

A BOOK OF DREAMS

For the Instruction of the Body of Christ



John Boruff

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UDYD – Ira Milligan’s *Understanding the Dreams You Dream*

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**A BOOK OF DREAMS:
FOR THE INSTRUCTION OF THE BODY OF CHRIST**

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*Dedicated to the glory of God
the Father, Son, and Holy Spirit:
in the Name of Jesus Christ our Lord.*

*“Write the vision
and make it plain on tablets.”
Habakkuk 2:2, NKJV*

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MY STATEMENT OF FAITH

God. I believe that there is one God, in Three Persons: the Father, Son, and Holy Spirit. The Holy Spirit is omnipresent—present everywhere in the created universe—and lives within Christian believers. This is a reality of omnipresence, not pantheism. I reject the pantheistic notion that the universe itself and nature itself is divine. I affirm that the created world and the omnipresent Holy Spirit overlap one another, but still remain distinct from one another. The omnipresence of God is the teaching of the Bible and is completely foreign to the Hindu pantheism of India.

Jesus Christ. I believe in the Deity of our Lord Jesus Christ—that He is the only Son of the Father—God in human flesh, in His virgin birth, in His sinless life, in His miracles, in His atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His return in power and glory.

Scripture. I believe the Bible to be the inspired, the only theologically inerrant, authoritative Word of God. I deny that any private revelations are of equal or higher authority than the Bible, but rather I affirm that the Bible is exalted above any spiritual experience, revelation, or prophecy—and it is the theological standard by which all spiritual experiences should be tested. If any private revelation ever contradicts the Bible, then it should be considered a counterfeit revelation; however, I do believe in private revelations about topics that the Bible is silent about—provided that they are in agreement with the general flow of Biblical morality and Evangelical/Charismatic theology.

Salvation. I believe that for the salvation of lost and sinful people, regeneration by the Holy Spirit is absolutely essential. This spiritual transformation is produced by faith alone in Christ's atoning death and resurrection, and by receiving God's forgiveness for sin; it is evidenced by an increase of righteous behavior coming out of a heart influenced by the feelings of divine love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Jesus Christ is the only Way, Truth, and Life: no one comes to the Father except through Him. There is salvation in no one else; for there is no other Name under Heaven that has been given among men by which we can be saved from the everlasting destruction of Hell.

The Indwelling of the Holy Spirit. I believe that the Holy Spirit indwells or lives inside of every truly regenerated Christian, and gives them the desire to live a godly lifestyle in thought, will, and deeds; and to some extent it also plays a role in working miracles.

The Baptism in the Holy Spirit. I believe that the Holy Spirit can and will externally baptize, fall upon, immerse, or envelope the bodies of those Christians who seek God's miraculous power. While this experience can further empower the moral desires of the indwelling Holy Spirit, it is primarily a miraculous power. The baptism in the Holy Spirit bestows all kinds of supernatural gifts: speaking in tongues; revelations through dreams, visions, voices, and impressions; God's healing power; and God's miracle working power.

Man. I believe that mankind is naturally sinful, because of Adam and Eve's fall from God's grace in the Garden of

Eden. Naturally the human spirit, soul, and body are corrupt and tend towards unrighteous thoughts and feelings. Only through faith in Christ is it possible to gain control over one's evil desires. Though it is true that God created man in His own image, it does not mean that man is the "god" of his own universe, nor does it mean that man has unlimited human potential. Miracles, signs, and wonders that certain men can perform are not so much from their innate willpower as they are from either divine or demonic assistance. I reject the so-called "Manifest Sons of God" or "Joel's Army" teaching that end-time Christians will become militant Christ-gods with immortal bodies prior to the return of Christ.

Heaven and Hell. I believe that Heaven, or the upper world, is the paradise abode of God, angels, and those that have been saved throughout the ages and have passed on. I believe that Hell, or the lower world, is literally located in the center of the Earth, and is the torturous abode of fallen angels, demons, and all who have not put their faith in the God of the Bible. Both Heaven and Hell exist in the spiritual realm.

The Resurrection of the Dead. I believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of destruction.

The Church. I believe in the spiritual unity of believers in our Lord Jesus Christ. No church building, religious denomination, institution, or organization is the reason for this unity. It is our faith in Christ—the only Way, Truth, and Life—that binds us together in love. I believe in **the priesthood of all believers**; and that no man other than Christ can be called the

head of a church—and this applies to “pastors” as well. I believe that pastors are “elders,” or individuals in a church group, that naturally rise out of the social network of the church. They are not elected, appointed, or employed by the church like business managers. They are more like wise Bible teachers, guidance counselors, and trusted friends. They are not to domineer or control church meetings, but are to ensure that everyone in a meeting gets a chance to participate. And ideally, there should be two or three elders per church group—not one. I also believe that the ideal place for a church to meet is in a **house**, not in a church building—but meeting in other public places like restaurants is also good for socializing. Ideally, a church meeting should involve group discussions about Christ and the Christian life, and should involve worship to music, and group prayer. I reject the “Dominion Theology” teaching that the church will take over all world governments before Christ’s return. I also reject the “emerging church,” which is marked by postmodern heresies.

WHY A BOOK OF DREAMS?

God Speaks Through Dreams

At first glance, you might look at the title and contents of this book, and think: “Wow, this is an odd book. Why in the world would this guy think of writing down his dreams and publish them for other people to read?” To answer this question, I will say that I believe just like the men and women of ancient times—that *the dream world is a part of the spirit world*. Dreams are one of the primary methods of communication between gods and men. The ancient Israelites believed this. And when the God of Israel spoke to them, He resorted to dreams as well: **“When a prophet of the Lord is among you, I reveal Myself to him in visions, I speak to him in dreams” (Num. 12:6)**. Of course, the faithful Jews and Christians always came to conclude that all the gods of the nations are demons, but that the Lord made the heavens (Ps. 96:5). While God is a Spirit (John 4:24), the truth is that *all spirits* can communicate to men in their dreams at night—angels, demons, and departed saints.

Testing the Spirits and Discerning Dreams

But it is the *demons* that are of concern to dreamers. They are tricky and subtle, and they often try to counterfeit God and His angels in the dreams of men (2 Cor. 11:14). For this reason, John said, **“Dear friends, do not believe every spirit, but test the spirits to see whether they are from God” (1 John 4:1)**. It is for this reason

that the great mystical theologians of the Catholic Church,¹ as well as the few that have risen in certain Charismatic groups²—have developed what have come to be called “rules for the discernment of spirits.” These are lists of tests by which to test dreams and visions—and hence fulfill John’s command to “test the spirits.” I will provide my own list of such rules here. These are the kinds of rules that I try to filter my dreams through, to confirm that I believe the dreams contained in this book are divine in origin.

A DREAM IS PROBABLY FROM GOD IF...

1. It has **holy feelings** and **holy thoughts**.
2. It has **peace** and **holiness**.
3. It has **the fruit of the Spirit**: “Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control” (Gal. 5:22-23).
4. It **agrees with Scripture**: “To the Law and to the Testimony! If they do not speak according to this Word, they have no light of dawn” (Isa. 8:20).
5. It is about **salvation** or **sanctification**.

¹ Ignatius of Loyola (*The Spiritual Exercises*, 1548), Teresa of Avila (*The Interior Castle*, 1577), John of the Cross (*The Ascent of Mount Carmel*, 1578), G. B. Scaramelli (*A Handbook of Mystical Theology*, 1754), Benedict XIV (*Heroic Virtue*, 1757), and Augustin Poulain (*The Graces of Interior Prayer*, 1910).

² Chuck Pierce and Rebecca Sytsema (*When God Speaks*, 2005) and James Goll (*The Beginner’s Guide to Hearing God*, 2008).

I would say that these are the top 5 rules for discerning dreams. But if we are to get even more specific, then I would have us to turn to the list compiled in Augustin Poulain's *The Graces of Interior Prayer* (1910):³

1. It begins with **the fear of the Lord**, but becomes **peace** (88-9)
2. It produces **holy tears** (99)
3. It encourages **holiness** and doesn't focus on nonessentials (82)
4. It doesn't justify a personal desire (90-1)
5. It doesn't portray angels or saints as deformed (86)
6. It doesn't make women have spiritual authority over men (92)
7. It's confirmed by **miracles** or **divine coincidences** (65-6)
8. It's not borrowed from the prophet's natural knowledge (68-9)
9. It's tested by trials and tribulations (74-6)
10. It's theologically, historically, and scientifically sound (79)
11. It's not sinful according to the Bible (80, 84)
12. It's about **salvation** issues (83)
13. It's about a bold and useful mission (91-2)
14. It's stood the test of time (92-3)
15. It's produced **good fruit** (93)
16. It's approved of by spiritual leaders (93, 126-7)
17. The prophet is physically, mentally, and morally healthy (67-8)
18. The prophet experiences **holy feelings** (70-1)
19. The prophet is not in bondage to ascetic practices (71)
20. The prophet is **humble** (72)
21. The prophet has had **ecstasy** in divine contemplation (73)
22. The prophet cautiously fears demonic deception (77)
23. The prophet allows friends to judge his revelations (77)
24. The prophet doesn't misrepresent righteous leaders as evil (81)

³ Augustin Poulain, *Revelations and Visions: Discerning the True and the Certain from the False or the Doubtful* (New York: Alba House, 1998), Chapters 2-4; Part IV of *The Graces of Interior Prayer* (1910).

Different Views of the Word “Prophet”

At this point you might be asking yourself about my use of the word “prophet.” This is a controversial word in the Christian churches. **I believe that a prophet is anyone that God speaks to in dreams and visions:** “When a *prophet* of the Lord is among you, I reveal Myself to him in *visions*, I speak to him in *dreams*” (Num. 12:6). I think that is very clear from Scripture. A prophet is a person that God speaks to in dreams and visions. For this reason, prophets were also called “seers” by the Israelites: “Formerly in Israel, if a man went to inquire of God, he would say, ‘Come, let us go to the seer,’ because the prophet of today used to be called a seer” (1 Sam. 9:9). Dreams and visions are a visual form of communication between spirits and men—dreams are seen, visions are seen. Hence the phrases “dreamer” and “seer”—both are synonymous with “prophet.” And because God is a Spirit, He speaks through dreams and visions. In Bible times, prophets were also called **dreamers**—this also went for occult prophets: “If a prophet, or one who foretells by dreams...and he says, ‘Let us follow other gods’...you must not listen to the words of that prophet or dreamer” (Deut. 13:1-3).

Some Charismatics argue over the usage of the words “seer” and “prophet,” insisting that a seer receives his revelation mainly through dreams and visions, while a prophet receives his revelation mainly through hearing the voice of God. I see no such distinction made in God’s Word. To me, a seer is a prophet—and a prophet is a seer.

Some church leaders don't like my generous usage of the word "prophet." They want it to mean something more, something with great political or ecclesiastical authority. They think that a "prophet" is a great political or church leader that speaks a word from God to a nation or the church at large—that is, a Moses, Elijah, or John the Baptist figure. Still others, particularly those of the Cessationist camp, say that a modern "prophet" is none other than a skilled Bible teacher, an expositor of the Word of God.

Does God Only Speak Through the Bible?

When this debate occurs over the usage of the word "prophet," it is almost always related to **the authority of Scripture**. In my experience, it is the Presbyterians and Baptists more than any other groups, that try to make this a point of contention. It is they who are the ardent upholders of the Reformation doctrine of *sola Scriptura*, or "Bible only" kind of thinking. It is thought by them that God doesn't speak through dreams, visions, and spiritual experiences anymore. He only "speaks" through the Bible.⁴ And they have all sorts of Bible verses to prove it too! (Even though the Bible never clearly says anywhere

⁴ B. B. Warfield (*Counterfeit Miracles*, 1918), John MacArthur (*Charismatic Chaos*, 1992), and Hank Hanegraaff (*Counterfeit Revival*, 1997) are among the main supporters of Cessationist thought. When musing on Cessationism, the words of Jesus to the scribes and Pharisees come to mind: "You search the Scriptures because you believe they give you eternal life. But the Scriptures point to Me!" (John 5:39, NLT).

that it was supposed to be completed.) I do not fall into their category of thought.⁵ I believe that God has continued to speak in dreams and visions throughout church history, and that He does so today.⁶

The Authority of God *and* Scripture

And in regards to the authority of the Bible—I consider it *almost* as highly as they do. They often put the Doctrine of Scripture at the top of their statements of faith, followed by the Doctrines of God, Jesus, and the Holy Spirit.⁷ To me, this shows that the Bible is more important to them than the person of God Himself. **I say that the God of the Bible is the Supreme Authority, not the Bible from God. The Bible is second in author-**

⁵ Jon Ruthven (*On the Cessation of the Charismata*, 1993), Jack Deere (*Surprised by the Power of the Spirit*, 1993), Gary Greig and Kevin Springer, eds. (*The Kingdom and the Power*, 1993), and Don Williams (*Revival: The Real Thing*, 1995), are supporters of Continuationist thought—the camp I align myself with (which believes that God still speaks today through dreams, visions, and spiritual experiences).

⁶ **For evidence of prophetic dreams and visions in church history**, see Mark and Patti Virkler's *Dialogue with God* (1986), "Appendix F: Dreams and Visions Throughout Church History;" Eddie Hyatt's *2000 Years of Charismatic Christianity* (2002); Jeff Doles' *Miracles & Manifestations of the Holy Spirit in the History of the Church* (2008); and the lives of Catholic saints, such as St. Patrick (d. 493), Hildegard of Bingen (d. 1179), St. Francis of Assisi (d. 1226), and many others.

⁷ For an example of this, see the "Statement of Faith" from the National Association of Evangelicals: <http://www.nae.net/about-us/statement-of-faith>

ity to God Himself. But on the other hand, nothing that the God of the Bible says through dreams and visions will ever *contradict* anything that He has already said in the Bible. This is what Isaiah meant when he wrote: “To the Law and to the Testimony! If they do not speak according to this Word, they have no light of dawn” (Isa. 8:20).

When God Speaks Where the Bible is Silent

The God of the Bible will speak through dreams and visions today about topics that the Bible is sometimes *silent* or unclear about. It is for this reason that many conservative Evangelicals are inflexible about the continuation of divine dreams and visions. They are unwilling to believe in anything that the Bible is silent about—this belief of theirs is called “the silence of Scripture.” But that is where I differ from that group. **I believe that the God of the Bible is alive and well today, and sometimes He speaks about things that the Bible is silent about.** But He never speaks a word that *contradicts* what has already been written in the Holy Scriptures. That is why it is essential for Christian seers to know the Bible, in order to discern dreams and visions.

Divine Dreams Are Valuable, But Only Personal

Dreams and visions as experienced by Christians outside of the Bible are wonderful gifts of the Spirit. They can impart revelation into mysteries, words of knowledge, words of wisdom, discerning of spirits, and deeper insight into the person of God and His ways. They

can also have a sanctifying impact on those who experience or meditate on them. They are very valuable, as they transform the dreamer through the imagination, intellect, emotions, and will. The dreamer can be *transformed* by divine dreams. Read the Book of Daniel or the Book of Revelation some time. Those Bible books are almost 90% dreams and visions from God. See how the otherworldly scenes can transport your mind into the dream world—another realm of holiness, majesty, and power.

But no matter how valuable a divine dream can be to him who experiences it, or to him who reads it—it is nevertheless a *private* revelation, not a *general* revelation. As Charismatics, we need to draw the line somewhere. The Bible is what we would call a general revelation to the Body of Christ. It alone is to be regarded by the universal Church of Jesus Christ as the supreme doctrinal and theological standard for Christian faith and practice. **Any divine dreams contained in this book are free to be doubted and disbelieved—God will not hold you accountable. But the Bible...that is the one thing that Christians are not at liberty to doubt or disbelieve.**

The dreams in this book (which I personally feel are divine in origin) should *never* be turned into some sort of a weird cult scripture, or regarded as equal in authority to the Bible. The 66 books of the Holy Bible are trillions of times more authoritative and certain than my personal dreams! While you are free to take or leave my dreams in this book, no Christian is ever free to doubt the Bible. **Feel free to doubt my dreams all you want, but please don't ever doubt the Bible! My dreams are of far less**

authority than the Holy Scriptures. Far less authority. But each Christian is free to believe them as he pleases, provided that he feels they are in agreement with the Bible. Not only that, but *any* dream of *any* Christian should be freely believed—if it is in agreement with Scripture. Take, for example, other Charismatic dream-vision books:

1. David Wilkerson's *The Vision* (1973)
2. Rebecca Springer's *Within Heaven's Gates* (1984)
3. Mary K. Baxter's *A Divine Revelation of Hell* (1993)
4. Rick Joyner's *The Final Quest* (1996)
5. Wendy Alec's *Journal of the Unknown Prophet* (2002)

Dream Journaling

The title of the last book leads me to another issue: dream journaling. Because dreams are often fleeting in nature, and are easily forgotten, it is valuable to have a notebook or journal in which to write them down. The prophet Daniel practiced dream journaling: "In the first year of Belshazzar king of Babylon, *Daniel had a dream*, and visions passed through his mind as he was lying on his bed. *He wrote down the substance of his dream*" (Dan. 7:1). That dream of Daniel 7 turned out to be one of the greatest of all prophetic dreams in Bible prophecy. In fact, Daniel 7:13 was one of Christ's favorite passages, because it was through that passage that He claimed He was the "Son of Man."

Dream Interpretation: A Gift *and* an Art

Dreams are hardly ever literal in nature, but usually symbolic, metaphorical, or like a parable. I have often wondered if the parables of Jesus were influenced by divine dreams that He experienced. God likens dreams and visions to *riddles* in Numbers 12:8. We should not question God why He chooses to speak to us through riddles and dreams, but He does what He does because He's God. *It's up to God how He chooses to speak to us. It's up to us to figure out what He means.* Some people think that dream interpretation is a special gift of the Spirit, because they read:

Pharaoh said to Joseph, "I had a dream, and no one can interpret it. But I have heard it said of you that when you hear a dream you can interpret it." "I cannot do it," Joseph replied to Pharaoh, "but God will give Pharaoh the answer he desires" (Gen. 41:15-16).

Some Christians read this passage of Scripture and think that interpreting dreams is some special kind of spiritual gift. But if dream interpretation is a spiritual gift, then it certainly is not listed in 1 Corinthians 12:8-10. Unless of course, we are to conclude that the gift of prophecy automatically involves a gift of dream interpretation. But this is merely an assumption. **Personally, I'm not fully convinced that there is a special gift of dream interpretation. I'm more inclined to believe it is an art that can be learned and sharpened through much**

practice. I believe that what was going on between Joseph and Pharaoh is that Joseph was drawing off of his experience with interpreting his divine dreams. Granted, he humbly gave credit to God for his ability to interpret dreams—but we should not be led to think that he was not *skilled in the art* of interpreting dreams.

How did Joseph interpret the dream of Pharaoh? I believe that Joseph was drawing off of his accumulated **knowledge of dream symbols**. He must have learned this from his father Jacob, who learned it from Isaac, who learned it from Abraham. Although these men never kept a dream dictionary handy, they probably learned to commit certain symbols to memory. Symbols that they knew were important to their God, the Lord. Once they had a working knowledge of what the meanings of these symbols were, then they could decipher the message of the dreams they received from God. It is a symbolic “dream language” of the Spirit. (However, I will admit that sometimes it can take months or years, for God to unfold the meaning of a dream, through circumstances and coincidences.)

As Christians in the 21st century, we can turn to the Bible as the primary source for understanding dream symbols. And there have been several **Charismatic dream books and dictionaries** produced, that are great sources on deciphering the meanings of dream symbols: **Ira Miligan’s *Understanding the Dreams You Dream* (1993)** is my personal favorite. There are many other Christian dream books that I have cataloged at the end of this book, in the section called “Further Reading on Dream Interpretation.”

Sigmund Freud's *The Interpretation of Dreams* (1900)

This book by the pioneering psychiatrist, is largely to blame for the modern view that *all* dreams come from the unconscious mind. While it is true that in Daniel 7:1 it says that “visions passed through his mind as he was lying on his bed,” it doesn’t say that they *came out of* his mind. It says the visions *passed through* his mind. This is not to say that some dreams aren’t soulish, or originate from the flesh or the self. This is probably the case for many dreams, and Freud was accurate to explain this soulish dimension of dreams as *wish fulfillment*.

The free will of man is corrupt as is evident in Paul’s discussion of the “flesh” in Romans 7. It was corrupted in Genesis 3 when Adam and Eve ate of the fruit. For this reason, even godly Christians can dream of taking pleasure in many sinful acts while they sleep. Sexual sins, murder, stealing, cursing, witchcraft, and so forth are all possible in the dream world. That is why it is necessary for Christians to read the Bible and live a consecrated life to God, and not give place to the devil. But Freud was wrong in that he departed from the Biblical view of dreams. He took a secularist approach, consigning dreams only to the realm of *self*, of the psyche. And it has always been the tendency of worldly and religious church people to scoff at dreams and not take them seriously—to their own ignorance. But the Bible clearly teaches that dreams do not only come from the self, but can come from God:

God does speak—now one way, now another—though man may not perceive it. ***In a dream***, in a vision of the night, ***when deep sleep falls on men as they slumber in their beds***, he may speak in their ears and terrify them with warnings, *to turn man from wrongdoing and keep him from pride, to preserve his soul from the pit, his life from perishing by the sword* (Job 33:14-18).

Although the Bible clearly teaches this about dreams, Sigmund Freud and modern psychiatrists, have succeeded in persuading the secular world and the church that dreams cannot have any revelatory meaning. But still, they are not entirely sure of themselves. Although it is officially the “professional” and “scientific” thing to say that dreams are meaningless—dreams still remain a mystery to these men of science. Dreams are laughed at and easily forgotten. “It was just a dream”—or was it? This uncertainty about dreams is all over the world. *Can God speak through dreams?* They don’t know and don’t seem to care, but sometimes—who knows?

There is a funny scene in the movie *Willy Wonka & the Chocolate Factory* (1971) that illustrates this perfectly. There is a young man who is being counseled by a psychiatrist about his dreams:

“I’m still having these dreams, doctor. And I still can’t stop myself from believing them” the young man says.

“I’ve told you, Mr. Hoffstedder—to believe in one’s dreams is a manifestation of insanity” re-

plies the psychiatrist. “And the sooner you accept this, the sooner you’ll get well.”

“But I dreamed the Archangel appeared, and whispered into my ear, and told me where to find a golden Wonka ticket!” said the young man.

“And what exactly did he say?” inquired the psychiatrist. He now looks seriously interested, starting to believe in the dream.

“Oh, what difference does that make? This was a dream, a fantasy—I mean...you just said—”

“Shut up Hoffstedder and tell me where the ticket is!” the psychiatrist shouts.

Dreams and the Occult

As Christian dreamers, we need to be careful not only to avoid secularist psychology and its Freudian ideas about dreams. We also need to be careful not to interpret our dreams with New Age or occult dream symbols. This can lead to very much deception, and eventually lead to worshiping false gods. **Our understanding of dreams and visions needs to come from the symbols of the Bible, and not from any New Age dream books or occultic sources of knowledge.** This is essential, because the Bible represents the symbols of the God of the Bible. The occult dictionaries, rooted in Babylonian, Egyptian, Hindu, and Greco-Roman occultism—are based on the devil’s lies and half-truths. If you want to keep yourself from becoming confused, then **stick to Biblical symbols** when trying to figure out the meanings of your dreams.

Resisting the Devil and False Gods in Dreams

Some Christians think that a false prophet is anyone who claims to prophesy or predict the future, but fails or makes a mistake. They think that this person should never even try to prophesy for the rest of his life. This is what I call “prophetic perfectionism,” and you find this mentality with Cessationists and “open but cautious” people. But the Bible doesn’t say that a false prophet is someone who makes a mistake at interpreting his dream or making a prediction. True, the Bible admits that mere presumption and misinterpretation can cause men to make mistakes at prophesying (Deut. 18:22). But **the Biblical definition of a false prophet is an occultist or psychic who “speaks in the name of other gods” (Deut. 18:20).** These men practice sorcery and divination (Deut. 18:14). It is often the case that demons speak to psychics and witches in dreams, and will also try to deceive Christians in this way (Jer. 23:25-32). This is why Christian dreamers need to be grounded in the Bible, so they can discern the devil’s lies and half-truths. And once they have discerned the devil at work in their dreams, then with the Name of Jesus, they can **“resist the devil, and he will flee from them” (Jas. 4:7).**

Dreams: A Major Way of Divine Revelation

The reason why I compiled this collection of my personal dreams, is because I think this set of dreams can serve not only to instruct and inspire myself, but also *other Christians* who might want to read them. God speaks

in many ways, but dreams and visions are the primary way that God speaks (Num. 12:6). I hope and pray that this book of dreams will serve to inspire, instruct, and confirm what God has been speaking to you about various issues. The dreams in this collection will deal with topics on salvation, sanctification, spiritual warfare, the Holy Spirit, the institutional church, and the end times. I pray it blesses your spirit in Jesus' Name!

John Boruff
Raleigh, NC
November 27, 2010

PART 1:
SALVATION AND SANCTIFICATION

This first collection of dreams has to do with the topics of salvation (justification by faith) and sanctification (growing in holiness through the Spirit and good works). The dreams may seem to wander in their themes, because they are not like theological treatises. I believe that God was speaking into my life through these dreams, so there will be various personal elements in them. But I think these dreams, more than any others, have to do with **the fruit of the Spirit** and **the born again experience**. Because most of the dreams are symbolic, I will provide my personal interpretations of them. This is what I will do throughout the book. Feel free to interpret the dreams as you like, but I will provide my own interpretations as I feel I understand them. In Jesus' Name, I pray that the Holy Spirit speaks just as powerfully to you through these dreams as He has to me.

CHAPTER 1

A. W. TOZER'S *THE PURSUIT OF GOD***2006**

I finished my homework, and I was tired, but I decided to lay prostrate and spend time with God in contemplative prayer. As I was contemplating on God, I drifted into a half-awake trance state. I could still see the floor and the bottom of the dresser to my left when I opened my eyes now and later. Then I felt an angelic presence standing about 10-20 feet in front of me diagonally to my right. I could not see him, but I intuitively knew that it was an angel in the form of a young man. This was in the spiritual realm surrounding me. My eyes were open and I could see the floor and the dresser; but because I was in a trance, I was also able to sense the spiritual realm around me just as much as the physical realm. In the spiritual realm, it was like there was a 30-foot extension to my tiny dorm room, and the angel was standing in this room extension.

In the physical realm, the angel would have been standing in the tree outside of my window—the 3rd floor of my dormitory. He asked me, “Who wrote *The Pursuit of God*?” And I said, “A. W. Tozer.” Then the central air conditioning vent in my room—as it was blowing air—began blowing air more intensely and it became loud and rushing (Acts 2:2). It was the Holy Spirit, and the sound of this rushing Wind and spiritual Water flooded my being. This loud rushing sound resonated in my head. Then the Spirit of the Fear of the Lord came upon me (Isa. 11:2), because I remembered that God’s voice sounds like

rushing water (Ezek. 1:24; 43:2; Rev. 1:15; 14:2). As a divine coincidence, I had recently told my family this when we went to see a rushing waterfall in the Appalachian mountains.

Then I saw a vivid closed vision of a black man—the picture was zoomed up close into his eyes. And I heard a loud mental voice say, “The humility of God,” and the man’s eyes widened because of the fear of the Lord. And that was the end of that divine experience. I stayed prostrate for a little while longer, and then I got up from the floor about 45 minutes since I had begun, and I went to bed.

I had several short dreams, but I only remember one of them. I dreamed that the pastors from a certain Charismatic church—were walking beside the music building at my college over a grassy area. As they were walking, I began to approach them from behind, and I felt the Holy Spirit manifest between both of them and also on the top of my head; it was as if God’s Spirit were grabbing me by the head. And one pastor turned around, tackled me in the Spirit, and I prostrated myself with my arms covering my head. The Spirit of the Fear of the Lord was present, and the pastor was on my back laying down on top of me, as I was prostrating in the Spirit; and he loudly prophesied over me, although I don’t remember what he said. When I mention the “Spirit of the Fear of the Lord,” I mean that I was overwhelmed with a sense of God’s majesty, righteousness, and power.

Interpretation

I experienced these visions and dreams very close to when I had first learned about contemplative prayer. God was gracious enough to send me an angel to suggest A. W. Tozer's *The Pursuit of God* (1948) to me for contemplative guidance. I eventually got around to reading it. It had some **contemplative** material about *being still and listening to God's voice*. But more than anything that jumped out at me in its pages was the message of **humility and detachment from things**. Although I found the book hard to digest at first because of Tozer's vocabulary words, I feel that God was pointing me to Tozer as an *Evangelical mystic*, and to follow the path of humility in my pursuit of God. **Dreams and visions** can puff a man up with pride, so it is necessary to remain humble in the contemplative life. Everything else in the dreams and visions seems to have been tokens of the presence of the Holy Spirit—confirming the message of Tozer.

CHAPTER 2
IMITATE CHRIST
2005

In order to preserve me from self-deception, I believe that God specifically told me (as one that is answering the call to ministry), to not “settle down” in a comfortable, watered-down, pampered, materialistic, American dream home. This is so that my spirit will not become lazy in God. The message is not against having material blessings (because you can receive them with thanksgiving and praise to God), but it is a divine warning to not flirt with a luxurious and self-indulgent lifestyle that would take the worship of God out of my heart (Jas. 5:5). In light of Deuteronomy 8:11-14, the Lord also says that it is a reminder to not forget God and to obey His commandments.

I dreamed that I saw my dad as spiritually stronger and closer to Christ than he currently is now. In the dream, I had just gotten home from college for Thanksgiving Break. No one was around but my dad. Strangely, he was not excited to see me, and he had a serious facial expression. He began to talk to me about Christian living. As he was doing this, he put a meaty Christian book on the shelf. (I remember this book was yellow; later on in real life I noticed a yellow book in that place of my parents’ bookshelf called *In His Steps* (1967) by Charles Sheldon.) I don’t remember what he was saying, but it was an exhortation to be a more devout Christian.

Then my dream imagery focused on a part of the book title that my dad had put on the shelf: IMITATE

CHRIST. (In real life, shortly after this dream, my friend and I went to a Christian bookstore and saw Thomas à Kempis' *The Imitation of Christ* (1427) on a bookshelf, and my friend said, "Look John, there's the book you dreamed about!") As I was looking at this book title in the dream, I started waking up again, but only partially; and I became half-awake in a trance state—and I also think in sleep paralysis.

I could see the ceiling of my dorm room in which I was sleeping, because of the moonlight shining in. In my trance state, the dream would visually turn off sometimes, but I could still hear the dream while seeing the ceiling in my dorm room. My dad's voice from the dream now turned into Gary Wilkerson's voice (David Wilkerson's son, a minister from Times Square Church). Because I know that Gary Wilkerson is a man of God, I intuitively knew that the following message was a divine revelation.

It was something like this: **"Don't put yourself in a position that will make it *look like* you've brought glory upon yourself instead of God."** My eyes started waking up more and more gradually. My body had waves of goosebumps flowing through it—back and forth from head to toe. Because I was warm underneath a blanket, and not cold, I believe that the cause of the goosebumps was supernatural. I was also under the impression that I was surrounded by angels that were guarding me from demons. When I was in my half-awake trance state, I could hear the rustling of their clothing or wings—it sounded like nylon windbreaker pants rubbing together vigorously. All of this—the Wilkerson/dad voice, the goosebumps, the half-awake trance, and the angelic rus-

ting—all of this was happening as I was going back and forth between looking at IMITATE CHRIST in the dream and at my ceiling in my dorm room. While hearing Gary's voice, I said in my dream: "Dad, your voice turned into Gary Wilkerson's voice. Now I truly know that what you are speaking are the very words of God."

Interpretation

I thank God that this is one of the most powerful spiritual experiences I have been privileged to go through. It was characterized by dreams, visions, voices, impressions, and signs in real life. Whatever it was that God was trying to communicate to me, He really put in a lot of effort to say it. And I thank Him for that.

I learned several things from this experience. One of the foremost impressions, on my heart in the dream, apparently had to do with God warning me **not to live a comfortable luxurious lifestyle, so it will not cause me to forget God and His ways.**

In this dream, **I received a promise that my dad would grow stronger in Christ.** And now that it is 5 years later, I can affirm that he is indeed stronger in Christ than he was then! He has become very knowledgeable of the Word of God, and more sensitive to living a sanctified life. Apparently God was saying that my dad would reach the same level of sanctification as Gary Wilkerson, who is also from his generation.

After this dream, there were real life signs that brought to my attention two classic Christian books on sanctification: ***In His Steps* by Charles Sheldon** and ***The Imita-***

tion of Christ by Thomas à Kempis. (When I met my wife 2 years later, she was carrying around Kempis' book. I felt that this was a sign from God. Later on I found out that Kempis was an Evangelical mystic.)

As far as the word: "Don't put yourself in a position that will make it *look like* you've brought glory upon yourself instead of God." I interpret this phrase in this way: **God will do great things for me in my life. As a result, I need to always be sensitive to give Him the glory, and testify to His gracious gifts and blessings. I need to avoid making things look like they were simply the result of my ingenuity, planning, and efforts. I need to give credit where credit is due—and acknowledge before others that it is *God* who has given me every good and perfect gift from above.**

CHAPTER 3
**THE BORN AGAIN CHRISTIAN—
NO MATCH FOR THE DEVIL
2006**

I dreamed that I was in my personal shower at college. As I was getting clean, I heard the audible voice of God (in my dream) say: **“The weapons of our warfare are not carnal; and the born again Christian is no match for the devil.”** It was loud and clear, a clarion voice with echoing power in the shower. It just came out of the air like a speaker (in my dream). I woke up immediately.

Interpretation

1. *UDYD* says that the shower (bathing) symbolizes cleansing and **sanctification**.
2. The loud audible voice of God usually carries with it a sense of great **urgency** and importance.
3. “The weapons of our warfare are not carnal” (2 Cor. 10:4, KJV), in light of the context of 2 Corinthians 10-12, seems to be referring to **the miraculous gifts of the Spirit**. That is, dreams, visions, the voice of God, gifts of healing, and the working of miracles (1 Cor. 12:8-10). These are effective weapons in our battle against the devil.
4. “The born again Christian is no match for the devil” should be taken to mean that the devil is so small and

powerless compared to the great strength and power of the born again Christian. This not because of any inherent power in man, but because of the indwelling and baptism in the Holy Spirit. This is what is meant when the Scripture says, "Greater is He that is in you, than he that is in the world" (1 John 4:4, KJV). That is, **greater is Christ that is in the born again Christian, than the devil that is in the world.**

CHAPTER 4
**THE SERPENT AND
THE TREE OF KNOWLEDGE**
2009

I dreamed that I was in a giant tree house; and perhaps in the Tree of the Knowledge of Good and Evil (Gen. 2:17). The tree house had a wooden walkway on it. A giant black snake lived in this tree and apparently slithered on the walkway often (Gen. 3:1). Eventually I saw bloodstains of the Lamb of God on the walkway (Rev. 12:11). The Lamb's body was no longer there, but the blood remained. Then the giant black snake began to approach. I didn't want to get eaten, so I jumped on a vine and swung off of the tree to a safe place (John 15:4).

Interpretation

Satan "ate" Jesus the Lamb on the cross, but because He rose from the dead, only His blood remained. His blood atones for our sins—which come from our knowledge of good and evil. **I don't have to be "eaten" by the devil, because the Lamb of God already atoned for me. As long as I meditatively abide in the Vine of Christ, I will be safe.** Revelation 12:11 declares: "They overcame him by the blood of the Lamb and by the word of their testimony."

CHAPTER 5
THE ATONING BLOOD OF JESUS
2007

I was contemplating on the Lord Jesus at 9:45 p.m. I wasn't seeking a voice or a vision; it was just to spend time with the Holy Spirit in contemplation. I put on my earmuffs, sweatshirt, and I sat cross-legged¹ on my bed with a husband pillow against the wall at the head of my bed; and I wrapped my legs in my comforter. My body was totally relaxed, my eyes were closed, the lights were off, and my mind at ease. I said, "Jesus, I open up my spirit to You," and I just focused on the Lord. This was contemplative prayer.

Then I saw a closed vision of a woman from a certain Pentecostal church saying something like, "*This is in all actuality the truth.*" And I heard a quiet mental voice of a young man say, "*Extra! Extra! Extra! Extra!*" The Lord had already begun to speak through these things. I continued to resolve in my heart not to seek a voice, but to seek Him. Just to be with Him. Then I fell asleep for a couple of minutes and had a short dream.

I dreamed that I was talking with a liberal Bible professor about the atonement and the blood of Jesus, and how the wrath of God at mankind's sins was poured out on Jesus. The professor was confused, and could not understand, so he argued with me. I could see that he was nervous and blushing. In the dream, I was at his desk with him talking. Then his face changed between his own face

¹ Not in a Yoga "lotus position."

and a certain relative of mine—meaning that my relative also does not understand the atonement. And as the professor was expressing his frustration about the atonement, I saw on the desk a partially covered book: *The Power of the Blood* (2005) by Mary K. Baxter.

Interpretation

1. This experience confirms that the practice of divine **contemplation** leads to seeing closed **visions** and hearing the inner **voice of God**.
2. Divine **contemplation** relaxes the body in the presence of God, and can lead to **sleep**, which can lead to vivid **dreams from God**.
3. **Substitutionary atonement** is the correct view of the atonement of Christ on the cross. “It was the Lord’s will to crush Him and cause Him to suffer, and though the Lord makes His life a guilt offering, He will see His offspring and prolong His days, and the will of the Lord will prosper in His hand” (Isa. 53:10). Paul expounds on this: “God presented Him as a sacrifice of atonement, through faith in His **blood**. He did this to demonstrate His justice, because in His forbearance He had left the sins committed beforehand unpunished—He did it to demonstrate His justice at the present time, so as to be just and the one who justifies those who have faith in Jesus” (Rom. 3:25-26).

4. *The Power of the Blood* by **Mary K. Baxter** was brought to my attention in this dream. It probably does a very good job at describing the atoning work of Christ.

**PART 2:
SPIRITUAL WARFARE**

This collection of dreams involves some of my personal conflicts with demons and evil in my dreams. In my experience, there is no other way to defeat demons but by the Name of JESUS. The Names of Father, Christ, Holy Spirit, Trinity, or God doesn't do it. **It is only the Name of Jesus that has power to resist the devil.** I don't fully know why this is. I'm not a "Jesus only" Pentecostal, and I acknowledge that there are many Scriptural names for God. But there is something special about the Name of Jesus. Learn to say it in your dreams—it comes in very handy! **There are many kinds of demonic spirits that try to tempt people to commit specific sins.** This they can do through dreams—whether we like it or not. This collection will deal with topics of deliverance, occult spirits, addiction, and Hell as the final abode of the wicked. Sexual demons also are known to tempt Christians through pornographic dreams, but I will refrain from sharing any.

CHAPTER 6
**AN ARCADE ROOM
IN A DELIVERANCE BOOKSTORE
2009**

I dreamed that I was with an older man, who was perhaps in his 60s. We were going to a Christian bookstore that only sold spiritual warfare books. When we got there, there was an archway we had to walk through. Over the arch was written: “Demonology.” Then we walked through the archway and down some stairs. I told the man something like, “I think I’m going to buy Peter Horrobin’s *Healing Through Deliverance* (2000).” But when we got to the room for the books—there were no books. It was an arcade room! Everyone was playing around with fun and games on the arcades. I was very disappointed.

Interpretation

I feel that the older man in the dream was an angel, but he was with me in the dream as a “deliverance mentor” figure. He represented the men of God in the deliverance movement of the 1970s, like Frank Hammond and Win Worley. I don’t know of any Christian bookstores that only sell spiritual warfare books, other than the one in Win Worley’s old church—Hegewisch Baptist Church. But at the time that I dreamed this dream, I didn’t know about Win Worley’s church. So, I feel that the “deliverance bookstore” was a broader prophetic symbol of the deliverance ministry in the Body of Christ at large.

In that light, **I feel that the Lord was saying that the Body of Christ at large has neglected the deliverance ministry**. And instead of seriously paying attention to the area of demons and deliverance when needed, Christians are joking around, carrying on with fun and games. Instead, **God says we need to be engaging in spiritual warfare**. I'm not saying that God says Christians can't play arcade games or have fun. But in the area of deliverance, there needs to be a serious revival!

CHAPTER 7
**RESISTING A SPIRIT OF WITCHCRAFT
WITH TONGUES**
2008

I dreamed that I was at a campfire while there was still the light of day; and an evil witch was next to the fire. She started to use her magic power, and waved her hand over the fire. The fire turned into the shape of a castle. Honestly, I felt bedazzled by it. But then I came to my wits, and resisted the spirit of the witch. I violently prayed in tongues against her, screaming at her in tongues, and instantly I came out of the dream.

Interpretation

The witch in my dream was a **spirit of witchcraft**. Because it knew that I'm growing in the prophetic, **it came to tempt me to dabble in the occult**. But praise Jesus, He gave me power against that witchcraft spirit as **I prayed in the Spirit**. Praying in tongues *is* praying in the Holy Spirit—it is an ecstatic and Charismatic way of prayer. **The power of God is released when we pray in tongues**—so much so that it can break the power of witchcraft and other evil spirits.

“If I pray in a tongue, my spirit prays, but my mind is unfruitful. So what shall I do? **I will pray with my spirit**, but I will also pray with my mind; I will sing with my spirit, but I will also sing with my mind” (1 Cor. 14:14-15). Paul says that praying in tongues is the same thing as

“praying in the Spirit,” because the Holy Spirit lives in the Christian’s human spirit (Rom. 8:16). If we are to follow Paul’s instruction in this passage to “pray with the spirit and pray with the mind,” then it should be understood that we should pray in tongues (spirit), but we should also pray in English (mind). Paul also speaks of singing in tongues (spirit), and singing in English (mind).

“Dear friends, build yourselves up in your most holy faith and **pray in the Holy Spirit**” (Jude 1:20). Since a miraculous faith is needed to cast out demons (Mark 9:17-19), it is necessary to pray in tongues, in order to build up your faith. Jesus said, “This kind can come out only by prayer” (Mark 9:29). And Paul said, “The one who speaks in a tongue builds up himself” (1 Cor. 14:4, ESV).

“Pray in the Spirit on all occasions with all kinds of prayers and requests” (Eph. 6:18). Note that the context of this verse is about spiritual warfare against demons. Therefore, praying in tongues is a weapon against demon spirits (in dreams, visions, and other experiences).

CHAPTER 8
RESISTING A SPIRIT OF NECROMANCY
2010

I dreamed that a piece of paper was put in front of my face. The paper said something like, “It is okay to make contact with the dead.” Immediately I knew that an evil spirit was causing the dream. I woke up, and could sense the presence of a very powerful evil spirit hovering over me. It was almost like an electrical vibration or energy field, and the *fear* it was emitting was strong. I resisted the spirit, commanding it to leave *in Jesus’ Name*. And it left instantly.

Interpretation

This dream was from **a spirit of necromancy**; you could also call it a spirit of spiritualism (spiritism); or perhaps a spirit of divination. Either way you look at it, it was some kind of an occult spirit, once again coming to tempt me to dabble in the occult. Necromancy is an occult practice that attempts to make contact with so-called dead human spirits. I knew it was a necromancy spirit, because the dream was telling me to make contact with the dead. That *contradicts God’s Word* very clearly. The Bible says that necromancy is a “detestable thing,” and is not to be practiced by those who have faith in God (Deut. 18:9, 11).

So, what is “contacting” the dead? It can involve various practices, so it would be wise to *stay away from them*. There are various methods that spiritist mediums use to contact the dead: *Ouija boards*—using a board

with the letters of the alphabet and a device to allow the evil spirit to spell out messages; ***self-induced trance***—putting oneself into a deep sleep and allowing the evil spirit to speak through your mouth; ***automatic writing***—in a relaxed and contemplative state, allowing the “spirit of the dead” to give you the compulsion to write furiously; ***dreams and visions***—although this is the primary method that God uses to speak (Num. 12:6), the “familiar spirits” that God condemns in His Word, also try to communicate through this way (Lev. 20:27; 1 Sam. 28). Very powerful mediums actually do not need any of the other necromancy “devices” like Ouija boards, because they regularly speak with the dead through open visions and visitations. Sometimes, this may involve ***astral projection***, which is the occult practice of pushing the soul out of the body at will.¹

I’m sure that there are other ways that people try to contact the dead, such as ***“table tapping”*** and gazing into ***“crystal balls.”*** But the Word of God declares that all such inventions are “detestable practices” (Deut. 18:9). I believe that the Catholic practice of ***praying to the Virgin Mary and the saints*** is a form of necromancy, and should not be practiced by any Christians.

¹ Kurt Koch, *Occult ABC: Exposing Occult Practices and Ideologies* (Grand Rapids, MI: Kregel Publications, 1986), pp. 218-222. This information about necromancy comes from this book, which was written by a Christian counselor. Koch specialized in counseling people who were involved in the occult, and set them free through deliverance ministry. However, the book is also anti-Charismatic in some ways.

We should not be led to think that Jesus' encounter with the spirits of Moses and Elijah was necromancy (Matt. 17:3). Jesus was *not* a necromancer, but the Son of God and great Prophetic Seer. Jesus did not *actively seek to make contact with* Moses and Elijah. Nor did Christ use any Ouija board, self-induced trance, automatic writing, astral projection, table tapping, or crystal ball. Nor does it say that He *prayed to* Moses and Elijah. All that Matthew 17 says is that Jesus walked up the mountain with His disciples, and "just then there" Moses and Elijah appeared to them (v. 3). It was a spontaneous occurrence.

Jesus and the apostles did not hold a "*séance*" in order to make contact with the spirits of the dead Moses and Elijah. No! (Technically, Elijah never really died.) But what happened is that Moses and Elijah were sent from Heaven in a visitation to tell Christ some important information regarding His future. They probably warned Him to stay strong for the crucifixion He was about to go through. On top of this, their presence was a testimony to the apostles that the Law (Moses) and the Prophets (Elijah) testify to Jesus as the mediator of the New Covenant between God and man. And that the Old Covenant was finished in Christ.

Necromancy is a detestable practice in the eyes of God (Deut. 18:9, 11); but it has always been the most popular form of counterfeit prophecy. The Christian gift of prophecy is about receiving dreams, visions, and the voice of God—from the Holy Spirit, Jesus, and the angels. Not from dead men's spirits. However, there are occasions when God will even send the spirits of dead saints from Heaven to impart revelation, such as Moses

and Elijah. But only dead *saints* from Heaven. It is impossible to conjure up the spirits of the dead from Hell. Those people are doomed and trapped down there. They are locked up in Hell like a prison (Jon. 2:6). They cannot come up to the Earth (Luke 16:26, 30-31). So, whenever the Bible makes reference to “familiar spirits,” it is speaking of demon spirits that pretend to be the spirits of the dead, during necromancy practices (Lev. 19:31; 20:6; Deut. 18:11; 1 Sam. 28; Isa. 8:19; 19:3). The devil is the father of all lies (John 8:44). In the King James Version, it refers to spiritist mediums as “them that have familiar spirits” (Isa. 19:3). That is, *they possess demon spirits* who pretend to be the spirits of the dead, counterfeiting and lying to them through false visions and voices.

This does not mean it is impossible to receive revelation from a saint in a vision sent from God, as in the case of Jesus, Moses, and Elijah in Matthew 17. It just means that *no Christian should ever dabble in necromancy practices in order to actively and willfully try to make an attempt at contacting the dead*. The only Spirit that Christians are legally allowed to contact is God—and this we do through various means (prayer, worship, meditation, contemplation, dreams, visions, and hearing the voice of God). And it is always with the understanding that Jesus is the only Way, Truth, and Life (John 14:6).

CHAPTER 9
RESISTING A SPIRIT OF TOBACCO
2010

I dreamed that I was with another young man my age. He was a Christian brother in the dream, but was probably an angel. We were asked to come over to be with a group of other young guys that were smoking. Each of them had a flavored cigar with an enticing aroma (like a *Black & Mild*). They tempted me to smoke with them. By intuition, I knew this was demonic. So, I said, “*In Jesus’ Name, I bind and rebuke the spirit of tobacco!*” And the smoking group dispersed. And the angel that was with me said, “Good job! You did it!”

Interpretation

This was God’s way of allowing me to break the generational curse of tobacco usage off my family line.

CHAPTER 10
A LAMENT OVER THE WITCHES
2009

The following is a poem based on dreams I had about God's judgment on witches:

Woe to you warlocks and witches!
Woe to you occultists and magicians!
For God will show no mercy to you
If you don't repent of your arts.

Salvation lies in Jesus Christ alone
Who died to set sinners free
From sins both natural and supernatural;
His blood atones for our crimes.

Repent all of you that practice magic arts!
Change your ways, and be Spirit-filled Christians;
For I have seen a dream of what shall befall
Those that call themselves "clairvoyant."

Though they claim to "see clearly" into the spirit,
They do not see with the right understanding;
Though they see spirits, ghosts, and "gods,"
They don't know that they're demons.

*God showed me in a dream;
It is horrible what happens to witches.
They will be turned into living skeletons,
And they will float on rivers of lava.*

*Their immortal skulls will be cracked in half,
And they will feel the pain of it.
They will be on rivers of lava
And confined in closed caves.*

Mary Baxter saw some witches
In the prisons of Hell.
But I saw one on a river of lava,
With none to save the poor skeleton.

My stomach is sick with God's heart
Utter destruction befalls witches forever;
And they meditate in Hell about why they're there—
Because of their witchcraft.

So change your ways, oh witches!
Repent of your pagan interpretations.
Come to Christ and truly "see clearly";
Then you will know the Holy Spirit.

Your sins will be forgiven
And you may no longer be called a "witch,"
But rather a "prophetess" of God—
Love righteousness and follow God.

For those that live in Hell have no rest;
They wander in anguish and weakness.
They wish they wouldn't have practiced magic;
They wish they saw visions of God.

*Don't be deceived by visions of monsters;
Don't heed the whispers of horned spirits;
They are not gods, but demons;
They fascinate, then they destroy.*

CHAPTER 11
KURT COBAIN'S HOUSE IN HELL
2010

In a dream, God showed me a section of Hell called the Outer Darkness (Matt. 8:12; 22:13; 25:30). It was a large shadowy underground cave. One side had a clearing, there was a river with an abysmal depth in the middle, and an enormous cliff face to the right side. In the cliff, there was a cave opening into a very dark blackness and shadow. I went into that opening for a few feet, and I heard God's voice say, "*This is the Outer Darkness.*" Then I looked out of the opening to the area I came from. And I noticed to my right, there was a mansion; and I intuitively knew that Kurt Cobain lived there (the songwriter for the rock band Nirvana). In the distance, I also saw Brian Warner (Marilyn Manson) walking towards the opening I was in.

Interpretation

Like in Mary Baxter's *A Divine Revelation of Hell* (1993), I believe that God showed me a section in Hell called "the Outer Darkness." Concerning this place, Christ said, "Cast him into Outer Darkness; there shall be weeping and gnashing of teeth" (Matt. 22:13, KJV). Hell is enormous. In the spirit world, it fills up **the entire center of the Earth**. Jesus spent three days and three nights "in the heart of the Earth" (Matt. 12:40). This explains why I was in a large cavern or **cave system**, because it's in the center of the Earth (in the spirit world). Do not

think for one minute that it was pleasant. Just because there was no fire and brimstone in this area does not mean it was not tortuous. **I knew Cobain was alone in his house without any company. I knew he was miserable.** In one of his songs, Cobain sung: “Where do bad folks go when they die? They don’t go to Heaven where the angels fly. They go to the Lake of Fire and fry.” And because **he never put his faith in Jesus’** substitutionary atonement on the cross, Cobain was never born again, or saved, or sanctified by the Holy Spirit. He is doomed. His judgment has been set.

And the time will come that he, along with many others in the Outer Darkness, will be “thrown into the Lake of Fire” (Rev. 20:14). Kurt Cobain committed suicide. This vision of suicides being consigned to a place of shadows and darkness is reflected in the movie *What Dreams May Come* (1998). Although it is a New Age movie, and teaches reincarnation, I wonder if *just that part* of the movie with the suicides in darkness was divinely inspired by a dream or vision. I have no problem with believing that **Kurt Cobain is in the Outer Darkness because he committed suicide.** God created him, but Cobain murdered himself. Tragedy of tragedies! This dream hit me hard, because I was a big fan of his music. But we would do well not to listen to Nirvana’s music, nor to Marilyn Manson’s music—because I foresee the same future for that rock musician.

**PART 3:
THE HOLY SPIRIT**

When most people think about the Holy Spirit, it is either about the Third Person of the Trinity, the “fruit of the Spirit” in regeneration, or speaking in tongues (if you’re a Pentecostal). But there are many other attributes and works of the Holy Spirit. I cannot go into complete detail here. If you want to learn fully about the Person and works of the Holy Spirit, then I would suggest reading Charismatic theology books on the Holy Spirit.

Some good ones would be: Dennis and Rita Bennett’s *The Holy Spirit and You* (1971), Stanley Horton’s *What the Bible Says About the Holy Spirit* (1976), and J. Rodman Williams’ *The Gift of the Holy Spirit Today* (1980). Also, Wayne Grudem’s *Systematic Theology* (1994) has chapters on the Holy Spirit, regeneration, and spiritual gifts. And the “Holy Spirit” article in *The International Standard Bible Encyclopedia* is good.

But the purpose of this section of the dream book, is to bring to light three things, that I believe I have received direct revelation from God about the Holy Spirit: (1) The Holy Spirit’s role in the Lord’s Supper, (2) contemplation and spiritual drunkenness (ecstasy), and (3) “the kingdom of God” symbol in the New Testament, as a reference to the Holy Spirit’s work of regeneration, and to sanctification in the heart of a Christian.

CHAPTER 12

**THE HOLY SPIRIT AND THE LORD'S SUPPER
2010**

I dreamed that I was at a dinner table with a group of house church Christians. I was telling them that I believe when we take communion, the Holy Spirit enters into the bread and wine (or grape juice). (This comes from my understanding of **John 6:53-64**, and certain experiences of God's love I have felt, after praying over my food.) After I said these things, several of the brothers looked skeptical. Then I said, "If you don't believe me, then I will pray that God will make this real to you."

After I said this, the angel Monica—from the TV show *Touched by an Angel*—who was sitting across the table from me, said, "I believe you." Then I saw a vision of Christ's face, I heard a whip strike His back, and I heard Him yell out in pain. Then I entered into some sort of a "passion" experience where I sorrowfully sympathized with the sufferings of Jesus. And I heard mysterious, eerie, otherworldly, somber music—like a flute and harp.

Interpretation

Only in a house church setting, where Christians are eating a full meal like the family of Christ—can the Lord's Supper be properly understood. "When evening came, Jesus was reclining at the table with the twelve. And while they were eating..." (Matt. 26:20-21). It was in this setting that Jesus instituted the Lord's Supper: "Take and eat; this is my body...Drink from it, all of you. This is my

blood of the covenant, which is poured out for many for the forgiveness of sins" (vv. 26-28). Centuries later, as a result of pagan influences, the Catholic Church denigrated the Lord's Supper into a ritual of eating a wafer and drinking a sip of wine. No more full meal or fellowship was involved. Protestants also followed this tradition.¹

But in the dream, we were eating a Christian house church meal, like Jesus and the twelve. In this setting, I explained to them what I felt was the reality of the "Real Presence"² of the Holy Spirit in the communion elements. In John 6:53-59, Jesus said that His disciples must eat His flesh, and drink His blood in order to have eternal life. Many thought He was speaking about cannibalism—literally eating Jesus' body. But He was speaking by means of spiritual symbolism, as He was accustomed to in His parables. I believe that He was referring to the Lord's Supper. He eventually said, "Take and eat; this is my body...Drink from it, all of you."

It is symbolic, but it represents something much more deep and real and tangible. In John 6:63, Jesus explained what He meant by the eating of His flesh and the drinking

¹ Frank Viola and George Barna, *Pagan Christianity?: Exploring the Roots of Our Church Practices* (Carol Stream, IL: Tyndale, 2008), p. 275.

² **Consubstantiation**, which is the Lutheran view that Christ is really present "in, with, and under the forms of consecrated bread and wine" in a "sacramental union." I believe, by divine revelation—that this is a true spiritual reality. That the Spirit of Christ indwells the communion elements, or at least can be prayed into them. However, I reject the Catholic teaching of *transubstantiation*—which goes further, and says that the communion elements, once they are eaten, are literally *transformed* into Christ's body and blood.

of His blood: “The Spirit gives life; the flesh counts for nothing. *The words I have spoken to you are spirit and they are life.*” Jesus was saying that the eating and drinking of the Lord’s Supper—the symbolic consumption of Jesus’ own flesh and blood into oneself—is “spirit and life.” This can be nothing else than a reference to the presence of God, the Holy Spirit, being present in the communion elements.

The Holy Spirit—the Giver of all life, with His presence and power, within the communion elements, in the Spirit of the Substitutionary Atonement—enters into the belly of the Christian (the region where the Spirit of God dwells, John 7:38), and imparts health, energy, vitality, and spiritual power into the spirit and body of the man. “For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul” (Lev. 17:11, NKJV).

Thus the need for taking communion often! But I don’t mean this in a Catholic sense. We should not think that our sins are atoned for or forgiven, because we take communion. That would be works-righteousness. Romans 3:26 clearly says that a simple faith in the atoning work of Jesus on the cross, is enough to justify us legally before God, and save our souls. But with communion, I am talking about *mystical food, supernatural food (like manna), and spiritual food.*

But what is the purpose of eating this spiritual food of Christ’s atonement? The purpose is the “sacramental union” that the Lutherans were talking about. By eating the communion elements, what happens in the spirit

realm is astonishingly powerful—your human spirit becomes *glued* to the Spirit of Jesus. You become closer to Him, more conscious of Him, and more prone to feel Christ's presence. Not only that, but you become more apt to receive wisdom, revelation, and deep understanding of Christ's passion, whippings, beatings, and atoning work on the cross. You spiritually become "one" with Christ in His sufferings (you identify with it and sympathize with it), taking up your cross along with His, and become more and more purified in your heart through self-sacrifice—receiving an impartation of self-control and death-to-self from the presence of God. All of this comes about by the gift and grace of God's presence, and has nothing at all to do with vain human strivings.

CHAPTER 13

**JAMES GOLL: GET HIGH THROUGH SOAKING
2006**

I dreamed that I was on the median of a road with James Goll (author of *Wasted on Jesus*, *The Seer*, etc) near my parents' house.

I asked him, "What should I do in order to hear God's voice more frequently and accurately?"

And he said something like: "Just as a drug addict spends time looking for his narcotic, so also you need to spend time seeking God's face."

"I think I know what you mean" I said.

"Do you?" he looked at me inquisitively. He was testing me to see if I understood he was *not* referring to psychedelic drugs.

"You're talking about soaking prayer" I said.

"That's right."

Interpretation

I don't think my question to James Goll in this dream was really to himself. While it is possible that he had an out of body experience (or me), and I encountered him in the dream world, I don't know. But I've never met Mr. Goll in person to verify and see whether or not he remembers dreaming the same dream. It could have been an angel appearing to me in the person of James Goll. But either way, I know that Goll is a world renowned prophetic teacher, and so what he said in this dream carried a lot of authority for me.

He (or God through him) basically said: **If you want to hear God's voice more frequently and accurately, then you need to spend time seeking the face of Jesus, in soaking prayer or contemplation.** This is much like a drug addict seeking out a narcotic, because the narcotic (such as marijuana) gives him an ecstatic feeling of peace and bliss. He also becomes addicted to the experience of getting high. The same applies to soaking prayer, contemplation, or contemplative prayer. The more you seek God's face through contemplation, the more you will want to do it, because you will become addicted to the **ecstasy (spiritual high)** and pleasure and peace of God's presence!

But **this takes time**. You have to spend time in contemplation, *spend time* waiting on the Lord. It's not a waste of time. If a drug addict spends time waiting for his drugs, how much more should Christians spend time, waiting on the Holy Spirit to come and make them high on God! There's no high like the Most High! It is also interesting to note that John Crowder's *The Ecstasy of Loving God* (2009) speaks about all of these things, and he has also been influenced by Goll.

CHAPTER 14
**THE KINGDOM OF GOD
IS THE HOLY SPIRIT'S REIGN
2006**

In the middle of the night, I suddenly woke up, and God's presence was on me. And by a sort of utterance coming up from within me, in a half-awake state of mind, I said:

The Kingdom of God is the Holy Spirit reigning in the hearts of men.

The Kingdom of God is the Holy Spirit reigning in the hearts of men.

The Kingdom of God is the Holy Spirit reigning in the hearts of men.

My body couldn't move—I think this is called sleep paralysis.

Interpretation

I would call this an instance of **ecstatic prophecy**. I was in an ecstatic trance state (half-asleep, half-awake). God's presence authenticated the experience. I felt the Spirit of the Fear of the Lord upon me (Isa. 11:2).

The **repetition** of phrases is actually found in the prophetic books of the Bible. The purpose of the repetition is to lay emphasis and importance. By inspiring me to re-

peat the phrase three times, God was trying to tell me that this concept is very important (Isa. 6:3).

As far as being in a half-awake **trance** is concerned, there are several instances of this in Scripture (Num. 24:16; Acts 10:10; 11:5; 22:17). In this state, it is usually when people see open visions, but other things like ecstatic prophecy can happen (1 Sam. 19:23-24).

There are several interpretations among Bible scholars as to what Jesus meant by the phrase **the “Kingdom of God.”** Some think it is Heaven, some think it is His millennial reign in the future, some thought in Jesus’ times that it would be His overthrow of the Roman Empire and the establishment of God’s kingdom on Earth—centered at Jerusalem. But Jesus said, “The Kingdom of God is within you” (Luke 17:21).

The Kingdom of God is the Holy Spirit’s control or rule over the human heart. This is caused by His indwelling the believer, and producing the fruit of the Spirit (Gal. 5:22-23). The King’s laws are written in the hearts of men by the indwelling of the Holy Spirit (Heb. 8:10). The “Kingdom of God” is a spiritual symbol, or a prophetic metaphor for the presence of the Holy Spirit in the Christian believer, producing ethical and moral behavior from the heart, in keeping with the laws of the King of Heaven who is God. The Kingdom of God is not only the indwelling of the Holy Spirit, but man’s willful cooperation with the Spirit’s righteous desires, coming from within the human heart in which He dwells.

PART 4:
THE INSTITUTIONAL CHURCH

I didn't become familiar with the phrase "institutional church" until in 2008 when I read Frank Viola's books *Pagan Christianity*, *Rethinking the Wineskin*, and *Who is Your Covering?* (The last two books were later compiled into *Reimagining Church*.) In 2007, my then fiancé Rebekah was trying to explain to me about **the institutional church system**, and how organic church life was God's original intent for the Body of Christ. In 2008, Frank Viola's books made it clear to me intellectually and theologically, and I understood it all more fully. Rebekah couldn't have been sent by God into my life at a more convenient time. I was just about to graduate with my B.A. in Philosophy and Religion, and soon after go to Regent University in Virginia Beach for my Master of Divinity (M.Div.), so that I could start interning at an Assemblies of God.

I also had my Pastor's Recommendation letter all worked out with a local Church of God pastor. Everything was all set. Then Rebekah came, and God used her to shake me up, and really put to the test whether or not being a denominational "pastor," in the traditional sense, is what the Word of God teaches. It isn't, but it took me a few years to get established in this. And there were several dreams that God sent to speak to me, to warn me about the institutional church, and train me to know what *true* ministry is all about. One dream, which was very powerful, actually came to me before Rebekah crossed paths with me, and was later dramatically confirmed by Frank

Viola's *Rethinking the Wineskin* (a dream called: "False Prophets and the Institutional Church").

If there is any section of this book that would earn me the stigma of a "heretic," then it would probably be this one. Here I am claiming to have received private revelations from God about the great error of that system called the institutional church. The basic gist of these dreams is that **the institutional church is wrong—and it should not exist**. Rather, God's people should meet together simply as groups of friends in one another's houses, outings, or elsewhere (Acts 2:42-47). There is such a need for authentic Christian community these days. America is one of the most individualistic societies in the world, but at the same time, one of the few societies that still has a Christian presence.

Frank Viola's *Pagan Christianity* is much more technical than I will get here; so, I suggest you read it. In that book, he exposes that traditionally, the Christian Church as a whole has not really been following the New Testament as its guide for church practices and services. Rather, certain Jewish and pagan influences during the Roman Empire, were incorporated into what we now call "church" on Sunday. This has all occurred gradually over the course of 2,000 years, but has step by step drawn the Body of Christ away from God's original vision for church life—which is simply based on Christian friendship. Viola documents all of the pagan influences that have contributed to the modern concepts of church buildings, church bulletins, sermons, pastors, church clothes, music ministers, tithing, pastors' salaries, seminaries, and other things.

It is not my purpose to go into detail about all of these things. In this section of the book, I am going to present revelatory dreams from God, that were given to me as **confirmation** of the things that Frank Viola writes about. Frank Viola is not some stand-alone radical. There are many other writers like him from what is called **the house church movement** who share similar convictions. Many of them have been of this persuasion since the 1970s and earlier. Among them are Watchman Nee, Gene Edwards, Robert Girard, John W. Kennedy, Robert Banks, E. H. Broadbent, James Rutz, Tony and Felicity Dale, George Barna, Wolfgang Simson, and Wayne Jacobsen. And there are many others. *In the testimony of two or three witnesses may every word be established* (Matt. 18:16). There are many more than two or three witnesses. By sharing these **dreams of judgment against the institutional church**, I am hereby joining myself spiritually with these witnesses.

CHAPTER 15
**FALSE PROPHETS AND
THE INSTITUTIONAL CHURCH**
2007

My Friend and I Wake Up in an Underground Cave

God gave me a dream last night about false prophets. It goes like this. I had a dream that me and an old Christian friend were at some type of youth gathering again—like a church camp. But it was the night of the last day, and we were trying to get some precious sleep. So, at about 2:30 A.M. or so, we got into our beds. I couldn't fall asleep, and my friend had headphones that just blaringly turned on and woke him out of a restless sleep. The strange thing was that our beds were located in a giant room where the pool was; the pool of the resort we were at for the youth gathering. The pool room was underground like a cave. Well, as **I saw my friend wake up**, the lights in this giant pool room turned on. And a young man, a lifeguard, was sitting next to the pool. "What!" I said, "It's way too late for this!" It was very absurd and irritating. Then a few kids started pouring in the room, and they began swimming.

A Boy Nearly Drowns in the Pool

Then, there was a little boy that wanted to dive off of one of the big diving boards. But off of the diving board, there was a "Tarzan rope" for swinging into the water. By this time, the kids' parents were at the pool side, getting

ready to pick them up. Just like at a church camp. As the little boy wanted to use the diving board rope, the lead lifeguard—(there was another too, a young man)—showed the boy how to safely use the Tarzan rope, in front of all of the parents. “Well,” I thought, “There’s no use trying to sleep now.” So I tried to find some weights that I might exercise with in the pool. As everyone else was doing their stuff, I worked out with some weights in the shallow water. But they weren’t very effective. Then the boy jumped into the water. I swam to the pool’s edge to put the weights there. No one noticed me. I got out of the pool, and stood on the side with everyone else. Most everyone was watching the boy in the water. I noticed the young lead lifeguard standing on the weights I put on the pool’s edge, as he was watching the boy. The boy began to drown under the water. And some random young man from the crowd jumped in to save him. The lifeguard still watching. The boy was rescued.

A Carnal Lifeguard Boastfully Preaches a Sermon

Then the lifeguard started to give a speech to everyone about how he is a preacher, and about how God talks to him. A peculiar feature though, the lifeguard was completely naked! This represents shame and carnality. Then there appeared some sweatpants on him to somewhat cover his nakedness. But they were on too loosely, and would still show some of his nakedness. Still representing carnality. So, the young lifeguard that didn’t save the boy was a carnal preacher. As all of the parents were listening to him, he essentially said, “I used to be a mountain boy

from a rough Communist country. And I used to preach to people saying, ‘You need to repent of your sins, and fear your God, lest His wrath continue to burn hot against you.’” “But then,” he said, “God talked to me, saying, ‘Don’t preach like that, because I am a gentle god.’” (After he said “God” told him that, I intuitively knew that was a demon speaking a half-truth to him. God wants us to preach repentance, the fear of the Lord, and divine wrath, but in light of God’s mercy.) As the carnal life-guard preacher kept on speaking, I remember him saying this: “God also saw fit to speak to me one time through a vision. I saw a train, and it was weeping. O, I thought, how wonderful it is for God to give me such a marvelous vision.”

The Carnal Preacher Doesn’t Understand His Vision

I discerned that the true God had really spoken to him that time. The train represents the continually working church.¹ The fact that the train was weeping, represents how this carnal preacher was hindering the work of God in the church. (Or, in his church particularly.) And the church was sad, that this carnal preacher had done so much damage. But the meaning of the vision was hidden from this prideful young man, just as Nebuchadnezzar’s dream meaning was hidden from him. And as I saw the young man speaking more (which I believe, represents

¹ 4/9/09: God unlocked the full meaning of this vision to me when I read the Foreword to Frank Viola’s *Rethinking the Wineskin* (2001)—**the train is the institutional church.**

his “preaching”), I saw the other young man who had saved the young boy’s life.

The Carnal Preacher is Jealous

And the young boy, himself now grown into a young man, came and hugged the young man that saved his life. And the grown boy, hugging him, was weeping and saying thank you. This was in front of all of the parents, the pool, and the prideful carnal lifeguard preacher. Then I saw the carnal lifeguard preacher say something to the young man that was hugged, something about immodestly dressed women—he was to speak! Then the young man that saved the boy’s life started saying some rebuking things to the carnal lifeguard preacher. **“Way to speak out of turn!”** the carnal preacher said back. Then I heard the voice of an old man, welcome the good young man who saved the boy’s life, to his **house**. “My wife will be happy to meet you,” he said. But then he said, “Oh no. O Lord, O Lord, my wife died 10 years ago.”

Interpretation

God’s young prophets are being awakened from their spiritual slumber. They want to sleep, but God is not letting them; He is disciplining them. Some of God’s young prophets are being foolish, rebellious, and disobedient to His voice. However, God says, “Enough of this. I’m calling you to put an end to this foolishness.” Alongside of God’s young prophets, there are *young false prophets*. Some of them have enormous megachurches, but they are

wicked churches, and their sin has been concealed from me until now. God is going to be revealing the sin in some of these megachurches with all of their false prophets. The false prophets of these churches are leading their church members into sin. The sin is destroying, killing, and causing them to be unsaved.

Christian relatives of the church members in these wicked churches are going to see what is going on. These will be spiritual relatives that are outside of the churches, unaffiliated with these large carnal institutional churches. And many of these relatives will try to **rescue their lost relatives from these evil churches**. These friends and relatives will mainly be part of the *older generation*, but there will be part of the *younger generation* mixed in there too. However, the false prophets will try to deceive these friends and families into thinking that “all is safe.”

Some of God’s young prophets are going to try to do ministry work in these wicked, mostly large institutional churches. They will *hope to change the churches from the inside out*. But God will show them that it will be no use. And any good influences of God’s prophets on these churches will only scratch the surface. So the true prophets will leave the carnal institutional churches, because they will realize it’s no use. After these prophets leave the carnal churches, the false prophet church leaders will reclaim their place of influence; and will regain total dominance over their churches.

But not all of the people in these churches are going to Hell. There will be *a small number that will desire to be saved (a remnant)*. But because they won’t know what to do, it will take godly friends and relatives to convert

them; and possibly preachers from other godly churches in private conversation.² And by this, a small number of people in the institutional churches will be saved from the religious control of their “pastors.” And with tears, they will thank the messengers of God that showed them the truth. The *false prophets* will continue to puff themselves up with pride.³ Loving to be seen and heard by men, they will boast to everyone about how “God talks to them.” They will continue to preach and preach their empty meaningless words. And these preachers will bear the fruits of carnality, moral laxity, and hypocrisy.

Some false prophets will boast of having hard, difficult childhoods. And they will say, because of this, “We used to preach the fear of the Lord, repentance, and the wrath of God. But since then, God has told us that He is a gentle God, and therefore commands us not to preach on such things.” This half-truth will deceive many people; **they preach soft messages, so that they can have many church members, and pay the bills for their church buildings and programs.**⁴ As the true preacher is to preach with gentleness, he is also to call people to repentance, the fear of the Lord, and to warn people to flee the wrath to come.

² 4/6/10: I now understand this to be people in **the house church movement**.

³ 1/11/11: I now understand the false prophets to be **institutional clergymen** who domineer over their church members, and puff themselves up with pride. This is not to say that *all* institutional clergymen are false prophets, but only a general trend among them.

⁴ 5/11/09: I edited this sentence today to clarify the interpretation; this is clearly a practice of institutional clergy.

And because of all of the damage that these false prophets caused, it will cause their churches to weep, because their false prophets had deceived them; and because their false prophets hindered the continual work of God in their churches.⁵ God will even try to speak to some false prophets through open visions. The false prophets will rejoice over the fact that they have received supernatural experiences from God, and they will brag to people about it. But, because of their pride, like King Nebuchadnezzar, the meanings of their visions will be hidden from them. And they will not realize that their visions were spoken against them. Years will pass, and the false prophets will continue to preach their empty, humanly-devised messages.

And some of the *godly outsiders* that rescued the drowning in the institutional churches, will be thanked and honored by those that got saved—right in front of the eyes of some of these false prophets. And when the godly outsiders are in the presence of the false prophets, the false prophets will pretend to be godly. **But secretly, the false prophets hate the godly outsiders that rescued people from their institutional churches.**⁶ And some of the godly rescuers will rebuke the false prophets. But because the false prophets are foolish, they despise correction (Prov. 12:1; 15:10). **They will accuse the godly out-**

⁵ 1/11/11: What is the “continual work of God” in the church? Revival! The outpouring of the Holy Spirit’s presence and power—through holiness, revelations, healings, and miracles.

⁶ 4/6/10: This is evident in the life of an organic church man we know, who came into conflict with the administrators of a Pentecostal college.

siders of “speaking out of turn”—that is, preaching without institutional ordination or approval. Some of the older Jesus freaks from the Jesus movement and the house church movement will give places for the young prophets to speak in their house churches; it will be their responsibility to carry **the house church message** into the next generation, because the older Jesus freaks are dying of old age and losing their memory. May I be counted among the new Jesus generation of house church prophets!

CHAPTER 16
**THE PROSPERITY GOSPEL
REBUKED IN INDIA
2008**

God gave my wife an open vision just after she woke up in the middle of the night. At the foot of the bed, she saw an Indian woman with a sari headdress on, who was holding a baby. Frightened at this, Rebekah went back to sleep. Soon after this vision, we were open air preaching on a college campus. And then an Indian lady came up to Rebekah and randomly said, “Why don’t you just go to India?” It didn’t make sense, but we understood it as confirming the vision she had. I prayed that God would personally show me signs, and He did. Over the next 2 weeks, I experienced about 14 different coincidences that confirmed God was sending us to India. But one of the signs was a dream...

The Sewing Needle Zip Line

I dreamed that I was looking over a huge chasm like the Grand Canyon. There was something like a zip line that went off the edge of a cliff, and went all the way down to the bottom of the chasm. I was contemplating riding it down to see where it led. Then I noticed that every three feet or so, there was a sewing needle dangling on the line. I grabbed one of the sewing needles and rode the line down all the way to the bottom. It was very fun! The needle alone supported my weight!

I See Billy Graham Baptizing Only a Few

When I got to the bottom of the zip line, I landed on my feet at the bottom of the chasm. I saw that Billy Graham was preaching the Gospel to a small group of Indians—no more than 5 or 6 people. But for some reason, only 2 of them believed and were baptized in water. 3 or 4 of the others left, because they didn't believe. And when I saw this, I cried very hard. And I woke up crying. I laid on my bed and meditated about the dream, and the book title *How to Be Born Again* by Billy Graham was on my mind.

**The Interpretation Unfolds:
We Go to India and the Dream Comes True**

The dream I saw was forgotten for the most part upon arriving in India. We were so excited to arrive in Mumbai and experience the new world around us. We were expecting to see real Christianity in action. We had come under the impression that American Christianity was superficial and un-Biblical, because it was so materialistic and there was no persecution. On the other hand, we had come to India assuming that we were going to see Christians living in poverty and under persecution, and hence we expected to see revival, and the power of the Holy Spirit. But we were disappointed.

The church group that we got hooked up with came from a revival move in the early 1980s. Since then, it had developed into an institutionalized underground church network. It seemed that the head pastor, a native Indian Christian, tried to emulate Benny Hinn in every way he

possibly could. It seemed that in addition to sometimes preaching on the anointing, or on signs and wonders, he always preached about money. **90% of his preaching was about money, prosperity, and giving to his ministry.** He kept on telling the people that if they gave to his ministry, then God would give them a 10,000% financial return! Over and over this seemed to be all he preached. I was appalled that he was not ashamed of himself, especially since we, as his guests, were visiting him through a mutually respected friend. I was disgusted that this was being preached by a native Indian pastor, because India is one of the most destitute and poor countries on the face of the Earth. **He was scamming people into giving him money—and he was using the Bible to do it.**

Eventually, at the end of our term in that region of India, it dawned on me that the dream I experienced months before our trip, was about this pastor. Recently I had been at the Indian pastor's house, and was looking at his book collection. One of the books in his collection was a TBN edition of *How to Be Born Again* by Billy Graham. TBN is the Trinity Broadcasting Network by Paul and Jan Crouch, the televangelists. They are solely responsible for spreading the greedy Prosperity Gospel all over the world.

As I contemplated this, I remembered that book had come to my mind just after dreaming that one dream. Rebekah and I went back to the church office that had been provided for us to sleep in. For the first time, I noticed that there was a box with a sewing machine in the office. I remembered the sewing needles on the zip line in my dream from months ago. (Maybe the zip line was a sew-

ing thread!) I then remembered that back in the 1980s during the revival in India, our friends had said this Indian pastor was in the sewing business at the time—but since then, he had moved on to institutional ministry. It was all coming together, but I didn't like it: *God had sent me to bring a word of correction to this Indian pastor!* This was very awkward, because we were in a foreign country, and under his care.

I told the pastor in confidence, that I felt like God had showed me through a dream and some signs, that the he was turning people away from the true Gospel of Christ, because he was preaching the Prosperity Gospel. He justified his behavior by saying that Americans hoard their money, but in India they share it. (But at least I obeyed God—with His help.) Shortly after this, Rebekah and I traveled on a train about 300 miles south to Goa, to stay with another church group.

Lesson learned: greed is present with Indian Christians just as much as it is present with American Christians. Just because you live in a poor and persecuted country, it doesn't automatically make you a sincere Christian. And Christians in Third World countries need organic house churches just as badly as we do in America. They need to be free from institutional pastors who prey on the flock, and rob the poor of their money, by using the Bible to do it.

CHAPTER 17
**LEONARD RAVENHILL
ON THE INSTITUTIONAL CHURCH
2010**

I dreamed that it was nighttime and I was in my parents' living room. Out in the foyer, I could see Leonard Ravenhill in the shadows. He looked at me while nodding his head, and said: "The institutional church is such a disappointment; such a disappointment." And that was the end of the dream.

Interpretation

Leonard Ravenhill, the author of *Why Revival Tarries* (1959), and one of the foremost authorities on revival during the 1970s and 80s, had a strong influence on preacher David Wilkerson, and Keith Green the musician. Ravenhill was a holiness preacher, and I was greatly built up in my faith through his MP3 sermons I listened to in college. In his sermons, he would often complain about hypocrisy in the church, and certain institutional aspects like fund-raising. But he never was a part of the house church movement; I don't know if he even knew about it. But God certainly used him in the capacity he knew as a revivalist. He would often teach on the importance of "travailing" in intercessory prayer.

I believe that Ravenhill was sent to deliver a message to me in the spirit. I don't believe that this was spiritism, because I wasn't praying to him. Rather, he was spontaneously sent to me in a dream, much like the time that

Moses and Elijah were sent to Jesus in a vision (Matt. 17:3). I hadn't been thinking about him recently or anything; it was very spontaneous in nature.

I believe this dream shows that Ravenhill—the great revivalist—agrees with the statements of Frank Viola's *Pagan Christianity* and the house church movement. "The institutional church is such a disappointment to God." He was grieved in spirit; and I could see it.

Why did I have this dream? (1) God knew that I have a lot of respect for Leonard Ravenhill and the holiness issues that he often addressed in his sermons. (2) There are a lot of godly people today in the Charismatic movement who also have a lot of respect for Leonard Ravenhill. (3) He was in a sense, a modern-day saint, and his word carries with it a lot of authority to the church. (4) I can know for sure that if Leonard Ravenhill has said it in a dream, then God has said it—because of all of the holy things that man of God said, bearing forth the fruit of the Spirit. (5) Leonard Ravenhill was an expert on the topic of spiritual revival in Evangelicalism. In effect, the dream means that the institutional church is incompatible with revival. If you want **revival**, then go the route of **house church and organic church!**

CHAPTER 18
A PASTOR'S "JEWISH LIFE"
2010

I dreamed that one of my old pastors had written about 3 or 4 books, but they were really thick—like 900 pages per book. They were also self-published and had silver hard-back covers. One book was his autobiography, titled: *My Jewish Life: Marijuana and Deliverance*. I thought that was weird. The book had many pictures. There were several pictures of me in it, with my green and blue striped shirt, that I received from our friends during a camping trip in Nashville in 2008. I remember that the pastor's sons were with me.

As I continued to read the pastor's autobiography, one of the book's pictures turned into a vision. And I heard the pastor narrating about how he used to go on a train in the South American mountains (I saw this mountain range from a distance) to seek for missions in need of financial support. I remember at one place there was a crystal clear blue lake. I went to walk out on the pier. "I bet there's alligators in here" I said. But there were none. I carried my skateboard with me back inside.

The Interpretation Unfolds:
We Go to the Pastor's Church and Judaism Surfaces

I'm not going to say that everything in this dream came to pass, but a significant part of it did—the Jewish part. About a month or so after this dream, Rebekah and I went to the church of the pastor portrayed in this dream. I felt

like doing it just to pay him a visit and see how he was doing. But I was also becoming pressured by his son to “go to church” at his dad’s church. As I got more into house church, and the pastor’s son got more involved in his ministry career, I became more pressured by him to “go to church.” Well, we thought we’d humor him out of respect, and we just wanted to visit his dad and mom, whom I loved.

But when we got there, his dad—very unlike himself before that—preached an awfully judgmental sermon on Sabbath-keeping, and “going to his church” every Sunday. We definitely took this as him preaching *at* us specifically, so we quietly left out the back of the church during his sermon. We’ve never been back since. He was preaching out of Exodus 31:16 and other Old Testament passages to prove that Christians (who are under the New Testament) should still be keeping the Jewish law of the Sabbath. (And this entailed going to his church and paying tithes and offerings.) After all, “Jesus went to synagogues” he insisted. This confirmed the dream: **the pastor had been living a Jewish life. Sabbath-keeping comes out of Judaism, not Christianity.** The only “Sabbath rest” that Christians have is the weekly peace of God’s presence (Heb. 4). In fact, Colossians 2:16 says: **“Do not let anyone judge you by** what you eat or drink, or with regard to a religious festival, a New Moon celebration, or **a Sabbath day.”** That is exactly what that pastor had been doing. But it is good to be free from such laws! (Gal. 5:1-6).

CHAPTER 19
NUDGING A LAMB INTO A PASTOR'S OFFICE
2006

The year before I met Rebekah, I was reading Brother Lawrence's *The Practice of the Presence of God*. That has got to be one of the most holy books I have ever read! No joke, when I read it for the first time, the Holy Spirit in me was so pleased, that I felt like making it the 67th book of the Bible! Of course, that is an exaggeration to an absurd extent; but what I will say, is that the anointing and holy power on Lawrence's book really impressed me deeply. It is a holy book. At the time, I was wearing a red hoodie sweater quite regularly; and it was very comfortable. One afternoon, when I was almost finished with Lawrence's book, I stopped reading, and sat in the armchair in my dorm room in that comfortable sweater.

I wanted to contemplate God in stillness, quietness, rest, and concentration. As I began to contemplate God in the armchair, I felt the fire of the Holy Spirit stir in my belly. Then I fell asleep for a few minutes as I was contemplating God—and...

A Little Lamb Goes in the Pastor's Office

I dreamed that I was in my old pastor's church. In the hallway just outside of his office, there was a tiny little lamb, no larger than a foot in length. I had a shepherd's rod with me, and I was playing with the lamb by nudging it towards the pastor's office. I felt God's love for the little lamb—God's little creature. The pastor's office was

open. And there was a tree in the office; and water at the base of the tree for its nourishment. I lovingly nudged the little lamb into the pastor's office with my shepherd's crook. And the lamb waddled its way in, under the direction of my nudges. The lamb found its way to the tree, and took a couple of sips from the water in the tree's basin. Then I woke up.

Interpretation

Since I had this dream, my understanding of it has become clearer. My old pastor's **church** represents the institutional church in general. The little **lamb** represents the children of God—the genuinely born again members of the Body of Christ, who are nevertheless still babes in Christ. *Nelson's New Illustrated Bible Dictionary* says: "Shepherds gently nudge the strays with the end of a six-foot staff, crooked at one end. Both the rod and the staff work together to protect the sheep (Ps. 23:4)."

Hence, the **rod** in my dream represented the path I was on at the time—with my "church authority," I would use my words and skills to guide straying church members into the care of my old pastor. I was also playing around with the lamb in a **teasing** manner, which wasn't good. This represents how institutional clergymen are prone to "play around" with their church members' spiritual lives—all for the sake of retaining their commitment to, and membership with the church (i.e., an incentive to pay tithes and offerings).

Nevertheless, I still felt **God's love** for the lamb—which represents the sincere love of God for His people. I

don't know what the tree in the pastor's office could represent, but **the water that the lamb drank from was dirty**—because it was mixed with the soil of the tree. This represents *the spiritual stagnation of God's people in the institutional church*. The dream was a warning from God for me to leave all institutional church ministry.

CHAPTER 20

**CARNALITY IN THE VINEYARD CHURCHES
2006, 2010**

In my personal pursuit of an experiential, mystical, and Charismatic theology to help me understand my relationship with God—I have sometimes come across the writings of John Wimber, particularly *Power Evangelism* (1986) and *Power Healing* (1987). They are great books.

I have a lot of respect for the work of John Wimber, and the Vineyard churches, in their attempts to revive the miraculous gifts of 1 Corinthians 12:8-10, NKJV: “To one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healings by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues.”

If it weren't for the Vineyard churches' work in the 1980s, then there would probably be no Kansas City prophetic movement today, and certainly no outspoken Evangelical mystics like John Crowder. So, I have to admit, that as an Evangelical mystic, I am greatly indebted to the Vineyard churches for paving the way of the Holy Spirit's gifts in modern times. I have never been deeply involved in the Vineyard. I've attended Vineyard church services only a few times. But still, there have been times when I have seen certain trends of *moral laxity* among them, and other **Charismatic groups that have been influenced by the “non-judgmental” morality of the**

1960s. I feel that these dreams about the Vineyard are not only in application to the Association of Vineyard Churches. The dreams are for any Charismatic group that has come under the influence of the Vineyard (for better or worse).

Dream of “We’re Not Vineyard, We’re Apostolic”

In 2006, I dreamed that I was in some kind of a church fellowship hall. There was a lady in her 50s or so. We got to talking about God and her family’s church life. Then she said, “We used to go to the Vineyard. The Jesus they preach there is not the Jesus of the Bible. So, we feel like God led us out of the Vineyard—now we’re Apostolic.”

Dream of a Vineyard Church, Madame Guyon, Etc.

In 2010, I dreamed that I was in a large Vineyard church. I was studying some Bible workbook with a friend who had been a Vineyard missionary for 10 years. Then he said, “See, the part about apologetics—that’s good too!” And I *knew* that this was an appeal to the spirit of intellectualism. At one part in the dream, I was under the impression, that there is rampant carnality in the Vineyard churches. Later, when I was outside of the Vineyard church, I saw some strange things. I was on the road in front of the church. Then I saw people leaving the parking lot in their cars. Then I saw a small orange helicopter with an emblem of something like a rail gun on the side. It flew just over the cars on the road, no more than 20 feet above them. And as it passed me by, I heard

God's voice say, "*Madame Guyon wrote that Fenelon had discovered the pope's secret plans for designing a helicopter.*" After the helicopter was out of sight—I saw my baby's empty car seat on the side of the road.

Interpretations

I feel that the Dream of "We're Not Vineyard, We're Apostolic"—is *not* about God calling the Body of Christ out of the Vineyard churches and into the "Apostolic Church" based in the UK, or into any denomination that has "Apostolic" in its denominational title. The dream is the call of God to leave the Vineyard churches, and become simply "apostolic Christians"—that is, first century-style Christians. At this point, I understand "**apostolic Christianity**" to mean: (1) Evangelical theology, (2) Charismatic theology, (3) Holiness in the Christian life, (4) Evangelical mysticism (involving contemplative prayer, dream interpretation, the gift of prophecy, healing, deliverance, miracles), and (5) Organic church life as taught by Frank Viola, Wolfgang Simson, and other leaders of the house church movement.

And, in regards to the notion of the Vineyard not "preaching the Jesus of the Bible"—I initially had a hard time receiving this aspect of the dream. But now I feel I know what it means. It's not that Vineyard's theology of Christ is wrong. The Association of Vineyard Churches holds to the classical Evangelical doctrine of Christology. But it's not about what the Vineyard church "officially" teaches about Christ in its Statement of Faith. The dream meant that there is a *trend* in the Vineyard churches, that

has been borrowed from the days of the 1960s, and the Jesus movement—that Jesus is a “cool dude” and doesn’t judge people’s sins. Jesus is love, not judgment. “Do not judge, or you too will be judged” (Matt. 7:1)—this terribly being quoted out of its original context, and used as justification for living sinfully, and excusing it by appealing to one’s spiritual gifts. It appears that God was saying this happens all the time. If you move in the gifts of prophecy and healing and other miracles, it can be easy to deceive yourself into thinking that God approves of basically everything in your life. But God says—FOLLOW THE JESUS OF THE BIBLE.

Rick Joyner’s vision in *The Final Quest* (1996), repeatedly drives home the point, that Charismatic Christians need to behold both “the kindness *and* severity of God” (Rom. 11:22, NASB). Hippie counterculture Christians (many of whom fill the Vineyard churches today) are guilty of usually *only* beholding the *kindness* of God. And thus, being **non-judgmental** about everything in the area of Christian ethics and morals. **This leads to rampant carnality.** You might even say *Antinomianism*. But the truth is—“the love of God” (Luke 11:42) means nothing without “the fear of the Lord” (Prov. 1:7). The Spirit of Apostolic Christianity is not only miraculous (1 Cor. 12:8-10), but extremely ethical (Gal. 5:22-23). Both *holiness* and *miracles* are to mark the Christian’s life who beholds both the *kindness* and *severity* of God.

I feel that the Dream of a Vineyard Church, Madame Guyon, Etc. is about Vineyard and other Charismatic churches, exerting **control** over others in cell groups, and through other church functions. Many cell group leaders

are drunk with power, and are willing to use apologetics and logical arguments, to defend their positions of church authority. The cell group leaders in these Vineyard-influenced churches are often found to be *morally lax*. Or, at least they put a low emphasis on morals. Or, at least there are *some* that need to be avoided for sure on account of low morals. Leaders like this are relying on their intellect and reason rather than on the Holy Spirit's guidance. (However, they might *look like* they are being guided by the Spirit, because they have spiritual gifts! But they are really relying on their minds as far as involvement in institutional ministry is concerned.) Even if they are confronted with the concept of house church versus cell groups¹—they will stay *committed* to their Charismatic church ministries (for the most part).

Churches like this are spiritually dangerous and should be avoided. *UDYD* indicates that “helicopter” means church, “orange” means danger, and “gun” means words. Vineyard is a church filled with dangerous words—namely *institutional* rhetoric and *non-judgmental* rhetoric; and this leads to rampant *carnality*. And I believe God was warning me that if I don't keep my daughter away from churches like this, then I might lose her to it (thus the empty car seat in the dream).

The only thing left for me to interpret is the phrase about Madame Guyon.

¹ For example, Wolfgang Simson's *The House Church Book* (2009), Chapter 5: “House Church or Cell Church?”

The saying was **a warning against the writings of Quietists² like Madame Guyon, Francois Fenelon, and Michael Molinos**—who are all endorsed by Gene Edwards, a major leader of the house church movement. It has taken me a while to figure out this part of the dream. *The color orange is a symbol of danger—the orange helicopter.* Quietist theology is dangerous, as has been demonstrated by Augustin Poulain.³ Quietism is dangerous for several reasons. It teaches that self-denial consists of not expressing emotions, not enjoying pleasures (or fun), and not having a will of your own—it leads to a *hyper-prophetic* way of life. In other words, you become God’s “puppet prophet” without a personality of your own. This is a “too much prophetic” approach to the Christian life.

Reason is excluded as well as personal decision-making. All that matters is receiving your next “rhema” word from the Holy Spirit. It leads to the idea that even *the smallest tasks* cannot be acted on without hearing God’s voice give you the permission (e.g., eating certain foods, expressing emotion, crossing the street, opening a door, talking to someone, going to work, etc). *Pure subjectivism* is the result without any direct obedience to the Bible. All that matters is obedience to rhema words in the tiniest little tasks of life. *Apathy for the lost* also results, as preaching the Gospel and other ministry activities are of no value, unless you receive a rhema word to do it.

² 8/30/11: I have added this interpretation today. Before this date, I was unclear about this part of the dream, but now I understand it.

³ See “On Quietism” in *The Graces of Interior Prayer* by Augustin Poulain.

CHAPTER 21
DIRTY SOCKS AT A CHURCH OF GOD⁴
2007

I dreamed that I was sitting in the front pew as usual. It was during a “Revival,” and the church building was packed. And I looked behind me, and across the aisle in the pew about six pews back, I saw a young man sitting there. *(He was a son of hypocrisy—he was the son of one of the elders from another church I had gone to. That old church had become corrupt, and God told me to leave. One time I recall that elder’s wife saying he was going on a trip to Las Vegas just for fun. And various other times, when our church would meet at their house, he would be watching corrupt stand-up comedians on Comedy Central. To me—his son personified hypocrisy.)*

And in my dream, I saw him sitting in this Church of God that I had been regularly attending. After I saw him, then I saw that the Church of God pastor was at his pulpit. He was just about to call up a special singing group. But before that, he angrily said: “I’ve invited 700,000 people to this Revival, but only 60,000 could make it! But I thank God, because it’s not about the numbers, it’s about quality.” But I intuitively knew that those were just words—he really wanted the numbers. After he said that, as I was sitting in the front pew, I took off my dirty socks,

⁴ This was at a small country church that was a member of the Church of God (Cleveland, TN) denomination.

and put them on my hands. Then I held them up to the pastor. End of dream.

Interpretation:

This Church Had Impure Hearts and Hands

According to *UDYD*, dirty socks means “impure heart”; dirty gloves means “evil works”; and hands means “deeds (good or evil)”. This is my interpretation:

“Thus says the Lord—

“Just as John’s dirty socks are on his hands like dirty
“gloves,

“So also an **impure heart** is within the deeds of this
“church, and **evil works** are in this church!

“Therefore, _____ Church of God,
“the Lord warns you to cleanse your hands
“and purify your hearts. **Purify your hearts and deeds.**

“As it is written in Psalm 24:3-5, KJV:
‘Who shall ascend into the hill of the Lord?
‘or who shall stand in His Holy Place?
‘He that hath **clean hands**, and a **pure heart**;
‘who hath not lifted up his soul unto vanity,
‘nor sworn deceitfully.
‘He shall receive the blessing from the Lord,
‘and righteousness from the God
‘of his salvation.’”

“And James 4:8, KJV:

‘Draw nigh to God, and he will draw nigh to you.

‘**Cleanse your hands**, ye sinners;

‘and **purify your hearts**,

‘ye double minded.’”

Keith Green - Create in Me A Clean Heart

Create in me a clean heart, O God
And renew a right spirit within me

Cast me not away from Thy presence, O Lord
And take not Thy Holy Spirit from me
Restore unto me the joy of Thy salvation
And renew a right spirit within me

With God’s help, I boldly shared all of this during this Church of God’s revival service. **In real life, I reenacted exactly what I saw in my dream.** My fiancé Rebekah (now my wife) held my spiritual journal for me, and I read my dream to them with actual dirty socks I had put on my hands upraised. They were a symbol of judgment on the ministry.⁵ I asked to share this prophetic word right before the special singing. Everybody quietly listened and then proceeded with special singing when I was done. Nobody rebuked me or said anything to me during or after the service. That was my last time in that church.

⁵ One time, God told Jeremiah to smash a piece of pottery in front of the Jewish elders, as a sign of coming judgment (Jer. 19:1-3). Ezekiel did similar things (Ezek. 4).

A little bit later, I sent a letter to the pastor. At the end of it, I gave my contact information if he wanted to talk to me. He never called. Just goes to show how clergymen are trained *not* to have close friendships with church members. There were many personal experiences with people in that church, that made me feel confident that this was indeed a dream of judgment, on the clergymen in that church—and dare I say, on the institutional ministry in general. **I believe it had to do with greed in the ministry of the church.**

Recently, I read in *The Vision of Adamnán*—(a 7th century vision of Hell)—the following:

There is another large group in great pain nearby. They are fastened to pillars of fire and are plunged into a sea of fire up to their chins. Around their wrists are wound fiery chains, like snakes. The sinners who suffer in this way are...unpitying **church leaders** who by their rule over the shrines of the saints profit from the **gifts and tithes** of the church, using this **wealth for themselves** and not for the guests and poor ones of the Lord.⁶

⁶ Adamnán of Iona, “The Vision of Adamnán” in *Celtic Spirituality* edited by Oliver Davies (Mahwah, NJ: Paulist Press, 1999), p. 336. I want to make note that this last quote was added on February 25, 2011. I read Adamnán’s vision the day before I began editing this old dream I had in 2007. I feel like it confirmed the dream.

CHAPTER 22
**A CELL GROUP LEADER
AND THE WINE OF CHRIST
2010**

Background

Last night was Valentine's Day, and Rebekah and I were at a cell group from a local Charismatic church. The cell group leader's wife was gone on Valentine's Day up at Regent University for a Charismatic conference. Only he was overseeing the meeting. Sad to say, but he dominated the meeting with his sharing from Ephesians 5:1-4.¹ God spoke to all of us through him about the need to walk in more of God's love. And I was challenged by him to spend more time receiving God's supernatural love while soaking on my bed. But Duane said one thing that was **off-color**: *"John, you spend so much time giving out, but you need to learn to receive. You don't have to share a word or a vision every meeting—just receive. Maybe when you have a cell group of your own some day, then you can pour yourself out. But for now—just receive."*

¹ Which, strangely enough, mentions "**off-color**" jokes as a sin description in the notes of my *NIV Study Bible*. As I reflected on this dream, I remembered a time when I was helping the cell group leader move some of his furniture, and he used the expression, "This food gives me the sh-ts." During the Bible study, he admitted that he had a generational problem with off-color joking and controlling behavior—may God break those curses in Jesus' Name.

Dream

Shortly after this, I dreamed that I was holding a house church meeting with all sorts of Christians—some who were from an old Charismatic church I used to go to. I told Rebekah that I didn't like how all these people were in our house, but were keeping to themselves and not associating with us. We had various tables set up. I was sitting at a table with a young man a bit older me; and also another sincere Christian girl was at the table. She asked the guy a question: "What is it like to receive God's love?" And the guy went on to explain: "It's kind of like being at a drinking party with Jesus. He's getting drunk on His alcohol and He shares it with you."

As I listened to this, I felt that it was a little bit **off-color**, so I added to it: "I would say that God's love is like red wine. Jesus takes you out on a romantic outing and He shares the red wine of His love with you. You both get a little bit tipsy, but drunkenness is not the essence of it—it's all about His love, His Spirit. You know, red wine symbolizes the Holy Spirit." Then the sincere Christian girl's mother tossed me a wine glass with a little red wine in it. And I sloshed it around and took a sip with my elbow resting on the table. I could feel that the guy to my left was angry that I had shared this, because it was like I was "stealing his thunder" or his "Bible teaching glory." But I had only *added* to what he said.

Interpretation

The guy in the dream represented the cell group leader, who was restricting the open-participatory sharing of 1 Corinthians 14:26—he was open to the wine, but rejected the wineskin. The wine symbolizes the manifestations of the Spirit that I’m open to—especially divine love. However, there are Evangelicals who reject God’s wine, but accept the house church wineskin of 1 Corinthians 14:26: “When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church.” This means that God is directing me towards ministering in both **the wine AND the wineskin**: the manifestations of the Spirit AND an open-participatory, with everyone sharing, house church environment. That is, a **Charismatic house church** where “everyone gets to play,” as John Wimber said. SPIRITUAL GIFTS (wine) thrive in meetings where there is OPEN SHARING (wineskin) with little to no restrictions at all (Matt. 9:17). Generally speaking, this means that *cell groups are wrong* because they reject open sharing, and because their meetings are controlled by one cell group leader—rather than by Christ Himself through the Holy Spirit in everyone.

PART 5:
THE ANTICHRIST

I am not an eschatologist, or an end-times Bible Prophecy scholar like J. N. Darby, John Walvoord, or Tim LaHaye. At this point, I know very little other than that **2 Thessalonians 2:1-12** envisions a future Antichrist—a demonic world leader. I have had three dreams that reflect this belief, and I think I've seen other revelations about the future, and the reign of this coming Antichrist figure. (1) The Kaaba and the United Nations, (2) Jesus and the G. I. Man, (3) The New Age, the 666 Chip, and the Organic Church.

CHAPTER 23

THE KAABA AND THE UNITED NATIONS

2001

I dreamed that I was on what was then an incomplete highway—currently under construction in the area that I grew up. Road signs would say, “Future I-540.” In the dream, I was in a crowd of about thirty young men my age (16-18 years old) and we were having an open air meeting on the incomplete highway. A bully from my high school who also attended a Methodist church I used to go to—he was preaching to us, but he was definitely saved. Behind him lay a paved dirt road, waiting for its blacktop to be laid down for highway usage. Trees were on the sides of this road, as is the case of most roads in this area. The sky was blue and had great puffy cumulous clouds.

As the boy was preaching, the sky behind him displayed a terrifying sight: a great and powerful cumulous cloud with **the Kaaba**¹ on it, and next to it was a gateway hundreds of feet tall—shaped like a vertical trapezoid, which had **the United Nations** emblem over the archway. Many flags of nations were on either side of this U. N. gateway. This gateway was giant, because broad is the way that leads to destruction (Matt. 7:13). **This bizarre vision of the hundred foot tall Kaaba, and the U. N. gateway with international flags, was positioned on top of a great and thunderous cumulous cloud.** It all

¹ The Kaaba is the “holiest” site in Islam; it is a gigantic black cube in the city of Mecca. Every so often, Muslims all around the world make a pilgrimage to the Kaaba as part of their religious devotion.

came towards us down from the sky as if it were descending to the Earth. It was so large and thunderous that I felt it was going to crush us all. I was paralyzed with fear—and my body was stiff and weak, unable to move because the hand of the Lord was upon me (the fear of the Lord, the presence of God), and I was temporarily experiencing sleep paralysis.

Interpretation

Awhile after I had this dream, I met a young black Pentecostal seer, and he told me that he had a gift of dream interpretation, and would interpret this dream for me. As he gave the interpretation, I agreed with him 100%. He said the incomplete road symbolizes the future, the young men symbolize men who God is preparing for future ministry, the Kaaba symbolizes Islam and the spirit of the Antichrist, and the United Nations gateway symbolizes the one world government—or the New World Order of the Antichrist. **The Antichrist and Islam are of the same spirit. I add to this that the New Age movement has influence over the United Nations, and it intends to unite all world religions and all world governments.** I interpret that this Antichrist spirit is a mocker of Christ—this was symbolized by the Kaaba mockery of the Second Coming in the clouds of heaven (Dan. 7:13; Matt. 24:30; Rev. 1:7). Furthermore, it appears that the cube shaped Kaaba is a mockery of the cube shaped New Jerusalem coming down from Heaven (Rev. 21).

CHAPTER 24
JESUS AND THE G. I. MAN
2005

I dreamed that a man was sitting down in a chair on one side of a room; and Jesus sat in a chair thirty feet or so, across from him on the other side of the room. Jesus looked just like He usually does in artwork or in movies: white-skinned, Jewish, long-haired, and bearded. To my surprise, Jesus asked the man about the end-times—rather than the man asking Jesus. The man appeared to be in his 50s, overweight, casually dressed, and wore sunglasses. He was an evil, shady character—and kind of a slob.

The man began to talk about computers and labor. He told Jesus, **“Here’s a way that we can measure our nearness to the end-times.”** (It wasn’t like he was informing Jesus, but more like Jesus already knew what the man was telling Him. Christ was acting like when a teacher has a student recall the things that he has learned.) The man continued, “The computers first start around \$2,000 for such and such amount of technology for a personal computer...because, after all computers do most of the work for you! But **the time will come that for \$2 you will be able to have a man come to your house—a G. I.—and do the work for you instead of a computer!**”¹ Jesus’ eyes were gazing into space in astonishment

¹ The passage comes to mind about the commerce of end-time Mystery Babylon, that Antichrist city: “Cargoes of cinnamon and spice, of incense, myrrh and frankincense, of wine and olive oil, of fine flour and wheat; cattle and sheep; horses and carriages; and **bodies and souls of men**” (Rev. 18:13). Slavery under the Antichrist’s rule!

as the man was saying this; it was as if Jesus was seeing something terrible.

Interpretation

My interpretation of the \$2 G. I. is this: it is every person that receives **the mark of the Beast** (Rev. 13:16-18). If Henry Vandergriff is correct about 666 being an **RFID microchip implant** the size of a grain of rice (see his books *Mystery Babylon* (2000) and *The Last Golden Calf* (2002))—then perhaps if these microchips are mass produced, they will only cost the government \$2 a piece. *Anyone who receives the mark would automatically become a slave to the government, a G. I., or a Government Initiative.* Perhaps this man that Jesus was speaking with was a demonic spirit that symbolized the government of Mystery Babylon. This man was sleazy, slobbish, self-interested, self-satisfied, and very American.

CHAPTER 25
**THE NEW AGE, THE 666 CHIP,
AND THE ORGANIC CHURCH
2010**

I dreamed of four visions that suggest we may be living in the last generation of history—the time of the Anti-christ. Thank You God for these visions of warning!

1. **Vision of a New Age Rock Concert.** I dreamed that my old Christian friend was in his teenage years. He was with another friend at something like a Nirvana concert, with great masses of fans. On the back of his T-shirt was a picture of a black King Cobra snake, with the words underneath: “Wisdom of the New Age.” When I saw this, I had the impression that my old friend didn’t know what it meant, which is why he was wearing the shirt. I don’t think he understood the evil of the New Age movement.
2. **Vision of African Pentecostal Healers.** I was driving with my brother down a road in the area we are living, and towards an exit for the highway. And I heard my old friend’s voice say in my mind, “The black Pentecostal healers in Africa are very anointed.’ Are they from the Charismatic Renewal of the ‘70s?’ I asked. ‘No they’re not Charismatic, but they can heal.’”

3. **Vision of Frank Viola's *Pagan Christianity*.** I continued to drive with my brother down the highway. On the right side of the highway there was a huge black rock face, or cliff escarpment, like in the Appalachian mountains. As we were driving, a small piece of rock fell off of the cliff face, and onto the highway. It was small enough to pick up. This happened as my brother and I were having a conversation about house church. He said something like, "Why do you believe so strongly about this house church thing?" And I replied, "Honestly, I read *Pagan Christianity*, and I just can't deny all of the footnotes, and historical references." And as I was saying this, the little piece of rock chipped off of the side of the cliff, and I picked it up as we were driving 60 miles an hour or so. It was just the right size of rock for making an idol, were someone to do so. "You see this rock?" I said. "This is what church traditions are like; they're hard, they can be carved out by man, and revered."
4. **Vision of the 666 Microchip.** After passing by the rock face, we were stopped on the highway by a tollbooth. We paid our toll, but then we were asked to pull aside, and come out of our car. We were then asked to go into a little booth with a bunch of lockboxes with little gold padlocks on them. Outside of this booth, there was an Evangelical man—a family man in his thirties—that was arguing with one of the tollbooth guards. Apparently he didn't want to cooperate with what was going on. My brother and I went

into the special booth, and were going to open a padlock as we were told. One of the lockboxes had already been unlocked, but not fully opened. I figured that this was the one opened by the angry Evangelical man outside. I didn't touch the lock, because I suddenly "knew that I knew" the 666 microchip was inside.¹ "Living in a Third World country doesn't sound so bad right now, does it?" I said to my brother. Then I woke up.

Interpretation

There is one common theme in these four visions: the end times. They were all part of the same dream, and although they touch on different topics, they are all strung together into a collective message. I can't say that I understand it all, because "we know in part and we prophesy in part" (1 Cor. 13:9). But I think and feel that God was communicating the following to my spirit:

1. There are many well meaning Charismatic Christians out there, who do not know about **the New Age movement**, and this has a negative effect on their spiritual discernment.
2. In Africa, there are powerful Pentecostal healers and healing ministries. Many of these are the fruit of John

¹ Some Christians believe that the "mark of the beast" or "666" in Revelation 13:16-18 will be an RFID microchip that can be implanted into a man's right hand with a syringe. See Henry Vandergriff's *Mystery Babylon* (2000) and *The Last Golden Calf* (2002).

The New Age, the 666 Chip,
and the Organic Church

G. Lake's work there in the early 20th century. But, a friend has also informed me that some of them mix occultic healing methods into their **Pentecostal** practices. This is a point to have caution about. This may have to do with the **globalization—United Nations** spirit—that is associated with the New Age, trying to bring all religions and nationalities together (even within the church).

3. God is speaking to the Body of Christ about the need to see through the institutional church, and He has anointed Frank Viola's *Pagan Christianity* to accomplish this task—among other books. God may be doing this to protect His people, so they can **go into hiding in house churches**, and not be as openly visible as institutional churches are. Perhaps intense **persecution** will come to Christians in **America** very soon, and underground house churches may be the only way to survive.
4. My generation (the Millennials)—that was born in the late 1980s, may very well see the Antichrist implement the RFID microchip in America as **the “mark of the beast”** (Rev. 13:16-18). That is, *if* I interpret the vision correctly.

Here, I think the word of Paul is fitting: “So then, brothers, stand firm and hold to the teachings we passed on to you, whether by word of mouth or by letter. May our Lord Jesus Christ himself and God our Father, who loved

us and by His grace gave us eternal encouragement and good hope, encourage your hearts and strengthen you in every good deed and word” (2 Thess. 2:15-17).

**FURTHER READING
ON DREAM INTERPRETATION**

Note—please avoid, or at least be cautious, about any books by Morton Kelsey, who was a New Age liberal “Christian” dream interpreter—namely, his *Dreams: A Way to Listen to God* (1978) and *God, Dreams, and Revelation* (1991). Kelsey supports a mixture of Christianity with “psychic” false religions.

But, there are plenty of orthodox Christian books on dream interpretation listed here:

Bickle, Mike. *Growing in the Prophetic: A Practical, Biblical Guide to Dreams, Visions, and Spiritual Gifts*. Lake Mary, FL: Charisma House, 1996, 2008. Manual on dreams, visions, and the prophetic ministry by the pastor of the “Kansas City prophets.”

Bydeley, Steve and Dianne. *Dream Dreams: Open the Door to Biblical Interpretation*. Belleville, ON: Essence Publishing, 2002.

Deere, Jack. *Surprised by the Voice of God: How God Speaks Today Through Prophecies, Dreams, and Visions*. Grand Rapids, MI: Zondervan, 1996. Very scholarly.

Driscoll, Jim, and Zach Mapes. *Dreams: A Biblical Model of Interpretation*. Orbital Book Group, 2010.

Druckenmiller, Bart. *Dreams in the Spirit*. 2 vols. Shippensburg, PA: Treasure House, 2005.

Goll, James W. and Michal Ann. *Dream Language: The Prophetic Power of Dreams, Revelations, and the Spirit of Wisdom*. Shippensburg, PA: Destiny Image, 2006. A book on dream interpretation by one of the “Kansas City prophets.”

———. *The Seer: The Prophetic Power of Visions, Dreams, and Open Heavens*. Shippensburg, PA: Destiny Image, 2005.

——— and Julia Loren. *Shifting Shadows of Supernatural Experiences: A Manual for Experiencing God*. Shippensburg, PA: Destiny Image, 2007.

Hamon, Jane. *Dreams and Visions: Understanding Your Dreams and How God Can Use Them to Speak to You Today*. Ventura, CA: Regal Books, 2000.

Ibojie, Joe. *Illustrated Dictionary of Dream Symbols: A Biblical Guide to Your Dreams and Visions*. San Giovanni Teatino, Italy: Destiny Image Europe, 2005.

———. *Dreams and Visions: How to Receive, Interpret, and Apply Your Dreams*. San Giovanni Teatino, Italy: Destiny Image Europe, 2005.

———. *Dreams and Visions, Volume 2: A Bible-Guided Meaning to Your Dreams and Visions*. Aberdeen, UK: Cross House Books, 2009.

Jackson, John Paul. *Understanding Dreams & Visions*. 6 CD Set. Colleyville, TX: Streams Ministries International, 2003.

———. *Basics of Dreams, Visions, and Strange Events*. 2 CD Set. Colleyville, TX: Streams Ministries International, 2004.

———. *The Biblical Model of Dream Interpretation: Avoiding the Pitfalls of Soulful Methodology*. 3 CD Set. Colleyville, TX: Streams Ministries International, 2006.

Milligan, Ira. *Understanding the Dreams You Dream: Biblical Keys for Hearing God's Voice in the Night*. Shippensburg, PA: Treasure House, 1997. This is a small dictionary/thesaurus on Biblical dream symbols. For me, it has been an essential guidebook for interpreting my dreams.

———. *Every Dreamer's Handbook*. Shippensburg, PA: Destiny Image, 2005.

Pierce, Chuck, and Rebecca Sytsema. *When God Speaks: How to Interpret Dreams, Visions, Signs and Wonders*. Ventura, CA: Regal Books, 2005.

Price, Paula. *The Prophet's Dictionary: The Ultimate Guide to Supernatural Wisdom.* New Kensington, PA: Whitaker House, 2006. A comprehensive dictionary/thesaurus on Biblical dream symbols. 603 pages.

Riffel, Herman. *Dream Interpretation: A Biblical Understanding.* Shippensburg, PA: Destiny Image, 1993. One of the pioneering books on Charismatic dream interpretation.

Ryle, James. *A Dream Come True: A Biblical Look at How God Speaks Through Dreams and Visions.* Lake Mary, FL: Charisma House, 1995.

———. *Hippo in the Garden: A Non-Religious Approach to Having a Conversation with God.* Lake Mary, FL: Charisma House, 1993.

Stone, Perry. *How to Interpret Dreams and Visions.* Lake Mary, FL: Charisma House, 2011.

Thomas, Benny. *Exploring the World of Dreams: A Scriptural Guide to Hearing from God in the Night Season.* New Kensington, PA: Whitaker House, 1990.

Virkler, Mark and Patti. *Dialogue with God.* Gainesville, FL: Bridge-Logos Publishers, 1983.

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John Boruff has a B.A. in Philosophy and Religion from UNC Pembroke. In college he became interested in mystical theology and contemplation as he sought God's face for a direct encounter with Him. He has a passion to see true holiness, spiritual experiences, divine contemplation, prophetic ministry, healing ministry, deliverance ministry, and relational house churches restored to modern Christian life. John is happily married to his wife Rebekah; and they have a daughter named Mary Elizabeth.

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