: [10]

- "He doesn't build his life on visions and experiences, but on the sound doctrine of the Word of God. He builds for God's glory, not his own. He seeks not the gifts but the Giver."

[10] https://www.gty.org/sermons/90-88/empty-hearts-empty-words?utm_source=chatgpt.com

JMac says, “He builds his life on the Word, not the power,” while Paul says, “He builds his life on the power, not the words.” JMac and Paul are at opposite ends of the spectrum, so which one are you going to follow?

JMac says, “He seeks not gifts,” while Paul the Apostle urges you to “desire spiritual gifts” (1 Corinthians 14:4). See the problem?

The full-gospel believer doesn’t build his life on visions and experiences; he builds it on his conversion experience, his ongoing love affair with the Living God, and the teachings of the Bible. The Bible is the revealed will of God, and we use it to better know and obey the God that we walk with. We know very well that any spiritual experiences that we have need to line up with the teachings of Scripture, or we reject them. Why is this so hard to understand? So, in a way, we do base our life on the Bible, just like the cessationist, but our interaction style with both the Book and the God of the Book is very different from the IMF believer. We don’t use the Book in the same way. If you say, “I don’t base my life on visions and experiences,” you’re insinuating that full-gospel people do. But that’s an exaggeration, and it’s fearmongering to keep your followers on the plantation and scare them away from encounter.

Here’s another quote from MacArthur from his message entitled “Powerful Promises.”

- “But we live by that faith, faith in the God of Holy Scripture. So we’re not here offering miracles, we’re not here offering supernatural experiences. The miracle that we see all the time is the miracle of salvation when God transfers someone from the kingdom of darkness to the kingdom of His beloved Son. That is a total transformation of an entire human being called regeneration, new birth, new life. But we don’t live by sight, we live by faith.”

JMac states that "he's not offering miracles" like there's some nobility in that position. Just because you start praying for the sick doesn't mean you have to stop worshiping your sound doctrine. You can still overemphasize the manic pursuit of precise doctrine and pray for the sick as well. They're not mutually exclusive.

By saying this, JMac thinks he is taking a bold stand against the excesses in the charismatic churches. But the New Testament doesn't teach you to throw out the baby with the bathwater. Jesus had to confront charismatic excesses as well, but it didn't incite Jesus to call for a total ban on the working of miracles. He simply redirected them to be more sensitive to the New Testament priorities.

- Luke 9:54: "And when His disciples James and John saw this, they said, 'Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?' But He turned and rebuked them, and said, 'You do not know what manner of spirit you are of.'"

After rebuking them for their "charismania nonsense," Jesus turned right around a few verses later and commanded them to go right back out and work more miracles.

- Luke 10:8: "Whatever city you enter, and they receive you, eat such things as are set before you. And heal the sick there, and say to them, 'The kingdom of God has come near to you.'"

When JMac says, "We live by faith in the God of the Holy Scriptures," he's offering you a cop-out. He's pointing you away from God to the Book. He's saying we don't walk with God; we live by the Book. He's saying we live exclusively by what the Book says, not that plus the leading of the God of the Book. And finally, he incorrectly applies 2 Corinthians 5:7 to suggest that true New Testament Christianity should be sterilized of virtually all attempts at encountering God.

I showed you how brazenly he's discouraging encounter, so I'm not exaggerating. Knowledge is possessing facts; wisdom is knowing how to apply them. So what good is all of your theology if you ignore large portions of it, or if it is misapplied when you do?

Many have studied theology apart from encounter for so long that they have stopped recognizing how often the Word points the reader toward experience or action. The Book is supposed to be imitated, not just studied. In many circles, Christianity has been reduced to nothing more than religious voyeurism.
I agree with Festus when he said:

- Acts 26:24: "Paul, thou art beside thyself; much learning doth make thee mad."

Maybe We Should Be "Seeking Feelings"

Moses said, "Show me thy glory" (Exodus 33:18), so why shouldn't we? Don't you agree that steak tastes better with steak sauce? Your theology-alone approach is like pancakes without syrup. You don't have to abandon all your theology; you just need to activate it. Kung Fu Panda said it best: "Enough talk. Let's fight."

There are many who walk with God and don't know their Bible, but there are many more who know their Bibles and don't walk with God. Here is a list of people doing the exact opposite of what the IMF believer keeps warning you against. All of these passages could easily fit the description of people "seeking feelings," which is an IMF no-no.

Requests to "Feel" God

- Exodus 33:13 — Moses: "shew me now thy way, that I may know thee"
- Exodus 33:18 — Moses: "I beseech thee, shew me thy glory"

- Numbers 14:17 — Moses: “let the power of my Lord be great”
- Psalm 27:4 — David: “to behold the beauty of the LORD”
- Psalm 63:1 — David: “to see thy power and thy glory, so as I have seen thee in the sanctuary”
- Psalm 80:3 — Asaph / Israel: “cause thy face to shine”
- Psalm 85:7 — “Shew us thy mercy, O LORD”
- Psalm 90:16 — Moses: “Let thy work appear unto thy servants, and thy glory unto their children”
- Psalm 106:4 — “visit me with thy salvation”
- Psalm 119:18 — “Open thou mine eyes”
- Isaiah 64:1 — Isaiah: “Oh that thou wouldest rend the heavens, that thou wouldest come down”
- Habakkuk 3:2 — Habakkuk: “O LORD, revive thy work”
- John 14:8 — Philip: “Lord, shew us the Father, and it sufficeth us”

Requests for God to Come Near

- Exodus 33:15 — Moses: “If thy presence go not with me, carry us not up hence”
- Numbers 6:24–26 — priestly blessing asking for God’s face and peace
- 2 Samuel 7:29 — David asking God’s blessing on his house
- 1 Chronicles 4:10 — Jabez asking for God’s hand to be with him
- 2 Chronicles 6:41 — Solomon: “Now therefore arise, O LORD God, into thy resting place”
- Psalm 17:15 — David: “I shall be satisfied, when I awake, with thy likeness”
- Psalm 42:2 — “when shall I come and appear before God?”
- Psalm 43:3 — “O send out thy light and thy truth”
- Psalm 51:11 — David: “take not thy holy spirit from me”
- Psalm 67:1 — “cause his face to shine upon us”
- Psalm 70:1 — “make haste unto me”

- Psalm 80:14 — “Return, we beseech thee, O God of hosts: look down from heaven”
- Psalm 143:7 — “hide not thy face from me”
- Song of Solomon 2:14 — “let me see thy countenance”
- Isaiah 63:15 — “Look down from heaven”
- Lamentations 3:57 — “Thou drewest near in the day that I called upon thee”
- Zechariah 1:3 — “Turn ye unto me… and I will turn unto you”

Requests for a Sign

- Judges 6:17 — Gideon: “shew me a sign that thou talkest with me”
- Judges 6:36–40 — Gideon asking confirmation with the fleece
- 1 Kings 18:36–37 — Elijah asking God to answer by fire
- 2 Kings 20:8 — Hezekiah: “What shall be the sign that the LORD will heal me?”
- Psalm 86:17 — David: “Shew me a token for good”
- Isaiah 7:11 — Ahaz told to ask a sign
- Luke 1:18 — Zacharias asking, “Whereby shall I know this?”
- John 6:30 — Jews asking Jesus, “What sign shewest thou then?”

People “Experiencing Feelings”

- 2 Chronicles 5:13–14 — the house filled with a cloud
- 2 Chronicles 6:18–21 — Solomon praying that God’s eyes and ears be open to the temple
- 2 Chronicles 7:1–3 — fire came down and glory filled the house
- Ezra 8:21–23 — fasting to seek a right way and God’s help
- Nehemiah 1:5–11 — Nehemiah seeking God’s ear and favor
- Acts 4:24–31 — early church praying and the place was shaken

- Acts 9:11 — Saul: “behold, he prayeth” before direct encounter
- Acts 13:2 — ministering to the Lord and hearing from the Holy Ghost

Nothing Ever Happens in Church

All we do in church is talk. We talk and sing, but nothing ever happens. Church leaders won’t let you violate the three-goosebump rule in their meetings. You’re typically allowed to experience up to three goosebumps, but after that, the Karen demon is unleashed, and somebody will descend on you faster than the babysitter’s boyfriend when the car pulls up. They keep the Holy Spirit on a choke collar so He doesn’t run wild and start attacking people. Many churches have sanitized any type of transformational encounter out of their services.

They’ve decided that the spooky stuff is bad for business because they know that the donors will complain if God starts knocking people over. If you successfully challenge them with the idea that God still does miracles among His people, they will respond by saying, “Well, that’s not our way.”

At the same time, church leaders also understand that if you remove the fireworks from your offering, then your product loses its luster and your customers will go to the competition.

So what is offered in its place is something akin to a contest that allows you to win fabulous prizes. People love contests, and that can certainly keep them committed because we all want the dopamine hit of unlocking the next level in the video game.

It is hoped that a constant pursuit of sound doctrine will distract everyone from the fact that the emperor has no clothes. Elaborate whiteboard teachings replace lines of people testifying about how God healed their rotator cuff injuries that they’ve struggled with for decades.

They stand there crying, saying, “Look, look. When Pastor Shmoe prayed for me, his hands felt like they were on fire, and all of a sudden my arm went straight up in the air. I can lift my arm above my head, and there’s no pain. I haven’t been able to do that for 20 years. The pain is gone. It’s completely gone. I can’t believe it. It’s a miracle. Praise God.”

And everyone in the church starts bawling like babies. People in the congregation cannot contain themselves. They are so filled with astonishment and gratitude that they are crying, laughing, and high-fiving each other. It looks like Super Bowl Sunday without the popcorn.

What’s ironic is that many pastors keep the Holy Ghost shenanigans out of their services because they don’t want donations to dip, but people who get miraculously healed tend to donate more than anyone else. They also attract crowds of other people who donate. So go ahead and let the Holy Spirit have His way, and for everyone who leaves, three will come in their place. I’m not suggesting that you promote a certain flavor of Christianity to increase donations; I’m just dispelling the delusion that you’re operating under.

You Foolish Galatians

God’s manifest presence very often leads to people receiving miracles and deliverance. When this takes place in a public setting, it does a lot more than restore a person’s mobility or drive out some tormenting spirit. Witnessing God suspend the laws of physics has a tendency to change your life. Most professing Christians are filled with unbelief, so these things tend to alter someone’s trajectory for the better.

Supernatural manifestations snap us out of our naturalistic mindset and remind us that there’s a glory world. Most of us say we believe in heaven and hell, but we really don’t until it shows up here or we show up there. That’s why it’s the job of every leader to figure out how to bring God to man, not just the Bible to man.

- Luke 16:27: "…send Lazarus to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment."

This story in Luke 16 provides one of the clearest indications that the written text is the most reliable medium for transmitting the will of God to man.

This passage tells us that we are to ignore anything that contradicts the text, but this does not mean that we are required to reject supernatural communications that are in harmony with it.

When the rich man requested that a Specter come from the underworld to warn his brothers, he was told: "They have Moses and the prophets; let them hear them." That means that the written text is the most reliable medium for storing and transmitting God's will to man.

But this clear doctrine doesn't preclude God from coming in and judging His church by allowing Satan to scramble the Bible. The enduring nature of the text up to this point is no promise that its stability will continue.

Receiving a touch or a miracle from the Master's hand reminds us that heaven and the Bible are real. Finding yourself under the shadow of His wings forces you to face your mortality and the judgment of your life. Our hearts are so filled with gratitude for His nearness during supernatural encounters that we remember our duty to be kind to our neighbor, live a holy life, and relentlessly forgive anyone who has hurt us. Watching someone testify to a miracle is a very holy thing, and it strikes our hearts with the fear of God. We are reminded that we had better get our act together before the judgment.

Learning to wait on God and believing Him to do miracles will make your people holier in 10 minutes than 10 years of prepared sermons.

The intoxicating presence of God and the miracles that accompany Him invoke the most euphoric, spontaneous praise that you could ever imagine. All of your burdens are lifted off you, and you wonder how you made it this long without this kind of refreshing and recharging of your spiritual batteries.

It's the feeling you would have if you were holding down the fort to the last man, right when the reinforcements broke over the hill and sent the enemy running.

When God comes suddenly into His temple, it feels like you're being rescued from the life of quiet desperation that you have been secretly living. It's like getting born again, again. Is it possible that the statement, "You must be born again to see the kingdom of heaven," is not only a one-time event, but also an ongoing necessity? The children of Israel could collect only enough manna for one day, and in a similar way, the Christian in complete armor has an ongoing need for revival.

Many haven't been willing to say it out loud, but they've felt so abandoned and defeated that they've been on the verge of giving up for years. Your cessationist leader has been enforcing something akin to a spiritual Volstead Act. This was the federal legislation in 1919 that prohibited the manufacture, sale, and transportation of intoxicating liquors. If your church doesn't allow the full measure of the Comforter to do what He does, then you have to bear your own burdens, and all the theological understanding in the universe isn't going to help you. First Peter 5:7 is another passage that never rang true until I was in the fires of revival.

- 1 Peter 5:7: "Cast your care upon him for He cares for you." (Mandela corrected by author)

Do you know how many devoted Christians are on Prozac and need sleeping pills to make it through the night? The fire of God is the answer to all of men's problems.

You won't need your Prozac or your sleeping pills if you figure out how to "get under the spout where the glory comes out." For many, the promise of Christ in Matthew 11:30 rings hollow.

- Matthew 11:30: "For my yoke is easy and my burden is light."

His yoke hasn't seemed the least bit light. In fact, many have felt that their Christianity has been more of a misery than a joy. You go to church, but your addiction and depression seem to be getting worse. You fast and pray, but you don't have peace, and your will is like the dew in the morning when the sun comes up.

You are baffled by your continuing sin, and your church isn't offering anything that actually works for you. It's not like you haven't tried. You're serving in some capacity; you're there every time the doors open, and you follow all the disciplines of your faith. But you keep thinking, "Where is God? Is this all there is?"

You may not be struggling with secret sin, but you may feel as though your heart is hard or your prayer closet is a barren wasteland. You've stopped telling people that Jesus can set them free because you don't believe it anymore, and when you see someone with joy, you wonder what they know that you don't know. You feel like the joy of the Lord is just an ancient proverb that doesn't apply to people in modernity. Isn't it time you asked yourself whether the way you've been thinking really works for you? If there were more of God, would you want it even if it came in a package that your denomination would disapprove of? I have found that the closer you walk with Jesus, the fewer people there are walking with you.

One of the hallmarks of revival is the realization of how hard you have been working to walk this walk. When the Holy Spirit draws near to a soul, He reveals all of your striving, self-hatred, and burden-bearing. You see this because God lifts it off you, and Matthew 11:30 becomes yet another Scripture that you can truly understand only if you're in the fires of revival. In the fires of revival, this becomes experientially true.

- Matthew 11:30: “For my yoke is easy and my burden is light.”

It’s like having terrible physical pain, but being dosed up with morphine. You may still have the same problems, but you just don’t care anymore. What you realize, however, is that no amount of improved theological understanding could achieve the improvement you are enjoying.
It is like trying to quench your thirst by reading about a cold glass of water without ever drinking it.

Revival Restores You to Your First Love

In revival, there are waters to swim in. It’s like you’re getting saved over and over, and He restores you to your first love. Everything is new again, just like when you were first saved. The magic is back.

You were always convicted when you read about returning to your first love. You knew it applied to you, but you could never figure out how to get back there. You’ll never study your way back to your first love; you can get there only with His help. The return to the first love comes through the avenue of a baptism, not a Bible study. The condition or state that Jesus refers to as “your first love” is characterized by the awakening of spiritual perception, regeneration of the spirit, and restoration to right relationship with the Father.

The new convert is suddenly feeling things that they haven’t felt in a long time, or have never felt at all. It is a literal banquet of feelings being made alive again in the new convert. The blood-bought soul experiences forgiveness from God Himself for the first time, which reverberates through the entire spectrum of its being.

There is no compartment that is untouched by this conversion. It is new and raw, and it is an experience that touches every faculty.

The mind, will, and emotions are all affected, and the heart responds with the only thing it can offer in return, which is devotion. Devotion is a gushing of the heart, not a determined searching of the Scriptures to find the next flaw in your character.

The first love is a loving response of gratitude for how good it feels to be forgiven. Don't tell me that isn't true, because that was my experience and the experience of most. Maybe your conversion was some static, academic transition, but if that's true, I question whether you're actually converted.

In many cases, the first-love condition is precipitated when a newly born-again believer realizes that they feel so much better for the first time in a long time. Nothing soothes the sin-sick soul like the blood of Jesus. When someone is cleansed of their sin, it tends to make them feel fantastic.

In this stage, the person's relationship is very feelings-based, and the romance that typifies the first-love condition is in direct response to the relief that the born-again believer is experiencing.

The first-love condition is typically not precipitated by simply obtaining some new theological understanding alone. The preaching of the cross will get you there, but first love is what comes after. It is the state that the soul finds itself in following true conversion.

The first love happens when the soul is first made alive unto God. This first-love status is very visceral and is not simply characterized by some sort of philosophical upgrade. It is more of an upheaval that is very raw and emotional. Puppy love is a term used to describe teenagers who experience their first encounter with a strong attraction but are ill-equipped to handle such strong emotions. First love is ignorance on fire, and it is the state that heaven seems to prefer.

If what I'm describing is true, and Jesus warns us that we need to return to that state in order to be in right relationship with Him, then doesn't that mean that God would have us restored to the condition in which our feelings for God are made alive again?

Does the charge to return to our first love include a return to… dare I say it… chasing feelings? Did you ever ask yourself what the first love really is? I always knew I needed to get there, but I could never figure out how.

A person who admits that they need to return to their first love will be unable to get there through theological study. God has placed attainment of the first love behind a wall so high that only a child can clamber over it. Returning to the first love will require the believer to surrender all striving to perfect himself and instead learn to yield to the author and finisher of his faith. Returning to the first love is a heart thing, not a head thing.

- Song of Solomon 1:4: "Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee."
- Song of Solomon 2:3: "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste."

What good is the Song of Solomon, really? Why is this kissy-kissy poetry in God's Holy Word? You don't exegete the Song of Solomon; you allow yourself to be moved by it. It's not something you analyze and then use to adjust your behavior so that your life will be more in line with the will of God. I don't think many IMF believers would consider those two passages very theological, but they're just what the doctor ordered if you're trying to get back to your first love. The Song of Solomon teaches you that you have to repent of being a brainiac.

The first-love warning in Revelation 2 doesn't really provide an explanation of what the first love is. All we're told in verse 5 is to "do the first works," but it never tells you what the first works are. It's very strange that such a dire warning would be issued without ever explaining what was required of you.

The believers to whom this warning was addressed had an impressive résumé, so it wasn't as though they were backslidden and uninvolved. Here is the list of all their positive qualities that came right before their rebuke.

- Works — "I know thy works" (Revelation 2:2)
- Labour — "and thy labour" (Revelation 2:2)
- Patience — "and thy patience" (Revelation 2:2)
- They would not tolerate evil men — "and how thou canst not bear them which are evil" (Revelation 2:2)
- They tested false apostles — "and thou hast tried them which say they are apostles, and are not" (Revelation 2:2)
- They exposed false apostles as liars — "and hast found them liars" (Revelation 2:2)
- They had borne for Christ's sake — "And hast borne" (Revelation 2:3)
- They had patience again under trial — "and hast patience" (Revelation 2:3)
- They had laboured for Christ's name's sake — "and for my name's sake hast laboured" (Revelation 2:3)
- They had not fainted — "and hast not fainted" (Revelation 2:3)
- They hated the deeds of the Nicolaitans — "But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate" (Revelation 2:6)

The fact that they would not tolerate evil men, that they tested false apostles, and that they exposed false apostles as liars tells me that they were very diligent to observe sound doctrine. And what did all of that unwavering commitment to doctrinal accuracy get them? A one-way ticket to throw-up land.

Their overemphasis on sound doctrine, while ignoring the weightier matters of learning the ways of the Spirit, earned them one of the most scathing rebukes in the entire New Testament. You would think that after reading their bio, they would have been at the top of the list, but it appears that they made the mistake of trading their birthright for a bowl of theological pottage. Jesus told them, "Remember therefore from whence thou art fallen, and repent."

Repent of what? These guys sounded like their consecration should have earned them a ringing endorsement, but Jesus described them as having fallen away. And the thing that He told them they had fallen away from was something He called the first love. He told them that they had fallen away from their first love and that they should do the first works.

So what in the name of Sam Hill are the first works? I'd like to know. Could it be as simple as Mary kneeling at the feet of Jesus? Could it be that the first works are simply having goo-goo eyes for Jesus like we did when we were first saved?

- Song of Solomon 6:3: "I am my beloved's, and my beloved is mine."

The problem with this on-ramp to the first love is that nurturing affections for God has been blacklisted and abandoned by the IMF believer. They don't admire Mary; they despise her.

They think Mary is an uneducated ding-dong who is a lightweight in the things of God. They don't understand what Mary brings to the table because all she does is sit there worshiping without ever cracking her King James Bible.

Here's an excerpt from a video entitled "Is this the most misleading Christian statement?" In it, we hear Justin Peters demonstrating how far what he values has drifted away from Christ's values by mocking the very type of person Jesus voted for.

- “We are living in a day and age in which the vast majority of people who profess to be Christians do not care about doctrine, do not care about theology, and yet the Bible cares about these things deeply. And you may have heard someone say something like this, "Well, I don't need doctrine. I don't need theology. I just love Jesus." That is a foolish statement. Dear friends, if we love Jesus as much as we profess to love him, then don't you think we should want to get to know him? And the only way to get to know him is by knowing him in his word. And it is sound doctrine. It is right theology that deepens our knowledge of God.

Oh brother. Really? “The only way to get to know Him is by knowing Him in His Word”? Says who?

We’ve only had a Bible for 7% of the church age. We’ve only had a Bible in English since 1526. So according to you, no one knew God until after 1526. No! You worship the book. You have gone astray. This kind of teaching is exactly why God has sent this judgment. What is meant to keep people safe from deception is the worst kind of deception itself.

Enoch walked with God, and he didn’t have a Bible. Abraham knew God, heard God, obeyed God, and walked with God long before there was a completed Bible. The apostles knew Jesus before a single page of the New Testament had been written. Believers in persecuted countries today walk with God even when they have no access to a Bible at all.

So no, the Bible is not the only way to know Him.

The real danger in this teaching is that it subtly replaces relationship with mental assent. It directs people away from actually walking with God, hearing His voice, being led by His Spirit, abiding in Christ, and knowing Him personally. Instead, it teaches them to treat knowing information about God as the same thing as knowing God.

That is a deadly substitute.

Doctrine matters. Theology matters. Scripture matters. But none of those things are a replacement for a living relationship with the living God. The Bible is supposed to lead us into deeper fellowship with Him, not become a wall that keeps us from expecting to know Him personally.

This is how people become experts in the text while remaining strangers to the Person the text is pointing to.

And isn't "just loving Jesus" the whole lesson of the Martha and Mary encounter? Isn't "just loving Jesus" exactly what Jesus praised Mary for?

It's clear that Peters is describing someone who is identical to Mary. I guess it doesn't register that he describes someone like Mary in a mocking, condescending tone while Jesus holds her in the highest esteem for the heartfelt simplicity of her devotion.

To see more shockingly bad advice like this from IMF believers, visit wakeuporelse.com/power

The IMF believer is convinced that without a sure foundation in the Word, Mary is a sitting duck for every wind of doctrine that comes along. They don't see her as being able to contribute anything of value, even though Jesus tells you she has "chosen the better part." They see the Marys of this world as not being properly rooted and grounded in sound doctrine, and they fully expect them to end up shipwrecking their faith as a result.

The IMF believer is bewildered by Mary. They don't understand how she could endure until the end without establishing the moorings that a command of the Scriptures would give her. In their minds, her laziness makes her easy prey for the devil, who prowls about like a roaring lion, seeking whom he may devour.

But it is the IMF believer who has driven the wooden stake of theology into his own heart. If you think about it, it seems like Martha was actually the one on a collision course, not Mary. Instead of trying to figure out what is wrong with Mary, the IMF believer should try to figure out what is right with Martha. Can't they see that Mary had engaged her heart while Martha was all above the shoulders? The Pharisees were the same way, and today's cessationist is the modern-day Pharisee.

In the fires of revival, you realize that it was all of those sermons and church sayings that short-circuited your first love in the first place. More theology isn't the answer; it's the problem.

We were all taken captive by all those churchianity sound bites and intellectualism that poured cold water on the fiery love affair we were having with the Son of God. Cessationism is like the spouse who is so uninterested in being close to their mate that they don't even notice that their companion is giving them the signal that they are feeling frisky.

Mary is simple. First love is simple, but the IMF believer has made it complicated. We were all led astray by the siren song of theological understanding, but it led us to an angry schoolmarm who makes us sit up straight with our hands folded. But no matter how hard we try to do our homework correctly, she still finds a reason to crack our knuckles with the ruler. Her demands are constant and complicated, and we never feel like we can do enough to satisfy her. The answer to this doleful condition is to seek perpetual infilling as you go through your day. But the IMF believer can't do that, because it's been fear-mongered out of them by their overlords.

- Colossians 2:8: "Be careful that no one takes you captive through philosophy and empty deceit based on human tradition, based on the elements of the world, rather than Christ."

"Human tradition" is denominational tradition, and the IMF believer has most definitely been "taken captive" by it.

If you are a cessationist, then you are captive to a host of traditions, assumptions, and denominational mischaracterizations. The IMF believer has divorced himself from "chasing feelings," and by doing so, he has divorced himself from ever getting back to his first love.

If your sound doctrine doesn't lead you to the fire of God, then your doctrine isn't sound. All doctrine has to pass through the filter of a soft, merciful heart to be accurate, and that can only happen when the love of God is shed abroad in our hearts by the Holy Ghost on an ongoing basis (Romans 5:5).

This infilling was neither meant to be subtle nor occasional. The saint needs constant supernatural rejuvenation of his happiness in God if he is to maintain first-love status. You see this described perfectly in:

- Ephesians 5:18: "And be not drunk with wine, wherein is excess; but be filled with the Spirit;"

The IMF believer wants to explain this away and imprison it inside their static stoicism. They will claim that Paul is not suggesting that there is some New Testament happy pill that's available to believers; according to them, he is simply pointing out that just as wine controls a man unto sin, the Spirit controls a man unto holiness. They would frame it as a contrast between fleshly control and spiritual control, not between two comparable experiences. But if that was true, Acts 2:15 would not be in our Bibles.

- Acts 2:15: "For these are not drunk, as you suppose, since it is only the third hour of the day."

There's no possible way to explain this passage away or interpret it so that it no longer says what it's clearly saying. If I try to convince you that these people over here are not drunk like you think they are, the only reason that could be happening is because the people I'm defending appear to be intoxicated.

They were obviously exhibiting the same type of slurred speech, raucous laughter, and falling over that the drunkard does.

There's no ambiguity. So using the hermeneutical principle that Scripture interprets Scripture, I apply the "drunk in the Spirit" description to the "come and get drunk in the Spirit" invitation Scripture, and whammo! Guess what you have? You have some very un-churchlike behavior that God loves and religion hates.

I only need one clear example that the Holy Ghost power on people can affect them in similar ways to alcohol, and there it is. Acts 2:15 provides a clear theological basis for believing in New Testament drunkenness. Being drunk in the Spirit is sound doctrine. It's clearly described without any ambiguity here, and then the believer is invited into this same experience in Ephesians 5:18.

The point is not that the Holy Spirit is comparable to alcohol in a sinful sense, nor is Paul endorsing recklessness or loss of control. But he is clearly making a comparison between drunkenness and being filled with the Spirit because he believes there are some experiential similarities in their effect on a person. His point is essentially this:

Alcohol alters a person's inner state and outward behavior. In a similar way, the Holy Spirit should also alter a person's inner state and outward behavior. So instead of seeking stimulation, release, or help through wine, the believer is to seek that kind of overpowering influence from the Spirit.

The statement, "…but be filled," is clearly an invitation to transformation, and the idea that this takes place in some sort of emotional vacuum is gaslighting nonsense. And it doesn't mean you are seeking feelings. That's a straw man argument. Paul is clearly inviting the believer to seek an encounter with the third person, the Holy Spirit, and that encounter invariably will result in a feeling similar to drunkenness.

You may have an intricate theological way to explain this away, but the Bible speaks plainly; it is lukewarm preachers who muddy it up. He's saying what he's saying, and you don't need a Bible school diploma to understand it.

I feel God all the time, and feeling God doesn't mean I'm led by those feelings; it simply means I'm being rejuvenated and freed so that my joy may be full. This state of happiness typically leads me to make right choices, not bad ones. The whole premise of stoicism is flawed and works in reverse. Experiencing God doesn't inexorably lead me to embrace false doctrine; it leads me to correct doctrine. What are these people talking about? What kind of zombified religion are they peddling?

Wine fills and affects man's faculties, but the Spirit also fills and affects the mind, will, and emotions. I know this to be true because I experience God every day in prayer, and the result is glorious. Alcohol produces fleshly excess, while the Spirit's influence produces the fruit of the Spirit, which includes self-control.

- Isaiah 12:3: "With joy you will draw water from the wells of salvation."

Paul is clearly inviting believers into a Spirit-filled condition that is analogous in some meaningful way to drunkenness, while being categorically different in many ways. Having said that, being drunk in the Holy Ghost is a well-documented experience enjoyed by millions who have broken covenant with religious devils. We are not out of control and given to lunacy as some suggest; we are free from the shackles of the miserable doppelganger that some have constructed from the darkness of their own minds.

The IMF believer works incessantly to persuade us that experiencing God is reserved for the cringe-worthy fringe, but the Bible characters keep telling us otherwise.

- Jeremiah 20:9: “But if I say, ‘I will not mention his word or speak anymore in his name,’ his word is in my heart like a fire, a fire shut up in my bones. I am weary of holding it in; indeed, I cannot.”

That doesn’t sound like a man that has crammed his peanut brain with too much sound doctrine. A fire shut up in my bones is a feeling, a really big feeling.

The Bible repeatedly describes divine encounters that produce overpowering effects in the inner man and sometimes in the body. These effects include joy, trembling, weakness, falling, burning, inward pressure, inability to stand, and being “beside” oneself.

Ephesians 5:18 provides the interpretive bridge by deliberately comparing intoxication with Spirit-filling. Passages like Acts 2:15, 1 Samuel 10:5, Isaiah 12:3, and Jeremiah 20:9 show that this is not merely conceptual theology, but rather a visceral and sometimes difficult-to-contain experience.

Acts 2 is the clearest example of Spirit-induced drunkenness, and all I need is this one example to prove that it is a biblically sanctioned experience. Being drunk in the Holy Ghost is of God. The cessationist complains that this undignified behavior of drunkenness and falling over laughing is not in the Bible, but it’s right there in Acts chapter 2.

They can’t deny that it’s in there, so they have to figure out how to make it go away. Instead, they make up their silly little story that those things don’t apply anymore. If the people below were alive today and describing these experiences in a public forum, I imagine that the doctrine police would find them guilty of “chasing feelings.”

- Acts 2:15 — “For these are not drunk, as you suppose”
- 1 Kings 8:10–11 — the priests could not stand to minister because of the cloud.

- Revelation 1:17 — “And when I saw him, I fell at his feet as dead.”
- Ezekiel 1:28 — “I fell upon my face.”
- 1 Samuel 10:5–6 — “the Spirit of the LORD will come upon thee… and thou shalt… be turned into another man.”
- Psalm 126:1–2 — “we were like them that dream. Then was our mouth filled with laughter”
- Psalm 23:5 — “my cup runneth over.”
- Psalm 39:3 — “My heart was hot within me… then spake I with my tongue.”
- Habakkuk 3:16 — “my belly trembled; my lips quivered… rottenness entered into my bones, and I trembled in myself”
- Acts 4:31 — “…they were all filled with the Holy Ghost…”
- John 7:37–39 — “out of his belly shall flow rivers of living water.”
- Isaiah 12:3 — “Therefore with joy shall ye draw water out of the wells of salvation.”
- 2 Corinthians 5:13 — “whether we be beside ourselves, it is to God”
- Song of Solomon 1:4 — “we will be glad and rejoice in thee, we will remember thy love more than wine.”
- Romans 14:17 — “righteousness, and peace, and joy in the Holy Ghost.”
- 1 Corinthians 2:4–5 — “demonstration of the Spirit and of power”
- Jeremiah 15:16 — “thy word was unto me the joy and rejoicing of mine heart.”
- Acts 13:52 — “And the disciples were filled with joy, and with the Holy Ghost.”
- John 4:14 — “a well of water springing up into everlasting life.”
- John 7:37–39 — “out of his belly shall flow rivers of living water.”

Being drunk in God and being happy in God are synonymous. But the deeper meaning in the original language indicates that this infilling is to be continuous.

The phrase "be filled" is πληροῦσθε (plērousthe). It is:

- present tense
- passive voice
- imperative mood
- second person plural

The present imperative often carries the idea of ongoing or continuous action. So this is not just "get filled once." It has the force of:

- keep being filled
- be continually filled
- be being filled

The word grace doesn't only carry the meaning of unmerited favor; it also communicates divine enablement.

- 1 Corinthians 15:10: "But by the grace of God I am what I am:"
- Hebrews 12:28: "...let us have grace, whereby we may serve God acceptably..."

God's manifest presence and the requisite miracles that follow invoke intense gratitude in God's people, which leads to maturity and to believers exhibiting the fruit of the Spirit, not embracing false doctrine. Cessationists are working way too hard to cultivate Christian character. If they would just teach the Word and then do the Word, God would accomplish many things they have never been able to accomplish with the Bible alone.

The rich man's request for some supernatural proof was summarily rejected (Luke 16:29), but you can't argue with the Thomas encounter if you're trying to make the point that I am making.

Jesus satisfied doubting Thomas's request for tangible confirmation of the Lord's claims, and He granted it to him by providing observable, objective evidence.

- John 20:27: "Then He said to Thomas, 'Reach your finger here, and look at My hands; and reach your hand here, and put it into My side. Do not be unbelieving, but believing.'"

Don't you believe that watching Jesus raise Lazarus from the dead solidified the disciples' belief in the claims of Christ? Cessationists claim that the miracles were only needed to launch the fledgling church, and once that was done, there was no more need for miracles.

But why would the church's need for supernatural confirmation be any different now than it was then? This is a ridiculous assumption that is not supported by Scripture. The evangelist's or missionary's need to rely on miracles to authenticate the message is just as urgent today as it was then. It is also a necessity for the individual to be able to find streams in the desert on the journey to the promised land.

- Isaiah 35:6: "…for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water…"

Promises like Isaiah 35:6 are not merely evocative imagery detached from human experience. Statements like these are the author's attempt to describe a literal experience in terms the reader can grasp.

In other words, he is describing something that is felt by people who interact with God, not just something stated as a colorful metaphor to make a point. Isaiah 35:6 is not merely doctrine on a page; it points to an experience that people are supposed to long for themselves.

And if your leader is not leading you into these experiences, then you are being robbed.

Most of us are no different from Thomas. The rebuke that says, "It is an evil generation that seeks a sign," is for unbelievers, not believers. We agree with Job when he said, "Shall we not receive good and evil from the hand of the Lord" (Job 2:10)?

We're going to follow Jesus whether He does miracles in our lives or not, but Jesus had no problem giving Thomas a peek beyond the veil to help him in his journey, and God wants to do it for you as well on a regular basis. You need the goose grease of heaven to lubricate the gears of your religion.

If you don't get a dose of the Holy Ghost, your drive train is going to seize up, dear soul. In the original Kung Fu Panda movie, Tigress challenges Po with a legend about the Dragon Warrior's ability to persevere without any sustenance. She says:

- "It is said that the Dragon Warrior can survive for months at a time on nothing but the dew of a single ginkgo leaf and the energy of the universe."

Po's response is: "I need a little bit more than dew"

That statement summarizes everything I'm trying to say perfectly. Your Christianity has been running on fumes, and it's time you went back to the Bible to see whether the prohibitions your leaders have put on the supernatural are really in there.

I'm here to tell you that you need a little bit more than dew; you need rivers of living water!

What you'll find, if you take off your denominational glasses, is that God never turned off the power switch. It's the guy at the front of the room who has been using his Bible to steer you away from those encounters because he can't conjure them up himself.

And since he's never going to stop being an impediment, God is intervening, slapping the Bible out of his hands, and telling you to start running with the horses like Elijah.

- 1 Kings 18:46: "Then the hand of the Lord came upon Elijah; and he girded up his loins and ran ahead of Ahab to the entrance of Jezreel."

God's people don't need to experience God's nearness or see miracles to remain faithful, but why wouldn't we avail ourselves of every aid that heaven has for us on this perilous journey?

- John 16:7: "…if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."
- Luke 12:32: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

The IMF leader is like the evil Pharaoh who no longer supplied the Israelites with straw to make bricks. He said they would have to go out and find their own straw. You could not have a better description of the grind cessationist leaders are dragging their people through.

Everyone knows that we should be seeing these things in our church services, but no one wants to admit that there are no shazams in the building.

This failure to perform is pretty obvious, so an elaborate dog-and-pony show is created to distract the people from asking too many questions. They've convinced their followers that they have to do without all the supernatural stuff, and instead they need to progress through a succession of theological merit badges if they want to get the victory prize.

The IMF believer is on a treadmill and is wondering what winning looks like because he certainly doesn't feel like he has attained it yet.

The follower becomes convinced that their addiction, depression, and lack of assurance are all rooted in a lack of understanding. So they stay on the hamster wheel of academic rigor, hoping that if they can just learn enough, they will finally feel accepted by God, stop living with anger, and break free from porn addiction.

There has to be a replacement for the hole that is created when you gut the gospel of its demonstration. So what they provide in its place is a predictable liturgy and a relentless striving for deeper understanding. This culture also typically includes a continual warning against false doctrine and all things supernatural. This leads to endless nitpicking with anyone and everyone who doesn't see things exactly as they do. Jesus described this dysfunctional behavior here:

- Matthew 23:23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

It has created a generation of New Testament Karens who are continuously straining at a gnat and damning people to hell if they disagree.

They also continually warn their people to stay away from the fire-tunnel church that allows all that undignified laughing and falling over. It's not because they're concerned about their followers' souls. It's because they know that if their people sneak across town to the laughing church, they will no longer be able to stomach the vacuous pap being served up at ABC Dignified Bible Church.

Here is a transcript from the quarterly board meeting of ABC Dignified Bible Church, which was forced to confront a precipitous decline in member donations.

Transcript from a Board Meeting

Over the last 90 days, our church has experienced a deeply troubling 36% decline in attendance, which has now translated into a severe reduction in giving. After careful analysis, prayerful reflection, and several emergency budget meetings with catered refreshments, we have identified the primary cause of this attrition: a new church across town that has made the regrettable decision to invite the Holy Ghost to attend its services.

This reckless ministry model appears to be producing highly disruptive results. Attendees are reportedly shaking, falling to the floor, and laughing for prolonged periods. Even more concerning, many have testified to miraculous healings, including heart conditions, diabetes, and other longstanding ailments apparently disappearing after encounters in these meetings. Others claim they have suddenly lost all desire to smoke, drink, or continue in various forms of sin and are now reporting an unexpected restoration of relationships, joy, peace, and enthusiasm for God.

As word of these developments has spread, many of our members have begun migrating toward this spiritually hazardous environment, leaving behind the far safer and more controlled conditions of our own ministry ecosystem. The resulting loss of revenue has placed us in a precarious financial position. Unless this trend is reversed, we may be forced to make difficult decisions, including staff reductions and downsizing several key ministry initiatives, among them next weekend's scheduled Bouncy House Carnival.

Additionally, our all-expense-paid Holy Land cruise has been suspended until further notice, pending stabilization of cash flow and a recovery in congregant confidence.

In response to these challenges, leadership has developed several strategic initiatives aimed at restoring attendance and rebuilding our congregant base. These include a new six-week seminar on biblical literacy, a midweek Bible study designed to further reinforce approved doctrinal containment, and the launch of our new cell group program. This exciting initiative will feature a centralized teaching curriculum by Pastor Schmoe, which all cell group leaders will deliver verbatim in order to ensure consistency, minimize spiritual spontaneity, and prevent any outbreaks of unauthorized joy.

We remain committed to navigating this season with excellence, structure, and carefully managed expectations. With diligence, proper branding, and a continued commitment to executing all programs in a manner that is decently and in order, we are confident that we can restore financial stability and once again position our church for safe, predictable growth.

The Head Is for Thinking, but the Heart Is for Drinking

This parody wouldn't be so funny if it wasn't true. This stench of human effort has come up before the throne, and He has set Himself against those who have propagated this misdirection. God is disorganizing your systematic theology because you worship the book. This is a judgment where God is setting Himself against the KJV-only doctrine police, the IMF believer, and the cessationist by removing the very thing you have an overdependence on.

- Ezekiel 14:8: "And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the LORD."

He didn't say, "then you shall know my Word"; He said, "then you shall know that I am the Lord." It's a redemptive judgment to bring you back into right relationship.

Church leaders are working overtime to sell the illusion that you can know God with your head alone, but the mind can only assist the heart; it can't replace it.

The head is for thinking, but the heart is for drinking. You cannot know God with your head alone, but a good percentage of churches are pursuing that more than anything else. Many are attempting to build their own little towers of Babel using colored pens and systematic theology. But if you were able to know God by understanding Him, then the Pharisees would have been rock stars. So God, in His mercy, has jumped on His cherub and come down to rectify the situation.

Many have exchanged a prophetic, visceral heart relationship for a Christianity that consists of studying and observing precise doctrine. It's a religion of studying instead of doing. Paul described this type of misguided emphasis here:

- 2 Timothy 3:5: "Having a form of godliness, but denying the power thereof: from such turn away."

By definition, the cessationist has a form of godliness that denies the power thereof. That's what cessation means. It means they believe the power has ceased. They deny the power. These one-dimensional saints have become like someone who buys a car and just parks it in the driveway. They never drive the car; they just study the manual. They would argue that "denying the power thereof" does not mean denying modern miracles, tongues, prophecy, or other charismatic manifestations.

They would say the passage is describing people who maintain an outward religious appearance while living in hypocrisy, sin, pride, lust, and moral corruption. In their view, the "power" is the true transforming power of godliness, not the continuation of supernatural gifts.

But I would respond by saying, "The guy that wrote that rebuke was a miracle-working dude, and everyone reading that knows what he meant, so don't even try it."

Decently and in Order

Many church leaders use 1 Corinthians 14:40 as a cudgel to keep God out of their assemblies. They are so obsessed with doing everything in line with the "decently and in order" mandate that God can't get within a hundred miles of their services.

The mandate of 1 Corinthians 14:40 is a directive to regulate the gifts, not ban them. Paul is not saying:

- "Let nothing unusual happen."
- "Let no one fall."
- "Let no one cry out."
- "Let no one shake."
- "Let no one be overcome."
- "Let the meeting remain socially respectable."

Acts 19:11 tells us that God did "strange and unusual" miracles by the hands of Paul. Paul is not forbidding divine interruption; he is regulating human ministry in the gathered assembly. The endless eyewitness accounts of revivals describe behavior that would definitely not be categorized as being decently and in order by most IMF believers. But this type of direct intervention by God is very different from the purposeful ministry of believers that Paul was trying to regulate.

Revival is when God draws near with His manifested presence, and the effect on the mortal frame is quite kinetic. What is typically described is people being overcome by conviction, joy, fear of God, healing, trembling, crying, and falling down. This is very different from what Paul was trying to regulate.

Do we have biblical examples where God's direct intervention caused this type of reaction? The biblical answer is yes. People at Pentecost were accused of drunkenness. Daniel lost strength. Saul fell. Ezekiel fell. John fell as dead. People under conviction cried out. Demons manifested violently in the Gospels.

Many don't realize how the "decently and in order" directive has a very narrow application, because it has morphed into being used as a catch-all to extinguish virtually anything supernatural. This has caused God to be organized right out the back door because, when the Holy Spirit invades the airspace of a meeting, there is often a kinetic reaction in the mortal frame. This inevitable reaction doesn't line up with what most people envision as "decently and in order."

God coming suddenly into the temple (Malachi 3:1) usually equates to something closer to spiritual pandemonium than order. Heaven's order is to take over, and that is the opposite of man's order. The "decently and in order" directive was given to provide guidelines for public prophecy, not to eradicate it. For most churches, "decently and in order" means no prophecy whatsoever, which is clearly not what was intended.

To most leaders, "decently and in order" means they're in control, but when the Shekinah glory shows up in a meeting, the last thing you will be is in control. You will be more like Isaiah when he said he was out of control:

- Isaiah 6:1: "I saw the Lord seated on a throne, high and exalted; and the train of His robe filled the temple… Then I said, 'Woe is me, for I am undone…'"

If you figure out how to create the environment that is fitting for the Holy Spirit to visit, then you will be undone just like Isaiah was. You will find that you won't be able to conduct your meetings the same way that you used to.

It seems that the Holy Spirit has a sense of humor, and although He is grieved if man trivializes God's house in any way, I have seen that the Holy Spirit delights in interrupting all of our grand plans and will not hesitate to activate the more childlike side of His children. Many of us have had our innocence crushed, and God is restoring that in the fires of revival.

Revival Comes Through the Bible Changes

Jonathan Edwards describes the reaction of some who were converted in the Great Awakening revival in his book entitled A Faithful Narrative of the Surprising Work of God (1737).

- "Their joyful surprise has caused their hearts as it were to leap, so that they have been ready to break forth into laughter, tears often at the same time issuing like a flood, and intermingling a loud weeping."

Many IMF believers would probably tell you that they respect Jonathan Edwards, without knowing that Jonathan Edwards would have felt right at home in the Toronto Airport Fellowship revival meetings. He just described what I experienced there, so I think if that's you, you may feel conflicted right now. I have experienced exactly what he is describing in meetings many times.

John Wesley reports seeing the same thing in "The Foundations of Methodism (1739–1740)." [11]

- "About three o'clock in the morning," Wesley says, "as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground."

Falling over or being slain in the Spirit is not only found in the Bible; it's in eyewitness accounts of revival throughout history.

Charles Finney also reports an experience that would probably be categorized by most modern Christians as "seeking feelings."

[11] https://research.whdl.org/sites/default/files/resource/book/John%2520Wesley%2520Evangelist%2520Chapter%25206.pdf?language=en

In his book entitled "Conversion and the Baptism of the Holy Spirit," [12] he describes the very thing I experienced when I was in the Toronto meetings and others like it.

- "No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say, I literally bellowed out the unutterable gushings of my heart. These waves came over me, and over me, and over me, one after the other, until I recollect, I cried out, 'I shall die if these waves continue to pass over me.' I said, 'Lord, I cannot bear any more;' yet I had no fear of death. How long I continued in this state, with this baptism continuing to roll over me and go through me, I do not know."

Visiting the Toronto Airport Revival

In 2003, after serving as a youth pastor and worship leader for 10 years at Times Square Church under David Wilkerson, I moved to Buffalo and lived at a pastor's retreat for almost a year. During that time, we regularly visited the Toronto Airport Christian Fellowship revival meetings three times a week, and we would stay for both services. That's six five-hour services a week for almost a year. The meetings typically lasted between five and six hours each, and even then, they had to kick us out because no one wanted to leave. It was heaven on earth. It was beyond human description, but I will try.

Spiritual Pandemonium

What I saw in Toronto was exactly what has been described in a thousand revivals from the past, as well as what was just described in the eyewitness accounts of the three patriarchs I just quoted. I call much of what I experienced in Toronto "spiritual pandemonium."

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[12] https://www.path2prayer.com/revival-and-the-holy-spirit/charles-finney/finneys-baptism-of-the-holy-spirit

It's the opposite of what most people would consider decently and in order, but what I experienced was an authentic move of God nonetheless.

So if you have lent your voice to the chorus of uninformed critics who cast aspersions on the Toronto Airport Christian Fellowship revival, then you're going to have to throw these same three patriarchs I just quoted under the bus as well, because what they described is the exact same thing that I saw and experienced in Toronto. Are you really going to accuse Jonathan Edwards, John Wesley, and Charles Finney of being purveyors of kundalini?

You can read eyewitness accounts of revivals spanning the last 1,000 years at www.romans1015.com

What becomes clear is that these eyewitness accounts are strikingly similar, and very few of them resemble what most people today would call "decently and in order." If these revivals consistently look more like pandemonium than dignified decorum, then the real question is this: Is God out of order, or have we been misled about the way heaven prefers to manifest itself among us?

If these eyewitness accounts are correct, then most churches aren't doing it right. If that is true, then every minister should adopt this passage as his default method of operation moving forward.

- Exodus 33:15: "Then Moses said to him, 'If your Presence does not go with us, do not send us up from here.'"

This kind of determinism is not even being considered by most ministers. They don't have desperation; they have an agenda and a program. No attempt is ever made to invoke God or request a visitation. The IMF believer has been convinced that going after that kind of thing is for infantile ding-a-lings. And make no mistake about it: God doesn't typically reveal Himself to the casual observer. If you want God to make Himself known, you're going to have to become publicly ravenous.

I remember one guy who testified in Toronto. He said that he died on the operating table, but they were able to bring him back. He said that during his brief death, he went to heaven. He told the crowd that day that what he was feeling in the Toronto meetings was the exact same atmosphere that he felt in heaven. I never forgot that testimony.

The atmosphere was charged with something from another world. It was pure love and pure joy, and it was so intoxicating that all you could do was laugh and cry and sing and rejoice. All of your troubles just melted away. All I can say is that at the time I first visited the Toronto revival, I had attended thousands of church services, and I had never seen or experienced anything like this before that time. I had read about it, but now I was experiencing it.

If I had to describe the atmosphere in those meetings with one word, it would be acceptance. Whatever shame you walked in with was swallowed up in a love that was so overpowering, it brought you to your knees. No wonder people were falling over. We were swooning from being loved so intensely. It was free grace, just like you read about in the Bible. All you had to do was receive it.

You felt unspeakable joy, and you couldn't contain it. We leaned into it, we yielded to it, we fell over laughing hysterically, and then cried as the pain of 1,000 injustices was dredged up and removed from the deepest recesses of our souls.

Our cups were so full of the love and mercy of God that it would slosh over onto everyone around us. All of the fake smiles and pretence that characterize a lot of church interaction were obliterated. We were like two drunk guys in a bar just hanging on each other saying, "I love you, man."

One of the things that many of us experienced was seeing how a lot of the Scriptures that we had read all of our lives could only be properly understood if you were in the fires of revival. Much

of the Bible was written by those experiencing God, and unless you too were experiencing God, the true meaning of what they were describing was lost to you.

Passages that I had read 100 times took on a whole different meaning when I was in this kind of supercharged environment.

That helped me realize that you need the fire for your doctrine to ever be correct. Satan quoted doctrine in the desert to Jesus, but in the absence of being recently tuned up by the Holy Spirit, you will often misapply the text to your situation, just as he did.

Everyone loved everyone. There was no strife, denominational bigotry, or pretence. I saw Catholic priests on the floor next to Baptists, Pentecostals, Charismatics, Lutherans, and worldlings. All religions and ethnicities looked the same. I saw tons of young people who were totally on fire for God, many deciding to answer the call to ministry in those meetings. Seeing the youth excited and invested in God convinced me more than anything that this was a genuine move of the Spirit. I was a youth pastor for ten years, so I knew that was a miracle, and it's certainly not something that kundalini would produce.

Every sinful proclivity that you had was washed away through prolonged laughter and crying. God was giving us victory over our addictions and sins because laughter is the voice of victory. Sometimes it felt like a holy fire was burning on you, and you would literally be sweating. How do you form a theology around that? How do you either accept or reject these kinds of intense, unusual manifestations? It's easy. What was the fruit of the experience?

A Different Type of Prayer

One of the most endearing aspects of the revival in Toronto was the way God led them to pray. I had heard about the falling over, and now I had seen some of it, so when I went for prayer the first time, I had made up my mind that I wasn't going to fall over. I certainly wasn't going to let anyone push me over.

So when it came time for prayer at the end, everyone lined up on these white lines on the floor in the giant open space at the back of the building. I stood there for about five minutes until a young girl with a badge on the prayer team came up to me. She stood about five feet away from me and said, “More, Lord.” That’s all she said. She didn’t yell, and she didn’t touch me. The next thing I knew, my knees buckled, and I was looking at the ceiling. I was surprised, but I also noticed that I was bathed in the most beautiful, loving embrace I had ever experienced as a believer.

This intense presence felt like the lead blanket they put on you when you get X-rays at the dentist. It felt like a very tangible weight pressing down on you. This is described in the Bible in several places. The word translated “glory” comes from the word kabowd.

Strong's H3519 - kâbôwd, kaw-bode'; rarely כָּבֹד kâbôd; from H3513; properly, weight, but only figuratively in a good sense, splendor or copiousness:—glorious(-ly), glory, honour(-able).

- Exodus 40:34: “Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.”

So the “glory” here is described as having the effect of hindering forward motion. When the glory comes, it can paralyze you and anesthetize you. I’m sorry if that offends your theology about God creating you with a free will, and He’s a gentleman so He would never force Himself on you. That’s religious nonsense.

God still reserves the right to be God when He shows up on the scene. And when He does, stuff starts happening. He told Moses that no man can look upon Him and live, so it’s not really His fault. If He decides to start walking around in the realms of men, they tend to fall over, shake, and glitch out a lot.

- 1 Kings 8:11: “So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.”

Here, the “glory” is described as making people unable to remain standing. This is a perfect description of being slain in the Spirit, but many times I have seen the IMF believer make the silly argument that this is different from what is seen in charismatic meetings because no one here in 1 Kings 8 is seen praying for them first.

So this is my response to this embarrassing and unscholarly position. Your practice of requiring myopically exact descriptions in order to authenticate something like this is the reason that God is taking the book away from you. When you do this, you are being willful and incompetent, and you're using the Bible in a way that it was never intended to be used. 1 Kings 8 absolutely authenticates the modern-day experience of being slain in the Spirit, and you know it.

It is theologically irresponsible to see multiple examples of people falling under the power and still conclude that an almost identical experience in modernity is not of God. Your recalcitrant decision is based on the made-up concept that if Scripture doesn't specifically describe every detail of what is seen today, then the biblical description can be rejected as a means of authentication.

First of all, is this rule that you keep referring to actually in your Bible? In other words, does the Bible actually teach that if every minute detail of something being debated is not clearly described in the text, then it cannot be used as a proof text? The answer, of course, is no.

The Bible does indicate that the written text is the final authority on all things in life, but it doesn’t give you exact instructions on how to do everything in perfect detail. That formula is a theological conclusion, not a direct quotation. What the text

does teach is something broader and less specific.

- God's Word is authoritative.
- God's Word is the standard by which teachings are tested.
- God's Word is sufficient for doctrine, correction, and instruction in righteousness.
- Men are not free to add to it, contradict it, or elevate their opinions above it.

So although the Scriptures are the final authority governing the affairs of men, they do not specifically address every possible issue or disputed scenario in exhaustive detail. Therefore, to demand that they do so as a theological litmus test is disingenuous.

Instead, we find that much of the teaching of Scripture comes in the form of stories and general principles that do not contain every detail one might require. I call these the unspecified truths of the Bible.

Many warnings or prohibitions in Scripture require the reader to take the principle and then prayerfully interpret it by cross-referencing it with other biblical stories and the full counsel of God.

Here are a few examples of commands that are general in nature and do not provide specific instruction on how they are to be obeyed.

- 1 Thessalonians 5:22 — "Abstain from all appearance of evil."
- Romans 13:14 — "Make not provision for the flesh, to fulfil the lusts thereof."
- 2 Corinthians 6:17 — "Come out from among them… touch not the unclean thing."
- 1 John 5:21 — "Little children, keep yourselves from idols."
- Hebrews 3:12 — "Take heed… lest there be in any of you an evil heart of unbelief."

Take 1 Thessalonians 5:22: “Abstain from all appearance of evil.” Believers are expected to apply it even though Scripture does not name every possible example in detail. For instance, some people might think that always wearing black gives the appearance of evil. But since the Bible never specifically forbids black clothing, a person using that standard could simply reject the concern by saying it is not explicitly mentioned.

So we have many examples where we're given only a broad instruction or principle, and it is up to us to discern and use wisdom to reach the right conclusions. But in many cases, there is no black-and-white rule.

So with that in mind, I will use your own rule against you. I will make the case that the passages I am citing do not specifically forbid people from falling down under the power unless they are first prayed for by someone.

Falling down after receiving prayer is not specifically forbidden; therefore, it can't be labeled unbiblical simply because one small detail is not present. I too can demand that if it's not in Scripture, then it's not of God.

This pinpoint-accuracy rule would apply both to things that are there and to things that are not. Additionally, God is under no obligation to do things today in the exact same way that He did them in the past. Maybe He’s doing a new thing (Isaiah 43:19).

In my case, unless the Bible explicitly forbids falling under the power without someone first praying for the person, then that restriction cannot be imposed on the text. Since falling without prior prayer is not specifically forbidden, and since Scripture gives clear examples of people being unable to stand in the presence of God, and since these encounters often produce evidence of good fruit, these passages legitimately function as proof texts for comparable modern-day experiences.

- 2 Chronicles 5:14 “So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.”

Having said that, here are some passages that allow us to form the position that the Bible is the final authority in all things in our life. These are the passages that lead us to say; “If it’s not in the word, then it’s not of God.”

- 2 Timothy 3:16–17 — “All scripture is given by inspiration of God… that the man of God may be perfect, throughly furnished unto all good works.”
- Isaiah 8:20 — “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.”
- Proverbs 30:5–6 — “Every word of God is pure… Add thou not unto his words.”
- 1 Corinthians 4:6 — “…not to think of men above that which is written…”
- Deuteronomy 4:2 — “Ye shall not add unto the word which I command you, neither shall ye diminish ought from it.”

When I fell over that first time I received prayer in Toronto, it felt like I was being encouraged to just take a chill pill. I somehow knew that I was being invited to receive, with no effort on my part. I found this very difficult to accept at first because my religious conditioning kept urging me to assert myself, as though connecting to God was exclusively my responsibility.

Here, in this heavenly environment, all of that was flipped on its head. Heaven was issuing a cease-and-desist order on all of my striving and was commanding me to stand down. In this environment, God was teaching us all how to receive. It was like the old lesson of the Buddhist monk and the apprentice, where he would purposely overflow his teacup when filling it. The apprentice would shriek, “Master, the cup is already full.”

And the master would respond, “Yes, my child, but you said you wanted to learn the ways of Zen. And if you want your cup filled, you must first empty it.”

It was clear I was being invited to empty my cup, cease from all my labors, and just receive. No binding the devil, no pressing in. It was more like sunbathing than anything else. It was clear that I was to rest and receive everything that I had always longed for in God. And when I did, it was literally joy unspeakable and full of glory flooding in.

All I can say is God was there. It was the God that I had walked with for the last ten years, and no one could tell me differently. That first time I received prayer, I probably stayed there on the floor for two hours. When I finally decided to get up, I realized I was drunk.

Nothing very kinetic was happening to me while I was on the floor, so I was very surprised when I tried to get up and realized that I was so drunk I could barely function. I was staggering, my speech was slurred, and I just started laughing hysterically. Why wouldn’t I? The weight of a thousand burdens had been lifted off me in one sovereign encounter with the lover of my soul.

In this supercharged environment, it was common to experience intense crying and laughing, going back and forth. This type of thing would sometimes last for hours. Back and forth, crying, then laughing, then crying again.

Remember the quote I gave you from the eyewitness account of Jonathan Edwards from the 1700s? He wrote:

“Their joyful surprise has caused their hearts as it were to leap, so that they have been ready to break forth into laughter, tearing often at the same time issuing like a flood, and intermingling a loud weeping.”

He is describing the exact same thing that I and many people experienced in Toronto: an “intermingling” of laughing and weeping. God has been doing this among His people for a very long time, dear soul. The people at the front of the room in your denomination have been lying to you about supernatural manifestations, and you have no idea what you’re missing.

In my mind, I would be thinking that there was absolutely nothing funny, so why was I laughing? But that idea would just make me laugh even harder. Then it would dawn on me that God was the one making me laugh, and I couldn’t believe that God would be instigating this kind of frivolity in a church setting. The discovery of this playful aspect of God’s character was very surprising to all of us, and that made you laugh even harder because you realized you had God’s permission to be happy. In many ways, church culture had put a lid on my happiness, and God had come down to blow that lid right off with reckless abandon. It was very endearing to discover this softer side of God’s nature.

The Holy Spirit used laughter as anesthesia to open our hearts’ pathways to the wounds of our lives. He touched pain that only He knew existed with a procedure that only He could execute. You didn’t know what He was doing, but you knew He was going deep. When the weeping became howling, you were very aware that great bitterness and hurts were being wrung out of you like a dirty rag. You may have been aware that people around you were watching, but you didn’t care a bit. In my case, I carried incredible scars from two alcoholic parents, multiple episodes of sexual abuse from a family member, severe sexual abuse from two different high school teachers, and then a very ambitious use of marijuana and sexual promiscuity until I got born again at the age of 23.

As the crying continued for a while, it would suddenly strike your mind that the process you were undergoing was very illogical. It was unlike anything you'd ever experienced, and that would strike you as funny, so you’d begin to laugh all over again. This would go on for hours if you kept leaning into it.

Sometimes it became so intense that I would sort of beg God to stop, but both He and I knew that I didn't mean it. I had carried this pain for so long that I was determined to stay under the knife until the surgeon completed His procedure. For that reason, the interaction engendered a trust in God that I had never known. The wounds of my life had caused me to be suspicious and guarded, and this protectionism extended to God as well.

But all of those walls were being torn down by whatever it was that He was doing for me. I remember thinking, "I can't believe my Christianity is finally working.

This is awesome!"

Very often, you realized how much you had changed when you got up off the floor. It was like your feet weren't even touching the ground. The blackness of my heart had been replaced with cream. I remember saying, "I feel like I'm filled with cream." Many people testified that for the first time in their Christian walk, they felt the love of the Father. We knew the love of Jesus and the touch of the Holy Spirit, but the Father was the one associated with all the rules and judgment.

But somehow this visitation was restoring God's people to the Father, and that was new for many of us. I remember thinking that the holiness preachers were working way too hard because this was making me holier than sitting under David Wilkerson's holiness preaching for ten years. I heard countless testimonies of marriages being restored, depression being lifted, and many physical healings.

What I saw was people having their lives put back together. The presence of God was so strong in that place that sometimes waves of glory would sweep over the crowd and slay us in our seats with no direction from any man.

It looked like one of those waves you see at a football game, but there was no one coordinating it. I had read about the sovereignty of God, but now I was actually watching it.

Sometimes the noise of people crying out, laughing, and groaning was so loud in the congregation that it would drown out what the preacher was saying. Most of the people who were there had been in church for decades, so we knew how unusual and inappropriate that was for any normal church setting. But the fact that God was the one orchestrating it made it all the more hilarious, and we would all just laugh even harder.

I also remember laughing because I thought, I've already heard enough sermons for ten lifetimes. I'd rather experience God than just keep hearing about Him. He's here with us right now, so why do I need you to tell me about Him? Why don't you be quiet, Mr. Mortal Man, whose breath is in his nostrils? I've heard enough sermons to sink a battleship, and what do I have to show for it? I didn't want to be disrespectful, but these were the thoughts that were going through my head.

So sometimes the poor guy at the front of the room became a sort of sanctified whipping boy for all of us sitting in the congregation. We all felt bad for him, but although we were pulling for him, we all found his predicament hilarious. Say what you want, I'm just telling you what happened.

Having prepared and delivered so many sermons myself, I knew very well the dilemma that the guy at the front of the room was in. Here you are, tasked by God to speak as of the oracles of God, only to be interrupted and brushed aside by the same God for a greater purpose. What does a preacher do in such a situation? Does he essentially decide to fight what God is sovereignly doing in the congregation by telling the people to be quiet, or does he dare to reach out his mortal hand to steady the ark like Uzza? Nobody ever had the nerve to shush God Himself, so instead they would just do their best to squeeze a few words in when there was a lull in the action.

Well, you can only imagine how hilarious that was, so it rarely did anything except incite us to even louder laughter. In rare cases, the preacher would be so overcome himself that he would fall over.

That didn't happen very often, but when it did, the room would erupt with so much joy and laughter that it can only be imagined. We found ourselves sitting in church with nobody behind the pulpit, and no one cared a bit. We were all looking at each other saying, "This is the best church service I have ever been in in my life." And the other person would say, "I know. This is the most fun I've ever had in my life."

The cessationist labels this as foolishness, but it was like being in the Holy of Holies. By the way, the term "Holy of Holies" no longer appears anywhere in the King James Bible. It's in other versions, but not the KJV. The removal of the exact term "Holy of Holies" from the KJV Bible is a brazen Mandela Effect supernatural Bible change, and if you're not able to perceive that, then your spiritual radar couldn't detect a tornado in a phone booth.

No one was working the room to cause this uproar. It was completely sovereign. It wasn't disrespectful or out of order. It was one of the holiest things I've ever witnessed in forty years of ministry. Some speakers confided that it hurt their feelings to have their awesome sermon interrupted by God, but they said they got used to it after a while.

The critics would say, "This is not of God because God would not interrupt Himself." But this kind of pompous bloviation is exactly what God intends to snuff out by dragging you into a post-canonized-Scripture church era.

- Acts 10:44: "While Peter was still speaking these words, the Holy Spirit came on all who heard the message."

Acts 10:44 describes the exact same thing that we experienced and is proof that God is still moving in the earth just as He was during the early church days of the apostles. Anyone who teaches otherwise is just bald-facedly lying to you. How can you claim that miraculous healings have ceased when there's a constant flow of people experiencing verified healings?

You can try to suggest that they're all just lying, exaggerating, or deceived, but if you do, it will actually be you who is lying, exaggerating, or deceiving. We didn't know that God would be so playful and would condone such childlike behavior in a church service. It wasn't childish; it was childlike, which is just how Jesus described what church is supposed to be like:

- Matthew 18:3: "Unless ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

This is another example of a Scripture that I never fully understood until I was in the fires of revival. We found that Matthew 18 was more literal than many people ever imagined.

All of us church folk had only known this God as the Great God Jehovah, but now we were being introduced to the New Testament prodigal father who ran to us, put a robe and ring on us, and threw a party. The idea that God would be like this was fascinating to me, so I went looking in the Bible to see if this kind of celebration was part of who God really is. It turns out that our God is given to hospitality (Romans 12:13) and is not opposed to His people having a little luau once in a while.

- Deuteronomy 14:26 — "thou shalt bestow that money for whatsoever thy soul lusteth after… wine, or for strong drink… and thou shalt eat there before the LORD thy God, and thou shalt rejoice"
- Deuteronomy 16:14–15 — "thou shalt rejoice in thy feast… therefore thou shalt surely rejoice"

- 2 Samuel 6:14–15 — “David danced before the LORD with all his might… with shouting, and with the sound of the trumpet”
- 2 Samuel 6:19 — “he dealt among all the people… a cake of bread… and a good piece of flesh”
- 1 Kings 8:65–66 — “Solomon held a feast… and on the eighth day he sent the people away: and they… rejoiced”
- Nehemiah 8:10 — “eat the fat, and drink the sweet… for this day is holy unto our Lord… the joy of the LORD is your strength”
- Nehemiah 8:12 — “all the people went their way to eat, and to drink… and to make great mirth”
- Nehemiah 12:43 — “they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy”
- Esther 9:22 — “days of feasting and joy, and of sending portions one to another”
- Isaiah 25:6 — “the LORD of hosts shall make unto all people a feast of fat things”
- Zephaniah 3:17 — “he will rejoice over thee with joy… he will joy over thee with singing”
- John 2:1–11 — Jesus’ first miracle took place at a wedding feast
- Matthew 22:2 — “The kingdom of heaven is like unto a certain king, which made a marriage for his son”
- Luke 15:23–24 — “bring hither the fatted calf, and kill it; and let us eat, and be merry”
- Revelation 19:7–9 — “let us be glad and rejoice… the marriage supper of the Lamb is come”

Abba, Father” is an intimate way to address God. In the New Testament, “Abba” is an Aramaic word for Father, and then “Father” gives the Greek equivalent right after it. So the phrase carries the sense of deep closeness, sonship, trust, and personal access to God.

The key passages are:

- Mark 14:36 — Jesus says, “Abba, Father” in Gethsemane.

- Romans 8:15 — believers have received "the Spirit of adoption, whereby we cry, Abba, Father."

We are no longer approaching God merely as servants, but as adopted sons with real access.

- Galatians 4:6 — "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

The learned ones always warn you not to chase after feelings, but this was God chasing after us. And He wasn't just giving us feelings; He was offering us His friendship.

- John 15:15 "I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you."
- Genesis 18:17 "Shall I hide from Abraham the thing which I do?"

We were being put back into right relationship with God in every conceivable way. How many devoted followers of Christ would confess that they don't feel like God loves them or that they don't believe God hears them when they pray?

All of that doubt and unbelief that many had carried for decades was swallowed up in a firestorm of acceptance and dynamic encounters. People who had never heard from God were starting to hear His voice for the first time. All of that shaking and twitching and laughing was a constant reminder that God wasn't mad at you.

You knew that God was with you and for you, and there was nothing hindering you from giving and receiving His love. It was everything you always wanted Christianity to be. And these dynamic interactions somehow opened us up to the things of the Spirit and made us alive unto God (1 Cor. 15:22).

Many are frustrated that they don't have a more intimate relationship with God, but then God showed up for the modern church in places like Toronto and Brownsville, and all the people with degrees couldn't recognize Him.

Many in the church turned up their noses at this type of familiarity in a church experience because they saw it as trivializing God. I heard many critics say that God would not have His children rolling around on the floor laughing. Many of us thought the same thing until we went there and were confronted by a power and a love that we had never experienced.

Witnesses who were present the first time the Holy Spirit came to the Toronto church said there was an audible crack like thunder in the room. Everyone who was in that first meeting was thrown to the ground and could not get up.

This sovereign event undermines the superficial claim that God would never violate someone's sovereignty. I have been told that such manifestations are not of God because "the spirit of the prophet is subject to the prophet" or "the fruit of the Spirit is self-control."

Those are cute ideas, but eighty people hit the floor within seconds of hearing the crack-bang in the air nonetheless, so apparently God disagrees with your doctrine. Let me say that again.

When God came suddenly into His temple, all flesh became silent, just like it says in Habakkuk 2. So not only does God disagree with your doctrine, but you really just don't know your Bible, and you don't know the ways of God like you think you do. If you're convinced God doesn't show up and knock people over anymore, then you don't know that aspect of Him. You may be saved, but there's a lot more of God that He's not revealing to you because of your pride.

Let me just say this as plainly as I can. If you were never there, then you can't possibly judge righteous judgment because you don't have the most important evidence of all: the witness of your spirit with the Holy Spirit's presence that was there.

Visitations like this are often only happening in one particular place, so you have to go there to experience them. If there are people who have met heaven's criteria to receive some special grace like this, He's not going to be hindered by mortals in a natural state with petty doctrinal arguments dictating the exact format that God should follow to reveal Himself.

The book doesn't override God; God overrides the Book. Man was not made for the book; the book was made for man.
God is bigger than the book, much bigger. You're not exalting God with your obsession with precise doctrine; you grieve the Holy Spirit and limit the Holy One of Israel instead.

I see modern church leaders consistently rejecting any type of supernatural activity in their ministries based on the observation that Benny Hinn isn't living right. My response is, so what? I'm not following Benny Hinn. The reasoning goes like this: since Benny Hinn is a bad actor, any manifestations that happen in other ministries that are similar to what happens with Benny Hinn are judged as not being of God.
It's a guilt-by-association doctrine that ignores mountains of Scripture. One of them is:

- Romans 11:29: "For the gifts and callings of God are without repentance."

God still anointed Jimmy Swaggart even though he was doing the Watusi in hotel rooms with prostitutes. God called him to preach, and His anointing still operated even while he was doing the nasty like twenty dudes. Benny Hinn is no different. Just because Benny was seen holding hands with Paula White while married, is swinging his coat around knocking people over, preaching a horrible prosperity message, and issuing false prophecies doesn't mean that God isn't still anointing the guy.

The fact of the matter is that Romans 11:29 is in your Bible, and if you were God, we would all be in hell. I'm not making excuses for the guy. Paul said:

- 1 Corinthians 9:27: "I buffet my body and make it my slave lest after preaching to others I myself might be a castaway."

So we all have to get our acts together. But think about it. If God only used ministers who were walking in near-sinless perfection, how many ministers would there be?

But wouldn't you agree that if this unrealistic mandate of the doctrine police was true, then all of us tongue-talkers should throw our Bibles away because of Jerry Falwell's scandal? If you are going to throw out all manifestations because of Benny Hinn, then we're going to throw out the Bible because of Jerry Falwell or any number of prominent Baptist leaders who had terrible scandals.

The bad behavior or bad doctrine of others is not a basis for establishing your own doctrine. The Bible and its characters teach us by example that they were flawed human beings, yet they are our examples.

The IMF believer relies heavily on pointing out egregious behavior among charismatics because they can't make their case from the Bible. For me, this is very simple. I believe there are two kinds of people in the world: those who believe the Bible and those who don't. You either believe the Bible when it says, "These signs will follow them that believe," or you don't. The Bible doesn't teach that there's an expiration date on that promise, so you're going to have to make up your mind: do you believe the book, or the guy at the front of the room? Because they can't both be right.

But here's something that Benny Hinn would do that would cause you to have religious convulsions:

- Acts 3:7: “Taking him by the right hand, he helped him up, and instantly the man’s feet and ankles became strong.”

Most believers are convinced that pulling people out of wheelchairs is an embarrassment that brings dishonor to the name of Christ. If that’s true, then I guess Peter was a charlatan engaging in showy parlor tricks to get people’s money as well.

As I said before, if Benny Hinn’s behavior is enough to discredit all manifestations, then by the same standard you would also have to reject Jonathan Edwards, John Wesley, and Charles Finney, because unusual manifestations were also present in their meetings.

And you can include another 10,000 ministers going back 1,000 years. These were either men and women who walked with God and wielded His power in public, or they were all demonic purveyors of lying signs and wonders, and I don’t think you want to go there.

Cessationism is an embarrassment to heaven, not the charismatic antics of the full-gospel believer. Cessationists have heads filled with theology that is devoid of experience, and this unhealthy imbalance almost always leads to arrogance and sectarianism.

They view themselves as the only true keepers of the flame, as ambassadors of accuracy. They feel it is their duty to point out any Christian activity that is inconsistent with their theological positions, but their positions are lifeless echoes of the real thing.

They hide behind trendy sound bites and out-of-context quotes to Bible-bash any fire that tries to burn past their theological barricades. So Heaven has rendered its judgment and branded your forehead with the words, “Be quiet.”

That's right! If God is allowing the Bible to be scrambled, it means your IMF gospel has been completely discredited by heaven. God has gotten all up in your grill and He's telling all you know-it-alls to "be quiet."

The only recourse you have is to be quiet for a while until you sort things out. Go into your prayer closet and get God to show you how it's supposed to be done. Beg Him for the baptism in the Holy Spirit with the evidence of speaking in tongues. And then promise God that you will always give Him the pre-eminence over the Book from here on out.

The church age as you have known it is over. You now exist in a post-canonized-Scripture church era with new rules and new doctrines. From now on, God's true leaders will command demons, not just have a command of the Scriptures. God's servants will need to be willing to endure the persecution of publicly recognizing the Bible changes. They will need to learn how to rely on the Word as it is, while they auto-correct it from what they remember in real time. It's quite perilous, I assure you, but we don't have a choice.

It will be a renaissance of discovering God's voice for many. Knowing Him in this new way will allow many to properly interpret the text for the first time in their Christian life. Their reliance on the book may or may not diminish; it will just take on a new and more living form.

This God that you insist on manhandling has moved in and out of the affairs of men for centuries without the book's specific approval. He will not be imprisoned like some genie in a bottle that can only do things according to your strict interpretation of the text.

As I mentioned, revivals are very often geographic. They follow the person who called down the fire. If it was a pastor, the fire may rest on that church. If it's an evangelist, it goes where he goes.

In other words, if Pastor Jones prays and God sends revival, the people can go to any church in town, and they won't get what they get if they go to Pastor Jones's church. But God will also sometimes send a wider revival that affects a whole town or region, like with Evan Roberts and the Welsh Revival.

The anointing that came to Toronto was unique in that respect. It was extremely contagious and transferable, which was different from past revivals. It was common for people to visit Toronto, and then for the same thing to break out in their church when they went back home. There were no luminaries at the center of the Toronto revival; it was for everyone to receive God's love and then give it away.

The point I'm trying to make is that if you don't go to that location, you don't experience the open heaven. So if you're just sitting back in your church somewhere, thinking you can judge righteous judgment from a distance, you are mistaken.

The building in Toronto was massive. It could seat over 3,000, with another huge section for prayer time. People would line up hours in advance to get a good seat. People ran to altar calls for salvation and ran every time they opened the altars for prayer. We ran because stuff was happening, and every encounter was life-changing.

Whenever they called people to pray for something specific, they always had to charge everyone not to come up unless they fit the description of who they were praying for. This was because so many people would ignore the directions and sneak up there anyway. The hunger for God was insatiable, and we were like the woman with the issue of blood. We knew we weren't supposed to go up for prayer, but we did it anyway because we were desperate.

We were encountering Jesus at a whole different level than what we had ever experienced, and it was fixing everything that was wrong with us. The Toronto church grew from a staff of 4 to 104 in the first year.

They quickly went from 2 services a week to two services a day, 6 days a week, and one on Sunday. They kept that up for 12.5 years. Can you imagine running a church for 12 years where you have two full services a day, 6 days a week, with 3,000 people filling every service from all over the world? Come on, man, how could that many believers be tricked by Kundalini? Are you joking?

Every service had a time for testimonies where 20 to 30 people would share how they had received healing or deliverance. I've sat in a lot of services, and I've heard a lot of testimonies, but I've never seen or heard anything like what went across that stage in every service.

I probably sat in 250 services at the Toronto Airport Church during the year I was there. Multiply that by 20, and I probably heard an estimated 5,000 healing and deliverance testimonies. These were real, verifiable healings, one after another.

Everything I heard the critics say was the opposite of what I saw. I spoke to these people face to face, and this was the real thing. These people had Jesus all over them. I know Jesus, and these people were with Jesus, not some Kundalini thing, I assure you.

Barking Like Dogs

The whole narrative that people were barking like dogs in the Toronto Revival is a lie. That barking-dogs narrative was broadcast by Hank Hanegraaff and a local radio news broadcaster because they are cessationists. [13] Even though what they were referring to was an isolated incident, they made it sound like it was happening all the time. But I was there in over 250 services, and I never saw anyone trying to imitate a dog barking. They were successful in convincing millions of people that the meetings resembled a demonic dog kennel when it was actually heaven on earth.

[13] https://www.equip.org/articles/the-counterfeit-revival/

Don't get me wrong, prayer times were usually best described as spiritual pandemonium, so things were popping off, but these were the holiest environments I've ever been in by far. My experience in ministry also included about 5 years of traveling music ministry, so I've seen a lot of church environments.

I saw people laughing and crying. I saw people falling and getting worked on by the Great Physician, and during that process people made noises, lots of noises. I guess some of them could have been construed as a dog barking, but it was not what most people have imagined. This was not foolishness, but it was kinetic, and it was very unlike anything most of us had ever seen.

First of all, if you read those eyewitness accounts from romans1015.com, you will find that eyewitness accounts of people barking have been quite common during various revivals. The eyewitness accounts described the barking as being connected to people undergoing deliverance from demons.

So that's the first reason you need to ease up on the "barking dogs" objection because it can all be explained by the idea that people were simply getting deliverance. Real ministry, where people are getting delivered from demonic attachments, is so foreign to most Christians that they have no idea bizarre stuff like barking sounds can take place during deliverance.

But the person who barked like a dog in Toronto wasn't getting delivered, as far as I could tell. First of all, the person who supposedly barked like a dog was not part of the TACF staff. They were just someone on the floor under the extreme unction of the fire of God.

This was not something the church leadership was promoting. It was just something that was happening to one of the people during the ministry time. Here are a few eyewitness accounts from past revivals.

During the Cane Ridge revival/frontier camp-meeting movement, Barton W. Stone wrote: [14]

- "The barking exercise (as opposers contemptuously called it) was nothing but the jerks. A person affected with the jerks would often make a grunt, or bark, if you please, from the suddenness of the jerk."

From an article entitled "Heaven Below: Early Pentecostals and American Culture," Charles W. Shumway writes: [15]

- "A scholarly history summarizing Shumway's firsthand observation states that he "visited Pentecostal missions in the Los Angeles area in 1913 and 1914" and reported people "jumping up and down on their chairs, 'barking like dogs, hooting like owls.'"

I watched the video of the person who is supposedly the source of this controversy, and they were reacting to the extreme fire of God coursing through their mortal frame. I will say this again: unless you were there, you cannot possibly judge righteous judgment. The biggest problem most people have when they watch videos of the meetings is that the people seem to be acting irreverently, but unless you have ever had the fire of God on you, you have no idea what you're looking at.

They seem like they're acting drunk and silly, and that doesn't fit into any theological framework most people have ever come across. But we've already talked about the fact that these things are recorded in your Bible. It's just that you've been convinced that those events were only for the early church.

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[14] https://christianhistoryinstitute.org/uploaded/50cf81cc64f6c0.60843690.pdf

[15] https://dokumen.pub/heaven-below-early-pentecostals-and-american-culture-9780674044739-9780674004993-9780674011281.html

- Acts 2:15: “These people are not drunk, as you suppose. It’s only nine in the morning!”

But the presence of God in the meetings often left you feeling drunk, and this caused people to behave in a manner many found irreverent and embarrassing.

The lady at the center of this controversy was not trying to bark like a dog. That’s just how the Canadian radio announcer branded the video.

I remember making similar sounds myself a few times when the fire was burning on me like a supernova.
There are definitely levels of the anointing, and I remember a few times when I was trying to get the fire off me because it was too hot to handle. It’s almost like when your hands are wet and you start shaking them to get the water off. There were times when the fire was on me and I was acting in a similar way to the barking-dog lady because I was trying to get the fire off me and down to a level I could manage. When you’re doing that, I can remember making noises that could have been construed as barking.

God is omnipresent, which means He is everywhere at all times. But His manifested presence is not revealed everywhere in the same way. So when someone finds himself in a setting where His presence is being tangibly manifested, the reaction may be overwhelming and involuntary.

It is like jumping into a pool of freezing water. Your body immediately reacts before you have time to think. You may gasp, hyperventilate, or start trembling. In the same way, when the manifested presence of God comes near, people may respond in ways they did not plan and cannot fully control.

When I was young, I stuck a metal spoon into an electrical socket. I remember the sensation of electricity coursing up my arm; it wasn’t subtle. The glory of God occupying the same airspace as mortals isn’t subtle either.

The Bible records numerous encounters with God or angels where humans found their hearts struck with fear and their knees starting to buckle. Some of these accounts describe the people “falling on their faces.” That may describe an involuntary reaction in which they were overcome; we cannot be sure. It doesn't explain whether they were overcome or whether they were simply showing contrition and chose to bow down. But even if the Bible is only describing a decision to show contrition, it still illustrates a very common human reaction to some external event that strikes the heart so intensely that a person feels compelled to bow down.

What would it take for you to bow down if you were in church? What would it take for you to get out of your seat and fall on your face on the floor in front of everyone? That kind of thing doesn't just happen willy-nilly. These people “falling on their faces” was not due to some custom of the day. This is describing people being confronted with something awesome, fearful, and incredibly “other” than themselves.

Here are some more examples of this from the sacred text.

- Matthew 28:2–4: “And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men.”
- Daniel 8:17–18: When Gabriel approached, Daniel says, “I was afraid, and fell upon my face,” and then he was in a deep sleep with his face toward the ground.
- Daniel 10:7–10: Daniel’s companions fled, Daniel lost all strength, fell into a deep sleep on his face, and was touched and set trembling on his hands and knees.
- Ezekiel 1:28 — After seeing the appearance of the glory of the Lord, Ezekiel says, “I fell upon my face.”

- Numbers 22:31 — Balaam saw the angel of the Lord standing in the way, and "he bowed down his head, and fell flat on his face."
- Joshua 5:13–14 — When Joshua encountered the captain of the host of the Lord, he "fell on his face to the earth, and did worship."
- Judges 13:20 — When the angel of the Lord ascended in the flame, Manoah and his wife "fell on their faces to the ground."
- 1 Chronicles 21:16 — David saw the angel of the Lord standing between earth and heaven, and David and the elders "fell upon their faces."
- John 18:4–6 — When Jesus said, "I am he," those who came to arrest Him "went backward, and fell to the ground."
- Acts 9:3–4 — Saul fell to the earth when the Lord confronted him on the road to Damascus.
- Revelation 1:17 — John says, "when I saw him, I fell at his feet as dead."
- Matthew 17:5–6 — At the transfiguration, the disciples heard the voice from the cloud and "fell on their face, and were sore afraid."
- Genesis 17:3 — Abram "fell on his face" when God spoke with him.
- Leviticus 9:23–24 — When the glory of the Lord appeared and fire came out from before the Lord, the people shouted "and fell on their faces."
- 2 Chronicles 5:13–14 — The glory of the Lord filled the house so the priests could not stand to minister.
- 2 Chronicles 7:1–3 — When fire came down and the glory filled the house, the people "bowed themselves with their faces to the ground."

Most of modern Christianity has been so sanitized of anything supernatural that most readers are skeptical that anything like this even happens today. So of course, they're going to demand that this sort of thing be specifically described in the text before they will even consider the possibility. So here is a word-for-

word description of God coming down and visiting mortals to help them.

Psalm 18:

- 3: "I will call upon the LORD, who is worthy to be praised;"
- 6: "From His temple He heard my voice, and my cry for His help reached His ears."
- 9: "He parted the heavens and came down with dark clouds beneath His feet. He mounted a cherub and flew; He soared on the wings of the wind."
- 12: "From the brightness of His presence His clouds advanced."
- 13: "The LORD thundered from heaven; the voice of the Most High resounded."
- 16: "He reached down from on high and took hold of me; He drew me out of deep waters. He rescued me from my powerful enemy, from foes too mighty for me."
- 19: "He brought me out into the open; He rescued me because He delighted in me."

I'm here to tell you, if God Himself comes to town, it ain't going to be business as usual. The psalmist is perfectly describing what I encountered in Toronto. The Lord thundered in Toronto, and then He definitely reached down from on high and took hold of me; He drew me out of deep waters. He rescued me from my powerful enemy, from foes too mighty for me. And then He brought me out into the open; He rescued me because He delighted in me.

See, this again is a perfect example of how much of the Bible is sort of meaningless unless you're in the fires of revival. What would a cessationist do with this passage if he decided to talk about it? He certainly wouldn't be able to say, "Oh, that's exactly what happened to me."

Don't knock it unless you've tried it. What much of the church calls silly nonsense turns out to be God's hospital for whoever cannot stand their lukewarm heart another second.

I think most people's problem is that they're not desperate enough for more of God.

They have become complacent, so they're not willing to throw off the fear of man and receive what God has for them, even if it comes in packaging they were not expecting.

Maybe that barking lady was in the flesh and acting the fool. So what? You can have a graveyard with all kinds of order and death, or you can have a baby nursery with noise and smells, but there's life. Which would you prefer? On second thought, don't answer that. In either case, the videos that you see, which are so unflattering, are easy to misunderstand if you weren't there.

If I ever mention the Toronto Airport Christian Fellowship Revival to another Christian, the first thing that comes out of their mouth is how offended they are that people were barking like dogs. That's all they know. They have no context or research. They have made up their minds, and they jump on the bandwagon of repeating this meme.

So if that's you, and you're not comfortable with branding me as a boldfaced liar, you should ask God to forgive you for regurgitating unfounded propaganda. Because like I said, I was there over 250 times, and I never saw people actually barking like dogs, not even once.

Heaven Speaks Using Prophetic Imagery

But the real issue with barking dogs and many unusual behaviors within revivals is the often-misunderstood communication style of Heaven. People who are baptized in doctrine without practicing what they incessantly read about are typically clueless when it comes to the prophetic. They're experts in mocking it, but infants in interpreting what Heaven is saying.

Heaven has always used imagery to communicate.

God has instructed His prophets to act out many different messages that Heaven had for the people at that time. I guess the IMF believer assumes that all of that passed away with the last apostle as well.

- Ezekiel 4:4–6 — Ezekiel was to lay on his side for over a year.
- Acts 21:10–11 — Agabus bound his own hands and feet with Paul's girdle.
- 1 Kings 17:21 — Elijah stretched himself on a dead child three times.
- 2 Kings 5:10 — Elisha told Naaman to wash seven times in Jordan.
- Ezekiel 5:1–4 — Ezekiel shaved his head and beard with a sword.
- Ezekiel 12:3–7 — Ezekiel packed baggage and dug through a wall.
- Hosea 1:2–3 — Hosea was told to marry a wife of whoredoms.
- Jeremiah 27:2–3 — Jeremiah wore a yoke on his neck.
- Jeremiah 13:1–11 — Jeremiah buried a linen girdle by the river.
- 1 Kings 11:29–31 — Ahijah tore a new garment into twelve pieces.
- Examples of the prophetic being acted out in the New Testament include:
- Acts 21:10–11 — Agabus binding himself
- Revelation 10:9–10 — John eating the little book
- Matthew 21:18–19 / Mark 11:12–14 — Jesus and the fig tree as a prophetic sign-act

Maybe some people were barking like dogs because God was sending His leaders a message. Maybe God was prophesying against you because you refuse to acknowledge the supernatural Bible changes and refuse to move in power because of the fear of man.

- Isaiah 56:10: “His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber.”

I remember one lady who was on her back with her legs in the air during the ministry time. She was moving her legs like she was on a bicycle. I remember feeling contempt for her because I felt like she was an embarrassment to the good thing that God was doing there. My thought was, “I know God is moving here, but she’s just doing that to show off and attract attention to herself.” Imagine someone on his back, doing the bicycle on Sunday morning at the First Baptist Church.

That type of undignified behavior would infuriate the majority of Christians. They would see that as a bad testimony for Christ. But the people running the Toronto meetings knew God was doing things like this, so they made room for it while, at the same time, making the environment as safe and normal as possible.
They allowed things like this to happen, but then they would ask the people to come up and share what they were experiencing. We were all being exposed to the language of Heaven, many of us for the first time. They asked her to come up and tell everyone what she was experiencing.

She proceeded to explain to everyone that she had come there six months earlier because she had been diagnosed with terminal cancer. At the time, she was given two weeks to live. She came to Toronto out of desperation. During her visit, God laid her out with all manner of manifestations, during which she was miraculously healed of every trace of cancer.

She had now come back six months later, after being completely healed, and now God was showing her that He was going to cause her to run for Him. She was having a vision of herself running through different cities in different countries, preaching the gospel. God was showing her that He was going to use her to bring healing to others and to preach the gospel. She was simply acting out what God was speaking to her.

We all listened in breathless astonishment as she shared her incredible journey. At that moment, I and many others who had been holding her in derision for her undignified behavior just hung our heads in shame. Our religious spirits got a black eye that day, and we were humbled into the dust.

That one really changed my life.

How about you, dear soul? God has stepped into your doctrinal high tower with a wrecking ball called the supernatural Bible changes. Apparently, He doesn't value precise doctrine as much as you do if He's allowing the Bible to be scrambled.

He is giving you a prophetic sign and wonder by allowing the Bible to be supernaturally changed. He's telling you to abandon the lie of cessationism and begin to learn the ways of God. Cessationism is unbiblical, and it's one of the most offensive things that you could possibly adhere to, much less propagate. People who overemphasize doctrine mistakenly comfort themselves with trite sayings like, "We are people of the word, not mystics." But this is religious escapism; it's certainly not New Testament teaching.

- 1 Corinthians 12:31: "But covet earnestly the best gifts: and yet shew I unto you a more excellent way."
- 1 Corinthians 14:1: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy."

Here are two examples of disciples being confronted with the idea that although they had a certain set of beliefs, there was a component of power missing from their theological understanding.

- Acts 19:2: "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost."

- Acts 18:26: “And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.”

Cessationists have a certain set of beliefs, but there is a component of power that is missing in their theological understanding.

Justin Peters Defines Mysticism

Justin Peters incorrectly defines Christian mysticism in a message entitled “Mysticism: The Deadly Dangers of Trusting Personal Experience over Biblical Authority.” [16]

The title itself is misleading because experiencing God doesn’t automatically seduce people into abandoning sound doctrine, as he suggests. This is unfounded fearmongering and is not the experience or practice of hundreds of millions of consecrated believers. If anything, Justin Peters is guilty of trusting his own personal interpretation in opposition to the clear testimony of Scripture.

The Bible plainly tells you that “these signs will follow them that believe.” Justin, however, instructs you to ignore that and listen to him instead. If anyone is trusting in his own experience, it is Justin Peters.

In his article, he writes:

- “Mysticism, broadly defined, is ‘the belief that union with deity, or ultimate reality, may be attained through contemplation and subjective experience; and the knowledge of the divine is inaccessible through human intellect.’ In other words, if you want to get in touch with

[16] https://www.gty.org/sermons/TM22-10/mysticism-the-deadly-dangers-of-trusting-personal-experience-over-biblical-authority-justin-peters

> God or whatever you call ultimate reality, then you do that through your subjective personal experience, and you've got to disengage your mind; put your brain, put the intellect in park. That is Christian mysticism."

The first part of his statement is true when he says, "Union with God may be obtained through contemplation and subjective experience," as though direct knowledge of God through encounter is one way to learn of God.

But then he goes on to suggest that full-gospel believers are making it an either-or option when he further defines mysticism as "the belief that the knowledge of the divine is inaccessible through human intellect."

Well, that may be someone's definition of mysticism, but it isn't mine, and it's not a widely held position among full-gospel believers, either. Having said that, I unapologetically embrace the mystical aspects of my religion, and despite Peters' frantic warnings to the contrary, my beliefs and practices remain grounded in the authority of Scripture. Why is that so hard for these so-called scholars to understand? Their black-and-white thinking on this topic is dysfunctional and incredibly damaging.

This evil practice of portraying full-gospel believers as New Age nincompoops who have tossed their Bibles behind their backs is the reason that God has sent this Bible-change judgment.
This practice of using biblical pseudo-intellectualism to dissuade people from swooning in God's embrace is religious treachery, and God has laid the axe to the root of this behavior.
The SBCs are a scathing rebuke to everything that Justin Peters, John MacArthur, and the IMF believer stand for.

I can't speak for everyone, but I certainly don't take the position that the intellect is useless in the pursuit of knowing God. I just believe it is to be subservient to the spirit man. The heart has to be engaged in loving God, just as it does in human romance.

What Peters is advocating for is some sort of emotional lobotomy that God is not requiring of us. He seems to think that outward expressions of affection offend God and will inexorably lead the Christian into believing anything.

If this guy were a marriage counselor, and he were giving me the same advice for being married as he is for pursuing God, he would probably advise me to crystallize all of my longings for my wife into a one-page thesis every day and stoically deliver it to her each morning. He would instruct me to address her only in a monotone voice and say, "Here are all the particulars of how I love you. I'm leaving for work now. Goodbye." He would say that I should never touch her, kiss her, or hold her and stare longingly into her eyes, because according to him, that would mean that I don't understand what she really wants.

Isn't that what the IMF is demanding? They're suggesting that God doesn't want us chasing feelings and that God wants all of our communion to be conducted within the confines of biblical study. In his world, God requires complete and permanent stoicism from His children and is offended if our mouths are filled with laughter.

- Psalm 126:1–2: "When the LORD restored the captives of Zion, we were like dreamers. Then our mouths were filled with laughter, our tongues with shouts of joy."

It seems like he would advise me to continuously study how to make my marriage better and never just spend time with her without communicating or simply feeling the satisfaction of being in her presence. According to him, that would be frivolous and foolishness.

- Isaiah 61:1–3: "…He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them

beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified."

This passage is clearly describing God's intention to restore all the touchy-feely stuff that the IMF believer is trying to surgically remove from your religion. God doesn't want you to take this guy's advice because his didactic warnings about embracing "unbiblical feelings" are completely unbiblical. A lot of what the IMF believer calls unbiblical is actually only un-denominational; it's SMU.

Our beloved Bible characters are modeling and teaching what our journey is supposed to look like, and it's 180 degrees in the opposite direction from what Justin Peters is bloviating about. It's not the bookish, hyper-intellectual pursuit that he makes it out to be. Walking with God should not be reduced to something akin to studying for a final exam; it is more like walking through life with a close friend and companion, like a spouse.

- Psalm 23:3 — "He restoreth my soul."

It doesn't say, "He adjusted my theology."

- Psalm 34:18 — "The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

It doesn't say, "The LORD is nigh unto them that say the word exegesis and hermeneutics all the time."

- Psalm 34:18 is teaching you that God is close to people who do the exact opposite of what this guy is teaching. Let me say that again. God will draw close to you if you do the exact opposite of what this guy is teaching.
- Psalm 51:10 — "Create in me a clean heart… restore unto me the joy of thy salvation…"

David does not ask merely for correct thoughts. He asks for restored joy. If a full-gospel minister were to lead his people in this direction, Justin Peters would characterize that as "showy" stuff being done to get your money, or as unbiblical foolishness that will inexorably lead you into New Age beliefs, like worshiping angels.

The whole foundation of cessationism is based on a false premise. The cessationist will tell you that if the apostolic healing gifts are still in operation, then the canon is not closed. But labeling praying for the sick as an apostolic gift is a man-made construct. Jesus said these signs will follow "them that believe," not these signs will follow the "apostles."

The IMF believer will tell you things like, "Christian maturity is not built on emotional experiences but on rightly dividing the Word of truth." But these types of superficial warnings convert the healthy yearning to have one's joy restored into some dysfunctional behavior that supposedly needs to be replaced by a new stack of study aids.

I don't know how Justin would reframe these next passages to fit his narrative, but I think these Bible characters would disagree with the way he is twisting what they were describing into something as lifeless as the manual for your new laptop.

- Psalm 126:5 — "They that sow in tears shall reap in joy."

Intense weeping or gushing laughter in church is an offense to the IMF believer because they view that as disrespecting the house of God.
Since tears and joy unspeakable almost always invoke an outward expression, I can only assume that they either don't believe the Bible, or they have somehow concluded that Psalm 126:5 applies only to the believer in private.

- Jeremiah 31:13 — "I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow."

This is describing the restoration of emotions, not the suppression of them.

- Ezekiel 36:26 — "A new heart also will I give you… and I will take away the stony heart… and I will give you a heart of flesh."

Here, God is promising to reverse deadness, hardness, and numbness. I think Justin would object to what a believer might look like outwardly if they went through an encounter that resulted in their stony heart being made soft again. You can't hide that kind of transformation under a bushel, and God even commands you not to.

- Matthew 5:14 — "You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven."
- Acts 3:8: "And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God."

You would never see someone leaping and jumping in a cessationist church service, because unbelief is so pervasive there that they would never even attempt to pray for someone's miraculous healing. As a result, they rarely, if ever, witness that kind of excitement.

And if the IMF believer ever happened to wander into a meeting like that and saw a miracle, they would be appalled. Their leaders have always told them this kind of ecstatic behavior is staged by charlatans to scam people out of their money, so that's what they think when they see miracle testimonies.

Full gospel believers recognize that there are excesses within our ranks, but that doesn't result in us abandoning the power of God. Does the cessationist abandon the Bible if a recognized Baptist has a scandal? Justin Peters, however, will pick out some erratic behavior in a charismatic minister and use it as evidence that all spiritual experiences like these should be abandoned.

Here are a few more passages that illustrate that the stoicism Justin Peters and the IMF believer are peddling is unbiblical.

- Joel 2:25–26 — "I will restore to you the years that the locust hath eaten…"
- John 11:33–35 — "Jesus wept."
- Luke 7:13 — "And when the Lord saw her, he had compassion on her…"
- Romans 5:5 — "the love of God is shed abroad in our hearts by the Holy Ghost…"
- Romans 14:17 — "the kingdom of God is… righteousness, and peace, and joy in the Holy Ghost."
- 1 Peter 1:8 — "joy unspeakable and full of glory"
- 2 Corinthians 1:3–4 — God is "the Father of mercies, and the God of all comfort."

I think you get the point. Justin Peters and those like him are selling a morose strain of Christianity that caters to control freaks and people who like to drink tea with their pinky sticking out. They have cloaked their unbelief about miracles in religious robes, but it's really just plain old unbelief. And God hates unbelief. He hates it.

It's a repulsive flavor of Christianity because the whole platform seems to wallow in a weird sort of sanctified arrogance.

The IMF believer is constantly broadcasting how learned they are and how important it is to exclusively pursue sound doctrine like they do. And this haughtiness emboldens them to feel strangely comfortable painting all full gospel believers with a broad brush. Here's a quote from Peter's message on mysticism that took my breath away.

- "The disengaged mind is the enemy of the Christian. It is the friend of the false teacher, because the more your mind is disengaged, the easier it is to lead you astray, the easier it is to get you to believe the wild, outlandish claims that they make, and the easier it is to get you to give them your money."

I just showed you that this "disengaged mind" imagery is describing every single patriarch and disciple who ever graced the pages of the Good Book, not some New Age believer who has embraced Gnosticism. So his "disengaged mind" wording is misleading and inflammatory. It hasn't dawned on Justin that all his theology is supposed to be training him to do the things he's reading about.

But his willingness to bear false witness against virtually all full gospel believers is breathtaking. He's insinuating that church leaders who disagree with him about miracles are doing so because they have a premeditated agenda to extract money from gullible listeners.

He's accusing an untold number of ministers of deceptively using the full gospel message with the intention of extorting money from people who are seeking God. This is an outrage.

Do you have any comprehension of how reckless and evil that is? He has no proof that such a claim has any validity, so he's bearing false witness on a global scale. These are desperate moves by people with a weak story. They have to resort to this kind of slandering to keep their people from looking under the hood.

His decision to resort to ad hominem attacks betrays a weakness in his argument. His argument is an attempt to portray himself as advanced in his understanding while simultaneously bragging about how much unbelief he embraces. He doesn't see himself that way, but that's what he's doing every time he tries to make the case that the power gifts have ceased to operate.

The full gospel saints aren't the gullible ones; it's the IMF Christian who prefers their God on a leash. The IMF believer doesn't understand that it's inappropriate to be taking notes when God rends the heavens and comes down.

I have been in meetings many times where the presence of God was so strong that you wanted to crawl under the floor. His holiness and the conviction of sin were so overwhelming because His presence reveals all the areas of your life where you fall short. In moments like that, you're not taking notes.

- Hebrews 4:13: "And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account."

In these environments, it is common for people's hearts to be so moved by His intoxicating presence that they cannot contain their joy and simply break into jubilant praise with crying and laughter. Many find it difficult to stand or remain unaffected in their bodies. It is silly to suggest that someone should be taking notes if they find themselves in this kind of environment. Justin Peters' mysticism message describes people in this context as unlearned and reckless because, as he said, "The disengaged mind is the enemy of the Christian." First of all, just because we don't have our nose in the book doesn't mean we've disengaged our minds from sound doctrine. And secondly, in this environment, it is the only appropriate response to disengage the mind and engage something else: your heart.

Once you order your meal, don't you put the menu away and begin eating? Why is this so complicated for these people? They are drunk with status and their own achievement. They remind me of these guys.

- 3 John 9 — "Diotrephes, who loveth to have the preeminence among them, receivth us not."
- John 9:34 — "Thou wast altogether born in sins, and dost thou teach us?"

- Ezekiel 28:17 — "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness…"
- John 5:44 — "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?"

Don't people like Justin Peters sing hymns during their meetings? Doesn't he get in touch with his feminine side when he's worshiping? I don't think Justin is taking notes while he is singing "Nearer, My God, to Thee," do you? So his whole line of reasoning is a false equivocation.

Like I said before, he's probably never been in a Holy Ghost-filled environment in his life, so he has no clue what we're even talking about. But if he did manage to wander into an on-fire meeting, he would probably be sitting there like a deer in the headlights.

He would be trapped in his mind by pride, trying to make sense of what he was seeing and experiencing.

His heart would be singing with the joy swirling around him, but his head would be fighting it off with reason, contempt, and theology. In the end, he would probably slip out the back door with a weird sense of intellectual and spiritual superiority that convinces him he's escaping something dangerous and unbiblical. In reality, the systematic theology he should be embracing would be:

- Matthew 18:3: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

I will say it again: you don't take notes when God shows up. You just frolic and bemoan the fact that you don't have a thousand tongues to praise Him with. You laugh, then cry, then laugh again as He cleanses you from all the stains of your own bad choices.

God grants you repentance in the fires of revival. He brings it to the surface, and then He gives you the grace to repent and cry it out.

Full gospel believers are not advocating for some kind of New Age mono-absolutism in our religion, as he is suggesting. It is Justin who is advocating for a monistic, Bible-only approach that is both unbiblical and anti-human.

No one is advocating that you turn your brain off at all times. We have simply learned to yield to the Holy Spirit so He can do what no sermon will ever do. This "disengaged mind" terminology is just an exaggeration designed to make full gospel believers look bad. The reality is the Holy Spirit is mystical, so get over it.

In his opening statement, he labels these spiritual experiences as "subjective experiences," which is a scare term designed to keep religion inside the cage of cognition.

Labeling all of these faculties of the soul and spirit as "subjective experience" acts as a rhetorical downgrade. It makes it sound as though experiencing God means you're unstable and out of control before the discussion even starts.

A mentally and emotionally healthy child who frolics on a playground is behaving exactly as they were created to behave. They're not exhibiting any dysfunction; they're uninhibited and free to be happy, but that freedom makes the troubled kid jealous and angry.

The troubled kid has been abused, and in response, he has created a set of disempowering core beliefs that make it hard for him to have fun. Instead, he is mean and critical of those who are uninhibited and normal.

- Westminster Shorter Catechism (1647): "Man's chief end is to glorify God, and to enjoy him forever."

The Bible warns against deception, but it does not flatten the Christian life into a static, lifeless continuance of textual analysis. We are human beings with a wide range of emotions that are not killed off because we become born again. We do not become lifeless automatons as a new creation. Being born again doesn't kill off all human experience; it sanctifies it, brings it into submission, and allows it to be expressed even more vibrantly than before. God delights in how different people express their service and worship to Him in an endless variety of ways, all of which include human emotion.

The choice is not between cold intellect and reckless mysticism. The biblical position is that the mind must be governed by truth, while the soul is genuinely affected by the Spirit.

Justin Peters is forcing a false dichotomy in his message: either rational biblical authority or dangerous subjective experience. But the Bible describes legitimate spiritual realities that are inwardly perceived, deeply felt, and that neither violate nor endanger the pursuit of or adherence to sound doctrine.

I'll let Jonathan Edwards respond to Justin's disingenuous train wreck of a message.

Jonathan Edwards, from A Divine and Supernatural Light, Immediately Imparted to the Soul by the Spirit of God, Shown to Be Both Scriptural and Rational Doctrine. [17]

- "There is a difference between having an opinion that God is holy and gracious, and having a sense of the loveliness and beauty of that holiness and grace."
- "There is a difference between having a rational judgment that honey is sweet, and having a sense of its sweetness."

17

https://www.monergism.com/thethreshold/articles/onsite/edwards_light.html?utm_source=chatgpt.com

The entirety of Justin Peters's teaching would deny you the pleasure of actually tasting the honey because that would not be "decently and in order."

The Bible does not teach that all valid contact with God must be mediated primarily through analytical reasoning. Scripture describes our interaction with God as including things that transcend the bare intellect:

- Romans 5:5 — the love of God shed abroad in the heart
- 1 Peter 1:8 — joy unspeakable and full of glory
- 1 Peter 2:3 — tasting that the Lord is gracious
- Philippians 4:7 — the peace of God passing understanding
- Luke 24:32 — hearts burning within us
- Ephesians 5:18 — being filled with the Spirit
- 1 Corinthians 2:14–15 — spiritual discernment
- Romans 8:26 — groanings which cannot be uttered

These avenues of encounter cannot simply be edited out of our journey because some people display abuses or excesses. The things being described here involve experiential participation, but listening to Justin Peters, you would think that all of these "experiences" should be eradicated.

A lot of church leaders have disseminated bad advice about the unusual manifestations that regularly take place in the fires of revival, and so God has come down to oppose them personally. The SBCs are a sign meant to uncover your shame, just as when He told Isaiah to walk around with his butt hanging out for three years in Isaiah 20:2.

Their "no soup for you" narrative doesn't really add up, however, because virtually all IMF Christians will admit that God still does miracles, but they don't usually attempt to pray for people themselves. They will tell you, "I believe God heals, but it's totally up to Him. It has nothing to do with me."

Well, that seems very odd to most people, so here's how you can understand their flawed reasoning.

They don't consider praying for healing to be something available to all believers. They see it only as a "gift of healing" or as something reserved for apostles. And in their world, the gifts were done away with, and you ain't no apostle.

They might pray for the sick, but they reject the idea that certain Christians today possess a "gift of healing," whatever that means. It basically means that they don't believe anyone is entitled to pray for people in public on a regular basis and expect results.

But I say, "What difference does it make if I'm praying for someone to be healed, or if I'm praying for someone to be healed because I have the gift of healing?" Who cares, as long as the person gets healed? How would you know which one it was? And if you couldn't know, then what difference does it make? You can't build a doctrine off that. This theological fulcrum is just an arbitrary girder they use to build their "no soup for you" tabernacle.

IMF believers don't believe anyone should think that healing is guaranteed if enough faith is present, or that miracles should be expected as normal "signs" attached to a preacher's ministry. They don't have any Scripture that specifically teaches that the gifts have been done away with, and the Bible actually teaches the opposite, but they don't seem to care.

So in their world, the real issue is not, "Should we pray for the sick?" but, "Should we expect apostolic-style sign gifts to continue?" But this designation they have applied to miracles is their own invention. And how do they come to this conclusion? Because there are no Scriptures that teach what they are teaching.

They do not get that idea from a single verse that says, "All miracles are apostolic sign gifts." That verse does not exist.

What they do instead is build a theological category from several passages and then assume the Bible actually teaches what they're saying.

One of the passages that they rely on is:

- 2 Corinthians 12:12: Truly the signs of an apostle were accomplished among you with all perseverance, in signs and wonders and mighty deeds.

The term "signs of an apostle" is presumed to mean that signs are then exclusive to apostles, but the text doesn't imply that. Instead, the New Testament shows non-apostles doing miraculous works, which completely refutes their position.

Philip is described in Acts 8:5 as performing signs, but he is not an apostle.

- Acts 8:5: "Philip went down to a city in Samaria and proclaimed the Christ to them. The crowds all paid close attention to Philip's message and to the signs they saw him perform.
- With loud shrieks, unclean spirits came out of many who were possessed, and many of the paralyzed and lame were healed."

How do we know this is not Philip the apostle?

- Acts 8:1 "…all except the apostles were scattered throughout Judea and Samaria."
- Acts 8:4 "Those who had been scattered preached the word wherever they went. Philip went down to a city in Samaria and proclaimed the Christ to them."

Acts 8:1 says the apostles stayed in Jerusalem while the rest of the followers were scattered, including Philip. Therefore, the Philip described doing miracles was not the apostle Philip.

- Acts 8:14: “Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:”

So Philip is already in Samaria preaching, and then the apostles send Peter and John to Samaria afterward. That makes no sense if Philip himself were one of the apostles.

- Acts 21:8: “…we entered into the house of Philip the evangelist, which was one of the seven…”

This verse identifies him explicitly as Philip the evangelist, one of the seven, not one of the twelve.

Miracle workers who were not apostles.
Ananias

- Acts 9:10: “And there was a certain disciple at Damascus, named Ananias…”

Ananias is identified as a disciple, not an apostle. We see that he could hear God’s voice and was able to lay hands on Saul so that he recovered his sight and was filled with the Holy Spirit. That sure sounds like some apostolic behavior to me.

The 72

The seventy-two disciples in Luke 10 report that demons were subject to them in Jesus’ name. They were not all apostles.

- Luke 10:17: “The seventy-two returned with joy and said, ‘Lord, even the demons submit to us in Your name.’”

Each One

If you read 1 Corinthians 12:7–11, it sure sounds like the opposite of limiting the gifts to apostles only when he says, “All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.”

- 1 Corinthians 12:7–11: “Now to each one the manifestation of the Spirit is given for the common good. To one there is given through the Spirit a message of wisdom, to another a message of knowledge by means of the same Spirit, to another faith by the same Spirit, to another gifts of healing by that one Spirit, to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines.”

Then you have this little baby starting in verse 27.

- 1 Corinthians 12:27: “Now you are the body of Christ, and each one of you is a part of it. And God has placed in the church first of all apostles, second prophets, third teachers, then miracles, then gifts of healing, of helping, of guidance, and of different kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret? Now eagerly desire the greater gifts.”

This passage presents miracles and healings as normal church functions, not as temporary apostolic credentials. Paul does not say God set these things only in the apostles. He says God set them “in the church.” His emphasis is not, “God gave miracles to the apostles to authenticate revelation.” His emphasis is, “God distributed different functions throughout the body.”

Miracles and healings are listed alongside ongoing ministries, including apostles, prophets, teachers, miracles, gifts of healings, helps, governments, and tongues. This is a strong argument for the continuance of miracles, not cessation. On what textual basis do you remove only the supernatural items from a list of things God “set in the church” while keeping the

rest? Paul is clearly regulating their use, not preparing them for disappearance.

The question, “Are all workers of miracles?” assumes that some are. The rhetorical questions do not deny the gifts. They deny that everyone has the same gift. That directly cuts against the idea that miracle-working was restricted to the Twelve alone. If only apostles did miracles, why distinguish “apostles” from “workers of miracles” as separate categories?

The passage does not say God set miracles in the apostles. It says God set them in the church.

Among You

- Galatians 3:5: “So again I ask, does God give you his Spirit and work miracles among you by the works of the law, or by your believing what you heard?”

Paul refers to God “working miracles among you,” speaking to the Galatian churches in a way that suggests that miraculous activity was taking place in their midst, not merely in the hands of apostles alone.

The Elders

- James 5:14: “Is anyone among you sick? Let them call the elders of the church to pray over them and anoint them with oil in the name of the Lord.
  And the prayer offered in faith will make the sick person well; and the Lord will raise them up.”

James tells the sick to call for the elders of the church, not apostles, and says the prayer of faith will save the sick and the Lord will raise them up. I think it’s clear that the Bible does not teach that the working of miracles was limited to apostles, nor was it limited to a certain time frame or only meant to authenticate the apostles’ message. That whole narrative is SMU.

Detectives look for inconsistencies in a suspect's story to determine whether they are lying. So how do they explain the fact that people who are not apostles are also doing miracles? They tell you, "Well, now that you mention that, miracles weren't actually limited only to apostles. It also included non-apostles and was actually concentrated around the apostolic era." Does anyone smell a rat? This doesn't sound very theological. It sounds like they are making it up as they go along.

And then of course you have this little beauty.

- Matthew 28:18–20: "…Teaching them to observe all things whatsoever I have commanded you:"

If there ever was a continuation promise, then this is it. Of course, this passage was spoken by Jesus after His resurrection, and it specifically tells us to observe all that He commanded. I would imagine that the Great Commission is included in the things He commanded, wouldn't you? So wouldn't cessationists need a version of Matthew 28 that read something like this?

- Matthew 28:18–20: "…Teaching them to observe all things whatsoever I have commanded you; except, of course, all the miracle stuff. That will all be done away with after the last apostle dies."

If you claim that Jesus was only speaking to the twelve, then are we to assume that the twelve disobeyed and never told anybody anything? If the twelve kept making disciples, wouldn't they have instructed those people to keep making disciples? Come on, people!

And if we are to keep obeying the command of Jesus, then doesn't that include, "These works that I do, you too shall do and greater works"? These next two passages present a real problem for the cessationist because they are forced to carve out the Great Commission part from the miracle part. The two are obviously tied together, so what do they do?

They can't suggest that preaching the gospel has passed away with the last apostle, so they're forced to come up with some explanation for why we should go preach the gospel but not do any miracles. This seems to be an impossible task, but that's exactly what they do.

- Mark 16:15–18: “And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”
- Matthew 10:7: And as you go, preach, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give.

They preserve the preaching part by calling it universal and permanent, but they discard the miracle part by calling it apostolic and temporary. But the text itself does not explicitly separate those two categories. That separation is a theological inference, not an express statement of Scripture.

In their world:

- once the apostolic foundation was laid
- and once revelation was complete
- the signs were no longer needed
- but the preaching mandate remained

Isn’t it obvious that these people are not the theological keepers of the flame that they make themselves out to be? This is probably the clearest example that the IMF believer has abandoned sound doctrine to propagate their wimpy theology. They come to the Great Commission and just rip out the part they don’t agree with and keep the rest.

When I was in high school, we had a saying when we knew someone was lying. We would say, “Yea goy!”

- Exegesis is drawing the meaning out of the text.
- Eisegesis is reading meaning into the text.

More precisely: Exegesis asks, “What did the author actually mean?” It pays attention to context, grammar, audience, historical setting, and the flow of the passage, and it tries to submit to the text.

Eisegesis asks, often without admitting it, “How can I make this text support the idea I already hold?” It imports assumptions, theology, emotions, or modern categories into the passage and uses the text instead of being ruled by it.

So what is the reader to think the IMF believer is doing with these Great Commission passages? Is the IMF believer coming to the table with the preconceived notion that miracles are no longer on the dance card, or are they allowing the text to say what it is obviously saying? I think we all know what the answer is.

The cessationist may gladly pray, “Lord, please heal this person if it is your will,” but they reject commanding prayers:

- “Be healed in Jesus’ name”
- “I believe and receive”
- “Claim your healing now”
- “Expect a miracle”

They think that crosses the line from humble petition into claiming an authority Scripture gave uniquely to the apostles or the early church.

But Scripture clearly does give that authority to all believers in every age, over and over, so it’s the biggest case of gaslighting I have ever seen. And what’s worse is that there are countless testimonies of healings anywhere you go.

They do their best to keep a lid on the testimonies, but it's kryptonite to their narrative.

Since there are no passages that actually teach cessation, they have to rely on circular reasoning to get there. So all of their bellowing about only adhering to what the Bible says is a bunch of baloney.

They don't adhere to the Bible, so when you hear them rebuking their opponents for not adhering to sound doctrine, what they're really saying is that those opponents don't adhere to the unbiblical church dogma they have concocted in the back rooms of infiltrated Bible schools.

They say they want to altruistically avoid spreading false expectations among vulnerable people seeking a miracle.

They see praying for people's healing as reckless and unkind because they suggest that you're giving people false hope. A lot of cessationists think modern healing culture produces:

- manipulation,
- staged claims,
- blaming sick people for lacking faith,
- disappointment when healing does not happen.

Some of this is true, but so what?

- 2 Samuel 12:16 "David prayed and fasted for his child, and the child still died."

Even though God didn't answer that prayer, David ignored the embarrassing antics of the weak-kneed cessationist and kept praying, and God answered this prayer later on.

- 1 Chronicles 14:10 — "And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD

said unto him, Go up; for I will deliver them into thine hand."

The cessationist isn't noble because he stands on the sidelines wringing his hands and making excuses; he's a New Testament scaredy-cat who hides behind his high walls of fake theology.

The IMF believer prefers "sober" prayer over issuing public commanding prayer like Peter when he said, "...in the Name of Jesus, walk" (Acts 3:6). As a result, very few IMF believers ever get healed. Sober prayer is code for unbelief and for prayers that are devoid of the fire of God.

The Fire of God

The fire of God is difficult to define theologically. You can only read about how the fire of God affected people, and then combine that with the passages that teach about it. Apart from that, the only way to understand the fire of God is to experience it. The Zen master will tell you, "To know and not to do is not yet to know." He will say that "A painting of a rice cake does not satisfy hunger." Huineng wrote, "Only reading the Scriptures is like counting another man's treasure." Talking about God is not the same as experiencing God, at least not anywhere close to the degree that He can be experienced. It's up to each one to decide how much of this God they want to experience. There are waters to the ankles, to the knees, to the waist, and to swim in (Ezekiel 47:3).

The fire of God animates your spirit and your soul when it burns on you. You can't really categorize the fire of God as something the rational mind deals with directly. Instead, it bypasses the rational mind and then affects the mind through the spirit man. Its existence is theologically sound because it is described and demonstrated throughout the text, but it is not theological in a way that can be apprehended through cognition.

- John 3:8: “The wind blows where it wishes. You hear its sound, but you do not know where it comes from or where it is going. So it is with everyone born of the Spirit.”
- Ecclesiastes 11:5: “Just as you cannot understand the path of the wind or the mystery of a tiny baby growing in its mother’s womb, so you cannot understand the activity of God, who does all things.”

Justin Peters is clearly teaching the opposite of what Jesus is teaching in John 3:8 when it comes to how we should perceive the kingdom of heaven. Justin warns against “disengaging your mind and putting your brain and intellect in park.” The Lord, on the other hand, says, “We know not whence He comes, or whither He goes” (John 3:8). Jesus is trying to help Nicodemus do the very thing that Justin Peters is teaching against. He was trying to help Nicodemus get out of his head and get in touch with the heart of God. Disengaging the mind and yielding the mind are not the same. Disengaging is passivity; yielding involves the will to be engaged.

I think that two things are obvious. The first is that Nicodemus was clueless about having his spiritual Spidey senses turned on, and it is also obvious that Justin and those like him are in the same natural state as Nicodemus. The IMF believer is spiritually dull like Nicodemus and needs to be drawn out of his head and into his heart. The problem is that they have so demonized people’s humanity that most people are terrified to allow themselves to experience God at all.

They’ve been convinced that yielding to the Holy Spirit will relegate them to a subordinate underclass that is an embarrassment to the upper crust of the denomination. It’s the same sentiment as when you brand someone as a conspiracy theorist; both are an attempt at character assassination.

The cessationist is intellectually advanced in their understanding of spiritual concepts, but when it comes to perceiving them, they are as dull as Nicodemus.

Doesn't it sound like Jesus is trying to draw Nicodemus out of his head and into the mystery of spiritual things that cannot be understood? The statement, "we don't know where it comes from," means that you cannot understand the things of the Spirit; you can only perceive and experience them.

Understanding and perceiving are not the same. I can perceive the wind without knowing its origin or what caused it to move. I cannot define its shape or size, and I cannot even point to where it is. I only know it exists because I see its effect on other things. There is no systematic theology that can define it. The closest you can come to understanding the things of the Spirit is to build up a history of encounters that allows you to recognize His hand when it comes again. When the Spirit comes as before, the spiritual believer says, "The Lord is here, Hallelujah."

It sounds like Justin and those like him don't have the full picture, just like Nicodemus didn't have the full picture.

Nicodemus didn't have a clue, but at least he was enlightened enough to sneak out in the middle of the night to try to understand. Imagine how clueless the rest of his posse was.

Jesus asked Nicodemus, "Are you the teacher of Israel and you don't understand these things?" (John 3:10). The "things" that Jesus was referring to are the unknowable, mystical matters of the heart, not rightly dividing the Word and sound doctrine.

So I would say to all of the cessationists who are so invested in constantly perfecting your precise organization of sound doctrine, "Are you the teacher of Israel, and you don't understand these things?" You know, things like praying in tongues and being slain in the Spirit.

Praying in Tongues Is Supposed to Be Gibberish

What does someone look like if they are "on fire for God?" I think that people that are "on fire" look like they are fire.

They do fiery things like praying in tongues. They publically express emotions, and they commit God to do supernatural things publically (1 King 18:24). People that are on fire, claim to hear from God, and demonstrate that they are actually hearing from Him by having words of knowledge, and prophesying the secrets of men's hearts. (1 Corinthians 14:24)

I've met Bapticostals who used to reject any "fiery stuff." They comforted themselves by branding it as "Charis-mania." This is a derogatory insult that suggests that these dynamic outworkings of the Holy Spirit originate in unlearned lunacy instead of yeildedness.

They were convinced by their crypt-keepers that praying in tongues was complete foolishness.
But somewhere along the way, they ran headlong into the dunamis power of God and got baptized in the Holy Spirit with the evidence of speaking in other tongues. And it was then that they understood what Paul meant when he said, "For if I pray in an unknown tongue, my mind is unfruitful, but my spirit is edified" (Mandela Effect corrected by author) (1 Cor. 14:14).

Your tongue is connected to your mind, so you can pray what you think, but your tongue is also connected to your spirit, so you can pray directly out of your spirit.

And the way you do that is by yielding your tongue in prayer. Praying in tongues is gibberish to your mind, but not to your spirit, and all of us who use our prayer language know that and cannot imagine praying without it.

Praying in tongues with the mind being "unfruitful" is a critical component of walking in the Spirit. This New Testament experience is what empowers the believer to stay on the flow side of the religion that Jesus was talking about in John 3. Jesus described the awakened version of a man of God as one who is born of the Spirit and flows with the Spirit like the wind.

You can't understand the wind; you can only experience it, and you can't understand praying in tongues; you can only experience it. Communion, worship, and singing are disciplines of our faith that represent the flow side of our religion. These are the heart-encountering, Mary-type activities that don't rely on the intellect as much as the heart. Praying in tongues, where the mind is unfruitful, falls into that same category.

The more you gnash your teeth at me for promoting this foolishness, the more like Nicodemus you are. You complain that praying in tongues is foolishness, just like Nicodemus said: "How can a man be born when he is old? Can he enter the second time into his mother's womb?" Nicky thought the idea of being born again was foolishness, and he got rebuked by the Man Himself.

All kinds of things happen when you pray in tongues, and when they do, you feel as though you've tapped into some aspect of God's direction or provision for you. There are rivers and breakthroughs that you can only get to by praying gibberish prayers, and when you hit one of those streams while you're praying, it's very noticeable.

The saints will never obtain these infusions by any other means.

They require you to surrender the effort of praying to the care and direction of God, and you can't do that when your mind is the one driving it. What the heck do you think "my mind is unfruitful" means?

The act of praying in tongues engenders trust in God, and it creates a unique bond when the breakthroughs come. Praying in tongues is like trying to go to sleep when your mind is racing. If you have insomnia, you have to figure out how to turn your brain off if you're ever going to fall asleep. In a similar way, praying in tongues is how you can turn your brain off and your spirit on so you can be alive unto God.

There are two different expressions of praying in tongues described in the text. One is a prophetic utterance directed at man for public edification, while the other is directed at God for personal edification. Here is Paul telling you that in no uncertain terms:

- 1 Corinthians 14:4: "The one who speaks in a tongue edifies himself, but the one who prophesies edifies the church."

The naysayer demands to see proof that praying in unintelligible speech is shown in the Bible. They argue that the tongues in Acts 2 were actual human languages, supernaturally given so the surrounding people could understand them. But that does not settle the issue because Paul describes another use of tongues in 1 Corinthians 14:2.

- 1 Corinthians 14:2: "For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries."

When they spoke in tongues in Acts 2, they spoke to men, but here it specifically says that the person praying "in tongues" isn't speaking to men, so apparently the two things are not the same.

It seems clear that Paul is describing something very different from what is described in Acts 2. He also points out that when you pray in tongues, you are speaking "mysteries." You can't be speaking a known language and mysteries at the same time, so it's clear that Paul is pointing to something that is difficult to describe to the natural mind. He's trying to describe a prayer language that's like a river that flows out of your belly instead of words that flow from your head. It's how you tap into what Jesus was talking about in John 3. The "spirit is like the wind" analogy means your head is the problem, and you need to learn how to drop down from your head to your belly.

Most Christians pride themselves on being offended by silly people who pray in tongues, and the reason they give is that it's gibberish. But the wind is gibberish; that's the whole point of what Jesus was saying to Nicodemus.

Paul also differentiates between known languages and something more mystical in 1 Corinthians 13:1 by saying, "Though I speak with the tongues of men and of angels."

Speaking with the Tongues of Angels

He describes "speaking in tongues" as speaking the language of angels, which is definitely not a known language. One would think that if this takes place, it would not be used in a public setting for the edification of all. Is he describing what many believe tongues to be, which is an infinite prayer language? We know that when we pray "in the Spirit," we are yielding our vessel and allowing the perfect will of God to be prayed through us.

Paul is trying to put into words this great mystery of praying in a way that will humble you into the dust. Praying in tongues requires an incredible amount of humility and trust to pray without including your mind.

- 1 Corinthians 13:1: "If I speak in the tongues of men or of angels, but do not have love, I am only a resounding gong or a clanging cymbal."

People who pray in tongues in their private prayer language know very well that they are yielding their beings to God, who will pray the perfect will of God through them. We experience a variety of different things as we pray in tongues that assure us that God is using our gibberish and influencing it directly. As you persevere in "praying in the Spirit," you can suddenly experience a dramatic shift in the way the tongues sound. You can know that you are being divinely guided through a series of different sentiments, like warfare and intercession, that can culminate in a release of the burden. You see this clearly described here:

- Romans 8:26: “Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.”

Isn’t “groanings which cannot be uttered” the same as gibberish? Come on, Nicodemus, answer the question. What would you think if you saw someone in a prayer meeting praying with groans and moans? You would be horrified, wouldn’t you?

All of this, taken together, seems to indicate that there is a personal prayer language that is not for prophesying, speaking in languages that others can understand, or any public edification.

This practice of “speaking not unto men, but unto God” is also described as having a benefit and a characteristic. The benefit is that it edifies, and the characteristic is that it’s gibberish to the mind.

- 1 Corinthians 14:4: “He who speaks in a tongue edifies himself.”
- 1 Corinthians 14:14: “For if I pray in a tongue, my spirit prays, but my understanding is unfruitful.”

I use the term gibberish to purposely offend the intellectual reader. I’m accentuating the very term that is used by so many believers to complain that this practice is embarrassing. So many will speak about this as foolishness from such a pedestal of intellectual superiority, but they don’t know what they’re talking about. If the person praying in the Spirit doesn’t understand what he is saying and there is a benefit, then the benefit cannot have anything to do with intellectual comprehension. So what’s the benefit?

What Is Jude Talking About?

Jude 20 supports the principle that Spirit-led prayer builds up the believer. When read beside 1 Corinthians 14:4 and 14:14–15, it fits naturally with the idea that praying in tongues can function as a private prayer language that edifies the individual believer.

- Jude 20: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,"

The skeptic is never going to have enough systematic theology from 1 Corinthians 12, 13, and 14 to satisfy his insatiable need for precise explanations of things, but I will do my best to keep going so that I can organize it all in a row for you.

As we mentioned, Romans 8:26 dismantles the assumption that all legitimate prayer must pass through the intellect. Paul describes a Spirit-led form of prayer that produces real spiritual benefit even when human understanding is absent.
While this verse does not explicitly mention tongues, it clearly establishes that prayer can transcend normal language and cognition.

Praying in the Spirit

Paul makes the distinction even clearer in 1 Corinthians 14. He explicitly separates praying with understanding from praying in the Spirit.

- 1 Corinthians 14:15 (NLT): "I will pray in the spirit, and I will also pray in words I understand. I will sing in the spirit, and I will also sing in words I understand."

That distinction matters. If praying in the Spirit simply meant praying in known languages, then Paul's contrast here doesn't make much sense.

He is describing a form of prayer that bypasses normal comprehension while still edifying the believer spiritually. Whether critics like the terminology or not, the New Testament plainly leaves room for Spirit-directed utterance that the natural mind does not fully comprehend.

I Pray in Tongues More Than You All

- 1 Corinthians 14:18: "I thank my God I speak with tongues more than you all; yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue."

Paul says he speaks in tongues more than all the Corinthians, yet he immediately says that "in the church" he would rather speak five understandable words than ten thousand words in a tongue. That contrast strongly implies that Paul's abundant use of tongues occurred outside the public assembly.

Since the surrounding context includes praying, singing, blessing, and giving thanks in the Spirit, the passage supports the idea that tongues can function as a private devotional prayer language, not merely as a public prophetic sign.

All the discussion of tongues is handled in chapters 12, 13, and 14 of 1 Corinthians. Chapter 12, by itself, does not settle whether tongues can ever be used devotionally or privately. Chapter 13 primarily subordinates all gifts to love. If you're operating in these gifts but do not have love, you are out of order. But once we get to chapter 14, we get some insight into the idea that there is a difference between the two. The strongest evidence against the "public only" view is found in these statements by Paul:

- 1 Cor. 14:2 — the one speaking in a tongue "speaketh not unto men, but unto God"
- 1 Cor. 14:4 — "He that speaketh in an unknown tongue edifieth himself"

- 1 Cor. 14:14 — “if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful”
- 1 Cor. 14:15 — “I will pray with the spirit, and I will pray with the understanding also”
- 1 Cor. 14:28 — if there is no interpreter, “let him keep silence in the church; and let him speak to himself, and to God”
- 1 Cor. 14:18–19 — Paul says he speaks with tongues more than they all, yet in the church he would rather speak intelligibly

I think these passages make it very difficult to demand that tongues is only something that is used for public edification. Because Paul explicitly distinguishes between:

- what happens “in the church”
- and a tongue that is unto God, not unto men
- and a form of praying where his spirit prays while his understanding is unfruitful

These statements do not sound like he is describing something that is only going to happen in a public setting to edify others.

Most IMF believers will reject this interpretation and misapply the guidelines given for the prophetic tongues to the personal prayer language tongue. The IMF believer misinterprets the Scripture and concludes that anything having to do with tongues has ceased, so the whole topic is an embarrassment. They are convinced that tongues was never just gibberish; instead, God would supernaturally inspire people to speak in a real language that people around them could understand.

But all of these conclusions are incorrect. Speaking gibberish is very much a New Testament experience and has strong theological support, as well as endless testimonies from skeptics who were converted by a sovereign encounter with the Holy Ghost. There are an estimated 600 million full-gospel believers, so it might be something you would at least inquire of God about.

My response to the claim that references to speaking in tongues referred to a real language is, “How do you know?” Maybe the apostles in Acts 2 were not speaking actual languages. Maybe, instead, they were speaking gibberish, and God simply allowed the people to understand in their own language. My hypothesis is just as possible as yours, and there’s no way for you to know.

How else would so many different people have heard the same thing in their own language? Acts 2:11 says, “We hear them declaring the wonders of God in our own tongues!” If you consider that, starting in verse 7, about 15 different languages are mentioned, you have to ask, “What would that sound like to a listener?” If 15 different people were praying in 15 different languages, those observing would have a hard time discerning or understanding their own language with all the other languages being spoken over them. It would have been a mass of confusion. It seems more likely that they were speaking gibberish and the onlookers were given the interpretation in their own language when they heard it.

And the last point is something I hear all the time from all the learned ones. They always view someone praying in tongues in their own prayer language in a public setting as some sort of heinous blasphemy. But Spirit-filled believers aren’t hung up like you are on this particular practice.

We know there are bad actors who give full-gospel ministers a bad name, but we’re not the least bit offended if a Spirit-filled minister occasionally switches to a personal prayer language while transitioning into prayer or while praying for people.

We understand the difference, and we understand that the guidelines given for public prophecy don’t apply to a personal prayer language that is sometimes used in public. We’re blessed by people who have thrown off religious devils and the fear of man. We like people who are freed up from the lifeless and misguided demands of the doctrine police, and we’re inspired by their freedom, so hush up.

In other words, when it's done tastefully, I love when a Holy Ghost man or woman prays in tongues without any interpretation in a public setting. I love it! I don't need it to be converted to a prophecy to be edified; I'm edified by their fire and their freedom.

We're not like you. We like praying in tongues. We believe in praying in tongues. It may be gibberish to our minds, but it's spiritual music to our souls. The IMF believer sees praying in tongues as embarrassing fanaticism; we see it as freedom, like the man who went leaping into the temple.

- Acts 3:8: "He jumped to his feet and began to walk. Then he went with them into the temple courts, walking and jumping, and praising God."

It is the outworking of the Scripture that says, "Where the Spirit of the Lord is, there is liberty" (2 Corinthians 3:17). When you get free from religion, you are free to live and move and have your being in Him.

That life-giving freedom looks like some uninhibited soul praying out loud in tongues in front of everyone. Hallelujah! Once you have "tasted of the powers of the world to come" (Mandela Effect corrected by author—Hebrews 6:4), you can no longer tolerate church as usual.

There isn't a lot of theology explaining this, so you can make a case against it if you want, but there's enough theology to accept it as well. In the end, it's going to take a run-in with the Holy Spirit to convince you. It's going to happen when you get hungry and desperate for more of Him. I've heard all kinds of testimonies of the Holy Spirit stepping into people on this topic.

I heard one person tell a story about how he had been asking God to baptize him in the Holy Ghost, but nothing was happening. Then one day, he was on a plane when he started hearing sounds in his head that seemed like mumbling.

There he was on a plane, minding his own business, when suddenly he started hearing this funny mumbling in his head, but he just kept ignoring it. But it kept coming back, and finally he realized that this was what he had been praying for, so he decided to let it out.

As soon as he did, it was like the floodgates opened, and he received the most wonderful baptism experience all by himself, without any person involved. From that point on, he had a beautiful, fluent prayer language that he used all the time.

Another testimony I heard was from Kathryn Kuhlman. She was conducting one of her meetings, and this nun approached her during the prayer time. As she walked toward Kathryn, the nun said, "I just want more of Him," and without Kathryn doing or saying anything, the girl suddenly fell backward under the power of God and began to speak in other tongues.

So how do you theologize that? You're not going to find specific doctrine that describes this kind of experience, so these will have to do.

- Acts 10:44–46: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God."
- Acts 19:1–6: And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they

should believe on him which should come after him, that is, on Christ Jesus.

- When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.
- Acts 8:14–19: Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

These passages that I just listed directly correspond to the testimonies of hundreds of millions of believers, so this topic is anything but a sure thing to understand. I know that these types of things happen because I've talked to people myself who have experienced them. And ultimately, it comes down to the idea that a man with an experience is not at the mercy of a man with an argument.

It's similar to the believer who is approached by an atheist armed with all kinds of high-sounding arguments. The atheist is trying to convince you that there is no God, but there's really nothing he can say to convince you of that because you have an inner knowing. In that scenario, your certainty isn't based on a cognitive apprehension of a series of factoids; it's something much deeper than that. Praying in gibberish, nonsense babble is very similar to that. The IMF believer is trying to convince us that there's nothing to this tongues thing, and we're over here saying, "OK… if you say so."

One of the biggest arguments I've heard is that there's no benefit in it, but those who are baptized in the Holy Spirit and pray in tongues know differently.

I Wonder if Nicodemus Got Born Again

We're never told what happened to Nicodemus after his meeting with Jesus. I wonder if he ever developed the escape velocity to abandon his Pharisee life and go follow this vagabond carpenter. I wish the Bible had recorded the conversation if he went back to his Pharisee peers and told them that he was going to follow the Man from Galilee.

Imagine all of the rational arguments they would bring as to why Nicodemus would be violating the decrees and traditions of the elders if he followed Jesus. And what would Nicodemus's arguments have sounded like to his Pharisee buddies?

The Pharisees would have asked him what could have possibly convinced him to turn away from all of his sound doctrine, and old Nic would have told them, "Well, it's sort of like the wind. I mean, we don't know where the wind comes from, but we know it's there, right?" And they would have said, "Nicodemus, what are you talking about? How has this Galilean bewitched you?"

He would have told them, "We've been going about this all wrong. Jesus showed me that keeping the letter of the law is no longer the measure of a man.
We must come as little children and allow God to have His way with us from moment to moment. It's a new and living way."

- Hebrews 10:19: "Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh…"

Nicodemus would have had a tough time trying to repeat what Jesus taught him about the wind and how we don't know where it comes from.

His Pharisee buddies would have looked at him and thought, “Nicodemus, you've lost your mind.” They would have been as incredulous as someone listening to you try to explain praying in tongues to an IMF believer. And so it is with Justin Peters and the cessationists of this age.

Now, if you're a cessationist and you're reading this, I want you to think about this very carefully. Wouldn't you agree that the story of Nicodemus illustrates a man who was knowledgeable about the things of God but deficient in his relationship with God? Would you agree with me so far?

Assuming you do, I'd like to point out that this man was drawn to Jesus because of the miracles Jesus was doing. Seeing miracles has a profound effect on our faith and our relationship with God. Nicodemus said, “No man does these miracles unless God is with him.”

As a result of the miracles, Nicodemus trusted the message of Jesus, which was: “Come out from your intellectual, miracle-free gospel. Come out of it and repent of it. Turn away from it and seek God for the fullness of what is clearly presented in your Bible. There is a way that seems right to a man, but that way leads to death.” The leaders who have told you that the spigot got shut off are deceived themselves. How do you explain all the people on my livestream who are testifying to miracles if there are no more miracles? See wakeuporelse.com/miracle-testimonies.

The IMF believer is like a 600-pound behemoth sitting on a teeter-totter. If the person on the other side only weighs 80 pounds, the teeter-totter isn’t going to work. Your ability to perceive the things of the Spirit will never work because you're completely weighed down with what you think is being required of you.

Jesus told Martha that she was “burdened with many things.” In a similar way, the IMF believer is burdened with many things they believe are mission-critical, but they are things that cause them to end up wandering in the wilderness. Nicodemus had been seduced into abandoning his humanity to become a religious monster. The Pharisees were monsters. They were the enemies of Christ and the people of God. They had become lifeless lawyers barking demands at everyone around them, using their knowledge and perceived authority from God to get what they wanted. They had an outward show of good works, but so do the Shriners and the Freemason lodges.

Your level of vigilance in observing precise doctrinal directives is so inordinate that you can no longer hear the Spirit whispering that it's okay to heal the man on the Sabbath. You have taken the narrow direction of Paul regarding prophecy and misapplied it to virtually all of the outworkings of the Holy Spirit. Did you forget to read:

- 1 Corinthians 14:1: “Pursue love, and desire spiritual gifts, but especially that you may prophesy.”

Your leaders have told you that you should not desire spiritual gifts, but Paul is telling you that you should. So today I bring you the words of the great prophet Elijah when he was confronted with a similar divide among the people.

- 1 Kings 18:21: “And Elijah came unto all the people, and said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him. And the people answered him not a word.”

Your prohibition on unusual manifestations is identical to the prohibition of the Pharisees regarding the man with the withered hand. The Pharisees considered healing on the Sabbath to be outside the scope of the decently-and-in-order directive, just as today’s cessationist believes that miracle ministries are out of order.

You're like an ostrich that's too big to fly. Nicodemus was unable to receive the invitation of Jesus to enter into relationship because he was trying to grasp it with his mind instead of his heart. His intellect would not give permission to his volition to leave the safe harbor of the intellect and launch into the arms of love with reckless abandon. You don't analyze a warm embrace; you just pull it close and savor every moment of it.

- Song of Solomon 1:2: "Let him kiss me with the kisses of his mouth: for thy love is better than wine."
- Song of Solomon 2:16: "My beloved is mine, and I am his: he feedeth among the lilies."

The core problem of the cessationist is his unwillingness to trust God's embrace. He has become accustomed to trusting in the approval he thinks he garners because of his dedication to precise doctrine. He revels in that dedication in the same way monks and nuns revel in taking vows of poverty. It's a martyr complex that he believes is pleasing to God. The cessationist has mistaken leaning on the arm of the flesh for consecration and separation, but he has forgotten the words of King David.

- Psalm 51:16: "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

The cessationist's relentless pursuit of precise doctrine is not the sacrifice that God requires. The supernatural Bible changes are bringing the same message to today's cessationist that Jesus brought to Nicodemus, and the message is this:

You think you know what you're talking about because you have advanced degrees in theology, but somewhere in those halls of higher learning, you have lost your way. You've lost sight of the fact that much of the Bible points you to relationship, not academic achievement. The revealed will of God, as found in the New Testament, is an invitation to relationship.

Nicodemus and his cohorts had abandoned the relational aspect and instead emphasized academic advancement, and that's exactly what today's IMF believer is like.

The fire of God can only be longed for, then yielded to and experienced. These sober ones probably have no idea what it's like to have the fire of God on them. Their overlords have been pouring cold water on their religion for so long that they've all been convinced that any fire is to be avoided as foolishness.

They turn up their noses at the actions that have clearly been modeled in the Bible with the expectation that we would copy them. The cessationist seems incapable of concluding that we are taught by example as well as by direct teaching. It's obvious from the way the New Testament presents these Bible characters that anyone who chooses to pay the price to be used by God is welcome to supernaturally relieve human suffering. Statements like "Go ye therefore" and "these works that I do, you too shall do" clearly pass the baton to all generations that will follow. Instead of stepping into the nobility that has been bequeathed to us, the cessationist sees the ways of God as merely the pedestrian antics of the untrained riffraff.

The apostles were not exclusively given miracles to launch the church; God gave them miracles so they could show us how it's done.

To the sober ones, any talk of the fire of God is just poetic language or something from a bygone era. It's as foreign to them as the moon. But the fire of God is the answer to all of man's problems. It transforms you like a churn turns milk into butter.

It is a kinetic force that moves you to take bold action that you probably would never attempt on your own and enables you to do things that you wouldn't be able to do without this divine enablement.

- Luke 3:16: “He shall baptize you with the Holy Ghost and fire.”
- Judges 14:6: “And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid….”

When it’s on you, it consumes you like a fire consumes wood. It consumes you and anyone you touch. So if the fire of God is on you and you’re praying for people, it’s sort of like what you see in superhero movies, where people have the power to shock others if they touch them. I’m just speaking in layman’s terms so even cessationists can understand. The poor IMF believer has been so bamboozled by his leaders that he doesn’t have a clue what real Christianity looks like anymore. Your Christianity is a lot more magical than your favorite preacher has been leading you to believe.

- Hebrews 1:7: Regarding the angels, he says, “He sends his angels like the winds, his servants like flames of fire.”

The Bible teaches us that your prayers need to be on fire, or they don’t work very well.

- James 5:16: The fervent and effectual prayer of a righteous man availeth much. (Mandela Effect corrected by author)

Strong’s definition of fervent is:
ἐνεργέω energéō, en-erg-eh'-o; from G1756; to be active, efficient:—do, (be) effectual (fervent), be mighty in, shew forth self, work (effectually in).

It is the fervent and effectual prayers of the righteous that availeth much, not the sober prayers of the double-minded. The double-minded should expect nothing from God (James 1:6–7). Adding “if it be thy will” to the back of your prayer is the textbook definition of being double-minded. You’re asking for something, and then you’re saying, “But if you don’t want it to happen, God, that’s fine also.”

That's double-mindedness, dear soul. The moment you add that little addendum to your prayer, you have essentially canceled the order. It's so obvious that we've been deputized to enforce the authority of the kingdom in the earth.

- Matthew 28:18: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:"
- Luke 10:17: "Then the seventy returned with joy, saying, 'Lord, even the demons are subject to us in Your name.'"

Jesus clearly transfers His authority to all believers when He says, "Go ye therefore." This is where you are deputized to go out and do miracles.

You don't have to be an apostle to do miracles, and there's no scripture that teaches that God planned to turn off the miracle machine after the last apostle died. Besides, there's still one apostle who is alive: His name is Jesus.

- Hebrews 3:1: "…consider the Apostle and High Priest of our confession, Christ Jesus."

Jesus says, "All power is given unto me in heaven and in earth," and now I'm giving that authority to you.

This is why we are supposed to "speak to the mountain" when we pray for certain things. There are many different types of prayer, and God may lead you to pray in different ways each time you pray.

If you're praying for someone with a brain tumor, you may ask God to heal them, while also pronouncing and enforcing Isaiah 53 over them because we have been deputized to enforce the covenant. There are no formulas. You just need to stay humble and be led of the Spirit, but Jesus sent us out and told us, "Now it's your turn."

- John 14:12: “Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father.”

Commanding prayer isn't the least bit inappropriate or arrogant in any way. We don't stomp around with our chests out thinking we are something. We know where the power comes from. We know what happened to the sons of Sceva when they tried to use the name of Jesus without being in relationship with Him (Acts 19:11).

Unfortunately, the Freemasons have infiltrated the Bible colleges and concocted this Trojan horse doctrine to neuter the church's ability to function as it was intended. The SBCs are Heaven's rescue mission for those sincere followers of Christ who have drunk that Kool-Aid.

If you're convinced that the Bible is supernaturally changing and you're a cessationist, then you have to conclude that the cessation narrative is flawed.

If the gifts have ceased and the Bible is everything, then God would not be deconstructing the centerpiece of the religion the way He is. He’s alerting you that there’s something else at the center of the religion: it’s Him. And that means there are other avenues to walking with this God besides your Bible that must be rediscovered.

The IMF believer points to the fact that many people never get an answer to prayer as a reason not to pray. We, on the other hand, are not put off by the mystery of unanswered prayer. We aren’t ashamed of the gospel like you are, and we have shed the fear of man to step out in faith and commit God publicly. Praying for the sick and casting out devils can involve sharp conflict with ancient evil. It can require you to take huge risks and make yourself vulnerable to embarrassment.

From my perspective, most of the reservations of the IMF believer are just cowardice and the fear of failing publicly. Therefore, their fawning reluctance to become a Son of Thunder isn't humility; it's pride. They emphasize God's sovereignty by saying things like, "God may heal, but He is not obligated to do so every time we ask." Well, yes, He is, because He said He would.

- Matthew 7:7: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:"
- John 14:13–14: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it."

If He's not obligated to answer, then why did He obligate Himself to answer in the two passages I just listed? And the IMF believer will ask, "Well, why doesn't He answer if He's obligated to answer?" My response is, "I don't know, but I've stopped fighting with God because of the way He runs His universe, and I suggest you do the same. The testimony of Scripture is clear, the Word is true, and the results are not up to me.
I've decided to follow the instructions that are clear and ignore the parts that have unanswered questions. The mystery of unanswered prayer is your excuse to be a disobedient coward, not mine." Jesus rebuked the disciples because they didn't rebuke the storm themselves, so what's your excuse?

To the IMF believer, commanding prayer by saying things like "Be healed" is for the boorish and unenlightened. They believe prayer for the sick should be submitted to God's will, not framed as a guaranteed outcome.

But framing an answer to prayer as a "guaranteed outcome" is called faith; there's nothing dysfunctional about strong faith. Strong faith says, "I have it now," just like we were told in Mark 11:24.

And the fact that charlatans like Robert Tilton or Kenneth Copeland use the same phrase, “Faith says I have it now,” doesn’t render Mark 11:24 untrue.

- Mark 11:24 “whatsoever things you ask for when you pray, believe you have already received it, and you shall have them.” (Mandela effect corrected by author)

The IMF believer tries to sell you on the idea that boldness in prayer offends God, but it’s actually the opposite.

- Hebrews 11:6 “Without faith, it’s impossible to please God.”

This feigned humility is the purest form of religious drivel and has nothing to do with the Bible’s characters or their teachings. Everyone in the Bible relied on commanding prayers, so why should we listen to the kings of cancel culture? Was Peter just being bossy when he said, “In the Name of Jesus Christ of Nazareth, walk” (Acts 3:6)?

This idea that we shouldn't even try to pray because some people don't get their prayers answered is an embarrassment when you realize Luke 18 is in your Bible.

- Luke 18:1: “Then Jesus told them a parable about their need to pray at all times and not lose heart.”
- Luke 18 is literally teaching you to keep praying even though your prayers don’t get answered right away.

But “pray and not lose heart” means pray and keep praying until something happens because, a lot of times, when you pray, nothing will happen right away.
This entire parable teaches that concept, yet this parable seems to have slipped past the attention of all of these theological giants.

- Luke 18:6 “Will not God bring about justice for His elect who cry out to Him day and night? Will He delay in

helping them? I tell you, He will promptly carry out justice on their behalf.

Luke 18 is teaching prevailing prayer, and then other passages teach commanding prayer, but no passages teach you to give up on prayer, so get busy, because God still answers prayer.

- Psalm 65:2 “You who answers prayer, to you all people will come.”

There was a time when even Jesus had to persevere in prayer and keep praying when He prayed for a blind man.

- Mark 8:23 “And when He had spit on his eyes and put His hands on him, He asked him if he saw anything. And he looked up and said, “I see men like trees, walking. Then He put His hands on his eyes again and made him look up. And he was restored and saw everyone clearly.

If Jesus had to persevere in prayer to get the job done, I imagine that we will have to as well. This passage has been supernaturally changed because nobody, including you, remembers Jesus spitting in someone’s face to heal them. We all remember Him spitting and making mud to heal this man. You can still find the version that everyone remembers in John 9:6, but this altered version now appears in Mark 8:23.

The IMF believer will tell you that “it's presumptuous to pray for people and try to convince them that they should expect the answer to their prayer, only to have their hopes dashed on the rocks of despair.” They’re saying, “Shame on you for praying for people when the chances of them getting healed are zero.”

Isn’t it right to assume that if elders are instructed to do this in James, and believers are described as doing this in broad terms, then the burden of proof should fall on the person restricting the practice rather than on the person receiving the text as written?

They'll tell you, “Yes, I believe in miracles, if God chooses to do them on His own, but it has nothing to do with me.” And a lot of people are like, “What the heck does that mean? So do you believe in miracles or not?”

You can understand their reasoning by reading an article entitled “Does R.C. Sproul Believe in Miracles?” [18]
The article starts out by saying:

- “I get this question all the time, ‘R.C., do you believe that miracles happen today?’ If you want me to give the simple answer, the answer is no. Today, you can go into a pastor's office and see a sign that says, ‘Expect a Miracle.’ But if you expect a miracle—if miracles are expectable—there's nothing miraculous about them.
- If they're ordinary, then they carry no certifiable weight. It's by their extraordinary character that they have sign power.”

This reasoning by the great R.C. Sproul is so flawed I don’t know where to start. Expecting something doesn’t change its nature. If I expect the meal to be good, I may be correct or incorrect, but my expectation doesn’t have any effect on the components of the meal or how good the meal is. If I expect a miracle, it doesn’t make it any less miraculous when it comes. Expecting is just another way of saying “having faith for,” and that’s what the spell book instructs you to do.

That’s how the spell book instructs you to get your prayers answered.

- Mark 11:24: “Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them.”

[18] https://learn.ligonier.org/articles/does-rcsproul-believe-miracles

I'm no theologian like Mr. Sproul, but Mark 11:24 sure seems to be teaching that if you want to get your prayers answered, then you need to expect it. Not only should you expect a miracle, but you should also assume that you've already got it. Sorry, R.C., but you get an F in theology.

These clever little catchphrases are used to turn people away from the fullness that God has for them. Just because my faith is strong, and I've learned not to be double-minded like you are, doesn't mean a miracle isn't miraculous.

The text teaches that the double-minded man receives nothing (James 1:6), and without faith it's impossible to please God (Hebrews 11:6). So if you want a miracle, you have to come boldly before the throne of grace to receive mercy in a time of need (Hebrews 4:16).

Hebrews 4:16 doesn't teach us to be fawning and beggarly when we come with a petition. It teaches us to approach with boldness. Boldness is not arrogance, and it's certainly not an unbiblical posture to take when I'm showing it to you from the text. Just because your stodgy predecessors have convinced you to be as lifeless as a wooden Indian in a cigar shop doesn't mean the Bible teaches you to act that way.

So if God answers my petition and I am granted a miracle, it is no less of a miracle than if I received it through some sovereign visitation with no effort on my part. How am I supposed to believe miracles were only for the apostles when Jesus said:

- Mark 16:17: "These signs shall follow them that believe; they shall lay hands on the sick, and they shall recover."

They can't really sell the idea that this passage applies only to apostles, so guess how they respond to this? They say that it's not supposed to be in the Bible.

They argue that the longer ending is absent from some of the earliest Greek manuscripts and that its Greek style looks different from the rest of Mark, which is why they think it was added later by a sincere copyist or by church tradition trying to provide a more rounded ending.

This seems ironic because the same people who are obsessed with the reliability of the text are now arguing that the text is unreliable when confronted with a passage that is damning to their narrative. This is not good preaching, boys and girls. This is presumption masquerading as competence.

And if presumption is the rule of the day, then I presume that the statement "these signs will follow them that believe" does belong in my Bible, and it's clearly teaching that miracles are for every believer in every age. In other words, Mark 16:17 is the mother of all continuation proof texts.

And the proof that I'm right and they are wrong is that when I pray for people, sometimes they get healed. If what they were saying were true, then when I prayed, no one would get healed. Isn't that right, or am I missing something? I don't understand how these people live with themselves. There are miracles all around us. There are countless ministries with countless video testimonies of healings and deliverance. There are countless verified miracles with X-rays, doctor testimony, and all manner of physical proof, but they just don't seem to believe any of it.

The cessationist position is that the apostolic sign gifts, such as tongues, prophecy, and healing, ceased after the foundational age of the apostles, but God can still heal sovereignly if He chooses. However, they generally resist the idea that believers should regularly pray for miracles with confident expectation because they do not want modern miracle workers treated like apostles, modern miracles used to authorize new doctrine, experience placed above Scripture, modern healing claims treated as equal to the public signs of Christ and the apostles, or sick believers told that healing is guaranteed if they simply have enough faith.

But the distinction they are trying to make between apostolic authority and modern healing ministry is an unbiblical, made-up story that they hide behind to give themselves permission to be cowards. I am not claiming to be an apostle because people are getting healed when I pray for them, and I am not claiming that miracles authorize any extra-biblical revelation. I am consistently praying for the sick in Jesus' name, and medically documented healings are consistently taking place; therefore, there is a continuation of miraculous healing, not a cessation of it. Your message is false.

You have only put meaningless labels on things to confuse people and trick them into believing your sales pitch. The debate is not whether God still heals through believers, but deciding what label you're going to try to give it.

And if that's all you're arguing about, my response is, what difference does it make what you call it if people are getting healed? Stop making excuses for your inaction and get busy obeying the clear testimony of Scripture.

I have a controlled study that I will share later that was done by sociologists on the Toronto Revival with 981 respondents. Twenty-seven percent of respondents testified that they received physical healing. There were millions who went through there during the 12 years when they were doing two services a day, so what's 27% of millions? And just for the record, I was there for over 250 services, and I saw them myself.

There are ministries all over the world with documented healings, and those testimonies are in direct response to some schmo praying for them. They didn't just happen because God decided to get off His throne and do something. They got healed because someone ignored you and did what the Bible teaches. No-name nobodies all over the world just keep laying hands on people, and they keep getting healed.

So these people who keep telling you that the "sign gifts" have been done away with are just gaslighting liars, and so God is finally taking their power away by allowing the Bible to be changed.

The IMF believer has been convinced that if miracles are not uniquely tied to God's authorized messengers, then people doing miracles today will completely delegitimize the message of Jesus and the apostles.

They are convinced that miracles cannot function as proof of the authenticity of the gospel message if every Tom, Dick, and Harry of today is running around doing miracles. But that logic assumes that the sole purpose of miracles was to establish the authenticity of the message. There's no Scripture to support that idea, and if you think you have support, there's plenty of Scripture to support the idea that God does miracles for all kinds of other reasons as well. So if cessation is true, then are we to believe that these other reasons for miracles have also passed away with the last apostle?

- Compassion — Matthew 14:14 — "he was moved with compassion toward them, and he healed their sick."
- Mercy — Matthew 20:34 — "So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight."
- Provision — 2 Kings 4:6–7 — "Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."
- Deliverance — Luke 8:36 — "he that was possessed of the devils was healed."
- Judgment — Acts 13:11 — "immediately there fell on him a mist and a darkness."
- Glorifying God — John 11:4 — "that the Son of God might be glorified thereby."
- Faith — Mark 5:34 — "thy faith hath made thee whole."
- Comfort — 1 Kings 17:22–23 — "See, thy son liveth."
- Works — John 9:3 — "that the works of God should be made manifest in him."

- Authentication — Hebrews 2:4 — "God also bearing them witness, both with signs and wonders, and with divers miracles."

It's clear from these passages that miracles were given for a variety of reasons, yet the cessationist will consistently tell you that miracles were given only to launch the church and to authenticate the first-century church message. So are we then to assume that all these other motivations of God have also passed away? Is there no more mercy, compassion, or comfort from God anymore either?

The IMF believer leaves you with a confusing vacuum as far as what God is willing to do moving forward. Jesus did a miracle in Matthew 14:14 because He was moved with compassion, and if He's no longer doing miracles, does that mean He no longer has compassion?

No. Miracles obviously happened for a variety of reasons, and so the cessationist narrative just continues to collapse into an odorous dumpster fire that should be as repulsive to you as it is to God.

Preparing the Way for Revival

This is one reason why I believe God is allowing the devil to change the Bible in this hour. If God is going to have a Bride who is without spot or wrinkle, He's going to have to get the majority of His people to stop using the Bible as a force field against transformative encounters.

But what person or message could possibly persuade so many church leaders and believers to go against so much church doctrine?

What could anyone possibly say that would not only bring the entire church to attention but would actually succeed in getting the majority of them to make such a volcanic course correction?

The answer is no one. No one except someone who was called and equipped to convince a billion people that the Bible was supernaturally changing.

If a billion people suddenly agreed that the Bible was changing, it would bring a reformation to the church that could be accomplished no other way. Out of this reformation can come a worldwide revival that would look very much like what happened in Toronto and in revivals going back 1,000 years.

If you turn up your nose at that, ask yourself this: Are people lining up outside your church two hours in advance just to get a good seat? Do you have enough interest to conduct two services a day, six days a week?

Do people travel from all over the world to attend your services? When you open the altars for prayer, do most people jump out of their seats and run to the altar? Do you have testimony services every week where people are testifying to miracles, deliverance, and provision from Heaven?

Because Toronto had all of that and more. Make up any religious or theological excuse you want, but you and I both know that you'd be lying if you said you don't care whether those things are happening in your ministry.

The majority of the church is so indoctrinated into certain doctrinal guardrails that they will never let go of cessationism without some extraordinary impetus. Something will be required to pry their sanctified hands loose from their cessationist worldview and move them to embrace the supernatural. The message that will do that is the SBCs and why God is allowing them.

In the post-canonized-Scripture church era that we find ourselves in, God will have us receive instruction and empowerment directly from Him more than we have in the past.

That's not a dangerous, anti-biblical heresy; it's a well-researched response to what God is obviously doing and to what it seems He is guiding us into. Learning to yield to the Holy Spirit isn't New Age voodoo; it's what actually walking with God looks like. We believe that people can be possessed by demons, but did you ever consider that, at times, you could be possessed by God? These passages describe that very thing.

- Habakkuk 2:20: "But the LORD is in his holy temple: let all the earth keep silence before him."
- Zechariah 2:13: "Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation."
- Psalm 46:10: "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

This is not poetic imagery; it's literal. I have seen examples of what is described here in meetings that I have attended. People came to the mic to testify but were unable to get the words out. When the Lord comes into His holy temple, He often takes control in different ways. This is one of them. The IMF believer sees videos of this kind of thing and just scoffs, not knowing that what they are seeing is perfectly described in their Bibles.

They will always sarcastically ask, "Well, where is that in the Bible? If it's not in the Word, then it's not of God." But when you show them a passage like Habakkuk 2:20, even though it describes the unusual manifestation perfectly, they still don't believe what it says. They will argue with you that it doesn't mean that and continue to deny the manifestation as legitimate. As the Bible continues to change, we will be forced to rely on promises like this one more and more:

- 1 John 2:27: "But the anointing which you have received from Him abides in you, and you do not need that anyone teach you; but as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him.

Toronto Study

The "Toronto Blessing": A Holistic Model of Healing [19]

Author(s): Margaret M. Poloma and Lynette F. Hoelter

To view the complete study, a documentary and a variety of resources on the topic of revival, visit wakeuporelse.com/power

Study Stats

"A total of 918 usable questionnaires was returned between May 1995 and August 1996. While the returned questionnaires may not be representative of the larger population of those experiencing the 'Toronto Blessing,' or even of those attending the Toronto Airport Christian Fellowship, the sample is demographically diverse."

Study Demographics

Of the more than 40 denominations and sects represented in the sample, the largest single group, 30%, was independent, non-denominational, or interdenominational. Pentecostal (17%), Anglican/Episcopal (15%), and Vineyard (11%) affiliations, together with these independents, made up 73% of the survey.

In addition to being American and associated with a charismatic, nondenominational church, the average respondent was married, well-educated, female, and middle-aged. Seventy-one percent of the respondents were married, and just over half, 59%, were female. The average age of the sample was 45 years, with a median of 44 and a mode of 43, but ages ranged from 13 to 89 years. The sample had an average formal education level of 15 years, with a median and mode of 16 years, which is just short of a college degree.

Thus, the individuals in the sample were, on average, somewhat "settled" in terms of marital status, age, and education.

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[19] Source: Journal for the Scientific Study of Religion, June 1998, https://www.jstor.org/stable/1387526

Manifestations
"A somatic manifestation scale was constructed to represent the diverse and intense bodily manifestations reported by respondents. These manifestations are said to be outward signs of an encounter with the power of God and are common among those experiencing the Blessing. Respondents were asked to check any of the following manifestations they had experienced before, during, or after their time at TACF: 'speaking in tongues, resting in the Spirit, roaring like a lion, holy laughter, dancing in the Spirit, jumping up and down, drunk in the Spirit, deep weeping, "birthing," uncontrolled shaking of an arm or leg, deep bending from the waist, rolling on the floor, thrashing on the floor, uncontrolled jerking of bodily limbs, and other.'"

Healing testimonies and stats
As a result of attending the Toronto Airport Revival meetings, among married couples, 88% reported that they were more in love with their spouses than ever before. In this sample, about 80% reported inner or spiritual healing, 22% reported physical healing, and 6% reported healing from diagnosed mental health problems.

Two-thirds experienced at least one renewal manifestation. The study found that being prayed for more often was associated with more manifestations and that manifestations were associated with stronger positive emotions. Most importantly, spiritual healing was the strongest and most consistent predictor of other reported healings. It was strongly linked to inner healing and was the only variable that remained significant for both mental and physical healing after statistical controls. In addition, 91% said they came to know the Father's love in new ways, and 89% said they were more in love with Jesus than ever before.

Chapter 5 - Now What Do I Do?

Individuals

If you are a Bible believer who is following Jesus, and you concede that the Bible is supernaturally changing, then you will probably be faced with a series of difficult decisions.

Are You Going to Go Public?

The first is whether you plan to go public and how outspoken you plan to be about it. Unless you live in total isolation, I don't see how it is possible to keep this to yourself. Your whole world is built around the Bible, so if the Bible has an intruder, don't you have a responsibility to warn others?

If you attend a Bible study, are you just going to stay quiet so you can avoid being persecuted, or will you spill the beans and let the chips fall where they may? Our experience over nine years is that most people who go public get hammered by those around them, but that peer pressure may shift as more and more people go public.

How courageous are you, and how much time have you spent studying our support materials that equip you to broach the subject and respond to objections? Your confidence will grow as you become more competent, so your apprehension about bringing this up will diminish the more you practice.

Don't you dare believe for one second that "only those whom God wants to see will see, and that we shouldn't bother trying to show the Bible changes to people because it seems like they're blind."

I've heard this idea for ten years, and it's just an excuse to avoid having to face the inevitable persecution. Can you apply that same fatalistic mindset to evangelism? Do you say, "There's no use in trying to evangelize because only those whom God wants to be saved will be saved?" People have been telling me that for ten years, but I just keep getting converts. People who think that need to stop wishing it was easier and wish they were better.

Go download the scripts on the resources tab of Wakeuporelse.com and the educational docs section of alteredbible.com.

If you were out for a stroll one night and you noticed your neighbor's house was on fire, you wouldn't say, “Well, it's none of my business. I'm not going to try to intrude on their privacy.”

No, you would go bang on the door and yell, “Your house is on fire,” because you care and you have a soul. The unconvinced will accuse you of attacking the Bible, but they are attacking God directly. They are the ones who are attacking God because they will have to defend the biblical paradoxes and try to convince their followers that people “drinking their own piss and eating their own dung” is the inspired Word of God. Destiny has visited all who see this, and we must rise up in this hour and do what we can in our little circle of influence.

- Revelation 21:8: “But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters, and all liars—they will be consigned to the fiery lake of burning sulphur. This is the second death.”

Cowards will have their place in the Lake of Fire, so study the material, create little script cards, do what you have to do, and go out, open your mouth, and speak. It will be the most fun you've had in a long time, I assure you.

What About My Church?
If you are part of a church, your response may be affected by how your pastor is handling this. Your relationships and your position within the church may be challenged if you take a stand. If your pastor knows about it but is sweeping it under the rug, that’s a problem. That should be a deal breaker, especially if you confirm that he knows it’s happening but has decided to keep it quiet.

On the other hand, if he does go public, then you'll probably go on that adventure with him. If you decide the Bible is changing, but your spouse or children do not, then you'll have to decide when and where your responsibility to warn and guide them conflicts with the need to stay in rapport with them. It is hard to juggle those two things when those closest to you don't know and don't want to know. As the husband, you may need to force the conversation with your wife because the consequences of ignoring the Bible changes are too perilous. Many people lose marriages and family ties over this, so be prepared to make tough choices.

If your spouse doesn't go with you, and you're outspoken, you may end up in a divorce like I did. My wife asked me to leave after twenty-four years of marriage and four children. When I was on my knees, begging her not to break up the family, she told me, "I don't want to be married to you. We're in two different worlds."

If that happens to you, you will find yourself confronted with a Matthew 10:37 situation. You'll have to choose between your own human need and your destiny. I suggest you choose wisely.

- Matthew 10:37: "He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me."

Rethinking your theology

Then, of course, there's the arduous task of retooling the doctrinal beliefs that you've held for decades. Many of the paradoxes that the supernatural Bible changes create seem unanswerable. You'll be forced to confess that these conundrums don't seem to have any possible explanation, and you'll have to formulate a response to that.

Will you be able to continue to give God your allegiance, even though these glaring contradictions have no theological answer?

Can you continue to trust God, or will you become enraged and shake your fist at Him?

I think the whole idea of this judgment is to finally convince the cessationists that they can't figure things out. We'll all just have to trust Him without having all our questions answered. How can you possibly reconcile this passage with the fact that the text now contains blasphemy, sexual innuendo, and all manner of confusion?

- John 12:48: "There is a judge for the one who rejects me and does not accept my words; the very words I have spoken will condemn them at the last day."

How can a righteous God judge us by His Word if He has allowed the Word to become unrighteous? That is just one of many questions that will go unanswered. So the question then becomes: What are you going to do about it? The answer is: What did Abraham do about it when God told him to slit his son's throat? Or what did Job do about it when God put him in the meat grinder?

God is purposely throwing a spanner into the works and undermining the foundations of your faith to force you to walk with Him without being undergirded by all your theology. You're going to have to trust the Lord and lean not on your own understanding if you are going to be perfected in this hour. To say God is doing a new thing is an understatement.

You are going to have to do the very opposite of what your favorite cessationist teacher has been telling you for most of your life.

I'm not saying that you're going to have to forsake studying or improving your understanding. I'm saying that God is going to require you to stop leaning on your own understanding, just as your Bible teaches you (Proverbs 3:5).

Stop Reading and Start Doing

You're also going to need to start doing what you've been incessantly reading about.
He wants you to be a soul winner and start believing Him for miracles.

- Matthew 25:45: "...inasmuch as you did not do it to one of the least of these, you did not do it to Me.' And these will go away into everlasting punishment, but the righteous into eternal life."

Cessationism is a religion of studying. God is calling us to a religion of doing—not salvation by works, but works because of salvation. We are saved to the uttermost for no other reason than, first, to enjoy God and to be enjoyed by Him. But what is our life except a vapor to be spent recklessly on His glory?

Help! My Bible Is Changing

Our relationship with the Bible tends to change dramatically once we realize it is being supernaturally changed. As we read the Bible now, we find ourselves continually offended by the jagged syntax, as well as by the spelling and punctuation errors we find on every page. We continually come across familiar passages that are no longer the way we remember them, and it feels as though we are being violated and slimed. Reading the Bible has become more of a minefield than an oasis.

We soldier on because we need the bread of life. It is a light to our path, but gathering the manna has become much more precarious than it used to be. Now we find that the manna is hidden under thorns.

- Hosea 10:8: "The thorns and the thistles shall come up on their altars."

The Bible is our altar, but it is now covered with thorns and thistles. Even so, we will endure hardship as good soldiers, knowing that this is a redemptive judgment through which God is drawing us back to Himself and restoring us to right relationship with Him.

How to Disciple a New Believer

And then, of course, there is the question of what to do with a new disciple. Do we tell them to pray and read their Bible as usual, or do we risk alienating a fledgling believer by warning them about the SBCs? How do you tell a new believer to trust the Word while, at the same time, disclosing that the book is becoming untrustworthy?

If you do not have the birds-and-bees conversation with your children, some unregenerate kid on the schoolyard will.

In the same way, you cannot responsibly disciple a new believer without warning them that their Bible now contains snares that past generations did not have to contend with.

Of course you should tell them. It is reckless to withhold a warning from a vulnerable soul when a serious deception is unfolding. God is fully able to lead and guide them through it. Your responsibility is not to protect them by keeping them in the dark, but to warn them faithfully.

Let them know that the Holy Spirit will help guide them regarding what has changed. They can also find fellowship with communities populated by many who know the Word as it was before it was changed. They can learn to rely on the consensus within the community. Believers, as a group, can verify what the original text used to say when a very high percentage of the community remembers a certain passage the same way. When 95% of 100 people all remember the lion lying down with the lamb (Isaiah 11:6), that is a strong indication that the inspired Word is “lion,” not “wolf.”

Besides, this concern is the very reason for the judgment. We've somehow forgotten that we don't walk with a book; we walk with God, and God is bigger than the book.

That statement sounds like blasphemy to many, but in actuality, your reaction is reverse blasphemy. Enoch walked with God, and he didn't have a Bible. I have had new converts tell me that the Holy Spirit was showing them which words had been changed, even though they had never read it before. They said it boosted their faith because they saw that the devil was real and that God was good. So don't think for a minute that informing a babe in Christ about this is going to cause them to backslide; it'll be the opposite.

You can gravitate toward versions that seem to preserve the original renderings better than others, such as the NIV, the NLT, or the Ethiopian Bible. You can also take note of what has changed by looking at multiple translations at once on Bible Hub and gain a better sense of what has changed and what has not.

As an example, only the King James refers to the Messiah as "Messias." So you have to become wise as serpents and innocent as doves.

Church Leaders

If you are a church leader or a pastor, you have an entirely different set of problems. First of all, you have to decide whether you are willing to lose everything and go public. You may not lose everything; your ministry may even prosper, but it probably will not look the way it has up until now. I do not believe the majority of people are going to embrace this, no matter how much of a shift takes place within the church. So this will bring a great divide within individual churches and denominations.

If half your congregation believes this is happening and you do not, you should not assume they will stay.

Many will leave to attend a church led by men who are not afraid of persecution and who have the integrity to follow the truth wherever it leads. Those who love the truth will not remain where it is being suppressed. And what you will be left with is a room of Ephraims.

- Hosea 7:8: “Ephraim has mixed himself among the people; Ephraim is a cake half turned.” (Mandela corrected by author)

You would be far better off to damn the torpedoes, go full speed ahead, contact the district, tell them the Bible is changing, and make it clear that you intend to preach it from the pulpit no matter what they think.

The Rich Young Ruler Principle

The supernatural Bible changes are the Rich Young Ruler test for most pastors. The Rich Young Ruler was devout, and he was pressing into the kingdom, but there was a very big room in his heart that was not occupied by Christ.

The pastor trusts in the empire that he’s built and all that it provides for him, just like the Rich Young Ruler did.

I'm sure the first thought that the Rich Young Ruler had was how hard he had worked to get what he had. The idea of working so hard for so long, only to give it all away, was more than he could bear. Every pastor reading these words is thinking the exact same thing right now.

You started in your living room with two families. After years of faithful ministry, you were finally able to move to a storefront. The storefront was very humble, but looking back, it was the greatest chapter in your ministry because God was with you.

But because of your faithfulness and hard work, God began adding to the church as He saw fit, and eventually, you were able to rent a building.

After some time, you were able to gather enough money for a down payment on your own building, and your ministry established enough credit with the bank to get a loan.

Ten years later, you were able to pay off the loan, and you finally had your own church that was free and clear of debts and obligations. And now you have lunch with the mayor once a month, you are impacting your community, and souls are being saved. You actually have health insurance, for the love of Heaven, something you lived without for decades. You have a salary and a pension, and most of all, you have respect.
And you know and I know that if you get up behind the sacred desk on Sunday and start blurting out that the King James Bible is being supernaturally manipulated by the devil, it's hasta la vista, baby.

Your entire empire will go right in the "toiletto." In most cases, your denominational overlords will not only take your pulpit, but they will cancel your pension based on ethics violations in your bylaws. You will be branded as a heretic, and sermons will be preached where your name will be spoken of as a byword. You will be amazed at how many different ways they will be able to curse you and your memory. They will invoke numerous passages of judgment over you and prophesy that dung will be heaped upon your house. Much of what you have built will be lost, just like the Rich Young Ruler.

And that whole scenario is so distasteful to you that you've convinced yourself that God would never do such a thing, and therefore the Bible can't be changing. But didn't He do that very thing to the Rich Young Ruler? He asked the Rich Young Ruler the same thing He's asking you. Of course He did! And so you're hosed either way because you've read this far. Now that you've read what I wrote, you're completely accountable for what you do next.

- Matthew 19:22: "When the young man heard this, he went away sad, because he had great wealth."

If you follow God into the truth of this judgment, you're going to go into the meat grinder just like Job did. But if you turn a blind eye to keep the walls of your fiefdom intact, it'll be worse because every time you lift your eyes to Heaven, God will be there saying, “What about the Bible changes?” How will you spread your hands to Heaven with this thorn in your soul? How will you live without His presence?

If you have walked with God for any length of time, then you know what it is to go to God in prayer, only to have Him continuously bring up the same issue over and over again until you deal with it.

If He wants to deal with something, He won’t let you pray around it. If you persist, eventually He will stop warning you, but we both know what that means. I have proven this is happening with my national pastor survey and all of my research. You know that it’s happening, so there's nowhere for you to run, dear soul. Not if you truly love God. Not if you want to be able to lift your eyes to Heaven ever again.

It helps to realize that we're in the last moments of the last days, and this is part of the great falling away. It's Satan's little season of deception, and it's a fulfillment of the passage that says, “Judgment will begin with the house of God.” It is God's way of bringing a hammer down on cessationism and restoring the church to its original glorious condition, where our shadows pass over the sick and they are healed.

How to Roll It Out to your fellowship

If you are going to go public, one idea is to start by calling all your anchor families to an emergency meeting. Be sure to include both husband and wife so they can hear the evidence at the same time.

Follow this process to introduce the evidence:

- Start by apologizing for not bringing this to their attention sooner. I mean it. The inability of church

leaders to perceive this has been more of a phenomenon than the phenomenon itself. Showing humility for your breathtaking incompetence and negligence will go a long way toward keeping your people. It will also give them permission to humble themselves. This is an awesome judgment, and we need to respond accordingly. We need to repent of our biblical idolatry and receive the rebuke that God is sending.

- Tell them that an event prophesied by Amos, Daniel, John, and Paul has gone unnoticed by the majority of church leaders, but that you are bringing it to their attention tonight.
- Ask them whether they have heard of the Mandela Effect, and give them some pop-culture examples to get the party started. Here is a short list: "Mirror, mirror on the wall" ("Magic mirror on the wall"), CliffNotes (CliffsNotes), Grand Central Station (Grand Central Terminal), Berenstein Bears (Berenstain Bears), "Luke, I am your father" ("No, I am your father"), "Life is like a box of chocolates" ("Life was like a box of chocolates"), Monopoly Man with a monocle (Monopoly Man has no monocle), Fruit of the Loom cornucopia logo (no cornucopia in the current logo), and Oscar Mayer (Oscar Mayer).
- Tell them that the things changing in the realm include the Bible, but this does not mean that God has gone back on His Word or that the devil has gotten the upper hand. We will come back to the theology of this at the end.
- Say this: "There's a ministry that conducted a national pastor survey, and it shows pastors misremembering as many as 34 different Bible quiz questions in the same way. Some were as high as 96%. When asked a multiple-choice question about Job 1:21, 29 out of 30 all misremembered it the same way. They all remembered, 'The Lord giveth, and the Lord taketh away.'"
- Say this: "The probability of only five people misremembering five Bible quiz questions in the same way by chance is approximately 10^19. That's 1 in 1 quintillion. This survey proves that the pastors weren't

just misremembering, because if they were, they wouldn't be misremembering at 96%, and they wouldn't be misremembering in the same way. This means there has to be a cause. So what's the cause?"

- Explain why it isn't confusion from versions, modernizations, variants, misprints, or misquotes from pop culture. See the education docs on alteredbible.com for scripts for that.
- Now give them the quiz (see educational docs at alteredbible.com) and let them experience getting the answers wrong themselves. Remember, the only naturalistic or rational explanation for their own unified misremembering is going to be confusion from misquotes or version confusion. But if you did a good job of addressing that already, you will usually convince them at this point.
- Now read the list of biblical paradoxes (see educational docs at alteredbible.com) and ask them whether this is the first time it has ever come to their attention that these are in their Bible. Explain that these are not only wildly unfamiliar, but that they are also introducing blasphemy, sexual innuendo, dark themes, and all manner of confusion into the text.
- Now take them through the 20 theological reasons why the Bible can be changing, so that they can understand that God is not a liar or a failure.
- Show them the prophecies foretelling the event.
- At this point, everyone is asking why God would do this, and that is the purpose of this book. It explains the nature of biblical idolatry and what God wants from His people.
- Remind them of the Rich Young Ruler principle, and charge them that integrity demands they follow the truth wherever it leads. Tell them that this is a redemptive judgment and that you are grateful God has sent this disruption into your camp. Through this judgment, He is asking each one of us, "Do you know Me, or do you just know the book?"

- Tell them that, on rare occasions, God is willing to appear unrighteous in order to test His servants. He did this with Abraham and Job, and now He is doing it with all of us through this judgment. If we are going to pass the test, we are going to have to be willing to reexamine long-held doctrines. There is a more nuanced understanding of the doctrine of preservation. See my second book, entitled The Mandela Effect, Supernatural Bible Changes, and the Doctrine of the Preservation of Scripture.
- Tell them that you are going to trust God's direction through this, just as Abraham and Job did, and that you invite them to go with you. If you do that, I doubt you will leave many behind.
- Assuming all of them agree that it is happening and agree to follow you, your next step will depend on your church government. Let's assume that you do not believe there is any way your denomination will let you keep your pulpit. Depending on your situation, the next step would be to consult with your board or go directly to planning a new location to start a new church.
- Once you have an exit strategy, you can either release the hounds on Sunday morning or contact the district and tell them what you believe. Who knows? Maybe they will support you in your new belief system. But if not, you will already have your exit strategy in place.
- You can launch out as an independent church or under the auspices of some other denomination that is recognizing the changes. If you go to the Statement of Faith tab at alteredbible.com, you will see sample wording and a logo that you can use for your new church to let people know that you recognize the Bible changes.
- Once you get the families, the board, and whoever else will go with you, then you go to the pulpit on Sunday morning with a PowerPoint presentation and let them have it. You can find those PowerPoint presentations on the Resources tab of wakeuporelse.com. You go A to Z, and then you open the altars for prayer. I am telling you that God is going to bless leaders who follow Him into this new dispensation.

- You might want to schedule a series of follow-up meetings for Q&A and to get into the weeds on this topic. There is a lot to unpack, and people are going to need a lot of TLC to process it.

People need to be deprogrammed from denominational dogma and brought back to what the text actually says. They need a scriptural foundation so they can understand that this can be happening without there being a controversy. They need to understand all of the bad advice that cessationists have been giving them their entire lives. If you have been a staunch cessationist, there will be a lot of repentance that needs to take place.

Christian Content Creators

Christian content creators are going to have a little more latitude than pastors for a variety of reasons. First of all, a pastor in virtually any church operates in a fairly narrow and clearly defined lane, whereas Christian content creators come in all shapes and sizes.

I don't have all the answers, and everyone is going to have to hear from God for themselves. But from what I have seen in the landscape of Christian social media platforms, there are degrees of "Christian," and the content that a Christian platform might be disseminating can vary dramatically. A channel could be covering things that are very Bible-centric, like prophecy or theology, or it may be covering things like flat earth or Satan's little season.

Either way, if the host claims to be a Bible believer, then they have an obligation to take a position on this publicly. Not only is a supernaturally changing Bible going to affect their messaging, but the fact that new timelines are being edited into our existing timelines is bound to shape their narrative as well.

The bottom line is that if you have a testimony for Jesus, you have a responsibility to your listeners to come out into the open on this topic.

I have had a lot of believers tell me, "John, I love this certain Christian content creator, but when they ignore the Bible changes and start saying that the Word doesn't change and we can rely on the Word, it just undermines my ability to listen to them at all."

Christian content creators are going to need to stop worrying about their subscriber numbers and follow the truth.

Theologians

Theologians are probably going to have the most difficult time with this, especially if they have written about the doctrine of the preservation of Scripture. I do not know how you are going to retool your theological journey, but that is what God is calling us to do.

Let us assume that you find the evidence so compelling that you reluctantly concede the Bible is supernaturally changing. You are going to have to figure out how to go public with your position. Maybe you will write a book like Dr. Paul Grafton Holt did. His book is called "The King James Bible and the Quantum Effect." He has written 20 academic theological books and has three theological degrees, so don't be shy.

You do not have to become a crusader for the cause, but I think you need to make your position known publicly. Theologians are the church's trustees of accuracy, and this historical event requires these ambassadors to weigh in and either explain why they renounce it or why they agree.

The theologians and the prophets are going to be tasked with approaching denominational leaders and getting them to take a position as well. The denominations are going to be forced to publish a position paper either for or against it.

The days of remaining silent will soon be over.

The guiding imperative is that no one should think of himself more highly than he ought and that he should resist the temptation to think he is smarter than God. God is the one allowing this as a judgment, so consider what the correct response to that should be.

Frankly, I do not think you could find a more fascinating topic to dig into, and there will be a first-mover advantage for those who are on the vanguard of this topic within the church.

If the church age were to continue for another thousand years, it would take ten thousand theologians all that time only to scratch the surface of the dire ramifications of this event.

Ten thousand books would be written on this topic, and theologians would be in a position to stand at the forefront of a worldwide revival if they played their cards right.

Bible School Professors

I do not know how much latitude a Bible school professor might have, but it is probably not enough to start teaching a class that the Bibles are all supernaturally changing unless he gets permission from the dean.

So what is a Bible school professor to do if he decides that the Bible is supernaturally changing? I can tell you what you should do: you should not keep it quiet just so you can keep your job. I would strongly advise against that.

So I would imagine you would have to go to the dean and feel him out. Ask him whether he has heard of this, and ask what his thoughts are on the topic. See whether there is any hope that he is going to recognize that this is happening and lead the Bible college into public recognition of the Bible changes. That seems highly unlikely, but I suppose it is possible.

But if the Bible college does not do that, I do not see how you are going to be able to continue as a Bible school professor and keep this to yourself. If you know that there is a wolf in the henhouse, and you decide not to warn the impressionable minds that God has entrusted to you, I doubt you'll make it to heaven.

Bible School Dean or Chancellor

The dean is typically an administrative position and does not have final authority over what a Bible school is going to teach. There is usually a board of trustees.

There may also be a denominational affiliation and a founding organization from which the dean would need approval.

It is unclear at this point how unlikely that is in the present climate. I would imagine it is about as unlikely as finding a million dollars in your sock drawer tomorrow morning. So what do you do if you are the dean or a stakeholder in a Bible college? I have no idea how to answer that.

I guess you would have to take it to the board and the denomination and see whether they will go kamikaze with you. I would dust off your résumé before you go talking to them, though. See whether you can line up something else where you can be all that you can be before you spill the beans.

Christian Media Stakeholders

Christian media is just like everybody else: they are worried about their bottom line. They may have a mission statement and some altruistic motives, but ultimately, they are in business to make money.

And they are going to weigh the decision to go public based on how they believe it will affect that bottom line.

What I suggest is that you decide to be the first Christian media organization to get out ahead of everybody else.

Be a trendsetter and capitalize on this like Nike did with Michael Jordan. Nike bet big on Jordan and went from number three to number one in sneaker market share.

The first Christian media company that embraces the reality of this phenomenon will take its business to the next level. There will be plenty of market share for you to become the biggest fish in a small pond.

That is what 7-Up did when it wanted to compete with Coke. It launched an ad campaign to compete directly with Coke, but the campaign failed because it was a small fish in a big pond. 7-Up then created a new category by rebranding its soft drink as "the un-cola." By doing this, it became a big fish in a small pond, and the campaign was a raging success.

The first Christian media company that decides to ignore all the voices crying heresy will experience its most rapid growth because of first-mover advantage. The Bible-change narrative will be on the lips of people everywhere within 12 months of the release of this book. Everyone will have to take a side, and those who continue trying to sweep it under the rug will become irrelevant.

Chapter 6 – Pastor Survey

The SBCO Int. National Pastor Survey was completed on December 15th 2025. We purchased two direct email databases and used a bulk email service to send an invitation to over 400,000 pastor's emails. We had 30 respondents that confirmed that they were pastors and completed our survey.

Survey details

- **Survey system:** Google Forms quiz-style export with per-question score fields.
- **Respondents:** 31 total survey responses. The analysis is based on the 30 qualifying pastor/deacon/minister responses. One non-qualifying response was excluded from the pastor-response analysis.
- **Question types:** The survey contained 34 total Bible memory questions: 12 yes-or-no recognition questions and 22 fill-in-the-blank memory questions. The fill-in-the-blank questions used three multiple-choice answer options: one correct answer and two incorrect answers.
- **Completion:** The spreadsheet reflects 1,020 answered question responses out of 1,054 possible responses across 30 respondents and 34 questions. This is consistent with 28 respondents completing all 34 items, 2 respondents completing 33 items, and 1 partial/dropout respondent answering only 2 items.
- **Pastor-response analysis:** The fill-in-the-blank analysis used 660 total pastor responses, calculated as 30 pastor respondents × 22 fill-in-the-blank questions.
- **Scoring:** Each item was recorded as correct or incorrect according to the Google Forms quiz key.
- **What was measured:** The study did not merely measure wrong answers. It measured whether wrong answers clustered around the same incorrect wording, meaning that many respondents chose the same wrong phrasing rather than producing random or scattered errors.

To see the original spreadsheet, hash mark, database information, images, full survey results with graphs, and other peer-reviewed studies that support our findings, visit: alteredbible.com/survey/details

The Faulty Model

For years, "Supernatural Bible change" discussions have relied on subjective examples: Someone provides a "fill-in-the-blank" memory quiz question, and the participant invariably gets it wrong the exact same way as everyone else. This can be repeated with approximately 10 to 15 familiar passages with virtually anyone who knows their Bible, almost without exception. The Christian Bible change community has observed this consistent reaction for nine years now.

But once the participant learns that they are incorrect, instead of being shocked, they somehow manage to reframe it as trivial by saying something like, "Oh yeah—now I remember." So not only do the majority of people get a significant number of familiar passages wrong the same way as everyone else when they shouldn't, they also display an irrational indifference to what amounts to a catastrophic memory failure.

Many of these passages are so familiar that the inability to remember them correctly seems like something more akin to early-onset dementia than forgetting where you left your keys. The response from most people should be utter astonishment, not a cavalier reframing to run-of-the-mill misremembering.

We find this inability to acknowledge the obvious to be more of a phenomenon than the phenomenon itself. Jesus describes this egregious lack of discernment in Mark 8:18: "Having eyes, do you not see? And having ears, do you not hear?" This "fill-in-the-blanks and hope-for-the-best" approach is therefore generally unproductive because every mismatch can be waved off as normal memory error.

Our Debate Model

That is why we are presenting a groundbreaking evidence-based approach to this very polarized topic. Our model will help to establish a completely objective basis for debate on this topic. The premise is simple:

SBCO International has conducted two surveys that seek to measure the level of unified misremembering of Bible passages that is clearly taking place in our world today. We have completed an international survey and a national pastor survey. Our surveys show consistent unified misremembering across various demographics that often reach levels as high as 96.7%. To see the full results of both of our surveys, visit:

alteredbible.com/survey/details

The reader doesn't have to take our word for it, because this observation can be repeated by anyone using our 20-question online Bible Quiz at alteredbible.com. The reader can use that simple resource to get whatever sample size they need to draw their own conclusions. The reader can also easily use Google Forms, as I did, to create a more robust survey and collect data themselves. Once the reader sees the same kind of unified misremembering themselves, they will be forced to make a decision. Are you going to answer the question that this ministry is bringing to the body of Christ or not?

Average Amount of Misremembering

Additionally, I have included two independent studies that attempted to determine what the average amount of misremembering was in any given situation. Both of these studies found that the average false-memory rates are between 20% and 30%, depending on the task and stimulus. The significant discrepancy between our findings and the findings of these two studies provides a strong indication that something unexplainable seems to be taking place.

Study #1 — "A Picture Is Worth a Thousand Lies," Wade, Garry, Read, and Lindsay [20]

- The average amount of misremembering in this study was approximately 25%.

Study #2 — "The Formation of False Memories," Loftus & Pickrell [21]

- The average amount of misremembering in this study was approximately 25%.

Our own experience throughout human history validates that these studies are accurate. Misremembering familiar things at a rate of 96% would be called dementia, not misremembering. So if the average amount of misremembering in the normal course of life is approximately 25%, then why are the pastors in my survey misremembering at levels as high as 96.7%?

Our testimony that the Bibles are changing lines up with the evidence, the testimony that the pastors were just "misremembering" does not.

Think of it this way. Assume for a moment that Job 1:21 used to read, "The Lord giveth, and the Lord taketh away," but now reads, "The Lord gave, and the Lord hath taken away."

Now suppose that after this change occurred, I gave 30 pastors a survey and asked them how they remembered the passage. If the verse had supernaturally changed, what result would you expect? You would expect most of them to remember the former wording.

[20] https://www.jonathan-edwards.org/Narrative.html

[21] https://research.whdl.org/sites/default/files/resource/book/John%2520Wesley%2520Evangelist%2520Chapter%25206.pdf?language=en

That is exactly what happened.

The survey produced the very result we would expect if the Bible had supernaturally changed. So if you reject that explanation, then you still have to explain the evidence: why did such an extremely high percentage of pastors remember the verse the same wrong way?

To see full results of two studies visit:
alteredbible.com/survey/studies

Unified Misremembering

It is also significant to note that, in addition to unusually high rates of misremembering, our data clearly shows that everyone is also misremembering the same way. Misremembering and misremembering the same way are two entirely different things. There has to be a cause for this unusually high rate that is also highly correlated.

If you cannot provide a rational explanation for unified misremembering, then you have no standing to dismiss our testimony as mere confusion, deception, or ignorance. Once you admit that you have no alternate explanation for our testimony, we can proceed to have a respectful discussion regarding the 25 underlying theological reasons that show why the Bible can be changing without there being any controversy. It is at this point that we can also introduce a variety of additional corroborating evidence, such as residual evidence, flip-flops, expert testimony, and prophecies foretelling the event.

So What Is the Cause?

What caused the 30 participating pastors in our survey to misremember such a high number of familiar Bible passages at such extremely high levels and in the same way?

After nine years, I'm familiar with most of the arguments you're going to make. The problem is, most of you are not familiar with mine.

Those who immediately label this as heresy need to slow down and listen before simply quoting supposed preservation promises, as though their appeal to Scripture automatically overrides the evidence I am presenting. I also appeal to the authority of Scripture. But until you slow down long enough to understand what I am actually pointing to, there will be no meaningful discussion.

This ministry will see to it that the unconvinced will not be able to continue to simply repeat the word "misremembering" as if that answers the evidence. A rational objection must explain the various features of the evidence: the high rate, the same wrong answer, the expertise of the witnesses, the repeatability of the pattern, and the elimination of impossible explanations such as confusion caused by versions, modernizations, or misquotes from pop culture.

Anything less than a scholarly examination of all those aspects of our evidence is not an honest response; it is merely theological prejudice.

Eyewitness testimony can be admitted into court when it is relevant and based on personal knowledge. The opposing side may cross-examine it, impeach it, or offer an alternate explanation; but if no valid objection is made, the testimony is not thrown out. It is admitted and weighed. Likewise, our testimony that the Bible formerly read differently should not be dismissed merely because the conclusion is uncomfortable. If the standard objection—"you are just misremembering"—cannot explain the unified empirical pattern, then that objection has failed.

This does not mean the survey alone proves the Bible is supernaturally changing.

It means the survey substantially strengthens the testimony and defeats the claim that the testimony can be casually dismissed as ordinary memory error. Once the ordinary-memory objection fails, the testimony becomes probative evidence that something extraordinary is occurring.

And if the witnesses consistently remember the same prior wording while the present text now reads differently, then their testimony becomes evidence in support of the claim that the Bible has changed.

- To see 25 theological reasons why the Bible can be changing, visit:
- alteredbible.com/educational-docs

Pastor Survey Key

"29/31" means 29 out of 31 chose the same wrong answer. "Correct: 1/31" means 1 out of 31 chose the correct answer.

"(KJV)" The KJV designation after a chapter and verse reference indicates that this is a change that either only takes place in the KJV Bible and not in other versions, or what is remembered by everyone is only the KJV version that no longer exists. The old English phrasing that is remembered by so many would typically appear only in the KJV version. For this reason, the unified misremembering of a KJV-only rendering could not be caused by version confusion because it would have never appeared in any other version.

Example: You would never see "The Lord giveth and the Lord taketh away" in the NIV or NAS or any modern version.

Universal changes are changed passages that are rendered the same in the KJV and all modern versions. An example of a Universal change is Isaiah 11:6 because "the Wolf will dwell with the lamb" appears in the KJV and all modern versions.

I also did not include any passages that are changed in one gospel but still appear as everyone remembers them in a different gospel. An example of this would be Luke 6:49. Luke's version now contains the unfamiliar wording of earth and stream instead of sand and wind that you find in Matthew 7:26.

Understanding the Six Types of Changes

Each survey answer below will be labeled with either a universal type, such as (U), (UV), (UM), (UU), KJV only (KJV), or inter-book variation (IBV). Example: The rendering for Genesis 8:11 is (U) because the KJV and all modern versions are essentially identical.

1. Universal (U) – Key words have changed, and the change is identical in the KJV and across all versions with virtually no exception.
2. KJV Only (KJV) – Key words have changed in the KJV, but there is virtually no change in the other versions.
3. Universal Varied (UV) – Key words have changed in the KJV and modern versions. The modern versions have variations, but all are still different from the KJV.
4. Universal Mixed (UM) – Key words have changed in the KJV and modern versions. Some of the modern versions are the same as the KJV, while others are not.
5. Universal Unique (UU) – Key words have changed in the KJV and modern versions, and they are all different from each other.
6. Inter-book Variation (IBV) – A familiar version still exists in one book of the Bible, while a new, unfamiliar version of the same thing appears in a different part of the Bible. Here's an example of a type 6 Bible change.

- To see examples and images of the six types of changes, visit:
- alteredbible.com/survey/changes

Pastor Survey Results Summary

Job 1:21 (KJV)

- 96.7% chose the same wrong answer: “giveth / taketh”
- 3.3% chose the correct KJV answer: “The LORD gave, and the LORD hath taken away”
- 0% chose the remaining/third option
- Actual KJV: “The LORD gave, and the LORD hath taken away;”

Genesis 3:19 (UM)

- 90.0% chose the same wrong answer: “By the sweat of thy brow”
- 10.0% chose the correct KJV answer: “In the sweat of thy face”
- 0% chose the remaining/third option
- Actual KJV: “In the sweat of thy face shalt thou eat bread,”

Mark 5:28 —(UM)

- 90.0% chose the same wrong answer: “touch the hem of His garment”
- 6.7% chose the correct KJV answer: “touch but his clothes”
- 3.3% chose the remaining/third option
- Actual KJV: “If I may touch but his clothes.”

Luke 5:24 (KJV)

- 83.3% chose the same wrong answer: “bed / walk”
- 13.3% chose the correct KJV answer: “take up thy couch”
- 3.3% chose the remaining/third option
- Actual KJV: “take up thy couch, and go into thine house.”

Genesis 7:9 (UV)

- 80.0% chose the same wrong answer: “two by two”
- 20.0% chose the correct KJV answer: “two and two”
- 0% chose the remaining/third option
- Actual KJV: “there went in two and two unto Noah into the ark,”

Isaiah 11:6(U)

- 76.7% chose the same wrong answer: “The lion laid down with the lamb”
- 23.3% chose the correct KJV answer: “The wolf also shall dwell with the lamb”
- 0% chose the remaining/third option
- Actual KJV: “The wolf also shall dwell with the lamb,”

John 1:41 (KJV)

- 73.3% chose the same wrong answer: “Messiah”
- 20.0% chose the correct KJV answer: “Messias”
- 6.7% chose the remaining/third option
- Actual KJV: “We have found the Messias, which is, being interpreted, the Christ.”

Matthew 7:1 (KJV)

- 73.3% chose the same wrong answer: “lest ye be judged”
- 26.7% chose the correct KJV answer: “that ye be not judged”
- 0% chose the remaining/third option
- Actual KJV: “Judge not, that ye be not judged.”

Hebrews 6:1 (KJV)

- 70.0% chose the same wrong answer: “elementary principles”
- 26.7% chose the correct KJV answer: “the principles of the doctrine of Christ”
- 3.3% chose the remaining/third option
- Actual KJV: “the principles of the doctrine of Christ,”

John 12:24 (KJV)

- 66.7% chose the same wrong answer: “grain of wheat”
- 16.7% chose the correct KJV answer: “corn of wheat”
- 16.7% chose the remaining/third option
- Actual KJV: “Except a corn of wheat fall into the ground and die,”

Genesis 8:11(U)

- 63.3% chose the same wrong answer: “an olive branch”
- 36.7% chose the correct KJV answer: “an olive leaf pluckt off”
- 0% chose the remaining/third option
- Actual KJV: “in her mouth was an olive leaf pluckt off:”

The Questions

- If the average rate of misremembering is approximately 25%, why did the pastors in our survey misremember at rates as high as 96%?
- If they were simply misremembering, they would be misremembering differently, so what caused dozens of pastors to get multiple verses wrong the same way?
- As an example, 29 out of 30 pastors all chose the same wrong answer for Job 1:21. How is that possible?

Response Options

1) Answer the question – Provide a rational, alternate explanation for the unified misremembering.
2) Don’t answer the question or ignore the question by changing the subject.
3) Admit that you do not have a rational explanation.

A Summary of #1 Type Responses

Unreliable memory explains why people may get something wrong differently at rates of approximately 25%; it does not explain why content experts would get multiple familiar passages wrong the same way at levels of 96.7%. Would you agree with that?

And are you willing to defend your explanation in detail, question by question, without changing the subject once the weakness of the explanation is challenged? What is causing pastors to repeatedly provide the same incorrect answer across multiple passages, at rates as high as 96.7%?

Given that our findings have been corroborated by a third-party, peer-reviewed study, and given that anyone can replicate this themselves through our online Bible quiz, are you willing to accept our data as legitimate and proceed in good faith by answering our question?

Many will just keep repeating the same mantra, "the human memory is unreliable," but that is not an answer. God created truth, order, and mathematics, and if the numbers expose the weakness of your argument, you do not get to change the subject and call that faithfulness. You have no biblical permission to dodge an honest question. If the evidence is false, refute it. If the math is wrong, correct it. If there is a better explanation, provide it. But if you can do none of those things, then stop calling the people who noticed it deceivers.

A shepherd does not run from the facts; a shepherd deals with the truth directly. When you evade the question, everyone watching learns something important: not that the evidence is weak, but that you are unwilling to deal with it honestly. We are not asking you to agree with us. We are asking you to explain the data and your own position. If you cannot explain the convergence without changing the subject, then your objections to our testimony have collapsed. And guess what is confirmed in the mouth of two or more witnesses?

To see the probability calculation visit alteredbible.com/survey/stats

A Summary of #2 Non-Responses

1) "This survey is irrelevant or nonsense"
2) "I only base my beliefs on the Bible"
3) "You are a wolf in sheep's clothing, a deceiver, a charlatan"
4) "You are attacking God's Word"
5) "You are in rebellion against God's Word"

All of these #2 responses are just an attempt to dodge the question, and they demonstrate an egregious lack of integrity if you claim to be taking this seriously. If you are provided with this much detail, and you claim that this evidence is somehow irrelevant to this conversation, then you betray the ideal of being a truth-bearer.

If you refuse to go down into the weeds and properly support your own answers, you are either guilty of gross negligence or you are complicit in the cover-up. If your doctrine convinces you that 1 + 1 = 5, then your doctrine is wrong. I am not basing my position on human memory; I am basing it on the objective nature of math.

God created the laws of the universe, which include math. If you reject simple math based on some overriding religious concept, you aren't rational, and your followers are going to stop taking you seriously. Every time you try to explain away unified misremembering by suggesting the pastors were just confused, you are making my case, not yours. How many times do I have to tell you this?

If what you are saying were true, they wouldn't all be misremembering the same way. Get it? The probability of that happening without some direct outside influence is 10^57, which is about the same as winning the Powerball lottery six times in a row.

What you are saying isn't possible, so stop making a fool of yourself and publicly stating that it is possible. Do you believe that anyone could win the Powerball jackpot six times in a row? What kind of man or woman of God are you, that you could allow yourself to gaslight yourself and everyone around you like that? I'm sorry, but unless you can provide an alternative explanation, you will need to admit that you don't have an explanation.

None of these #2 responses above explain how the verified misremembering is taking place.

And as I keep doing this with one pastor after another, how long will it be until your followers start asking the same question that I am?

Exploring Possible Rational Explanations

It's not version confusion...
because all of the questions in our survey were carefully chosen to ensure that they were either KJV only or universal, which means that they were the same in every version. So if every question in our survey is rendered the same way across every version, how could the pastors have been confused by different versions?

For supporting information on version confusion visit alteredbible.com/survey/docs

It's not modernizations or variants...
because we also confirmed that every single question in our survey is identical in every modern version to the source text from which it was derived. Example: Every Authorized KJV Bible renders Isaiah 11:6 as "The wolf will dwell with the lamb." And if you go back and look at the 1611 Cambridge KJV, all five revisions, and the 1769 Oxford edition, they also say, "The wolf will dwell with the lamb." That means that the pastors were not confused by modernizations or variants. If that claim were correct, the current version would show changes compared to earlier versions, and it doesn't.

For supporting information on version confusion visit alteredbible.com/survey/docs

It's not misprints...
because the misprints hypothesis is a "Hail Mary" fantasy. I've never seen a Bible that has a misprinted Isaiah 11:6 where it says, "The lion will lay down with the Lamb." If misprints were causing the confusion, they'd have to be everywhere. This is not a discussion about misquotes from pop culture; we're talking about misprinted Bibles. And we're not pointing to a Bible with a printing error of one or two passages.

We're talking about Bibles that would have to be filled with printing errors from cover to cover.

They don't seem to exist at all, and they certainly don't exist in any quantities that would have any significant impact on our long-term memory. I've been doing this for nine years, and I've never seen a misprinted version of the passages that appear in my survey.

It's not publisher variations…
because we confirmed that the questions in our survey are rendered the same way across all publishers that we could find.

It's not misquotes from pop culture…

because what's more probable?

1) That the collective memory of virtually all of humanity, including pastors, has been magically overwritten like some worldwide lobotomy so that virtually all of humanity is identically misremembering 15+ familiar Bible passages, historical events, movie lines, book titles, places, spellings of words, product names, and people's names, simply because they were all exposed to a few misquotes on Facebook? OR

2) There is an end-times prophecy that is being fulfilled in which God is allowing Satan to alter time and matter as part of a last-days judgment.

- So what if you come across a misquote? Don't you know your Bible?
- If you saw somebody on Facebook saying, "There is no God," would you suddenly become an atheist?
- If the source of unified misremembering was actually misquotes from pop culture, then everyone would be misremembering differently, not the same way.
- Can't you recognize a misspelled word when you see it? Then why wouldn't you recognize a misquote and reject it? The truth is, you could see and hear a misquote 1,000 times a day for 10 years, and it still wouldn't change your

memory of Scriptures you've memorized for decades. And if you are honest about this, you would have to admit that you can't remember the last time you ever saw or heard a misquote. This argument is a lie.

- Explain why occasional and infrequent exposure to misquotes would somehow have a greater influence than the pastor's consistent, long-term exposure to the correct renderings. The average aggregate exposure of a pastor to the correct renderings is somewhere in the neighborhood of three hours a day, seven days a week, for decades.
- Ironically, anyone making this claim has to include themselves in the list of people who have been ruthlessly brainwashed by these alleged misquotes. If this is your answer for the observable, repeatable, measurable phenomenon of worldwide unified misremembering of the Bible, then you have to include yourselves in the list of people who are operating with what amounts to mid-level dementia. So the same people who claim that we're just confused because we're biblically illiterate are the same people who are forced to admit that they themselves are biblically illiterate.
- How many times would you need to hear Jesus wept" misquoted as "Jesus cried" before you believe it would overwrite your long term memory without you ever knowing it?
- Our survey didn't show one pastor misremembering one passage. Our survey showed upward of twenty-nine pastors misremembering twelve passages the same way. The pastors in our survey showed a very high rate of unified misremembering for multiple passages, not just one. Can you produce any evidence that the misquotes listed below exist on all of the major social media platforms and that they appear often enough, prominently enough, and on an ongoing basis to somehow justify the idea that they could overcome all of the pastor's continual exposure to the correct renderings?

Job 1:21, Luke 6:49, Genesis 3:19, Mark 5:27, Luke 5:24, Genesis 7:9, Isaiah 11:6, John 1:41, Matthew 7:1, Hebrews 6:1, John 12:24, Genesis 8:11

Supporting Data

We provide receipts for purchased databases and screenshots showing the survey instrument and raw export data to support the survey's authenticity. There was no need to incur the added expense of using a third-party survey firm with an audit trail, because anyone can easily duplicate our results using our free online 20-question Bible quiz at alteredbible.com. You can run a similar quiz yourself with your own respondents and compare your results to ours.

Peer-Reviewed Study on the Mandela Effect

To validate our findings, we also point to a third-party, peer-reviewed study that produced almost identical results to our National Pastor Survey. The existence of this peer-reviewed study makes it much harder for the unconvinced to claim that our data is fraudulent or inaccurate.

The study is entitled "The Visual Mandela Effect as Evidence for Shared and Specific False Memories Across People." [22]

The study was unable to provide an explanation for such a huge statistical anomaly, and the authors did not even attempt to provide a hypothesis for the cause. The study labeled this unusual finding the "Visual Mandela Effect," or VME. It was a controlled study with 100 participants and focused on pop-culture icons. But the high rate of unified misremembering of pop-culture icons and Bible Scriptures shares the same high level of unified misremembering, and we believe the cause for both phenomena is the same. As a result, this study provides corroborating evidence for our surveys, which focused only on Bible changes but produced the same type of result.

[22] https://pubmed.ncbi.nlm.nih.gov/36219739/

Based on the number of participants, the number of questions, and the recorded number of questions that were "misremembered" the same way, I calculated the probability of their results happening by chance to be almost identical to our studies at approximately 10^14 to 1.

Repetition memory studies

Memory research identifies repeated exposure and especially repeated attempts at retrieval to be "major contributors to long-term retention."

Repetition Study #1

The first study is entitled "Spacing Effects in Learning: A Temporal Ridgeline of Optimal Retention." This study found that repeated study over time is central to establishing enduring retention. This makes the suggestion that the pastor's unified misremembering was caused by early childhood memories to be highly unlikely. Pastors are precisely the kind of group that would experience repeated encounters with the correct rendering over long periods of time.

The authors stated that "studying information on multiple occasions helped to achieve enduring retention." They tested over 1,350 people and found that the timing of repeated study strongly affected long-term retention.

Repetition Study #2

The next study is entitled "Repeated Retrieval During Learning Is the Key to Long-Term Retention."

This is probably the stronger study of the two because it found that repeated attempts to recall a memory have a significant effect on establishing and maintaining long-term memories. This, of course, is something that pastors engage in consistently and over long periods of time.

This finding would seem to fly in the face of any suggestion that impressionable childhood exposure to misquotes could somehow form some indelible memory that would be highly resistant to these other contributors.

Karpicke and Roediger found that repeated testing during learning improved retention compared with repeated studying, and that repeated recall of previously recalled items enhanced retention by more than 100% compared with dropping those items from further testing.

These two studies are critical to our research because if anyone has long term repeated exposure to the corre3ct renderings it is pastors. So how could infrequent exposure to misquotes possibly overcome that?

Childhood Memory Studies

Occasionally the unconvinced will attempt to explain the unified misremembering by suggesting that childhood memories can override a lifetime of exposure to the correct renderings. They suggest that childhood memories are somehow highly indelible and can remain, regardless of how often and how long someone is exposed to the correct renderings. The unconvinced suggest that these pastors were exposed to a variety of misquotes as children, and these memories were indelibly imprinted upon their brains. They suggest that as a result, no amount of exposure to the correct renderings has any effect on them.

This hypothesis, of course, is not supported by our experience, the writings of recorded history, or the following study

Here is an independent study entitled “Predicting remembering and forgetting of autobiographical memories in children and adults: a 4-year prospective study.”

This study is one of many that do not support the assumption that childhood memories are unusually permanent. It supports the opposite:

Childhood autobiographical memories are more vulnerable to fading away over time than adult memories, especially in younger children.

This study concluded that:

- "Children are assumed to forget autobiographical memories more rapidly than adults, and younger children are assumed to forget more rapidly than older children."
- "Within the child groups, 4- and 6-year-olds had accelerated forgetting relative to 8-year-olds."

As a result, it's unlikely that 29 out of 30 pastors all chose the same wrong answer because they all saw it misquoted somewhere when they were kids.

International Bible Change Survey

In addition to our National Pastor Survey, we conducted a second international survey with different respondents and different demographics. This second survey produced unified misremembering results that were almost identical to those of the National Pastor Survey.

This helps corroborate the National Pastor Survey results and also shows that this is happening worldwide across all demographics.

Because the rates of misremembering are so similar between the two groups, it also undermines the claim that our testimony can be explained by confusion caused by biblical illiteracy. If that were true, the levels of misremembering would be much lower among content experts, and they were not.

To see the international survey results, visit: alteredbible.com/survey/details

All we are requesting is that you answer the question or tell us why you won't. Please choose one of the three responses to our request.

I think the information provided makes it clear that the entire world, including content experts, are not being bamboozled by misquotes on social media.
They haven't been mesmerized by songs, children's books, tapestries, prayer journals, and movies causing large portions of their memories to be permanently overwritten.

As a result, if naturalistic explanations like confusion from versions, modernizations, variants, misprints, or misquotes from pop culture are all eliminated, then our testimony deserves to be considered rather than dismissed. It is then that we can move on to discussing the theological basis for why the Bible can be changing.

Heaven sent this judgment nine years ago, but it's still going undetected by 99% of all believers. This pervasive blindness defies explanation, and we see it as more of a phenomenon than the phenomenon itself. Perhaps it's an indication that many professing Christians have what the Bible describes as a form of godliness. (2 Timothy 3:5)

Visit my leadership tab on alteredbible.com and register for my weekly mastermind call for church leaders, stakeholders in Bible publishing houses, Bible school professors, and Christian content creators. Get ahead of the great reveal that is coming, and you will not only weather the storm but will transform your ministry into the dynamo that you have always envisioned.

Chapter 7 - Resources

Our websites

www.wakeuporelse.com
www.alteredbible.com

Our social media platforms

www.youtube.com@wakeuporelse
www.rumble.com/c/wakeuporelse
www.twitter.com/wakeuporelse1
www.facebook.com/wakeuporelsePMA
www.bitchute.com/profile/2r9ZMF65GINc

Our Email

wakeuporelse@proton.me

Our Newsletter

Stay connected in case we get banned
www.wakeuporelse.com/newsletter

Our Podcast

Conspiracy Theorist Survival Guide (Podcast)
Available on most platforms
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