

Dominionism

Christian International and Personal Prophecy

Part One

MARK COOMER

I. INTRODUCTION: A DEFINITION OF DOMINIONISM

Christian International and its main thrust, personal prophecy, are part of a larger charismatic movement. Bill Hamon, founder of CI, refers to this movement as the restoration of the church, or the Restoration movement. However, the movement goes far beyond restoration. The church cannot be “restored” to a state it has never enjoyed: a unified church in dominion over the nations of the world. Therefore, the term Charismatic Dominionism, or just Dominionism, will be applied to the movement.

Dominionism is expressed within a variety of millennial concepts. A common denominator is found, however, in the postmillennial doctrine that Christ will return after the Christianization of the world. Charismatic Dominionists believe this world state will be accomplished by the church through miraculous manifestations of power.

Author Albert James Dager, a keen observer of the Dominionist movement, offers this analysis:

Dominion theology is not the product of an easily delineated segment within the Church, but is propagated through a loose network of autonomous sub-groups that emphasize different aspects of a basic philosophy. There are some who, though not holding a definitive dominion belief, expect the Church to experience a revival that will impact entire nations to where they will become Christianized. Others have lesser expectations, believing

that at least some cities will be Christianized, somewhat like Calvin's Geneva is said to have been.

Whether a particular dominion concept incorporates belief in a worldwide theocracy or theonomic form of government, or in the subjugation of individual, autonomous states or cities, depends upon the particular brand of dominion theology to which one adheres. Also, whether Jesus will return immediately after the Church takes control, or after it has been in control for some time up to and including the end of a vague Millennium, is likewise dependent upon beliefs peculiar to each movement.¹

What, then, is the core "Dominionist" concept of the future? Dager shares his definition: "Some of the most vocal dominionists even deny that they believe in dominion theology on the basis that they do not hold to every aberrant belief. But *any* belief that the Church or Christians have a *mandate* to gain authority over the temporal institutions of men, to any degree, is dominion theology."² Dominionism isn't just the motivation to make the world a better place through Christianity. It is much more: a *mandate*, even an imperative to the church to gain Christian authority in any or all of the world's affairs.

BIG TENT ESCHATOLOGY

Hamon's vision of the future at first appears to diagram neatly. A chart found in his *The Eternal Church* and also in *Prophets and the Prophetic Movement* divides the church's future into stages, yet his explanation of the scheme lacks a certain comprehensiveness. It is eschatology without a home:

Which "Mill" Is Right? The chart is not offered to promote any particular eschatological viewpoint (doctrines concerning end-time events). No attempt is made to prove pre-millennialism, post-millennialism, or a-millennialism. It is doubtful that any one of the views is 100 percent right. There is some truth in each viewpoint. This book presents a post-millennial view of a restored victorious Church at the end of the Church Age as well as the "pre-mill" view that the translation of the Church will be followed by a 1,000-year reign of the saints with Christ; and agrees with the a-millennialists

¹ Albert James Dager, *Vengeance Is Ours, The Church in Dominion*, Sword Publishers, 1990, 43.

² *Ibid.*, 46.

that “Believers are already in heavenly places in Christ Jesus and reign in life by Him; Satan is a defeated foe, and believers triumph over him in Christ” (*Baker’s Dictionary of Theology*, p. 354). The “pan-mill” view is presented more than anything else; that is, everything is going to pan-out according to God’s eternal purpose.

Preparation Not Time-Period. To those with the view of the Eternal Church, the post-tribulation, mid-tribulation, or pre-tribulation rapture viewpoint is not the issue. The issue is preparation, purification, and perfection of each person for proper performance.³

Hamon desires to be a mediator between the pre-, post- and a-millennial camps as well as among pre-, mid- and post-tribulationists. He describes God’s calling for his life:

As I ascended up with Him in the Spirit, all those present ascended also and began to form into a structure that would propagate the prophetic. I looked and saw other structures arising all over the world. He said this was the structure He had given me and that the others were many other prophetic groups that He was raising up. I was to work to help bring unity, relationship and a networking among the different camps of prophets.⁴

Christian International attempts to act as a Dominionist clearinghouse in the midst of this eschatological tension. Can all viewpoints concerning the timing of the millennium and the timing of the great tribulation fit comfortably under this big tent? Dager thinks not:

Many premillennialists are beginning to buy into the dominion concept, but have not shed a sufficient amount of their Dispensationalist tendencies to accept it fully. They would call themselves “premillennial dominionists,” who believe that the rapture will occur after the Church has taken dominion to some extent, but before the millennial reign of Jesus is established.⁵

³ Bill Hamon, *The Eternal Church*, 1981, 360, 361.

⁴ Hamon, *Prophets and the Prophetic Movement*, 1990, 96.

⁵ Dager, 45.

This post-mill-yet-pre-mill view seems to describe in part Hamon's concept of the way it will be. Yet, as Dager points out, there are problems with this view:

Those on the fringes of dominionist thought who still believe in the rapture will one day . . . have to come to grips with their beliefs and either fall completely into the dominion camp, or reject dominion theology altogether. What would be the point in taking dominion only to leave the earth to the ungodly when we are caught up to be with the Lord? They will come to see that, whether there will be a rapture event that leads to three-and-one-half years in heaven (or seven years, according to some), or one that lasts only moments, the very concept of a rapture does not fit into dominion theology.⁶

Tents Within Tents

Despite Hamon's efforts to erect an ecumenical structure, a distinct Christian International eschatology emerges. Recognizing the needlessness of a rapture in the Dominionist landscape, but unwilling to stir up disunity, he approaches the topic with caution: "Jesus has just returned with a shout, the trumpet has sounded and you have been translated into an immortal Church member. You now spend seven years, 3 1/2 years, or five seconds with Christ in the heavenlies as He organizes His Church into the Army of the Lord."⁷

This accommodation of varying viewpoints, however, is not meant to disguise Hamon's beliefs:

Purpose of Rapture — Translation. A Christian's concept concerning the *time* and *purpose* of the rapture-translation determines his or her approach. Those who believe the main purpose of the rapture is to remove all Christians from the earth before the great tribulation and before God pours out His wrath upon the wicked, preach *total sovereignty rapture*. Those who preach the maturity of the Church and restoration of all scriptural truths [Hamon's view] believe the purpose of the rapture-translation is strictly for the *immortalization of the saints*. The purpose for the immortalization of the physical bodies of the saints is to enable them to participate with Christ in the next phase for the Church.⁸

⁶ *Ibid.*, 46.

⁷ *The Eternal Church*, 379.

⁸ *Ibid.*, 350.

The “next phase for the Church” by Hamon’s reckoning begins immediately after the immortalization of the church and builds on what the church has accomplished up to that point. Dominionists will not allow the works of God which they have wrought on earth to be overrun by infidels. The church will not sojourn with Christ in heaven, allowing an antichrist to arise:

The teaching that acted as a catalyst to make the issue become a controversy within the Church was that of Bishop Earl Paulk of Chapel Hill Harvester Church in Atlanta. His emphasis was on a view of the rapture which to most Evangelicals and Pentecostals was a denial of the rapture bordering on heresy. He taught that the departed saints would be resurrected and the living saints would be translated in the twinkling of an eye, but this was not for the purpose of leaving earth. Rather, it was for establishing God’s divine order for the human race and Christ’s rulership over all the earth.⁹

Earl Paulk

“Bishop” Paulk, a leading Dominionist, is regarded highly by Hamon. Paulk was the presiding bishop of the International Communion of Charismatic Churches (ICCC) when Hamon was invited in 1987 to become one of their number. Dager points out that Paulk’s viewpoint is basic Dominionist theology:

To the dominionists, the idea of the Lord returning to remove His saints from the earth smacks of defeatism. It is perceived as a pessimistic eschatology that is unacceptable to the dominion-oriented mindset. That mindset insists that the Church will be victorious, triumphing over all of God’s enemies in order to present the earth to Jesus when, or if, He does eventually come back.¹⁰

Mainline Dominionism leaves no hope for Israel:

Since there will be no bodily catching away — or rapture — of the Church (at least, some say, until the Church has taken dominion in the face of adversity), there will be no restoration of the nation of Israel. Dominionists essentially deny that God has a future plan for

⁹ *Prophets and the Prophetic Movement*, 134.

¹⁰ Dager, 44.

Israel. They say that the Church is now Israel; there will be no seventieth week of Daniel for natural Israelites.

All the prophecies regarding future Israel — both in the Old and New Testaments — are made to apply to the Church. The restoration of the dry bones in Ezekiel 37:1-11 is said to be the Church's restoration from out of Babylon (defined as denominationalism). This restoration will result in all believers possessing the same mind and goals delineated by the latter-day apostles and prophets who are beginning to make their appearance.¹¹

The Holy of Holies

Hamon does recognize Israel recovered as a nation, but her appearance appears to be relatively unimportant. Although Christian International ostensibly offers a big eschatological tent to attract potential newcomers, there are tents within tents. The holy of holies is Dominionist. After discussing the millennial and tribulational timing doctrines held by various denominations, Hamon states:

The Greatest Challenge. The Holy Spirit has before Him the greatest challenge of all, to bring the Church not only to the unity of Spirit but also to the unity of the faith. The Holy Spirit is already at work. When I travel among the various Charismatic churches I find they are beginning to believe and practice the same things. Preachers and priests with such extreme backgrounds as Catholic and Pentecostal, and ministers with such different approaches as Southern Baptist and Church of Christ, are no longer promoting their old denominational eschatological doctrines but have come to a new unified position concerning God's plan for the Church.¹²

Perhaps they are beginning to see, as Dager points out, that “Those on the fringes of dominionist thought who still believe in the rapture will one day have to come to grips with their beliefs and either fall completely into the dominion camp, or reject dominion theology altogether.” Once a church or fellowship has entered the big tent Dominionist camp, they may be surprised to learn that a decision must be made eventually. Hamon keeps the pressure on:

¹¹ *Ibid.*, 44-45.

¹² *The Eternal Church*, 362.

The Holy Spirit does not hold “forty-eleven” different views concerning the Church [i.e. eschatology]. The Holy Spirit will fully fill, enlighten, and control the last-day Church and will bring it to the fulness of truth. Those who are filled with the Holy Spirit and are the Mt. Zion of God will come to see eye to eye. The Holy Spirit will not give up on or fail in His task of bringing the Church to maturity in the unity of Spirit and faith.¹³

Those believers who fail to mature into the “Mount Zion of God” will be discussed later. Following is a capsulized overview of Christian International’s Dominionist eschatology.

THE ESCHATOLOGY OF CHRISTIAN INTERNATIONAL

Hamon’s treatment of the rapture reveals that Christian International has a definite eschatology — some points being unique, some common to Dominionism — in spite of its big tent image. Stragglers who disagree are welcome, but must eventually fall into lockstep with the Dominionist plan. Use of the word “lockstep” is not hyperbole in view of CI’s application of Joel’s army of the Lord to the Dominionist church.

1. The church experienced the “falling away” (2 Thes. 2:3) after the first century. “[Peter and Paul] spoke of the falling away of the Church and then the ‘times of restoration’ that would follow. These restoration movements would continue until all things were restored back into the Church and it was brought to the maturity that God requires before Christ can return for His Bride.”¹⁴
2. The first restorational movement originated with Martin Luther and the Reformation. Others followed in increasingly quicker succession. The prophetic movement and Charismatic Dominionism are the present culmination of these church awakenings.
3. Latter-day Charismatic Dominionist prophets have appeared to the “present-truth” church in the 1980s; apostles appeared in the 90s. They will lead the church into a state of full spiritual maturity that will allow it to “cross over its River Jordan (Doctrine of Christ #5), possess its promised Canaan Land (Doctrine of Christ #6), and then settle down to reign over its designated domain (Doctrine of Christ #7).”¹⁵

¹³ *Ibid.*

¹⁴ *Prophets and the Prophetic Movement*, 28.

¹⁵ *The Eternal Church*, 268.

4. The church, even in its mortal state, will achieve victory and dominion over the Antichrist. Increasingly, the world's affairs will fall into the hands of the saints. Overcoming saints will receive a form of immortality — or at least invulnerability — before the literal return of Christ. The church will demonstrate Jesus Christ as King over all the earth. The church will act as Christ over the earth.
5. The church in dominion over the earth will release Jesus Christ from heaven to come to earth to resurrect the dead, translate the living and establish his millennial kingdom.

GOSPEL OF WORKS

All the above gives question to the nature of the gospel of Dominionism. According to Hamon, “Jesus is waiting on the Church. All that the fall of man and sin has taken away from humanity, Jesus, through His Church, shall restore.”¹⁶ If this is a true gospel of grace, then how are we ever to define a “gospel” of works? Hamon elaborates on his gospel:

King David of old provided all things necessary for the building of the temple, but it was turned over to his son, Solomon, for its completion. Jesus provided the plan and provision for the recovery or restoration of all things and the building of His kingdom, but it was turned over to His many-membered corporate Son, the Church, for its fulfillment. David through death had to leave his son to work alone, but Jesus through His death and resurrection came back in the power of His Holy Spirit and is now living and working within His Corporate Son.¹⁷

The church should produce good works, but it should not work to release Jesus from heaven. That is not the gospel of hope expressed in the epistles:

Moses describes in this way the righteousness that is by the law: “The man who does these things will live by them.” But the righteousness that is by faith says: “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, *to bring Christ down*), “or ‘Who will descend into the deep?’” (that is, *to bring Christ up from the dead*). But what does it say? “The word is near you; it is in your

¹⁶ *Ibid.*, 366.

¹⁷ *Ibid.*

mouth and in your heart,” that is, the word of faith we are proclaiming: That if you confess with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified; and it is with your mouth that you confess and are saved. As the Scripture says, “He who believes in him will not be put to shame” (Rom. 10:5-11, NIV).

Hamon, a self-proclaimed prophet, presents a stark choice to believers:

Sovereignty or Faith-Maturity. Most Evangelical and Charismatic churches teach the translation of the Church, but each approaches this truth from one of two directions.

1. The total sovereign act of God with no preparation or participation by the Church required, except believing that Jesus is the Son of God and that He arose from the grave.
2. [Or, Hamon’s view:] A sovereign act of God, but precipitated by the Church reaching maturity, fulfilling all Scriptures and restoring all things, thereby releasing Jesus from Heaven to come back and translate His Church Bride.¹⁸

Dominionism’s greatest challenge is not wrestling with eschatologies. Dominionism’s burden is to present to the church a *convincing* biblical “*mandate* to gain authority over the temporal institutions of men, to any degree”

The gospel of the kingdom of God of Scripture is, by its very nature, an eschatological statement. The resurrection and translation of the church are integral to the hope of the gospel. Dominionists cannot, therefore, merrily divorce eschatology from the Dominionist gospel. Dominionism is, like every gospel, eschatological.

At the core of every gospel lies a hope for the future; but there is only “one hope” (Eph. 4:4). What that hope is found to be will determine the nature of the gospel presented (Col. 1:23). And the gospel presented will determine the nature of the prophet (Gal. 1:6-9).

¹⁸ *Ibid.*, 349-350.

II. THE DOMINIONIST GOSPEL

Bill Hamon, founder of Christian International, defines the Dominionist gospel:

The Gospel of the Kingdom. The last message to be preached before the literal coming of Christ is the “**gospel of the kingdom** [which] must be preached in all the world for a witness, then shall the end come” (Mat. 24:14). This gospel will not be preached and demonstrated by just a few great evangelist ministers or powerful prophets and apostles. The Scriptures reveal that it is mainly the **saints** who will take the kingdom message and ministry to all the world.

No longer will we focus on a few mighty ministers or a one-man show; instead, “the **saints** of the most High shall take the kingdom [message] and possess [demonstrate] the kingdom forever” (Dan. 7:18) so that everyone can see Jesus demonstrated as King over all the domains of earth.

“Judgement was given to the **saints** of the most High; and the time came that the **saints** possessed the **kingdom**” (Dan. 7:22). “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the **people** of the **saints** of the Most High, whose **kingdom** is an everlasting **kingdom**, and all dominions shall serve and obey him” (Dan. 7:27).

The end result will be the fulfillment of Daniel 2:44 and Revelation 11:15: “And in the days of these kings shall the God of heaven set up a **kingdom** which shall never be destroyed; and the **kingdom** shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.” “The kingdoms of this world are become the **kingdom** of our Lord, and of his Christ; and he shall reign for ever and ever.”¹⁹

Hamon describes three general stages of development yet to come for the church. (1) The corporate saints will preach and demonstrate the “gospel of the kingdom” to all the world, gaining such influence among the nations that everyone can see Jesus demonstrated as King over all the domains of earth. (2) The saints will receive “dominion.” As possessors of God’s kingdom, the saints will gain ascendancy in earth’s affairs. All nations will serve and obey God. (3) As a result, Christ will return and set up his millennial kingdom.

¹⁹ *Prophets and the Prophetic Movement*, 78.

This is Hamon's gospel of the kingdom. The church restored to unity will come into dominion over the nations, releasing Christ from heaven to return and establish his kingdom forever.

The Gospel of the Kingdom

"The last message to be preached before the literal coming of Christ," asserts Hamon, "is the 'gospel of the kingdom.'" The gospel of the kingdom, however, is not portrayed in Scripture as a "last" message. The kingdom was preached first by Christ (Mark 1:14-15; Acts 1:3), then by the church from Pentecost (Acts 2:30-36) till the last verse of Acts (28:31).

Jesus announced the "gospel of the kingdom," but he did not preach a Dominionist gospel. Hamon regularly adds the words "and demonstrated" to such verses as Matthew 24:14 (see above). Jesus said the gospel of the kingdom must be preached unto all the world for a witness unto all nations, but he did not teach that the gospel must be demonstrated by way of Christian dominion over the earth.

Hamon quotes Daniel 7:18, adding his own interpretation in brackets: "the saints of the most High shall take the kingdom [message] and possess [demonstrate] the kingdom forever." Read without Hamon's additions and within the context of the book of Daniel, the message of 7:18 is premillennial: the appearance on earth of the Son of Man at his second coming prepares the way for the saints to possess the kingdom.

Hamon then cites Daniel 7:22 and 7:27. Employing his definition of "possess" (demonstrate), the church appears to be in dominion over all the nations of the earth. In the next paragraph, Jesus Christ steps into this picture to take the reigns of his ready-made kingdom.

This gospel of works is not only incompatible but antithetical to the authentic gospel of grace, the gospel of the kingdom of God.

The Prophetic Movement

Integral to the Dominionist gospel is the appearance of latter-day prophets in the 1980s. The emergence of prophets is crucial to the three-stage plan for the dominion of the church. Hamon explains in Chapter 6, "What Is the Prophetic Movement All About?": "The Prophetic Movement is part of the Holy Spirit's continuing work of bringing the Church to full restoration. The restoration of Christ's ascension gift of **prophet**

is absolutely essential for God's purpose in the Church to be accomplished."²⁰

In our examination of the gospel of Charismatic Dominionism, it is paramount that we understand the *reason* for the restoration of the office of prophet in the church. The prophets not only *function* dominionistically, but their *origin* and *reason for being* are Dominionist as well. Prophets have recently appeared within the Charismatic Dominionist movement in order to bring the church to full maturity for the purpose of activating the church into ascendancy over earth's affairs.

The Role of Prophets in Restoration. The company of prophets will help restore the apostles back into their rightful place in the Church. The full restoration of apostles and prophets back into the Church will then bring divine order, unity, purity and maturity to the corporate Body of Christ. The saints will be equipped and activated in the supernatural power of God to be a witness and demonstration to all nations of the powerful kingdom of God.²¹

The ministries of prophet and apostle, then, have been restored for the *sole and express purpose* of completing the three-stage Dominionist plan. Their professed prophetic goal is to bring the church into dominion; and the restored offices themselves arose from, and are creatures of, the Dominionist agenda. Therefore, the gospel of the church in future dominion is the *raison d'être* for the "restoration" of prophets and apostles. We *must* keep this fact firmly in mind to assess the validity of the emergent ministries and their prophetic messages. Pleas for unity, purity and maturity are spoken by the latter-day prophets with an eye on world domination.

Prophets and Personal Prophecy

The most important tool in the hands of prophets to bring about the reconstruction and dominion of the church is "personal prophecy."

Personal Prophecy Defined. Given this distinction between the Logos and the rhema, we can now define a **personal prophecy**. When we use this term, we mean God's revelation of His thoughts

²⁰ *Ibid.*, 59.

²¹ *Ibid.*

and intents to a particular person, family, or group of people. It is specific information coming from the mind of God for a specific situation, an inspired word directed to a certain audience.²²

“Personal prophecy” is the main “restoration” tool in the possession of the prophet who is an “instrument” of God to propagate the “restoration” of the church: “He was preparing me for the time when I would become one of His instruments to pioneer and propagate the restoration ministry of prophets and personal prophecy.”²³

THE ORIGIN OF PERSONAL PROPHECY

The “personal prophecy” of Christian International and similar Charismatic Dominionist groups differs from the prophecy practiced by Pentecostal and other charismatic groups. The latter form is deemed a general message of “edification, exhortation, and comfort” (1 Cor. 14:3) from God to the congregation, whereas the former is directed to an individual or group for personal direction.

The Latter Rain movement diverged from the Pentecostal movement. The majority of Pentecostals did not adopt the new prophetic concepts. Hamon differentiates between the Pentecostal movement and the Latter Rain movement: “In the 1950s there was as much difference between a Latter Rain Christian and a Pentecostal Christian as there was between a Pentecostal Christian and a Holiness Christian.”²⁴

“Personal prophecy” originated in conjunction with the beginnings of the Charismatic Dominionist or Latter Rain movement: “**Prophetic Presbytery Customs.** The experiential truth of personal prophecy had been sovereignly restored by God back to the Church in February 1948 (see the history of this in *The Eternal Church*, chapter 10, ‘The Latter Rain Movement’).”²⁵

In *The Eternal Church*, Hamon describes the associated elements of the original Latter Rain movement: the restoration of prophets, personal prophecy, prophetic presbytery, and the Charismatic Dominionist message:

²² Hamon, *Prophets and Personal Prophecy*, 1987, 32.

²³ *Ibid.*, 63.

²⁴ *The Eternal Church*, 250.

²⁵ *Prophets and the Prophetic Movement*, 67-68.

The Beginnings of the Latter Rain Movement. The following account is taken from the book *The Feast of Tabernacles the Hope of the Church*, by George H. Warnock:

“In the beginning God . . . So it was that in the spring of 1948, God came forth in answer to the prayer and fasting of His children, poured out the gifts of the Holy Spirit, and revealed the fact that now at this time He would bring His Body together, and make of His Church one glorious Church without spot or wrinkle. It was a day long treasured up in the counsels of God. On February 12 and 13, 1948, the Revival started and on the 14th, the breakthrough came. An eyewitness testifies as follows:

‘Three buildings on the airport at North Battleford, Saskatchewan, composed Sharon Orphanage and schools at its beginning in the fall of 1947. About 70 students gathered to study the Word of God, and fast and pray. After about three months, the Revival suddenly began in our largest classroom where the entire student body was gathered for devotional exercises.’”²⁶

According to the eyewitness, “The Lord spoke to one of the brethren, ‘Go and lay hands upon a certain student and pray for him.’” The student obeyed the urging and “a revelation was given concerning the student’s life and future ministry.” Here is the first instance of personal prophecy. A long prophecy then followed which was strictly Dominionist in nature. The eyewitness recounts the words of the prophecy: “These are the last days, my people. The coming of the Lord draweth nigh, and I shall move in the midst of mine own. The gifts of the Spirit will be restored to my Church. If thou obey me, I shall immediately restore them . . .”²⁷ The prophecy continued with a warning:

Do not speak lightly of the things I am about to do, for the Lord shall not hold thee guiltless. Do not gossip about these things. Do not write letters to thy nearest friends, of the new way in which the Lord moveth, for they will not understand . . . If thou dost disobey the Lord in these things, take heed lest thy days be numbered in sorrow and thou goest early to the grave . . . Thou hast obeyed Me, and *I shall restore my gifts to you*. I shall indicate from time to time those who are ready to receive the gifts of My Spirit. *They shall be received by prophecy and the laying on of the hands of the presbytery.*²⁸

²⁶ *The Eternal Church*, 250.

²⁷ *Ibid.*, 251.

²⁸ *Ibid.*, 251-252.

Thus Charismatic Restorationism or Dominionism, personal prophecy and prophetic presbytery were all birthed at one time. This movement was named the Latter Rain movement: “Let the saints rejoice, therefore, for the mercy-drops of blessing which He has given — but most of all for the *sound of abundance of rain*. A cloud appears on the horizon! It will not be long ere it covers the earth, and the glory of God shall be displayed throughout all nations, as the waters cover the sea.”²⁹

The First Personal Prophecy

The following words were written by Milford E. Kirkpatrick, the recipient of the first personal prophecy. Notice that the “ministry of a prophet” is brought to the forefront:

One particular day a brother stood to his feet and began to prophesy. Until that time we had not heard much prophecy nor very little about the ministry of a prophet. . . . God spoke to us about restoration days and that He would pour out His Spirit upon all flesh. . . . God said He would restore all that the Church had lost.³⁰

The “prophet” believed he had received instruction to lay hands on Kirkpatrick. This is Kirkpatrick’s account of what followed:

I might say God had prepared my heart. I had been in prayer the night before and for the first time in years was slain by the power of God, and when the brother took me by the hand I felt the same anointing. Then he began to prophesy and mentioned the ministry of the apostle, which of course means a missionary, or a sent one. Then he said, the gifts of the Spirit would come into operation when needed.³¹

The first recorded “personal prophecy,” the first mention of the restoration of the ministry of “apostle,” was foretold by the unbiblical phenomenon known as “slain in the spirit.” The message of this apostolic “missionary” was wholly Dominionist:

²⁹ *Ibid.*, 253.

³⁰ *Ibid.*, 254.

³¹ *Ibid.*, 255.

God is raising up the Body of Christ, the Church, from all nations, with power and authority to have an impact upon world governments and leaders in this hour.

I believe that all past heaven-sent revivals and restorational truths that have been established, along with what God is doing today, will consummate in the mightiest revival and victory against evil that the world has ever known. Do not think for one moment that the church will go down into oblivion. Not so; the rock mentioned by Daniel that was cut out without hands will smash the great image.

When I speak of the 1948 Restorational Movement, I do not discredit or exclude other movements, but rather include them. God has been restoring since Luther's time, line upon line, precept upon precept, that the Church as a unified body will be a power to reckon with before Christ's coming. I have written about the 1948 revival to clear up some misunderstandings and to show that the 1948 movement was God adding to the structure of the Church.

We were there when the revival came and observed the seven principles that were to guide us. I do not believe any one can biblically discredit these principles.³²

Hamon adds: "Thus was the birth of the Latter Rain Restorational Movement."

Did "personal prophecy" birth Charismatic Dominionism or did Charismatic Dominionism birth "personal prophecy"? That they appeared simultaneously, in the same location, and in complementary relationship, is a fact attested to by the latter-day apostles and prophets.

III. THE KEYS TO THE KINGDOM

THE KEY PROOF TEXT

There is not space to address every text which Dominionists use to present their case. One passage of Scripture in particular, however, is considered the quintessential Dominionist text which should begin any exposition. According to Hamon:

This Scripture is at the core of this discourse and a key text on Restoration. It is expedient that this Scripture be given greater in-depth study than the other numerous Scriptures mentioned. The writer has used Acts 3:19-21 in teaching the Restoration of the

³² *Ibid.*, 256.

Church for 25 years. After applying all the principles of biblical hermeneutics to this passage I am convinced its application to the Restoration of the Church is in divine order.³³

In his later work, *Prophets and the Prophetic Movement*, Hamon places even greater emphasis, if possible, upon the value of Acts 3:19-21. He states “The key Scripture for Church restoration comes from apostle Peter’s prophetic presentation in Acts 3.”³⁴

Hamon claims Acts 3 (19-21; 23-25) is *the key to Dominionism*. He has laid the foundation of his restoration philosophy with this passage:

Repent you therefore, and be converted, that your sins may be blotted out, when the **times of refreshing** shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you; Whom the **heaven must receive until the times of restitution** of all things, which God hath spoken by the mouth of all **his holy prophets** since the world began.³⁵

Hamon interprets thus:

Note that Peter declared in verses 19 and 20 that the “**times of restoration**” (or restitution or refreshing) will come first, before Christ Jesus returns again. Then in verse 21 he prophesied that “heaven” is the place that received Christ when He arose from the dead, and it is the place where He will stay until all the “times of restoration” have transpired which God has spoken by the mouth of all His holy prophets since the world began.³⁶

This interpretation of church destiny is the foundational tenet of Dominionist philosophy. Jesus, it is maintained, may not return until the “times of restoration,” i.e., the times of the church in dominion over earth’s affairs, have transpired. However, placing the return of Christ after the times of “restoration” cannot explain how the times of “restoration” emanate from *his presence*. Dominionists, however, mount just such an effort: “The Holy Spirit ‘presence of the Lord’ has been restoring truth after truth to the Church over the last 500 years and will continue

³³ *The Eternal Church*, 130.

³⁴ *Prophets and the Prophetic Movement*, 29.

³⁵ *Ibid.*

³⁶ *Ibid.*, 29-30.

to do so until the Church reaches the maturity He pre-ordained.”³⁷ This hermeneutic oddity hands ammunition to the critics of Christianity who say anyone can make the Bible say anything they like. A mere two chapters earlier, in Acts chapter one, Jesus plainly indicated that the restoration of the kingdom is *not* the same as the coming of the Spirit:

“For John baptized with water, but in a few days you will be baptized with the Holy Spirit.” So when they met together, they asked him, “Lord, are you at this time going to restore (*apokathistaneis*) the kingdom to Israel?” He said to them: “It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and all Judea and Samaria, and to the ends of the earth” (Acts 1:5-8).

The word “restore” in 1:6 is the same as the word used in 3:21. Jesus was saying that the time of the restoration of the kingdom is under the Father’s authority. Until then the disciples will receive the Holy Spirit and become witnesses — not demonstrators of the kingdom in dominion over the earth; not restorers of the church — no, not these things, but Christ’s witnesses.

Acts 3:19-21 plainly says that Jesus will not return *until* the times of restitution of all things. But Hamon alters the text to say Jesus must remain in heaven until all the times of restoration have “transpired.” If I said to you, “I will not be home *until* Christmas,” you would not understand me to mean that I would not be home until the Christmas season had “transpired.” I will be home for Christmas Eve; I will stay for Christmas dinner. To make the analogy even closer, *I will be bringing Christmas with me!*

Will the advent of a *Christianized* planet under the dominion of apostles and prophets usher in the second coming of Jesus Christ? Christ said: “But as the days of Noah were, so shall also the coming of the Son of man be” (Mat. 24:37). The world was “eating, drinking and marrying,” yes, but oblivious to God’s judgment. “The earth,” it is stated, “was corrupt in God’s sight and was *full of violence*.” “The LORD saw how great man’s wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time” (Gen. 6:11, NIV). Noah and his sons did not enjoy dominion.

³⁷ *The Eternal Church*, 134.

To the non-dispensational premillennialist, this fact should solve any question about Dominionism. To the Dominionist Dispensationalist who imagines Jesus addressing a future remnant of Israel in Matthew 24:37, the question must be asked: If the Christianization of the nations ushers in the return of Jesus to set up his kingdom, how can the earth be in a state of disgrace as in the days of Noah?

Inevitable Consequences

Hamon's interpretation of Acts 3 bears certain inevitable consequences for the church. According to Hamon: "When the Church has put under its feet all enemies of Christ that He has ordained for them to subdue, then Christ can be released from heaven to return as the manifest head of His physically resurrected and translated Church."³⁸ Hamon's misuse of Hebrews 1:13 places the church in the predicament of subduing all enemies of Christ, making them his footstool before he returns.

Just as Acts 3:19-21 is the key Scripture for church restoration, so also is the restoration of the church the key to all Bible prophecy. Now we will see the restoration of apostles and prophets in the 1980s and 90s presented as the key to the church in dominion.

RESTORED PROPHETS: THE KEY TO DOMINIONISM

Hamon agrees with other Dominionists that Acts 3:19-21 is the key Scripture for church restoration. The church, he claims, has already "fallen away" (as per 2 Thes. 2:3)³⁹ and must be "restored" (as per the Dominionist gospel). Therefore, he says, the "restoration" of apostles and prophets is not only necessary, but *the key to Dominionism*:

Prophets Are the Key. But the key to fulfillment of prophecies concerning Israel and the world is the restoration of the Church and the fulfillment of prophecies concerning it. And the **company of prophets is the key** that God has inserted into the lock of the Church to open up new revelation of the times for truth restoration and fulfillment in the Church. Surprisingly, some ministers have a difficult time with this divine principle.⁴⁰

³⁸ *Prophets and the Prophetic Movement*, 35.

³⁹ *Ibid.*, 28.

⁴⁰ *Ibid.*, 34.

The key to the Bible is Dominionism and the key to Dominionism is restored prophets. Therefore, as established earlier, the church in future dominion is the *raison d'être* for the “restoration” of prophets and apostles. Hamon, as we have seen, is even privy to their scheduled appearances:

In the 80s the Holy Spirit began to restore Christ’s ascension gifted ministry of the prophet to its proper recognition, acceptance and authority in the Church.

The 1990s will be the decade for the apostle. The full restoration of the apostle in the 90s will bring a restoration of full apostolic authority and the signs and wonders of the gift of faith and the working of miracles.⁴¹

Without question, when Dominionists preach prophecy, they preach prophets. And when they preach prophets, they preach Dominionism. Those at Christian International will not allow a new member, attracted by the concept of “personal prophecy,” to remain forever on the sidelines of Dominionism. A decision must eventually be made to enter into all that Hamon considers to be “Present Truth”:

The Basic-Charismatics will eventually become full-fledged fruitful Present-truth Charismatics or they will wither on the vine. They will eventually have to make a decision between staying with their denomination, which may join the antichrist world church system, or going all the way with the anointed Body of Christ. Before Jesus returns, every Christian will have to make a decision between being identified with the humanistic denominational structured church system or the spiritual Present-truth restored Church. Basically, these individuals are called “Charismatic,” but they are not the ones who made the Charismatic truths known around the world.⁴²

Dominionism is, by the prophets’ own words, the progenitor of these latter-day apostles and prophets. These ministries in turn are — by the profession of the prophets themselves — the vehicle for the dissemination of the Dominionist gospel. Prophets being prophets, their *modus operandi* is prophecy and, to put a fine point on it, Dominionist-generated “personal prophecy.” Therefore, insomuch as any person has bought into

⁴¹ *Ibid.*, 48-49.

⁴² *The Eternal Church*, 274.

the restoration of prophets, apostles, personal prophecy, etc., he has invested in the Dominionist gospel.

IV. POWER AND GLORY OVER THE EARTH: YE ARE GODS

Is Dominionism a “different gospel”? To refresh our biblical perspective, let’s review the ramifications of teaching or consorting with those who teach a skewed gospel. Eternal judgment is God’s purview, but He asks us to discern between a false prophet and true:

I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel — which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned! (Gal. 1:6-9, NIV).

Paul was opposing a “gospel of works” which was bedeviling the Galatians; specifically the issue of circumcision. Compared to the task of *taking over the world*, the act of circumcision may seem like the “gift of grace.” However, judgment must be withheld until we examine what Dominionists would have the church do to release Christ from heaven.

What if one who preaches “a different gospel” speaks effusively of Jesus and the power of the Holy Spirit? What if they claim they are sent from God to the church?

But I am afraid that just as Eve was deceived by the serpent’s cunning, your minds may somehow be led astray from your sincere and pure devotion to Christ. For if someone comes to you and preaches a Jesus other than the Jesus we preached, or if you receive a different spirit from the one you received, or a different gospel from the one you accepted, you put up with it easily enough. But do not think I am in the least inferior to those “super-apostles.” I may not be a trained speaker, but I do have knowledge. We have made this perfectly clear to you in every way. . . . And I will keep on doing what I am doing in order to cut the ground from under those who want an opportunity to be considered equal with us in the things they boast about. For such men are false apostles, deceitful workmen, masquerading as apostles of Christ. And no wonder, for

Satan himself masquerades as an angel of light. It is not surprising, then, if his servants masquerade as servants of righteousness. Their end will be what their actions deserve (2 Cor. 11:3-6; 12-15).

The apostle Paul had zero tolerance for falsity. The hallmark of “a different gospel” is an overemphasis on Jesus and the spirit and not on the true word of the gospel. False apostles appear as servants of “righteousness.” All the attributes of righteousness and light will mask the inward man. People will think, “Here is a righteous man.” Righteousness, Jesus, spirit — Paul was not in the least surprised to hear these subjects proclaimed by false apostles. Why? Because Paul was a student of the sayings of Jesus:

Watch out for false prophets. They come to you in sheep’s clothing, but inwardly they are ferocious wolves. By their fruit you will recognize them. . . . Many will say to me on that day, “Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?” Then I will tell them plainly, “I never knew you. Away from me, you evildoers!” (Mat. 7:15-16a; 22-23).

They will speak continually of the Lord Jesus Christ and the Holy Spirit; they will prophesy and drive out demons and even perform many miracles. What was Paul’s answer? “But I do have knowledge.” If they do not speak the true word, the true gospel of Christ, they are not his.

To merely present a list of Scriptures warning against false apostles and prophets does not constitute an indictment. The Scriptures, however, encourage us to ask if a prophet proclaims the right gospel, the right spirit, and the right Jesus.

With these thoughts in mind, we can proceed to let the prophets of Dominionism speak for themselves. Is the gospel of Dominionism the true gospel of the kingdom of God?

According to Hamon, the church has a goal to meet: “When the Church has put under its feet all enemies of Christ that He has ordained for them to subdue, then Christ can be released from heaven to return as the manifest head of His physically resurrected and translated Church.”⁴³ The church must obtain a set level of “order, unity, purity and maturity” to subdue all enemies and release Christ from heaven.

⁴³ *Prophets and the Prophetic Movement*, 35.

Prophets and Apostles

Hamon believes the church will be able to accomplish this under the leadership of the new apostles and prophets:

Today God is raising up a Davidic company of believers who will not be afraid to step out from among the crowd of religious people like Saul's army and become instruments in God's hand to destroy the giant worldly Satanic system that is defying God's purpose for His people. The Joshua generation with a Davidic dedication and faith are now crossing over Jordan to face the giants living in their promised land of Canaan. The Prophetic Movement does not only have the new generation, but also older, mature ministers with the Joshua and Caleb spirit who believe that "we are well able" to do all that God prophetically promised we could. They are the mature prophetic and apostolic leaders whom God is bringing to the forefront to lead the younger generation into the conquest of Canaan.⁴⁴

Prophets and apostles with the "Joshua and Caleb" spirit will lead the Joshua generation over Jordan. The prophets, the purveyors of personal prophecy, are the key to bringing the church into dominion, claims Hamon. Here is how he believes it will happen:

The Role of the Prophets in Restoration. The company of prophets will help restore the apostles back into their rightful place in the Church. The full restoration of apostles and prophets back into the Church will then bring divine order, unity, purity and maturity to the corporate Body of Christ. The saints will be equipped and activated in the supernatural power of God to be a witness and demonstration to all nations of the powerful kingdom of God.

That in turn will bring about the end of this world system of humanity and Satan's rule. The fulfillment of all these things will release Christ, who has been seated at the right hand of the Father in heaven, to return literally and set up His everlasting kingdom over all the earth. As the prophet Daniel foretold, the stone (the Church) that was hewn out of the mountain (Christ) will continue to grow in strength and momentum like the snowball rolling down the mountain, until it hits the feet of the giant world empires —

⁴⁴ *Ibid.*, 56.

causing them to crumble and come into submission to Christ Jesus (Dan. 2:44).⁴⁵

Personal Prophecy

“Personal prophecy,” “prophetic presbytery,” and the special revelations of the prophets are the current which will galvanize the church into a state of “divine order, unity, purity and maturity” according to the Dominionist plan. The Dominionist agenda to “restore” the church begat the prophets; the prophets fulfill their calling to propagate the Dominionist plan through personal prophecy. According to “Apostle” Fritz Weingarner:

And prophets can speak life into you, and they can speak into you the Word of God. Who here does not want to know what God wants you to be doing with your life? Don’t we all want to know what our callings and giftings are? That’s what a prophet can do, he can identify your giftings and callings. And then the pastor and these other people can help you grow up into it.

You know, we want to have people in positions that *God* has called them to. There’s nothing more frustrating for the man or woman to be in a position he wasn’t called to. He doesn’t have the gifting and the calling, so then let’s find out what our giftings and callings are. And then let us have God and others begin to mature us in them so that we can begin to restore the Body of Christ to the place where it’s supposed to be in our day.⁴⁶

Prophets desire to restructure the church in a way best suited to bring to pass their Dominionist plan. Although personal prophecy is presented as liberation from uncertainty concerning God’s will for an individual’s life, it is instead a form of bondage. Non-Dominionist Christians, as seen later, *will* find a “place,” but it will not be within the “present-truth” church — or the kingdom of God.

This “present-truth” church will destroy the “giant worldly satanic system.” Hamon offers a panoramic view of what the prophets see ahead:

A Time Unlike Any Before. The prophets, however, are seeing on the horizon of God’s purpose for His Church a restorational wave of such incomprehensibly gigantic proportions — like a thousand-

⁴⁵ *Ibid.*, 59-60.

⁴⁶ Fritz Weingarner, “Introduction to the Prophetic,” tape, Christian Educational Services, Fall Fellowship 1993.

foot tidal wave — that it staggers the imagination and faith of both those who have prophetically seen it and those who have heard of it. It will be greater than all previous restoration movements combined. As the prophet Joel declared, there has never been a time like it before, and there never will be again (Joel 2:2).

It will be the time of Revelation 10:7: “But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants, the prophets.” It will bring about the activation of Revelation 11:15, “And the seventh angel sounded; and there were great voices in heaven, saying, ‘The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever.’” It will fulfill Acts 3:19-25 concerning the restoration of all things which God has spoken by the mouth of all His holy prophets since the world began.

This time will thus fulfill all things necessary for the release of Jesus from heaven. The tidal wave of restoration headed by Christ Jesus will have such a force and height that it will sweep all evil principalities and power from the heavenlies and wash away the kingdoms of this world. It will cause the kingdom of our Lord Jesus and His Christ-anointed Church to be established in the heavenlies and over all the earth.⁴⁷

Hamon erroneously applies to the church many Scriptures pertaining to Israel or the biblical millennium. His outlook in *Prophets and the Prophetic Movement* is not always clear. How long the church is in dominion over the earth is not stated. Whether the church achieves total dominion or, approaching the threshold of total dominion, opens the door for the second coming, is not disclosed.

THE FIFTH DOCTRINE OF CHRIST

According to Hamon, each of four doctrines restored to the church by the Holy Spirit since the time of Martin Luther have progressively prepared the church for “this day and hour.” The next doctrine, the “Fifth Doctrine of Christ,” is the “Resurrection of the Dead.” Hamon explains:

Four to Three Odds. The first *four* of the *seven* doctrines of Christ have come to pass in the chronological order in which they are listed in Hebrews 6:1, 2. If restorational fulfillment continues in the

⁴⁷ *Prophets and the Prophetic Movement*, 43-44.

same order, then the next doctrine of Christ to be fulfilled in demonstrable reality is “Resurrection of the Dead.”⁴⁸

The word “resurrection” has more than one shade of meaning for Hamon, however. “Resurrection” encompasses a “super-abundant resurrection life” bestowed on the mortal church some time before her actual “immortalization” and “translation.” The mortal church, he says, will reach a “translating faith” in preparation to receive immortality: “There are strong scriptural indications that the Church will be brought to translating faith in preparation for the immortalization and glorification of the Church.”⁴⁹

Glorification

Some Dominionists teach that the church will reach full immortalization before the return of Christ, if he deigns to return at all. Hamon takes a centrist position, believing the church will achieve a quasi-immortality he calls “glorification” before the literal second coming. “Glorification” has application to both the mortal and immortal church:

Glorification. Other synonymous words could have been used such as “translation” or “immortalization” to be the heading for these spiritual experiences. Glorification was chosen because of its broader meaning. It has application both to the mortal and the immortal Church. Romans 8:17 and 2 Thessalonians 1:10 will have a three-phase fulfillment, just before, during, and afterwards. Christ will come and be “glorified” in His mortal saints in one of the greatest world-shaking revivals ever to be experienced on Earth. The Church will demonstrate all the attributes of the Kingdom of God to all the world before the translation and establishment of the literal Kingdom of God on Earth. Many of the Scriptures which the extreme futurists have put off to the millennium will have a fulfillment in the last-generation Church.⁵⁰

“Extreme futurists” is Hamon’s designation for premillennialists. The “glorified” church will demonstrate *all* the attributes of the kingdom of God on earth “including His Lordship over all nations of the world” before the second coming. “Glorification” of the saints will entail a three-

⁴⁸ *The Eternal Church*, 318.

⁴⁹ *Ibid.*, 320.

⁵⁰ *Ibid.*, 328.

phase fulfillment. Hamon refers to this as the “three phases of the resurrection of the dead.” In the first phase, “resurrection life” imbues the mortal church. Hamon explains:

A supernatural flow of divine life will come into the progressive Present-truth Church a few years prior to the time of the translation. This will not initially be for the bodily immortalization of the saints. It will enable the Church to demonstrate Jesus Christ, not only as Savior of man, but as Lord of all, including His Lordship over all nations of the world.⁵¹

A “few years prior” to the literal second coming of Jesus Christ, the “present-truth” mortal church will receive a form of divine life that will enable it to act as Lord over all nations of the world.

The church, the mortal church, will regain in experiential reality everything that Adam lost, up to the very point of permanent immortality. The church will subdue the world and have dominion over everything in it. Hamon quotes Paul E. Billheimer:

“This means that all hindrance to the believer’s deliverance clear up to total glorification is on the human [mortal] side. One man, Enoch, proved, verified, and confirmed this principle by appropriating faith for glorification (Gen. 5:24; Heb. 11:5). Enoch’s experience proves that there is a legal basis for full deliverance in this life from every result of the Fall for every child of God” (Paul E. Billheimer, *Don’t Waste Your Sorrows*, Fort Washington, PA: Christian Literature Crusade, 1977, p. 103).⁵²

Christ will be glorified in His mortal saints in the full splendor of His power. His “glory” will cover the Earth as the waters cover the sea (Is. 11:9; Num. 14:21; Hab. 2:14). *Glory* may be described as the expression, manifestation, demonstration, and personification of the invisible God. Jesus was the personification of Jehovah. The Church is the extension and personification of Christ Jesus. The Church is His “*glory*” that He shall cause to cover the Earth as the waters cover the sea. The “Last Truth Church” will be a personification of His person, demonstration of His *dunamis*, performance of His principles, portrayal of His presence, manifestation of His ministry, and glorification of His grace, goodness and glory.⁵³

⁵¹ *Ibid.*, 336.

⁵² *Ibid.*, 320.

⁵³ *Ibid.*, 328-329.