

## The Sheep Shearer

A Review of Lynn Hiles E-Book: The Revelation of Jesus Christ from a Modern Prophet.

In a prior work entitled *Kingdom Now: Orthodoxy or Heresy?* I focused on a wind of doctrine that is sweeping through the Christian church today. Lynn Hiles' E-Book serves up the usual reheated hash of dominion theology that has been making the rounds since the Apostle Paul took Hymeneus and Philetus to task. But, Hiles book is of particular interest to me because of his influence on people I know. Hiles remains fairly representative of Kingdom Now doctrine with a couple of new twists. Notice he calls himself a “modern prophet.” The label of prophet or apostle is to be expected as “modern prophets” jump on the band wagon of old ideas all the while thinking they have fresh manna.

If you are a prophet, then your insights can supersede Scripture, apparently. So his self-proclaimed title is part and parcel of this movement. His E-book makes certain statements that are in opposition to the plain sense of Scripture. He is anti-rapture, anti-dispensationalism. And, he boldly claims that the *Day of the Lord* has already occurred. The *Day of the Lord* is a key phrase in the Bible that describes a period of great judgment culminating in Christ's second coming. The *Day of the Lord* as a concept or a term is found in every book of Bible. Sometimes it is just called the *Day* or that *Day*.

Also, for Hiles, the Second Coming is allegorical rather than an event yet to occur. Worse, the covenant promises regarding the land of Israel are done away with. The book of Revelation is an allegory. And, his misreading of Peter's sermon at Pentecost introduces the old heresy of Universalism which does away with judgment. Nor does he not shy away from occult symbolism. The link of kingdom-now theology to the New Age is strong. And, Hiles' followers are part of a growing group of the deceived who deny the existence of hell.

As a teacher of English, I have meditated as to how such liberties with Scripture can occur. I conclude that relativism has also invaded the language—the notion that what one reads is relative to one's own perception. In the classroom, I had to attack the notion of “this is what it means to me” again and again. I would tell the poetry class, “you do not make the poem mean, the writer does.” I would tell the students readings essays, “you do not make the essay mean, the writer does. All you can do is discover meaning, tip your hat to meaning. Look for the obvious and then look for the least obvious, yet possible, meaning that language allows. And, be able to prove your assertion with the text.”

Likewise with the Bible; it must *be* read with the same rules that apply to the reading of other texts. ***The writer determines the meaning.*** You don't have to agree, but you are obligated to understand the writer fully. The ***writer determines*** if a text is ***literal or figurative***, not the reader. It must be read as literal unless there are signaling devices that indicate a metaphor or symbol or allegory. Then, one studies the picture to find truth. Modern prophets need to acquaint themselves with such simple language rules.

Readers must keep grounded by realizing that the Bible contains certain facts. These facts represent the basis of Christian theology: Jesus' 1<sup>st</sup> coming in fulfillment of prophecy; His redemptive death upon a Cross; and His future return in glory when the “Kingdoms of this world become the Kingdoms of Our God.” **If the Messiah has come once and claims to come again, why would the second claim be rejected as allegorical while accepting the first claim as fact?** This is a violation of logic. The Bible has to be read dispensationally, prophetically, and historically before personal application.

It also helps to understand that the Bible is the history of the Jews, a history they have always endorsed. Archeology supplies continuous validation their history. For example, a pottery sherd found in Gath

was engraved with the name *Goliath*. Is it the same giant that David fought? We don't know but it was found in the correct location. The pool of Siloam has been found and excavated. An Assyrian relief of *The battle of Laichish* has been found through archeological discovery. Lachish has been thoroughly excavated supplying the proof of 2<sup>nd</sup> Kings 19. The Bible is the only religious book that has a geography and a history supported by archeology and cross-referenced in extra-biblical texts. In other words, the Bible is a very solid book, and doesn't really lend itself to flights of fancy.

The Bible must be read as a whole. Types, shadows, and foreshadowing link events in the Old Testament to the New thus bringing unity to the entire Bible. Prophecy is central to the Bible.

In Old Testament prophecy, one may see many Scriptures that predict Jesus as Messiah. Kingdom theology allows these prophecies but quibble about the remaining unfulfilled prophecies concerning Him. Why? Because the plain sense of the Bible interferes with their revelation. Types in the Old Testament also reveal Christ. For example, the *Lamb* used in sacrifice from Abel to Moses reveals Jesus "The Lamb who takes away the sin of the world."

Readers must apply the rules of grammar and common sense and reason to the Bible. Modern "prophets" somehow fail in the common sense department and take with them gullible followers "deceived and being deceived." Hiles is just such a dream weaver.

Hiles violates the rules aforementioned. He displaces events with symbolism and creates a new definition for *types and shadows*. He interprets the prophetic future as allegory and, in short, makes a mash of it all. His message is not Scriptural, but very seductive snaring the innocent. I also charge Hiles with the heresy of Universalism.

First, we need to examine his misuse of the terms *type and shadow*. He claims that they continue through the New Testament. Hiles redefinition of types and shadows allow him to establish his notions. At any whim, Hiles may offer up a text as an allegory or a term as a type. Let's take a look at the standard biblical use of type and shadow:

Smith's Bible Dictionary defines types and shadows as follows:

Type: to represent beforehand as a type—to prefigure.

A person, or event, or institution in the O.T. That relates to a corresponding person, event or institution in the N. T.

Foreshadow: A person or thing in the O.T. believed to foreshadow another person, thing or event in the N. T.

The New World Bible Dictionary says that the type "arises from the divine intention of its author God. God wishes to seal in this way, through a marvelous correspondence between the different stages of his revelatory and salvific action, the fact that salvation history is of a piece. God's designs are worked out through history, a correspondence between the promise and fulfillment"(710).

Primarily, *types and shadows* show the presence of the Messiah in the Old Covenants before his incarnation. Since the New Testament reveals Jesus of Nazareth as the Messiah, types and shadows are no longer necessary. The book of Revelation may contain symbols but not types as there is no Scripture following Revelation to conclude the type. Hiles consistently uses the word "type" to refer much of the language in Revelation. For example "lamb" becomes the overcoming church.

Still he is applauded by others of his persuasion. Dr. Kenneth Meadors, Dean of Academic affairs of Vineyard Harvester Bible College calls Hiles' book on Revelation a ". . . panoramic view of a glorious,

overcoming Lord and His Christ”.

I am not sure who “*the overcoming Lord*” is? Does God, the Messiah, need to be overcoming in his glorified state? A puzzling phraseology to be sure. Meadors goes on: “Dr. Hiles is a model of a true New Testament prophet who sees the need of for an unfolding of the gracious truth of the gospel of Jesus Christ that offers hope, not only to the world, but to the church.”

I always thought that Jesus was the hope of the world, not a new interpretation of Revelation. If the unfolding “gracious truth” says that John's Revelation is all symbols and does not predict events, Hiles and Meadors aren't doing anybody any favors. Believers are urged to prepare as the *Day* draws near and to be in anticipation of the coming of the Lord. And to pray, “Lord Jesus Come Quickly.”

Worse, the well meaning Bishop David Huskins implies that the Bible needs further “unfolding” through prophets. He says in his review that Hiles' truths revealed in his chapters regarding Revelation

“hold a key to a coming tsunami of the Spirit that will bring people our greatest victories . . . Jesus Christ is the first born of a nation of Kings and Priests. Only as we understand the types and shadows of Revelation can we be effective in our roles on earth. Although many are planning to vacate the planet [a swipe at those who hold to the rapture] I believe this book is much needed for equipping the saints of God to rule and reign” (Bishop David Huskins, Presiding Bishop. International Communion of Charismatic Churches. In his intro to Hile's E Book The Revelation of Jesus Christ from a Modern Prophet).

Modern prophets are certainly consistent. Something is always “coming,” mighty revivals and tsunamis of the Spirit. Huskins also praises Hiles use of numerology. Hiles correctly identifies some of the types and shadows in the Old Testament but adds some occult layers. Here is a sample regarding Noah's Ark:

“the dimensions of Noah's ark were 30 cubits high, which in biblical numerology is the number of Pentecost [hmm thought penta meant five]; and 300 cubits long, the number of divine completeness. This is an awesome picture of progressive redemption in the life of the believer. We are taken into this Ark called Christ, blood bought and baptized in the Holy Ghost and then led to completeness or maturity”

No doubt, numbers have spiritual significance, but it is also the Devil's playground. Let us be wary. Numerology is occultism and proscribed by God. Progressive spiritual evolution is the hallmark of the New Age. When we become born-again, there is nothing else required. Jesus plus nothing. We are qualified by what He has done, not by our efforts. We do follow Jesus' moral example in a process of sanctification, but our redemption is complete. Redemption cannot be “progressive” or Jesus could not have said on the cross “It is finished!” Types and shadows are not necessary in the New Covenant. Occultism has no place in Christianity nor should events be transmuted into symbols by Hiles' not so divine alchemy. Hiles refers to the book of Revelation as a “code” needing to be “cracked.” Of course, he is the code cracker.

The main thrust of Hiles' E-book is to deny an actual Second Coming of Christ. Hiles argues that John's revelation is not about “far off future-times but events that would shortly come to pass in the hearers day.” Thus, Hiles is a preterist or an amillennialist, a biblical interpretation that requires an extensive use of allegory.

Even more bizarre is his interpretation of Acts 2.16-21. In one fell swoop he establishes replacement theology, does away with the second coming, reinvents the *Day of the Lord* and erases judgment. He argues:

“The apocalyptic language of Acts 2 is not meant to be taken literally but as a prophetic proclamation to all those hearing it. Peter's message at the Feast of Pentecost is that it is lights out for natural Israel as a nation, a people who have crucified the King of Glory. Please don't read this as being Anti-Semitic; all humanity is culpable for the death of Jesus and I believe that salvation is available to everyone—Israeli, American, Chinese . . . . I'm not saying that Israel can't be saved; what I'm saying is that God is not a racist. Father does not choose one ethnic group over another as if to say, “Well folks, I've chosen Israel and I've rejected Palestine. Absolutely not. In God's judgment absolutely everyone can come in and be a part of a meaningful relationship with God.”

Let us note the following: First, kingdom Now preachers must do away with natural Israel and its destiny if they wish to have a symbolic interpretation of the end times. Second, Hiles interchanges *individuals* with *nations*. Individuals are saved. Nations are dealt with by God in other ways. Israelis may be saved; Israel as a nation is the focus of much of the Bible. And finally he tops his argument with “God is not a racist.” This phrase occurs with some regularity in preterist circles. Andrew Corbett uses it in article on John Hage (<http://www.andrewcorbett.net/articles/rapture.htm>). This multicultural seasoning is about the only new flavor in the preterist rehash.

Actually, God said, “Jacob I have loved and Esau I have hated” (Mal.1.3 qtd in Rom. 9.13). Jacob/Israel hungered for the birthright and carried the Messiah in his womb . Esau / Edom, refused the birthright and carried Herod the Great in his loins who would execute the Messiah as a baby. Edom, a region east and South of the Dead Sea, has always been a notorious enemy of Israel, ancient and modern. Jacob and Esau are also *types* of doctrine. *Jacob* represents the truth that will come through the Jews and *Esau* looks through the corridors of time to the Edom that is now Islam. Edom is a particular target of God's wrath in the end times (Isaiah 63).

The racist idea persists because many do not have a good grasp on recent history coupled with persistent, politically-correct, multicultural brainwashing where we would rather drink hemlock than insult a Muslim. Most don't know that Palestine is not a nation and has never been a nation. Nor has there been an indigenous people of the same. Palestine was a geographical area whose borders shifted depending on which conqueror had control through the centuries.

Only Israel became a nation when they entered the Promise Land, Canaan, 3000 years ago. After the Romans conquered Israel in 70 AD, they renamed the land Palestine. Then in 1948, two centuries after the great diaspora, Israel became a nation once again “born in a day” exactly fulfilling prophecy. Yassir Arafat succeeded in redefining *Palestinian* to mean an indigenous people, but that is not historically accurate. Palestinians are nothing more mysterious than Arab refugees displaced after Israel's war for independence. Furthermore, God is not finished with *natural Israel*. More later.

Hiles falls into serious error when he places the *Day of the Lord* at Pentecost thus erasing future judgment. In Peter's great sermon at Pentecost (Acts 2), he quotes the prophet Joel to explain the outpouring of tongues. Hiles erroneously concludes that because Peter quotes Joel 2.17-21 that the *Day of the Lord* described in verses 19-21 also occurred on Pentecost. Hiles makes this assumption in spite of scores of Bible verses that place the *Day of the Lord* at the end of the age. Thus, he comes up with a

rather disturbing analysis of Acts 2.17-21. An analysis which automatically does away with judgment, thereby, ushering in Universalism. He simply fails to understand that Joel 2.17-21 compresses two thousand years. The Hebrew language is particularly suited for prophecy because of this characteristic.

Hiles say the “*Day of the Lord* is the finished work of Jesus Christ.” Fine, if it occurs at the end of the age. If Jesus' last event is the cross and resurrection, then there is no future judgment for sin or for the rejection of Jesus as Lord. The prophetic time line has been terminated. And so the dominos fall. We can all be complacent. No need to preach salvation. No need to preach Hell's hot. Perhaps Hiles thinks that the Antichrist was also revealed at Pentecost. Please read carefully Paul's rebuttal against his notions:

“But in connection with the coming of our Lord Yeshua the Messiah and our gathering together to meet him, we ask you brothers, not to be easily shaken in your thinking . . . because a spirit or a spoken message or a letter supposedly from us claiming that the Day of the Lord has already come. Don't let anyone deceive you in any way. For the Day will not come until after the Apostasy has come and the man [Antichrist] has been revealed” (2 Thess.2.1-4). The Complete Jewish Bible.

Also, Hiles manages to do away with the significance of Israel as a nation.

“What joy and relief it was to discover that these are symbols of the Feast of Pentecost. Pentecost ushered in a mighty rushing wind that blew the fig tree typifying Israel. This mighty wind removed natural Israel and gave birth to an all encompassing spiritual Israel. A natural temple was destroyed and a spiritual house emerged.”

“Spiritual” Israel? If one can spiritualize a piece of geography, then any interpretation is possible. We have been privileged to witness much prophetic fulfillment regarding Israel. The preterists of the first century had no such lens. It is a wonder that this doctrine has been revived. I am not sure why Hiles is “relieved” I suppose there is a certain amount of relief if one thinks that judgment is eliminated.

But Paul gives a very forthright warning without symbols or types:

**Then he will punish those** who don't know God, . . . they will suffer the just penalty of eternal destruction, **far away from the face of the Lord and the glory of his might.**

” Complete Jewish Bible (2 Thes. 1.7-9).

Hiles goes on to say that the “Lamb of Revelation lives inside of us trumping sin, Satan, the beast , and the false prophet. The lamb is the only one who can make war and overcome them. This same lamb is living inside of you and I [me]. His victory is being lived through us everyday.” For Hiles, the lamb is a type. Notice what he happens with this thinking?.

Now, it is the lamb who lives inside of us. The lamb “inside of us” implies that the church will win the victory over Satan. Not the triumphant Christ with the two edged sword in his mouth riding a white horse. The Lamb is a specific title reserved only for Jesus. I don't like his implication.

Hiles tells his audiences: “I'm not looking for Jesus out there in some atmospheric cloud, full of wind or rain. I'm looking for Christ's appearing in His Temple. Where is this Temple? Some may be amazed to find the Temple is the one in 1st Cor.3.16.” This breezy little statement is full of dangerous implications: **1<sup>st</sup> implication—no rebuilding of an actual temple in Israel; 2<sup>nd</sup> implication—we are not actually indwelt by the Spirit at the New Birth; and the 3<sup>rd</sup> implication is of a new-age,**

## progressive, spiritual evolution.

Of course we recognize the reference. Our bodies are a temple of the Holy Spirit. But Hiles has just implied that there will be no rebuilding the temple in natural Israel. I have visited Israel and visited the Temple Institute and their preparations for the rebuilt temple are no mirage. They have everything ready including the breast plate of the priest, the Urim and Thummin, all of the priestly garments and ointments, the Menorah, everything, except the red heifer and they claim that the Ark of the Covenant is secreted away awaiting the rebuilding. The Rabbi's do not think their prophetic Scriptures are symbolic! Check out Hiles for yourself but read with discernment!

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(Sorry readers) This E book is no longer available without buying it. If you choose to read it realize that error has a seductive quality. Be reminded “Now the Spirit expressly says that in the latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons”(1<sup>st</sup> Tim. 4 ).

And finally, I present you with the biblical view of Israel; it **is not a spiritual state but a piece of geography**. I like that the Jews call it Eretz Israel meaning the entire real estate that God gave to Abraham. *Eretz* is also close to the Hebrew word *aretz* meaning *earth*.

Sixteen prophecies have been fulfilled regarding this piece of earth and three remain to be fulfilled exactly as written

### What about Natural Israel?

If I forget thee O Jerusalem, let my right hand forget her *cunning*.

If I do not remember thee, let my tongue cleave to the roof of my mouth;

If I prefer not Jerusalem above my chief joy. (*Psalms 137.5-6*).

Israel's contribution to the world is unique. Without Israel there would be no Prophets, Apostles, Messiah, Salvation, and no Bible . Furthermore, another unique fact is that their entire history as a nation was foretold in advance through prophetic utterance, plainly and specifically and exactly fulfilled, not metaphorically. Here is a partial list of sixteen prophecies. Thirteen are fulfilled and three remain to be fulfilled. These prophecies are repeated more than once and may be found in as many as sixty or more places in the Bible. I am deeply indebted to Derek Prince who compiled this list in an address that he gave on *Israel in Prophecy* in his discussion of the book of Romans. But let reason inform you. If 13 of these prophecies have already taken place, can't we infer that the remaining 3 will also occur literally and as exactly as the others already fulfilled?

Gen.15.13 Abraham was told that Israel would be slaves in Egypt.

Gen. 15.14 They would be led out with great wealth.

Gen.15.18-20 They would possess the land of Canaan.

Duet.32.15-21—To Moses: They would turn to idolatry in the land.

Duet.12.5-6 (and in many other places) They would establish a center of worship in Jerusalem.

Amos.5.27; 6.14; 7.17 The Northern Kingdom would be captured.

Jer. 21.10; Jer. 16.13; Jer. 32.3-5 Jeremiah correctly predicts the Southern Kingdom's captivity by Babylon (also in other places).

Chron.7.19-22 to Solomon regarding the destruction of the first temple.

Zech. 4.6-10 regarding the rebuilding of the second temple.

Isaiah 6.11-13; Isaiah 48.20 (perhaps not as plain as the rest). Plainer: Zech.2.6-7  
Jer. 32.15 a remnant of the Jews would return from Babylon .

Matt. 24.2; Lk 19.43-44 The destruction of the 2<sup>nd</sup> Temple which happened exactly in 70ad.

Lev. 26. 33-34; Ez. 12.15 and in many other places. The Jews would be scattered among many nations (known as the great diaspora). Yet, they would not lose their national identity.

Lev.16.36-39 They would be subjected to persecution among the Gentiles.

While absent from the land the land will be desolate: Is.1.7; Is.32.13-15.  
Is.11.11-12;

Zech 10.9-10; Zech.8.7-8; Jer.31.10 and in many other places: The regathering of all of Israel from all nations back to their land (continues to happen to this day from as many far off places as Brazil and Ethiopia).

Jer.31.23 The amazing resurrection of the Hebrew language after their re-gathering.

Jer. 32.44; Jer.31.27. Jer.35.1-2 (and in other places) the replanting and rebuilding of cities even in waste places like Samaria and Judea (now called the West Bank) and the flowering of the deserts.

Now three prophecies remain to be fulfilled. Logic demands that these prophecies will *also take place just as exactly*.

1. The gathering of all nations against Israel: Zech.12.2-3; 14.12; Zech.12.8-9. “whoever touches you Jerusalem touches the apple of my eye.”
2. The supernatural revelation of the identity of the Messiah predicted vividly: Zech.12.10-14; Zech.13.6.
3. The coming of Messiah in power & glory to establish his kingdom on earth: Zech.14.3; Micah 1-2, Is.55.11-12 and in other places!

First Century preterists simply did not have the opportunity to see this fulfillment, but Kingdom Now preachers have no excuse. Be assured, Israel is alive and well in God's plans and purposes. Be afraid, judgment is still coming. But why is all of this reinterpretation necessary? If you believe in the death, burial, and resurrection of Jesus, it all becomes a moot point. Unfortunately, wrong doctrine snares the unbelievers and “make them twice the children of hell” (Matt.23.15). Those who preach “no judgment”

will not bother to preach to the lost. Even worse their doctrines, like termites, will chew away at the solid foundation of Scripture until no Book stands secure.

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