

## **The History, Teaching and Practice of the Latter Rain Heritage**

The Latter Rain has a strong Bible-based theology; the central theme of its teachings being "restoration." Restoration is defined as the causing to return to a former position by regaining that which has been taken away. It is held that the Biblical concept of restoration comprises the work of God to restore the corporate Church to the truth and power of God and to restore the individual believer to the image of God.

The history of Christianity is viewed in terms of restoration: from Martin Luther to the present time, God is restoring lost truths once enjoyed by the early Church. These truths are: 1) Justification by faith, 2) water baptism 3) Holy Spirit baptism, 4) laying on of hands, 5) resurrection and 6) judgment, as outlined in Hebrews 6:2-3.

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The Latter Rain Revival certainly redug and opened some ancient wells that had been stopped for centuries. Countless believers enjoy spiritual refreshment without knowledge of the full revelation and price paid to gain this freedom in the Spirit.

Those of us who have acknowledged and claimed this heritage as our legacy and inheritance and walked in it have been greatly blessed. We pray that those who read these pages not only gain a deeper understanding of history but also a renewed experience of; "the temple being filled with His Glory and the courts being filled with His praise."

# LATTER RAIN TEACHING ON RESTORATION

**Restoration:** Restoring to the church the truth and power of God and restoring the individual believer to the image of God to walk in the joy and power once enjoyed.



Let the temple be filled with his glory,  
Let the courts be filled with His praise  
Let us worship the Lord, in the holy of holies  
For Zion is builded again!

A synopsis of a thesis on Latter Rain, submitted in 1982

**Gideon Chiu**

## INTRODUCTION

The Latter Rain Revival certainly redug and opened some ancient wells that had been stopped for centuries. Release in praise and worship, raising hands, singing in the Spirit, prophetic release, etc., were largely unheard of before 1948. Countless believers now enjoy much spiritual refreshment without knowledge of the full revelation and price paid to gain this freedom in the Spirit.

The theme song most every time the saints gathered was:

Let the temple be filled with his glory,  
Let the courts be filled with His praise  
Let us worship the Lord, in the holy of holies  
For Zion is builded again!

Those of us in Church of Zion, Vancouver, and no doubt many others, who have acknowledged and claimed this heritage as our legacy and inheritance and walked in it have been greatly blessed. We pray that those who read these pages not only gain a deeper understanding of this history but also a renewed experience of “the temple being filled with His Glory and the courts being filled with His praise.”

In 1982 Pastor Gideon Chiu made an extensive study of the History, Teaching and Practice of the Latter Rain Movement. This research was submitted as a Thesis in 1982. The original gold mine of information and revelation contains over 200 pages and about 300 footnotes. Thus it has not been readily available or easily read.

We have come to see that if we appreciate and acknowledge our indebtedness to our spiritual heritage then this legacy can become our inheritance.

Consequently, we have prepared this synopsis, attempting to maintain the original style and outline. We trust this will make the basic vision and revelation readily available to everyone. Obviously footnotes and many details could not be contained in this brief document. For those who seriously desire to study the entire document, please fill out a request form at <https://www.churchofzion.org/resources/>.

-Editor: Albert Zehr

# LATTER RAIN TEACHINGS ON RESTORATION

by Gideon Chiu

## (Abstract) –Chapter 1

A significant shortcoming in the area of contemporary Pentecostal studies lies in a lack of any comprehensive treatment of the teachings of the Later Rain Movement that originated in North Battleford, Saskatchewan Canada in 1948. The Latter Rain revival spread from Canada to various places around the world. Glad Tidings Temple of Vancouver, BC became one of the primary places where the movement was fully embraced and faithfully practiced for over thirty years.

The Latter Rain has a strong Bible-based theology; the central theme of its teachings being "restoration." **Restoration is defined as the causing to return to a former position by regaining that which has been taken away. It is held that the Biblical concept of restoration comprises the work of GOD to restore the corporate Church to the truth and power of GOD and to restore the individual believer to the image of GOD.**

The history of Christianity is viewed in terms of restoration: from Martin Luther to the present time, GOD is restoring lost truths once enjoyed by the early Church.

These truths are:

1) Justification by faith, 2) water baptism and 3) Holy Spirit baptism, 4) laying on of hands, 5) resurrection and 6) judgment, as outlined in Hebrews 6:2-3.

The first three of these truths were restored to the Church through the Lutherans, Anabaptists and the Pentecostals prior to 1948. Then in 1948, the truth of laying on of hands was restore through the Latter Rain. It is believed that just as Timothy had received spiritual gifts from the presbytery when hands were laid on him, so, spiritual gifts would also be imparted to a present day believers when a presbytery follows the same Biblical procedure. Since then, "presbytery meetings" have become a major event in Latter Rain Churches.

Immediately preceding the restoration of the laying on of hands in 1948, GOD had been working to restore the truth of praise and worship. Psalm 22:3 brought a new understanding that GOD would actually come down and dwell among His people when they praise and worship Him.

It was believed that God's presence is demonstrated by the supernatural manifestations of the HOLY SPIRIT through prophecies, healings, tongues and their interpretations etc.

In 1980, Latter Rain came to understand that before the final truths of resurrection and judgment could be restored to the Church, Israel must first be restored. Thus in 1981, armed with the Biblical injunction to "comfort ye my people" (Isaiah 40:1), Glad Tidings Temple launched out in faith and obedience to bless Israel.

In view of the above, the present thesis attempts to examine the movement Biblically.

After the brief introductory chapter, the second chapter is devoted to the history out of which the theology has come.

Then, expository chapters look successively at the movement's major theological tenets.

In chapter three, we note the unique Latter Rain view of Church history in the light of the restoration motif.

In chapter four, we see the Scriptural basis for the practice of praise and worship by the Latter Rain.

In chapter five, we trace the teachings on the laying on of hands and prophecy by the presbytery.

In chapter six, we look at the teachings on the restoration of Israel and the responsibilities of the Church.

Finally, in the last chapter, these major tenets are critically examined in the light of the Holy Scriptures.

As for the choice of the versions, the King James is used mainly because the Latter Rain teachers used it.

## **Chapter II**

### **A BREIF HISTORY OF THE LATTER RAIN MOVEMENT OF 1948:**

#### **A Prior To The Revival**

Approximately four decades following the initial outpouring of the HOLY SPIRIT at the turn of the 20th century which gave birth to the Pentecostal Movement, Pentecostals were at the brink of another major revival which is proving to be of even greater significance.

Already in the early 1940's, the Pentecostals were again experiencing a time of considerable spiritual dryness. There was a cry for a fresh visitation in the hearts of all those hungry for GOD. This deep and longing hunger for more from heaven was felt in the ministry and the pew.

Pastor Reg Layzell, one of the foundation builders of the 1948 revival, related his experience with some officials as follows; I can recall discussing the state of the Church with a general superintendent of one of the full Gospel denominations. The brother I was talking to said: ' Brother Layzell, I do not know what we will do spiritually if GOD does not visit us in a new way. Our people need a fresh visitation from GOD and without it we will go the way of all flesh.'

In 1935, as the signs of this spiritual dryness were beginning to show, Pastor George Hawtin, a pastor of the Pentecostal Assemblies of Canada in Star City, Saskatchewan, Canada, started the Bethel Bible Institute. The first class was attended by eight students. It then moved to Saskatoon in 1937.

Later, due to some difficulties with the P.A.O.C Pastor George Hawtin left the organization and in 1947 joined the Sharon Orphanage and Schools established by Rev. Herrick Holt of the North Battleford Saskatchewan Church of the Foursquare Gospel.

Rev. Holt began to teach on what was called "the new thing" a reference to Isaiah 43:18,19:

“Remember ye not the former things, neither consider the things of old. Behold I will do a new thing; Now it shall spring forth; shall ye not know it? I will even

make a way in the wilderness and rivers in the desert.” He taught that GOD was going to do something new and that revelation was yet to come. Meanwhile, the general condition of spiritual dryness lingered until it was heard that a man by the name of William Branham was healing the sick and doing the work that JESUS did.

Branham packed the biggest stadiums and meeting halls around the world in the years that followed. Branham was most famous for his ability to name accurately the sickness, and sometimes the hidden sins of people he had never met before. Hollenweger who knew Branham personally and interpreted for him in Zurich, said he is not aware of any case in which he was mistaken in the often detailed statements he made.

In the fall of 1947, Rev. William Branham came to Vancouver for a series of healing meetings. Many churches cooperated with the meetings, and we were all greatly impressed with his message and boldness. It was shortly after Pastor George Hawtin joined Rev. Herrick Holt in North Battleford that several of the North Battleford brethren visited a campaign of Branham in Vancouver, B.C. This proved to be a significant event. According to his research Richard Riss reported its impact in an editorial of the January 1, 1948 issue of The Sharon Star, a periodical published by the North Battleford brethren, as follows:

The Branham Campaign in Vancouver, B.C. was a great success. Your editor was privileged to attend and gives his report below. It is now becoming well known that Rev. Branham has the supernatural Gift of Healing. Never in my life have I ever seen anything to equal what I saw in Vancouver. The meetings were held in the Exhibition Garden, a building seating possibly between four and five thousand people. There were very little advertising of the meetings--just a few posters here and there giving only the time and place of the services. The first meeting the place was jammed to the doors and from then on, unless one arrived early for the afternoon meeting, there was no hope at all to get in at night.

His sermons have the effect of inspiring faith in his hearers...I saw the deaf receive their hearing. I heard the dumb speak...I saw a goiter vanish. I saw sick people get up from their beds...To my best knowledge I did not see one person who, was not healed when brother Branham took time to pray specially for him. I came home from those meetings realizing as never before that the real gifts of the Holy Spirit are far mightier than any thing we have imagined in our wildest dreams.

According to Reg Layzell's, as a result of Branham's meetings, many began to seek GOD in faith: Fasting and prayer became the order of the day for all that were hungry for GOD. All over the country (or countries) saints waited upon GOD with a new faith and hope. This was the atmosphere that had brought about the visitation that we all have enjoyed. This was a fulfillment of God's condition as found in II Chron. 7:14. We might add also that this is the only way that it will be maintained.

It was in this spirit of prayer and fasting that the brethren waited upon the LORD. Together with the Bible School students, they fasted and prayed until February 11, 1948. Of this period of waiting, Pastor Hawtin had a report on it in The Sharon Star, as follows:

It was on the 12th and 13th of February, 1948 that the great restoration began. Those who were present in the classrooms of Sharon Schools that never-to-be-forgotten morning, had spent

months in fasting and prayer. From the time of the opening of the school in the latter part of October until the great visitation of the Spirit in February, I do not think there was a day (with the possible exception of Christmas and New Year) but that someone or a number were in fasting and prayer.

Day after day, week after week, classes were suspended, and studies ceased as a great burden of prayer and supplication swept in upon us. In our hearts we knew that God was about to do a new thing in the Church, but just what it was we could not tell. A few prophecies of encouragement were given urging us to seek the face of the Lord. Sometimes we tried to study but could not go continue, the desire to pray was so great. The classes nevertheless were dry and the praying often difficult and hard.

### **B The Outpouring Of The Rain**

On February 11, 1948, a young woman in the Bible School gave a prophecy, saying, "that we are on the very verge of a great revival, and all we have to do is open the door, and we could enter in." After the prophecy Pastor Hawtin prayed, "Father we do not know where the door is, neither do we know how to enter it."

Then, the following day, the rain began to pour down. One of the eye-witnesses, Ern Hawtin, brother of Pastor George Hawtin, reported the outpouring as follows:

Three buildings on the Airport at North Battleford, Sask., 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. One young man told me that when he was five years old, God gave him a vision of that classroom. Everything in it was identical. He saw God moving in a way that he could not understand.

I shall never forget the morning that God moved into our midst in this strange new manner. Some students were under the power of God on the floor, others were kneeling in adoration and worship before the Lord. The anointing deepened until the awe of God was upon everyone. The Lord spoke to one of the brethren. "Go and lay hands upon a certain student and pray for him." While he was in doubt and contemplation one of the sisters [Mrs. Knutson] who had been under the power of God went to the brother saying the same words, and naming the identical student he was to pray for. He went in obedience and a revelation was given concerning the student's life and future ministry. After this a long prophecy was given [by Ern Hawtin] with minute details concerning the great thing God was about to do. The pattern for the revival and many details concerning it were given. To this day [Aug. 1, 1949] I can remember the gist of the prophecy spoken. "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 shalt obey me I shall

immediately restore them. But oh my people I would have you to be reverent before me as never before. Take the shoes off thy feet for the ground on which thou standest is holy. If thou dost not reverence the Lord and his house, the Lord shall require it at thy hands. 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 to receive the gifts of my Spirit. They shall be received by prophecy and the laying on of the hands of the presbytery."

Immediately following this prophecy a sister who was under the power of God gave by revelation, the names of five students who were ready to receive. Hands were laid upon them by the Presbytery. This procedure was very faltering and imperfect that morning, but after two days searching the word of God to see if we were on scriptural grounds, great unity prevailed and the Lord came forth in greater power and glory day by day. Soon a visible manifestation of gifts was received when candidates were prayed over, and many as a result began to be healed, as gifts of healing were received. Day after day the Glory and power of God came among us. Great repentance, humbling, fasting and prayer prevailed in everyone."

One thing that stood out in this revival was the impartation of spiritual gifts by the laying on of hands. Prior to this period, the laying on of hands for this purpose was viewed as heretical and had not been practiced for several decades throughout Pentecostalism. Now the gifts of the Spirit were considered to be restored to the Church Body at North Battleford, through the laying on of hands. Pastor G. Hawtin described the period immediately following the outpouring as follows: During the past six weeks we have enjoyed a great visitation of the Spirit of God. Some of us have been praying for twenty years that the nine gifts of the Spirit would be restored to the Church.... Finally the 'breakthrough' came and the spiritual gifts began to operate among us. The gifts of the Spirit are definitely being restored to the Church. A new era is dawning.

## **C Spreading Of The Revival**

In the following months, the news of the revival was carried across Canada, the United States and even England by The Sharon Star.

An Annual Feast of Pentecost camp meeting was held between March 30 and April 4, 1948. People flocked from various places to attend the meeting. Witnessing to the wide representation, one of the leaders at the camp meeting wrote: "We never saw such a variety of cars and license plates before, from many provinces in Canada and from so many states across the border. People drove for miles."

Pastor Hawtin also reported on the meeting as follows:

After these months of prayer and waiting upon God, all was in great preparation for the Feast of Pentecost. People hungry to meet with God had come many hundreds of miles, and God met them.



One young woman possessed of an evil spirit was delivered in answer to the prayer of faith; two days later she was healed and the same day she was filled with the Holy Spirit. It was most wonderful to see her face all aglow with the glory of God, and especially to those of us who knew her awful condition a few days previously....

We are reluctant to publish or even tell the following news because we know that it is not believed by many people. It is true nevertheless that God is definitely restoring the gifts to the Church, and the nine gifts of the Spirit are in operation among us, both in the School and during the Feast of Pentecost. Many biting and caustic comments have been made regarding what God is doing here, but the fact remains that the sick are being healed; the Devils are being cast out; Saints are being edified; sinners are being saved, and we have neither time nor space to argue with unbelievers. 'Can any good thing Come out of Nazareth?' Come and see.

Again, between July 7 and 18, 1948, another significant camp meeting was organized. It was attended by even broader representation. Pastor Hawtin described the July meetings in The Sharon Star as follows: Day after day the Word was taught, and then the signs followed its teaching. Morning, afternoon and evening, people were slain under the power of God and filled with the Holy Spirit.... We had been praying for a return of the days when people would be filled with the Spirit immediately when hands were laid upon them as they were at Samaria and Ephesus. It was our great joy one night to have two ladies walk up before the whole crowd and receive the Holy Spirit in this fashion. When hands were laid upon them one immediately fell under the power of God; the other began to speak in tongues as the Spirit gave her utterance. The joy of the crowd in seeing and hearing this can hardly be imagined. It seemed like going back two thousand years in church history.

After each evening service was prayer...All those seeking the fullness of the SPIRIT were filled. The seeker received a real dose of the SPIRIT that lasted many hours, rather than being 'educated' into speaking with tongues....

During the ten days of camp the atmosphere was very spiritual and, at times, electrifying. The presence of GOD was continuously felt as a result of the sincerity of the Word administered. The Word was anointed, rather than depending on the eloquence of the speaker.

**One major teaching** of the July 1948 meeting was the Body Ministry. According to Layzell, many hours were spent around this subject both in teaching and in operation. The central Scripture was I Corinthians 14:26. It was interpreted to mean that each member should be ready to contribute something that would edify the other members when the church comes together.

**A second emphasis** was that the visitation was a challenge for everyone to come out of their pet theories and denominations and come together as one. No longer is our fellowship around what we believe but in whom we believe.

**The third teaching** was on the ministries and the gifts of the Spirit. The ministries of laying on of hands and prophecy were the major ministries used to impart gifts and to impart the Holy Ghost. We realized that through this great ministry of 'laying on of hands', God was going to bring His Body together. All those who had hands laid upon them were no longer independent but there was a great dependence one upon another.

This aspect of the revival teaching made it different from former movements. It is believed that GOD was restoring this truth of the Doctrine of CHRIST in 1948. This will be dealt with later in greater detail.

**The fourth area** of teaching was on local church government, although this was not part of the revelation received by the brethren. Much that was taught on this subject was purely from the past experience of a particular old order group.

The teachings of these early camp meetings were taken to be only foundations.

**Further revelations were expected to come.**

After the July camp meetings, the news of revival spread far and wide. Those who attended, together with the reports in The Sharon Star, helped to spread the rain around the world stage by stage. It is quite impossible to trace the line of development of the 1948 revival. However, it is evident that GOD had used the North Battleford brethren to spark the 1948 revival fires. Once the fires were ignited, the influence of these brethren began to subside, and new centers sprang up.

Although the spread of the revival took various routes, one definite line of development stood out. This line, as we shall see, is evidently one of the major lines GOD has chosen for the perpetuation of the revival and the fulfillment of His purpose. This line is the line of revival through Glad Tidings Temple in Vancouver, British Columbia.

Over the thirty some years, Glad Tidings Temple had spread the message of revival around the world through her publications, tapes and missionaries. Glad Tidings Temple had Bible schools in Vancouver, Taiwan, Mexico, the Arctic and in Uganda while her missionaries spread around the world. Besides, numerous visitors around the world had visited the mother church in Vancouver and they in turn brought the message home.

## **D Revival Came To Vancouver**

In Vancouver, GOD used a man to restore one of the most powerful messages of the 1948 revival, that is, the power of praise and worship. This message was preached around the world and has become the mark of a revival church. Millions now lift up their hands and praise the LORD in a manner unknown to former generations.

The man instrumental in this restoration was called Reginald Layzell, a lay preacher and a successful business man who attended the Drummond Street Pentecostal Church in Quebec was invited to hold revival meetings at a small church in Abbotsford, B.C. in December 1945. Upon arrival in Abbotsford, he found that the pastor was dying and he was left on his own. He recalled..."the first Sunday night was awful... the message was just as poor as the singing. I was glad I was still in business, and secretly thankful that I had my return ticket to Toronto in my pocket.

The next service, Tuesday evening, there were fewer out, and I didn't blame them. I was now convinced that not only was pastoring completely out of the question for me, but now even holding meetings was a dismal failure.

The following Wednesday fasting and groaned all morning in a little room off in the corner. I did everything in my power to get God to feel sorry for me.... I did everything in groaning prayer and the heavens were brass. Have you ever tried

to get God's sympathy?... He does not respond to self-pity. God only responds to faith.”

As I was praying, the following Scripture flashed into his mind. "But Thou art holy, O Thou that inhabitest the praises of Israel." Ps. 22:3.

Immediately I knew GOD was challenging me... The first problem I faced was a lack of holiness somewhere. I thought of every sin I had ever committed, and repented and still the heavens were brass...I was just repeating the many sins GOD had already forgiven and forgotten. It didn't work. Then the rest of the Scripture began to grip me.

The second part "O thou that inhabitest the praises of Israel" began to make sense.. It began to click. He lives in the praises of His people. I needed God that day and thought if this verse is true, then I will fill this building with God.

Around 3:00 p.m., Layzell began to go around the Church and praised the LORD loudly with his hands in the air. He literally went into every room of the building and spent until 7:15 p.m., just praising and walking around the building. At 7:15 p.m., he knelt down to pray at the platform when two people came in Before this time, people did not offer this "sacrifice of praise" in the open church. Some certainly had praised the LORD before, but the truth that GOD would come down to dwell among His people when they praise Him had not been restored.

He started the meeting with the hymn "Power in the Blood" and while they were singing the chorus suddenly a girl on one side of the church threw her hands up and began to speak in tongues. About five minutes later a sister on the other side began to shout and speak in tongues followed by someone in the centre aisle. They were baptized in the HOLY GHOST. This was the first time I had ever seen anyone baptized in the Holy Ghost in a public meeting during the song service. Thus was born the message of praise, which is the secret of continuous revival. He lives in the praises of His people.

As a result, Layzell did not return to Toronto but became Pastor Reg. Layzell in Mission, B.C..

The fullness of praise and worship was further revealed to Layzell as he searched the scriptures. He taught this truth to his congregation in Mission and encouraged them to literally believe and act upon it. The following is a sample outline of one of his sermons.

## 1. OUR REASON for praising Him

Psalm 22:3 "But Thou art Holy, O Thou that inhabitest the praises of Israel"

Psalm 50:23 "Whoso offereth praise glorifieth Me".

Psalm 34:3 "Oh magnify The Lord with me and let us exalt His Name together".

## 2. WHERE we praise Him

Psalm 22:25 In the great congregation

## 3. WHEN shall we praise Him

Psalm 119:171 When Thou hast taught me Thy Statutes

Matthew 5:11-12 When men shall revile and persecute you

Psalm 34:1            At all times  
Psalm 71:6            Continually

4. HOW shall we praise Him

Psalm 149:5-6 Sing aloud  
Hebrews 13:15 Continually  
Psalm 47:1        Clap your hands and shout  
Psalm 63:4        Lift up your hands  
Psalm 47:1        Sing

5: WHO shall praise Him

Psalm 22:26        The meek  
Psalm 22:23        Ye that fear the Lord  
Psalm 150:6        Everything that hath breath

6. The VALUE of praise

Psalm 50:23        “Whoso offereth praise glorifieth Me; and to him that ordereth his conversation aright will I show the salvation of God.”  
Psalm 22:26        “The meek shall eat and be satisfied: they shall praise the Lord that seek Him: your heart shall live forever.”  
Psalm 20:6        “Now know I that th Lord saveth His anointed; He will hear Him from his holy heaven with the saving strength of His right hand. Amen”

Between the years 1946 and 1947, the Church at Mission prospered around the sacrifice of praise. Other pastors came and were impressed. Then, P.S. Jones, the District Superintendent of the Pentecostal Assembly of Canada, invited Layzell to go with him on a series of prayer conferences throughout the province. It was during these visits and when ministering in Terrace, that Layzell first met Pastor George Hawtin, one of the brethren from North Battleford.

In the fall of 1947, during William Branham's healing meetings in Vancouver, Layzell again met some of the brethren from North Battleford. This time they discussed the moving of the LORD and made a covenant, mentioned before, as follows:

We would seek God in a greater measure in our own churches, and the students of their newly erected Bible College would do the same. We would make contact when something happened.

In the late spring of 1948, Layzell received a telephone call from North Battleford, informing him of the recent move of God and that there was going to be a camp meeting in July. Not long after, Layzell and his two daughters went to the July camp meetings which were described in detail in the beginning of this chapter. There in the meetings, Layzell witnessed the reality of praise and worship, just as GOD had outlined to him. He realized that it wasn't necessary at that moment to minister on the sacrifice of praise, but he know that in the near future there would be the need of a good solid foundation to build on, and that God had given him the key whereby the foundation could be made strong.

In August 1948, Layzell accepted the pastorate of Glad Tidings Temple in Vancouver, the congregation numbered about fifty people at that time.

On November 14-28, 1948, at the invitation of Reg Layzell, the North Battleford party held meetings at Glad Tidings Temple. It was a great blessing to the congregation.

Layzell reported the impact of the meetings in the Sharon Star, as follows:

For years there has been a cry in my heart for more from God. There has been a deep conviction that God has something more for His people than has yet been manifested. What a joy to know that God has answered the cry and replied, "Yes, for today." Today I will pour out of my Spirit and your sons and your daughters SHALL prophesy.

In November, Glad Tidings Temple, Vancouver, had the privilege of having in our midst the Hawtin party from North Battleford, Sask., and we can truthfully say that God blessed. It is nearly two months since they left us and the revival continues. Hallelujah. It is a wonderful thing when the revival party leaves the revival with you when they go....

I have seen more souls saved in the last two months than I saw in two years of ordinary church life while in Toronto. People were healed. There were many outstanding healings and thanks be to God they are lasting healings. Saints were baptized in the Holy Ghost as hands were laid on them and they were prayed for.

Great liberty in the Spirit was among the people and the singing in the Spirit was and is heavenly. Without hesitation I say that the Sharon Group have been a great blessing to us and I believe God has called them to spearhead the way to a God given revival."

From then on the revival continued and the congregation grew to about two hundred and fifty people. Layzell steadfastly preached on the message of praise and worship to his congregation. In turn, the brethren appreciated his ministry and invited him to teach in their Bible School at North Battleford and he taught there while the brethren travelled.

He taught on the sacrifice of praise in the Bible School, at North Battleford. This teaching made a tremendous impact on the student body. The message then, of the sacrifice of praise was born in many hearts, and today is a living thing in the lives of many Christians.

But the sky was not always blue. From the beginning, the revival had encountered great opposition.. The Pentecostal assemblies of Canada and the US gradually viewed the new movement as somewhat heretical. Both Reg Layzell and his son lost their ordination papers resulting in a unanimous decision to separate from the assemblies and continue the revival with Layzell as pastor. Layzell continued to labour and preached the message of praise and worship for twenty-two years at Glad Tidings. His impact reached far and wide. The message was well-received in many places around the world. In October 1970, Layzell retired from his pastorate in Glad Tidings Temple, and Maureen Gaglardi took up his mantle.

## **E A New Move Of God: The Israel Vision**

**Note: In the thesis here follows an extended section on the awakening awareness of the churches responsibility to bless Israel. Only a brief summary of this section appears as an appendix in this booklet. The full details of this amazing story with extensive footnotes can be found in the original thesis.**

## **CHAPTER III**

### **THE LATTER RAIN VIEW OF CHURCH HISTORY IN THE LIGHT OF RESTORATION**

#### **A THE RESTORATION MOTIF**

##### **1 Definition**

Central to all Latter Rain teachings is the theme "restoration". Restoration can be defined as the causing to return to a former state by regaining that which has been taken away. It is held that the Biblical concept of restoration embraces the work of GOD to restore the individual believer to the image of GOD and to restore the corporate Church to the truth and power she once enjoyed.

##### **2 The Need For Restoration**

Dr. David K. Blomgren explains the need for restoration and the Biblical principles underlying it. He says that the Bible is basically a book of restoration. After man's fall in Eden, GOD proposed to restore him once again into fellowship with Himself. The process GOD used to bring about this restoration was that of redemption and the means by which GOD would realize this restoration was that of revelation. Thus revelation, redemption and restoration have been progressive in history. All three unfolded themselves in installments in time as revelation interpreted redemption to man and redemption proceeded to produce restoration of man with God.

Since the Mosaic Law failed to accomplish the restoration of fallen man (Gal. 3:11), CHRIST has to die on the cross. Under this New Covenant, restoration is progressively realized in the obedient believer.

The final installment to accomplish God's purpose of restoration is the Church. Yet the New Testament Church failed and lapsed into a dark age. The Church itself needed to be restored. Now God is restoring His Church so that He may accomplish the ultimate restoration of the believers to perfection who are a part of His Church.

##### **3 Underlying Principles**

As for the Biblical principles underlying restoration, in the Old Testament, Israel had certain laws of restoration which governed possessions that were lost or stolen. Two significant principles stood out:

Firstly, restoration must be made for any loss incurred by another. This principle, illustrated in the Hebrew year of Jubilee, was foundational to all the Hebrew laws of restoration. In this fiftieth year, all land would be returned, all debts resolved, and all families brought together. (Lev. 25:8-14)

Secondly, this restoration must be made either in a greater measure, more of substance, or better in quality than the original loss suffered. (Exodus 22:1-9; Lev. 6:1-5; Pr. 6:31).

In the restoration of natural things, the offender was responsible to make restitution, but in the spiritual, GOD is the Restorer. Moreover, in abiding by His own principles, GOD not only restores, He restores in greater measure and quality than before the loss. To illustrate: after Job's severe trial, GOD "...gave Job twice as much as he had before." (Job 42:10). After the destruction of Solomon's Temple, the Persian king Cyrus decreed that the restored Temple be built to dimensions which would be twice those of the former Temple.

#### **4 Restoration in the Bible**

Restoration is the major threading theme from Genesis to Revelation.

In Genesis, the book of beginnings, we have the origin of all things and the seeds for every major Bible doctrine.

Things that begin in Genesis end up in the Book of Revelation, which is the book of ultimates or conclusions. We see that in Genesis man lost the image of GOD, forfeited the Tree of Life and was expelled from the Garden. Whereas in Revelation, we see man restored to the Tree of Life and accepted back into the Presence of GOD. Between Genesis and Revelation, there is a panorama of "restoration" depicted throughout the Old and New Testaments.

Restoration was the theme of the Old Testament prophets. They warned Israel and promised a natural restoration and also prophesied a spiritual restoration in the future.

The Book of Joel describes the backslidden condition of Israel who suffers loss because of Divine judgment. Restoration comes to the people through repentance. This promise to Israel becomes the grounds on which a future restoration is promised, as in Joel 2:25:

Ezekiel presents the message of restoration in visions. He portrays the glory of GOD departing and then being restored to the House of the LORD. (Ch. 33-48) In Chapter 37, Ezekiel he refers to restoration through the vision of the resurrection of the dry bones.

Isaiah spoke that GOD would restore certain things, among them, comforts (Is. 57:18), paths (Isa. 58:12) old wastes (Isa. 61:4) etc.

In the New Testament, there is an important verse Acts 3:20-21, where we are told that

Christ is kept in Heaven until those things lost by the early Church and spoken by the prophets are restored to her. The time of restoration precedes the second coming..

From this passage, it is also interpreted that since there are "times of restitution", there will be different times and seasons of Divine restoration.

It is cautioned that the verse does not say all things are going to be restored, but only those which are spoken of by the prophets. The Church should be eagerly searching the Scriptures for verifications and for clues to discern our present position in God's time table.

The heavens must retain Him, for when He returns He is coming for a fully restored Church - one that is glorious, not having spot or wrinkle or any such thing (Eph. 5:27)

## **5 Spiritual Significance of "Restoration" In Relation to The Church**

Consider the spiritual significance of restoration in relation to the Church. Since the fall of Adam, GOD has a plan of restoration to restore man to the place where he can ultimately experience all that GOD had planned in the beginning. Israel, and her spiritual counterpart, the Church, have a special role to play in GOD's plan of restoration. Here we would mostly deal with the role of the Church, for it is by the Church that the manifold wisdom of GOD is shown forth.

As to what restoration for the Church involves Pastor K.R. Iverson listed three aspects:

1) Restoration involves the recovery of the Divine principles and truths that were known, believed, taught and experienced by the early Church. It involves the recovery of those elements that were lost to the Church by the compromises made in the years of Church history. It involves a returning to the foundation which was laid by the early apostles and prophets (See: Ephesians 2:20; I Corinthians 3:10; I Timothy 4:6).

2) As the Church returns to the pattern that GOD has set for it, it can not help but experience that "breath of life" that God breathed into it on the day of Pentecost. The Breath or Spirit of GOD brings with it that freshness and vitality that the Church of the former rain experienced.

**6. Areas of Restoration** What the early church had, Blomgren summarizes in tow sections as follows:



**(A) All that the Early Church Lost. (THE RESTORATION OF THE CHURCH TO THE TRUTH OF GOD)**

1. The Early Church before the Decline.

If God will restore all that the early church lost, it is important to see what was the nature of the early church. What did the early church have before the decline? The early church had the following:

**a. TRUTH**

- 1 Apostle's doctrine. Acts 2:42; Heb. 6:1-3
- 2 Truth of Salvation by faith (Acts 16:30-31)
- 3 Water Baptism by immersion (Acts 8:38-39)
- 4 Holiness sanctification (II Cor. 6:17; 7:1)
- 5 Truth regarding Healing as practiced in early church (Acts 5:16; Mark 16:18)
- 6 Baptism in the Holy Spirit (Acts 2:1-6)
- 7 Laying on of Hands and Prophecy (Acts 13:3; I Tim. 4:14)
- 8 Regarding Resurrection of the dead (Acts 9:36-43)
- 9 Truth regarding Praise and worship (Acts 16:25)

**b. MINISTRIES**

The following ministries were in the early church:

- 1 Apostolic Ministry (Acts 1:12-26; 15:1-4)
- 2 Prophetic Ministry (Acts 11:27-30; 13:1-3)
- 3 Evangelists (Act. 8:6-40)
- 4 Teachers (Acts 13:1-3; 21:28; 18:11)
- 5 Pastors (Acts 15:13; Eph. 4:11)
- 6 Elders (Acts 15: 12-14)
- 7 Deacons (Acts 6:1-7)
- 8 They produced other Ministries (Acts 14:23; 16:1-5; Phil. 2:19-22; II Tim. 1:9-10)

**c. SPIRITUAL LIFE OF BELIEVERS.**

1 Submitted to the Lordship of CHRIST (Acts 2:36-40)

- (1) Life of Holiness (Acts 6:3; 11:24; 20:32)
- (2) Power in prayer (Acts 4:31)
- (3) Led by the Spirit (Acts 11:12-14)
- (4) Spiritual authority over evil powers (Acts 8:7-8)
- (5) Joy (Acts 13:52; Rom. 14:17)

- (6) Experienced supernatural signs and wonders (Acts 2:43; 5:12; 8:39-40)
- (7) Unity of the Spirit (Acts 4:32)
- (8) Fear of the Lord (Acts 9:31)
- (9) Church Growth (Acts 2:41)
- (10) Longsuffering in persecution (Acts 4:1-31; 5:17-42)

**d WORSHIP**

- (1) Praise (Acts 2:47)
- (2) Unity of Worship (Acts 2:1)
- (3) Prayer Life (Acts 1:14)
- (4) Edification of one another (Acts 9:31)

**PATHS TO DWELL IN**

- (1) Founded on the Word (Acts 1:15-20; 2:16; 3:22-25)
- (2) Word of GOD Increased (Acts 6:7)
- (3) Teaching concerning Christian Life (Acts 11:26; 15:35)
- (4) Ministered to the whole man in practical needs (Acts 6:7; 2:42; Matt. 28:19)

**(B) All That Which Was Spoken By The Prophets (THE RESTORATION OF THE CHURCH TO THE POWER OF GOD)**

Acts 3:21, "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".

Only the things specifically referred to in the prophets will be restored before CHRIST's coming. What did the prophets predict that GOD would restore?

- 1 The Establishment of the House of the Lord  
The prophets portrayed the House of the Lord as being established in the top of the mountains (Isaiah 2:1-4; Micah 4:1)
- 2 The Tabernacle of David Restored  
The prophets spoke of the worship of the Tabernacle of David restored. The breaches would be closed up, and the worship of the latter day church would not fail (Amos 9:11-13, cf. Acts 15:13-19; Isaiah 16:5; 33:20)
- 3 Spirit Outpouring

The Holy Spirit would be poured out on all flesh. Revelation and the ministry of the Spirit through His people would be common. (Joel 2:28)

4 The Voice of the Bride and Bridegroom Restored

The voice of the Bride with sacrifices of praise would be heard again. Characteristics of this restoration time would distinctively be the voice of joy and gladness (Jeremiah 33:11).

5 The Glory of God

The Glory of GOD in the last day church is to be greater in its manifestation than ever before in the Tabernacle of Moses or the Temple of Solomon (Haggai 2:7,9; Habakkuk 2:14; 3:4-5).

6 Counselors and Judges Restored

Counselors and judges would be restored to GOD's people as before. This may be seen in plural leadership that GOD is raising up today in the House of the LORD to govern and guide GOD's people (Isaiah 1:26).

7 Teachers Restored

The prophets spoke of a day when the teaching ministry would be restored to a prominent place in the House of the LORD. Only through solid teaching can the House of the Lord be established (Provers 24:3; Isaiah 30:20-21).

8 The Family Restored

The prophets predicted a day when among GOD's people the foundation of families would again be restored, breaches healed and the hearts of parents turned towards their children (Isaiah 58:12; Malachi 4:5-6).

9 Health and Healing Restored

The prophets saw a day when healing and health would be restored to GOD's people (Isaiah 57:18; Jeremiah 30:17).

18

Up to the present time, most of the truths have been restored. Each time GOD restored a certain truth; there was a revival which was usually evidenced by the birth of a certain denomination. At present the Latter Rain are still awaiting the restoration of a major truth regarding resurrection of the dead and of eternal judgment. Not that we do not know the truth, but that we have not experienced its reality. The Church at large does not have the power over death and over disease, as was demonstrated by the Early Church. When this

truth is restored, then judgment of the world comes and we shall witness the coming of the LORD JESUS CHRIST. .

## **B THE LATTER RAIN VIEW OF CHURCH HISTORY: THE CHURCH IN RESTORATION**

### **a Introduction**

The Latter Rain is not the only group to view Church history in terms of restoration. Some others before them had advanced the view. For example, according to historians John H. Yoder and Alan Kreider, the Anabaptists were conscious of their role in restoration. They wrote:

Anabaptist beliefs about the Church were very distinctive. They were not interested in simply reforming the church; they were committed to restoring it to the vigour and faithfulness of its earliest centuries.

Even Zwingli, the great Swiss Reformer of Martin Luther's day, preached that GOD was using the reformation to restore to the church the Doctrine of CHRIST.

### **b The Doctrine of CHRIST**

However, it was the Latter Rain teachers who formulated the complete view of Church history in terms of restoration. Basing on what is called the Doctrine of CHRIST (Hebrew 6:1-3), they preach that these verses outline the major truths to be restored, and in that order. As we shall see, starting from Martin Luther until the present move of GOD in Glad Tidings described in the previous chapter, history seems to bear witness to their conviction. The Hebrews 6 text runs as follows: (Heb 6:1-3)

1 Therefore leaving the principles of the doctrine of CHRIST, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward GOD,

2 Of the doctrine of baptisms, and of laying on of hands and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if GOD permits.

Here writer of Hebrews lists the six fundamental doctrines upon which Christianity is built. The Christians are exhorted to leave "the principles of the doctrine of CHRIST".

By exhorting to "leave" these principles, the writer is not telling us to discard them, but to build upon them. The chief purpose is that we may "go on unto perfection" (6:1).

According to Latter Rain theology, the Doctrine of CHRIST contains six principles, or doctrines: 1) justification by faith (repentance from dead works and faith toward GOD) 2) the doctrine of baptism in water and 3) baptism by the HOLY SPIRIT (the doctrine of baptisms), 4) the doctrine of laying on of hands, 5) the doctrine of the resurrection of the dead and 6) the doctrine of eternal judgment. These six major doctrines were known and practiced by the early

church. However, all these were entirely lost by the time the Church reached the Dark Ages.

GOD has been restoring truth to the Church in nearly the same order as the Church lost the truth. That is, GOD first restores the truth of justification by faith, then the truth of baptism by water, then the truth of baptism by the HOLY SPIRIT, then the truth of laying on of hands. GOD is going to restore the last two truths: the doctrine of resurrection of the dead and the doctrine of eternal judgment. These are the major doctrines or foundations of Christian truth.. When all the truths are restored to the Church, JESUS will return.

Thus, in a way, the doctrine of CHRIST is a timetable of GOD's plan of restoration.

### **c Latter Rain View of History**

Among revival circles, this restoration theme was first preached through the Sharon Star. In 1948, George Hawtin wrote:

Great revivals always are accompanied by some present truth when old light is rediscovered. The present truth of Luther's revival was justification by faith. Wesley's was sanctification. Then came divine healing and the baptism of the SPIRIT.

Since then, the theme has been picked up by various pastors. Taken together, a summary of their teaching is presented as follows:

## **1 The Gradual Loss of Truths**

From the day of Pentecost to the death of John, the Church was a powerful instrument for the extension of the Kingdom of GOD. The Church was led by the HOLY SPIRIT and full of truth and spiritual gifts. After the death of John, the apostolic ministry gradually faded from the Church at large. It followed that the parallel ministry of the "prophet" soon vanished and the doctrine of the "laying on of hands" became nothing more than ritual. Towards 200 A.D., a gap began to form between doctrine and experience. In many practices, the outward form was retained but the spiritual awareness of what was contained in the form was beginning to vanish.

By 225 A.D., Church membership became a matter of agreeing with a creed and was no longer based upon conversion. Holiness disappeared and worldliness infiltrated the Church.

With Constantine becoming ruler of the Roman Empire in 306 A.D., salvation by faith was no longer essential. Christianity was made the state religion and many heathen were forced to consent to Christianity by the sword. In 380 A.D., Theodosius was made to be the final authority in Church matters.

Thus, the Church gradually plunged into the period known as the Dark Ages. Because of unregenerate members, pagan worship in various forms infiltrated the Church.

GOD-centered worship was replaced by worshipping saints. Salvation was now to be earned by various means. Hence, this Church was no longer a true Church of CHRIST, but degenerated into a false religious system taking the Name of GOD.

However, this does not mean true Christians were entirely extinct. GOD always has His true witnesses at all times. Scattered here and there, both in and outside of the official church were some faithful ones who walked with GOD. They enjoyed His truths and gifts. That is why from time to time we still read of certain individuals who had the manifestations of the SPIRIT during this period.

Yet on the whole, the Church was dead. Salvation by grace was unknown. Honest people would repent of their dead works. They would punish themselves and try every means to secure salvation. But forgiveness was not to be found outside of Christ's blood.

## **2 The Restoration of Justification By Faith**

At this point we witness the hand of GOD working in restoration. As pictured in Joel's prophecies, GOD began to restore truth to the Church in nearly the same order as the Church lost the truth. Joel described the decline of truth as the stripping away of foliage by the different stages of an insect. For the palmerworm grows up to be the caterpillar which lives on the small tender leaves. The caterpillar gives way to the cankerworm, a larger worm that eats the leaves and bores into the bark. At last, the fully developed locust devours everything, the bark, the trees, the vines and all vegetation, leaving a trail of death.

This was the condition of the Church as we find it around 1500. It had been stripped of all life. But GOD has a plan. He had promised a restoration through the prophet Joel. The physical restoration in Joel has its spiritual application to the Church. See Joel 2:23-26, we read:

Hence, through Martin Luther, GOD began to restore the Church by first restoring the most foundational truth in the Christian experience. GOD restored the truth of justification by faith in JESUS CHRIST around AD 1517.

Before this truth was revealed to him, Martin Luther tried to find salvation by the way of the monk. But after the revelation, Luther realized that the way of the monk was merely a long discipline of religious duty and effort; mysticism was only an attempt to climb up to heaven and academic theology was little more than blind speculation about GOD.

After Luther received this "doctrine of faith toward GOD", he preached against many of the doctrines that contributed to the decline of the Church. He preached against indulgences, against the papal monopoly. He denied that only the pope could interpret the Scriptures and translated the Scriptures into German. Opposition arose all around Luther and his followers. Luther had to defend his position and much work was done in the area of doctrinal definition. As time passed, these formulations became creeds and a new denomination was born. Luther had not imagined the birth of a new Church, but his became known as the Lutheran Church. This

pattern became a sort of unwritten norm for later revivals to follow: someone would receive a restoration of truth, his predecessors would condemn him as heretical, he would build what he newly received upon the foundation of the previous truth and a new denomination would spring up.

### **3 The Restoration of Water Baptism**

Just about seven years after Luther's eyes were opened to the truth of justification by faith, GOD began to reveal the next line of truth to some followers of Zwingli, in Switzerland. GOD first revealed the truth of water baptism to people like Conrad Grebel and Felix Manz . They began to realize that infant baptism was not the Scriptural norm. They began to reject infant baptism and practiced the baptism of adults upon confession of faith. These people were labeled "Anabaptist" (meaning rebaptizer). The Anabaptists also proposed to Zwingli and the Council of Geneva that a true Church of the regenerate should be assembled. It must be entirely self-governing and have the means of excommunicating unfaithful members.

As expected, this group received tremendous persecution from both the Lutherans and the Catholic Church for their practice. Lutherans, who themselves were being persecuted by the Catholic Church, joined forces against the Anabaptists. Eventually, Manz was drowned on January 5, 1527 and Balthasar Hubmaier, a German Anabaptist, was burned at the stake as a heretic. Hubmaier's most significant contribution was a plea for religious toleration, entitled "Concerning Heretics and Those Who Burn Them".

Soon, these believers, who were rejected by the religious order of the day, withdrew from others in society and began to form their own churches despite persecution. They practiced their new found truth but did not discard the old. They embraced what the Lutherans received, that is, justification by faith, which they used as a foundation upon which to build their newly restored truth.

Note: A leader among the Anabaptists named Hutter calling for all believers holding everything in common broke away to become the Hutterite denomination. Later a leader named Menno Simons took leadership, and the Anabaptist became known as Mennonites. By late 1600's a leader Jacob Amman calling for a more conservative stance initiated the Amish denomination.

### **4 Restoration of Truth Concerning Holiness**

The following 200 or so years seemed to be a quiet period in terms of restoration. But GOD was working according to His own plan, ministering to those who would seek His face even in the midst of spiritual deadness. Revivals sprang up here and there where people sought His face giving birth to various religious groups. However, one line of development stood out. It began with what is now called the Pietistic Movement in Germany during the late 17th century. Philip Spener and August Francke were central figures. The Pietist revival re-emphasized the importance of

the new birth and personal faith. It laid the foundation for a restored emphasis on holiness.

Pietism also stimulated a missionary concern which was the mark of the later revivals in both Britain and America. Pietism first made its impact on the Moravian community through Spener's Godson, Zinzendorf. <sup>43</sup>Later it was a Moravian leader who steered John Wesley towards his conversion in 1738.

Beginning with Pietism, holiness was the message of the hour. <sup>45</sup>GOD was blowing another trumpet, calling the Church to enter another area of restoration - the need to separate oneself from the world and become holy unto the LORD. GOD used many human instruments of various types to proclaim the message; among them were Jonathan Edwards, George Whitefield and others. But the most influential was John Wesley. The 'apostle of England' and the 'father of Methodism' contested the three kingdoms during a campaign which lasted forty years. His contributions were beyond estimation. But his message was clear: re-emphasis on justification by faith; salvation for all; assurance of the HOLY SPIRIT and Scriptural holiness.

Many believers responded to the message of holiness, but many also rejected what GOD was saying to them. All those who moved with GOD saw increase. Many Christians obtained victory by harkening to this restored truth. They learned the power of prayer and fasting and they learned how to discipline themselves for Christ. Partly because of this discipline and this characteristic of being methodical in Bible study, prayer and Christian living, these followers became known as the Methodists. During these two hundred "quiet" years, many churches were so locked in by their exclusive doctrinal statements and particular convictions that when God shed more light on truths which had been lost, they had no room for it. They chose to reject the present truth and some even became persecutors of those who saw the new light.

## **5 Restoration of Truth Concerning Healing**

About one hundred years later, GOD began to restore more of the Church's lost inheritance. This time GOD prepared a man called Albert Benjamin Simpson (1844-1919). Simpson believed that Christ's redemption had made provision not only for the sin-sick soul, but also for the sicknesses and diseases relating to the body. As a result of his ministry, GOD restored the truth of Divine healing to the Church. For this cause Simpson was rejected by his Presbyterian brethren and (although there was no initial intention to form a new denomination) those who followed with him founded the Christian and Missionary Alliance. In the 1893 year book of the Christian Alliance, Simpson wrote:

The Christian Alliance was organized in the summer of 1887 at Old Orchard convention for the purpose of uniting in Christian fellowship and testimony in a purely fraternal alliance the large



number of consecrated Christians in the various evangelical churches who believe in the LORD JESUS as Saviour, Sanctifier, Healer, and Coming LORD.... in order that we might give a more emphatic testimony to these great principles which might well be called at this time "present truths".

For these newly restored "present truths" which Simpson called the "four-fold-Gospel" , Simpson suffered the same fate of his previous restorers of truths. Many believers of his time could only accept up to what was then

established as truth: JESUS as Sanctifier, after Wesley, but they could not take in what can be found throughout the Gospels - JESUS as healer.

## **6 Restoration of the Baptism in the HOLY SPIRIT**

Shortly after restoring healing, GOD moved once again. This time, the truth restored turned out to be one of the most controversial truths whose aftermath is still being experienced today. As sincere Christians everywhere were

praying, fasting and seeking GOD for further visitation, GOD began to pour out the HOLY SPIRIT as was prophesied in Joel 2. 53 Isolated raindrops began to fall on different individuals in various places just prior to the turn of the twentieth century. Then in 1900, GOD moved upon a Methodist minister called Charles F. Parham who then ignited the fire which led to the worldwide Pentecostal revival.

Parham decided to seek more from GOD with his students in a Bible school in Topeka, Kansas which he established for that purpose. After studying the Scriptures, they were convinced that they needed what the apostles had - the baptism of the HOLY SPIRIT as recorded in the Acts.

Finally, on the New Year's Eve of 1900, a young student called Agnes N. Ozman received a new language.

On January 3, Parham himself and twelve ministers from various denominations received the Baptism of the Holy Spirit and spoke with tongues.

Charles Parham then began preaching on street corners. He named his ministry a "full Gospel" message because he believed that the Gospel should be preached in its entirety, without deliberately leaving out such elements as tongues, healing or any of the other promised gifts of the SPIRIT.

Few listened to him, until he began his ministry of healing in El Dorado Springs, Missouri three years later in the summer of 1903. During one service, Parham laid his hands on a woman called Mary Arthur who was going blind and she was healed. After she returned to Galena, Kansas, Mary Arthur invited Parham to hold meetings there in her home. Then, the Pentecostal message caught fire so much so that the Cincinnati Inquirer sent a reporter to cover the revival.

After three months, Parham left Galena and founded another school, this time in Houston, Texas. It was from this school that W. J. Seymour, an ordained Negro minister who brought the Pentecostal message to California, received his message.

In April, 1906, Seymour was invited to Los Angeles by Neely Terry, a woman pastor of a Negro Holiness Church. After preaching on Acts 2:4, Seymour was put out because of his belief in the Baptism of the HOLY SPIRIT. He then held meetings in the homes of members of the congregation. On April 9, 1906, the fire came down at a prayer meeting in Bonnie Brae Street. People began to receive the Baptism. They spoke in tongues, they laughed, they shouted and sang until the scene must have paralleled the original Pentecost, when Peter and his companions were accused of being drunk with new wine.

Fire from heaven broke out, Seymour hired an old Methodist church at 312 Azusa Street which is now regarded as the place of origin of the worldwide Pentecostal movement.

The Azusa Street revival lasted for three years. Rich and poor alike came to see what was going on. People came from nearby towns, from the Middle West, from New England, Canada, Great Britain. There were whites and coloured, old and young, educated and illiterate. Reporters from all over the country came to investigate.

For three years, prayer meetings were held without interruption at Azusa Street. People spoke in tongues, sang in tongues and prophesied.

As soon as the revival broke out at Azusa Street, it met bitter opposition from all denominations. They rejected their newly found experience. The early stages of the revival first met opposition from the Holiness Churches and were a laughing stock to the press.

Despite human weaknesses, the revival grew. By the end of 1906, there were nine Pentecostal assemblies in Los Angeles. Since then, there were thousands of Pentecostal churches around the world who embraced this newly restored truth -- the Baptism of the HOLY SPIRIT. Still, many rejected their teaching, yet few would deny them as one of the genuine Christian denominations, although composed of eccentric brothers.

## **7 Restoration of the Laying On Of Hands and Prophecy By the Presbytery**

After restoring the truth of the Baptism in the Holy Spirit, God moved once again in 1948. After laying the foundation by revealing that He Himself dwells in people's praises, GOD restored the truth of laying on of hands through the brethren at North Battleford, the history of which we covered in the previous chapter. Believers began to understand more new truths such as how Timothy received gifts when hands were laid on him (I Tim. 4:14)

Once again, those who received the most recent restoration were persecuted. This time, the classical Pentecostals who had just received their share in

1906, rejected the Latter Rains. However, the fire of the HOLY SPIRIT cannot be quenched. It not only continued to burn among revival churches, the fire spread furiously among charismatic circles. It grew to such an extent that there is hardly any denomination that was not affected.

## **8 Truths To Be Restored**

Up until now, GOD has been doing His work of restoration. According to the "time table" set out in the Doctrine of CHRIST, GOD has restored justification by faith, water baptism and the baptism of the HOLY SPIRIT, and recently, the laying on of hands. These are the major doctrines. In between them GOD restored healing, sanctification and holiness etc. which although they were not listed in the Doctrine of CHRIST, were typified and shadowed in the Tabernacle of Moses and the High Priest's garments.

Right now, according to Latter Rain theology, we are at the brink of another major restoration. This will be the final restoration before JESUS comes back. This restoration has two major components to it: "of resurrection of the dead, and of eternal judgment." (Heb. 6:2). Prior to the literal resurrection (of the saints when the trumpet blows), the power of resurrection will be restored to the Church because after JESUS rose from the dead, the power of restoration rested in the Church. The Church exercised this resurrection power even after the ascension of JESUS and raised some from the dead.

Since there are two components to this restoration, the Church will also have restored to it the power to judge people even unto death, prior to the eternal judgment by GOD. An illustration of this was Peter, who not only had the resurrection power to raise the dead and perform miracles, but also the power to judge people unto death, as in the case of Ananias and Sapphira (Acts 5).

Thus, in terms of restoration order, what will come next is the restoration of the doctrine of resurrection of the dead and of eternal judgment. However, since the two truths... are historically yet to be fulfilled, we approach them with cautious excitement. We may not be dogmatic here, as we were with the doctrines up to this point. Of those already restored, we may be sure; but future truth is open to addition and corrections in our thinking. The next visitation, it should be remembered, is not a fringe benefit or lesser move of GOD, but the final restoration of truth ushering in the end of this age and the coming of the LORD.

On the other hand, there will be certain developments which are signs that the restoration of the resurrection of the dead is coming. One of them is the increased power of healing in the Church and the other is the restoration of Israel. For many, Israel is the undisputed source of the time-table for GOD's plan in

Christianity. It is also Latter Rain theology that the history of the Church (the spiritual Israel) is directly related to the history of the nation of Israel. This will be the subject of the next section. When we see Israel being restored, we can also expect that the last doctrines will be restored to the Church. Hence, we can begin to understand the significance of Glad Tiding's recent trips to Israel: the beginning of the restoration of Israel which would lead to a final restoration of the Church, consummating in the return of JESUS CHRIST, the Messiah and hence also in the final restoration of the House of Israel.

## 9 Summary

To conclude this section, it is best to summarize the key dates and doctrines which have been restored by quoting Blomgren's list, as follows:

1517 A.D.	Justification by faith restored. Martin Luther
1524 A.D.	Water Baptism restored. Anabaptists
17th century	Emphasis on spiritual life restored. Pietistic movement.
1750 A.D.	Holiness emphasis restored. Wesley.
1900 A.D.	Baptism in HOLY SPIRIT restored.
1906 A.D.	Spiritual gifts and ministries begun to be restored.
1948 A.D.	Laying on of hands and spontaneous praise restored.

## C ISRAEL AND THE CHURCH

That the Church is the spiritual counterpart of Israel is generally accepted in Christianity; but the Latter Rain goes a step further in teaching a linkage relationship between the two.

As early as 1952 Layzell wrote:

The history of the Church parallels the history of natural Israel. Natural Israel's history is really a history of the Church, pre-written or prophesied. Actually, in Israel, we see the history of the Church being acted out on the stage of life.

Layzell explains that the record of Israel is natural and deals with natural things and that of the Church is spiritual and deals with spiritual things. While natural Israel deals with earthly nations and kings, spiritual Israel deals with spiritual nations and spiritual rulers.

To illustrate his point, he draws the following parallel: while Israel sinned against GOD and gradually turned to idols, GOD let them be captured by one nation - Babylon. Similarly spiritual Israel (the Church) grew lukewarm and gradually adopted human means to help them worship GOD and eventually allowed elements of pagan worship to infiltrate the Church. GOD led them into captivity.

Later, GOD delivered natural Israel from Babylon and Israel was cured of idol worship. Likewise, spiritual Israel was delivered from the Roman bondage and the true evangelical church never would allow images and idols to aid in their worship. Since Layzell, marvellous parallels have been drawn between the history of Israel and the Church: whenever GOD moves to restore Israel, we would witness a spiritual restoration in the Church.

In 1900, when GOD moved the Jews to begin returning in greater measure to their homeland, He was also doing a work of restoration in the Church. This was the restoration of the Baptism of the HOLY SPIRIT initiated in the outpouring leading to the Azusa Street revival in 1906. Commenting on the parallel, David Nunn, one of the most influential healing evangelists of our time, wrote:

A two-fold work was going on -- Natural Israel was being restored to their land given by promise; spiritual Israel was being restored to their spiritual land, given to them by promise.

In 1948, while the nation of Israel was being restored, GOD restored the doctrine of the laying on of hands and the truth of praise and worship through the Latter Rain Revival of 1948. At the same time, GOD also raised up several prominent healing evangelists around the year 1948. Oral Roberts and David Nunn are representatives of the crop. Expressing his belief in the parallel, David Nunn wrote:

In 1947, in the spring of the year, the greatest group of Jews ever to return to Palestine at one time arrived by boats in Haifa Harbor. There were so many, they could not unload them all and it required some three months to do it. Did you notice in Zechariah 10 that when he spoke of the return of the Jews, that he said, 'place shall not be found for them.' And to top it off, it is in this same chapter GOD speaks to the Church about His mighty outpouring, 'Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain to every one grass in the field.' It is even more remarkable, when you consider that while they unloaded the Jews off the boats, a young man that was to play a prominent part in this latter day move of the Spirit, was fasting and praying in a small Oklahoma town. GOD spoke to him and told him to take His message of healing to the nations. Overnight, this young man, Oral Roberts, who was unknown at the time, became known throughout the world in a very short time because of the great ministry GOD gave him. GOD was

doing two things... restoring the Jews to their homeland, and returning the Church to her original faith and power.

In 1967, when Israel won the six days war, the charismatic movement was swung into full strength. Finally, in 1980, when Israel declared Jerusalem to be her undivided capital, GOD gave the Israel vision to Glad Tidings Temple and thus began the most recent move of GOD in the Church.

To conclude, I think it appropriate to quote what our LORD says, concerning the end time, in Matthew 24:32-34:

Now learn a parable of the fig tree, when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh.

So likewise ye, when ye see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass,

## **CHAPTER V**

### **TEACHINGS ON THE RESTORATION OF THE LAYING ON OF HANDS AND PROPHECY BY THE PRESBYTERY**

#### **A The Practice**

The restoration of praise and worship laid the foundation for a further restoration -- the restoration of the laying on of hands in 1948. After its restoration, the "laying-on-of-hands-and-prophecy-by-the-presbytery" service has since become a major event in Latter Rain churches.

The "laying-on-of-hands" service, also called a presbytery meeting, is a "solemn assembly" for the local church. It is a season when the whole church body, not only the candidates, seeks the LORD for His guidance, confirmation, spiritual gifts and His blessings with great intensity.

Each presbytery service usually begins with a time when the whole congregation is in prayer and worship to GOD. When the presbytery feels that the spiritual atmosphere of worship is at a high tide and the strong anointing of the HOLY SPIRIT is evident, a candidate will be called out to kneel down before the congregation.

Then, as the presbytery gathers around the candidate and lays hands upon him/her, the congregation

will raise up their voices in corporate prayer. When the prayer subsides, the leader of the presbytery will lead in prophesying over the candidate. One by one, a member of the presbytery will prophesy as the HOLY SPIRIT directs him/her. The content of the prophecy varies: it may be a message revealing some inner secrets or desires of the candidate which is not known to anybody but the LORD; it may be a word of comfort; it may be a correctional statement or a complimentary note. But, there is always a directive prophecy revealing to the candidate concerning his/her ministry in the church. Finally, the HOLY SPIRIT usually indicates what spiritual gift(s) is being given and imparted to the candidate.

However, there is not a set pattern. Presbytery procedure varies from church to church, and even from meeting to meeting. Sometimes, only those who are considered prophets and apostles receive words and prophesy. Sometimes the words come with visions.

Sometimes, candidates are told to exercise the gifts they have just received and heal the sick on the spot, etc....

## **B The Teaching**

### **1 The Doctrine Of The Laying On Of Hands**

As mentioned before, according to Latter Rain teaching, the doctrine of the laying on of hands is the most recently restored truth contained in the doctrine of CHRIST.

Throughout Scripture the laying on of hands was used for many purposes. For example, praying one for the other, healing the sick, imparting blessings, and more. The laying on of hands as restored in 1948 went even further than these. It is actually a word of prophecy by a prophet, along with the presbytery, to impart or confirm what has been prophesied over the seeker.

Thus, the doctrine of the laying on of hands contains not only the act of laying hands on an individual, but also the whole process of a presbytery impartation.

### **2 The Significance Of The Laying On Of Hands By The Presbytery**

There is a divine reason for the use of both prophecy and the laying on of hands of the presbytery for the receiving of gifts and/or ministry.

A gift or a ministry is actually imparted. In other words, a creation takes place. Something that was not there before is now implanted. Creation requires two forces: the Spirit and the Word. In the beginning in Genesis when God decided to recreate the earth, it required two forces:

One: "The Spirit of God moved." Gen. 1:2 -- The Spirit

Two: "And God said." Gen. 1:3 -- The Word

In the laying on of hands, the Spirit is imparted and in the spoken word of prophecy the creative word comes. The result is an impartation. As for the actual impartation of spiritual gifts through the laying on of hands. Two major references are cited, as follows:

a. I Timothy 4:14,

Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

b. II Timothy 1:6

Wherefore I put thee in remembrance that thou stir up the gift of GOD, which is in thee by the putting on of my hands.

This verse again indicates that a certain gift was being given to Timothy while Paul laid his hands on him. Paul was so sure of this ministry, that he urged Timothy to not neglect the gift of God imparted to him when hands were laid on him, and please note that Paul was one who laid his hands upon him.

### **3 Scriptural Basis For The Practice**

Besides the example of Timothy that we have just discussed, Joshua's experience is the other major reference used to establish the Scriptural authenticity of the practice.

When the time for Joshua to succeed Moses had come, the LORD said to Moses:



Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shall put some of thine honour upon him, that all the congregation of the children of Israel may be obedient... And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses. (Numbers 27:18-23)

Deuteronomy 34:9 "makes it clear that Moses directly imparted wisdom and honour to Joshua at that time through the laying on of hands. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses. (Deut. 34:9)

#### **4 The Functions Of Prophecy In a Presbytery**

Although the various functions of prophecy in a presbytery are as broad as the functions of the office of a prophet, Blomgren is able to identify nine major functions. Obviously, this does not mean that all of these nine functions will occur in every prophetic word, but at least one or a combination of them would be expected from the presbytery. Blomgren's teachings on the nine functions are as follows:

##### **a Edification**

"But he that prophesieth speaketh unto men to edification..." (I Corinth 14:3)

Prophecy edifies by bringing growth towards maturity. It increases faith and spiritual maturity.

##### **b Exhortation**

"But he that prophesieth speaketh unto men to ... exhortation..." (I Corinth 14:3)

Exhortation serves to keep the believer from straying away from GOD. This is the admonition and warning aspects of prophecy. Exhortation also comprises an element of encouragement.

New Testament prophets ministered in this prophetic function at Antioch: "And Judas and Silas, being

prophets also themselves, exhorted the brethren with many words...." (Acts 15:32)

### **c Comfort**

"But he that prophesieth speaketh unto men to...comfort..." (I Corinth 14:3)

The Comforter, the HOLY SPIRIT, inspires the prophetic words to comfort in times of affliction, trials and persecutions.

### **d Direction**

"Now there were in the church that was at Antioch certain prophets and teachers....As they ministered to the LORD, and fasted, the HOLY SPIRIT said, Separate Me Barnabas and Saul for the work whereunto I have called them." (Acts 13:1-2)

There are many Old Testament examples of prophets giving divine direction to God's people through prophecy. Here in the New Testament, the same is experienced by Barnabas and Paul.

### **e Conferral**

"Neglect not the gift that is in thee, which was given by prophecy, with the laying on of hands of the presbytery." (I Tim. 4:14)

As mentioned before, this passage indicates that prophecy was a channel through which the spiritual gift was conferred upon Timothy. Blomgren writes: Not only is there the pronouncement of spiritual gifts and ministries through prophecy in a presbytery, but there may be also the conferral of the same through the prophetic word.

### **f Confirmation**

"And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them." (Acts 15:32)

Much of the content of presbytery prophecies will be a confirming word of what God has already revealed, at least in part, to the candidates.

### **g Correction**

A corrective prophecy is "a message of setting right, a chastening word, or a call to repentance. It is never delivered in harshness but in loving reproof." The ministries of Amos, Micah, Haggai and Zechariah to illustrate this point.

### **h Judgment**

Since one of the major themes of the Old Testament prophets was judgment for continued and unrepentant sin, New Testament prophets, as successors, also function in this capacity. But judgment should be basically restorative in purpose, not punitive.

### **i Equipping of the Saints**

"And He gave some, apostles; and some, prophets...For the perfecting of the saints, for the work of the ministry, for the edifying of the body of CHRIST." (Eph. 4:11-12)

Blomgren teaches that the word "perfect" (equip) in Greek carries the meaning of "fashioning or setting in order of the lives of believers, based upon a judgment of their relation to GOD's standard, the written Word of God."<sup>21</sup> Thus, Blomgren concludes: In a presbytery GOD gives a word to fashion and adjust the candidates as He judges their relation to His divine standard. As a result, they may be set in order and equipped themselves to do the work of ministry.

## **5 Benefits Of The Laying On Of Hands And Prophecy By The Presbytery**

Blomgren cautions that a church should not rush impulsively into such presbytery meetings before they are spiritually prepared. But he lists thirteen significant benefits and blessings which will be realized by the assembly who are properly prepared, as follows:

a The church will gain a greater realization of each one's responsibility to function in a ministry.

- b The church will receive a greater appreciation for the various ministries in the body of Christ and the need for them.
- c Presbytery services involve a "setting in" of ministries in the local church.
- d These services help each one to find his place in the body of Christ.
  - e In presbytery services the will of God is confirmed to the individual candidate.
  - f Presbytery meetings make possible the further development of ministries within the local body.
- g Presbytery services greatly strengthen the lives of individual believers by giving them specialized assistance through prophetic revelation.
- h These services strengthen the whole church in a better understanding of God's ways through a receiving of the prophetic ministry.
  - i The spiritual level of the whole church is raised as the assembly seeks the Lord in fasting and prayer.
  - j The church as a whole will receive prophetic direction.
  - k There is an impartation of gifts and blessings to individual believers by the laying on of hands.
  - l There comes a greater recognition of God's order in the authority of local leadership as overseers of the lives of the people.
  - m There comes a deposit of faith in the hearts of the congregation to see God's purposes to be fulfilled.

## 6 Cautions

As with any other restored truth, the laying on of hands can be easily abused. The presbytery meetings are not the only way for a believer to discern the will and mind of GOD and that the presbytery is not the only way to

receive guidance as to ministry. The believer should seek GOD for himself to know His will instead of using the presbytery as a substitute. Thus, exhorts Blomgren: The presbytery meetings, therefore, must not be seen as a kind of spiritual 'fortune-telling' time where the believer blindly waits to hear something completely alien to him. Rather, as the diligent child of God seeks God and receives directions personally from God, the Lord will later speak through prophecy of the presbyters to give clarity and confirmation to His will and purposes in order that the individual, the local leadership, and all the local assembly may bear witness to it.

Layzell also cautions that those coming to be ministered to should set their hearts to want only GOD's will, not their own preconceived ideas. They should recognize that they are not coming before men, but before GOD. They must come "empty in hands and empty in ambitions, with only one desire to hear what God has to say to them."

Therefore, one requirement for presbytery candidates is that they fast for a number of days immediately prior to laying on of hands. This is to follow the example of Acts 13:1. This will greatly help the candidates to purify their motives and prepare their hearts to receive GOD's word.

Layzell also admonishes those who minister to be sure that they are "free from political manipulations, free from preconceived doctrinal notions, and free from direction according to their own private convictions."

Finally, Blomgren reminds the presbyters to take heed when ministering in the laying on of hands. Because Paul warns in I Timothy 5:22 to "lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure." Blomgren explains that the act of laying on of hands carries the meaning of identification. He writes:

I Timothy 5:24 gives us the reason for this warning. Some men's sins are known openly and are dealt with accordingly while some men's sins are secret. Therefore when we lay hands on someone who is involved in sinful activity, even though secret and unknown to us, there is an identification by the contact with the sinning brother.

Therefore, we should be careful not to lay hands suddenly on anyone without adequate preparations.

## **Appendix A**

### **E A New Move Of God: The Israel Vision**

**Note: In the thesis the following extended section on the awakening awareness of the churches responsibility to bless Israel appears as the later part of Chapter two. Only a brief summary of this section appears here as an appendix in this booklet. The full details of this amazing story with extensive footnotes can be found in the original thesis.**

#### **Page 24**

##### **1 The Days of Preparation**

The Church continued to seek the LORD, believing He would soon restore the reality of the last doctrines to the Church. For over thirty years, Glad Tidings maintained a continuous spirit of prayer and fasting. During the hour before each church service, a large number of the congregation would be on their knees crying out before GOD. There was also an after-service immediately following the Sunday evening service during which the whole congregation would join with one accord to pray in the SPIRIT.

Toward the end of the 70's, a feeling of expectancy began to swell up. Time after time, prophecies would come to encourage the congregation, beseeching them to seek the LORD and to stay awake. A spirit of excitement permeated the congregation, as they knew in the SPIRIT that GOD was going to move one more time.

It was amidst this joyous spirit of expectancy that I, (Gideon,) first walked into the sanctuary of Glad Tidings Temple but never did I realize that history was going to unfold before my eyes.

#### **Page 25**

##### **2 Jacoba Hurst And His Key**

On March 25, 1979, the Reverend Jacoba Hurst, an Episcopal priest from Lexington, was introduced to the congregation during the morning service.

Hurst had previously received a revelation that one day Christians all over the world would comfort Israel with what is now called "praise expeditions". These expeditions would consist of comforting Israel with singings, worshipping God with praises in the land and ministering comfort through financial aid, etc.

Although many people received the concept, they were not prepared to do anything about it. But for Glad Tidings, Jacoba Hurst was the man sent by God. For some thirty years they were trying to bless Israel in various ways. But the results were unsatisfactory and they knew they were missing the key.

After Hurst gave his testimony in the evening service the same day he was introduced to the congregation in Glad Tidings Temple, it was confirmed from God that Hurst had the key they needed for Israel.

### **3 Hurst's Second Visit**

In October, 1979, Hurst was invited back to be one of the speakers during the annual conference. He spoke on the church's responsibility to Israel and the vision of praise and worship expedition, using Isaiah 62:6-7.

“I have set watchmen upon they walls, O Jerusalem, which shall not hold their peace day or night: ye that make mention of the Lord, keep not silence, And give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.”

Everyone in the meeting responded and I was privileged to be among those who vowed to cry out for Jerusalem for the rest of their life.

### **4 Unexpected Help From Israelites**

As a result, two praise expeditions were planned for the following year. While preparations were being made for the expeditions, God sent many people to pave the way for them. Among them was Rabbi Lieber, the associate Rabbi at the Orthodox synagogue in Vancouver.

God also sent another key man in the person of Colonel Yehuda Levy, an Israeli hero who was second in command of the Entebbe raid launched into Uganda.

### **5 Col. Levy's First Visit To Glad Tidings Temple and Its Impact.**

On March 23, Col. Levy and his wife Nitza were invited to Glad Tidings Temple for a Sunday evening service prepared especially on their behalf. The service was a great success and it had tremendous impact upon later developments. Both Col. Levy and his wife ended up with tears in their eyes. In a subsequent article to The Maariv, a leading newspaper in Israel, Col. Levy related his experience as follows:

“I thought I had come to bless and to tell about Israel but I found myself stunned by the power of the blessing bestowed upon me, upon my people and upon my country from the hearts and mouths of hundreds of Christians. If you are an Israeli surely you do not expect in these days to encounter love and admiration towards us, especially not with such generosity.”

A further report indicate that: He was totally unprepared for what the Glad Tidings people had in store for him on that memorable day... The full congregation of 1,200 people was present as was a 100 voice choir which during the 2-1/2 hour service sang in soul-stirring Hebrew. Yehuda Levy was deeply and emotionally moved. He spoke with unashamed tears, for never had he seen such an outpouring of Christian love for his land and his people.

After that memorable evening, Col. Levy played the tape of that service to almost every Jewish visitor in their home. The snowball effect of that was reported to be "phenomenal".

One result was the introduction of Hurst to General Ofir. After their long discussions, General Ofir brought several copies of the tape back to Israel and did everything he could to pave the way for the expeditions. Col. Levy promised to accompany the expedition and he also went back to Israel to arrange for all the concert engagements.

## **6 Divine Confirmation Through Emmanuel Cannistraci**

Meanwhile, God moved miraculously in Glad Tidings Temple. During the Sunday morning service on April 17, 1980, the telephone on the platform of the sanctuary suddenly rang. It happened to be the voice of Emmanuel Cannistraci, an accepted prophet in revival circles, calling from the States. His message was immediately broadcast live through the P. A. system to the entire congregation and subsequently circulated in a print-out. The message totally confirmed what the Lord was initiating.

## **7 Further Confirmation from South Africa**

While the preparations for the expeditions were going on, a man called Bob Trench arrived from Africa with a message.

On his way from South Africa to Vancouver, he had a vision from the LORD. It was a vision of a map. On that map he saw three golden arrows: one going out of Vancouver, one out of Seattle and one out of Portland, Oregon, all converging on the city of Jerusalem. This indicated that the vision was not simply a local one and that had to be taken at least to Vancouver, in Seattle and in Portland, so that this area...would be able to take the lead throughout the world in spreading this message...

## **8 The Vision Expands**

It followed that pastor Gaglardi went down to Seattle at the end of June, 1980, and first enlisted the full support of pastor Charlotte Baker of the King's Temple in Seattle.

Hurst had also preached to the Evangelistic Tabernacle in Vancouver and gave a similar altar call that he gave to Glad Tidings in October 1979. According to his account, about 80% of the congregation responded.

## **9 The Birth of the "Kibbutz Project" Concept**

A meeting of eleven local pastors whom considered to be interested in the vision was called. Col. Levy had returned from Israel and he presented the "kibbutz project" to the pastors. As he was accustomed to not expecting too much from any Christian group, Col. Levy was stunned by the response. One of the participants, Pastor Marvin Forseth of the Connaught Heights Pentecostal Assembly, New Westminster, B.C., spoke up and was reported to have said, as follows:

"I think the least we can do is found a new kibbutz. I think we ought to get together and raise a million dollars and establish a kibbutz that everyone in Israel will know it's a kibbutz founded by Christians and given as a gift to the nation of Israel."

Except one who did not make a commitment, all the participating pastors resolved the following:

- 1 It is time churches worked together.
  - 2 It is time to aid Israel in a specific project.
  - 3 A meeting will be called in September (date to be set soon) of all interested ministers, to discuss the project and, if possible, make some kind of commitment or pledge to what we will do for this project over the next five years.
  - 4 We will hold a rally of Christians for Israel in the Fall in connection with the above-stated meeting, with Israeli representation.
- 10 The Immediate Response



The response to the eleven pastors meeting was encouraging. Word spread quickly among the Jewish community. Rabbi Rieber was reported to have said the following to Jacoba Hurst:

You have no idea what this is going to do. This is going to have world wide repercussions.... Are you prepared for what is going to happen as a result of this? This is going to get the attention of the entire Jewish world, not just the nation of Israel....This is going to go around the world and I just feel it in my bones.

Nitza Levy, Col. Levy's wife was also reported to have made the following remark in the presence of Rabbi Solomon of the Beth Israel Congregation in Vancouver, while they were discussing the pastor's meeting:

"When I see this kind of thing happening, I think sometimes the Messiah has already come."

### **11 The First "Tribute To Israel Service" and The Great Pledge**

What followed was the "Tribute To Israel Concert" held on September 28, 1980 at Glad Tidings Temple a Sunday evening service specially prepared for the Jewish Community in Vancouver. About 100 Jewish guests came to the meeting, among them were Rabbi Solomon and Rabbi Bergman from the Beth Israel Congregation, Col. and Mrs. Yehuda Levy. Mr. Mosha Ofir, the Minister Counselor of Israel to Canada was the guest speaker.

The Glad Tidings choir, together with the members of the Praise Expeditions, sang many touching Jewish songs. The climax of the evening was the taking up of pledges and offerings for the Kibbutz Ravid project for Israel. Vancouver businessman Jim Pattison voiced his support and took the pledges. 130 Later in the evening after the pledges and cash were counted, it was announced that \$750,000 had been pledged over the next five years. Among them, \$101,000 were pledges and donations from other churches. \$259,505.86 was received in cash and a cheque for this amount which was later presented to Prime Minister Menachem Begin.

At the announcement of the total pledges, all the Jewish guests stood up in astonishment, and applauded ecstatically at this unbelievable gesture of Christian love for Israel.

### **12 The Wall of Separation Begins To Melt**

Obviously, as evidenced by later encounters, the wall of mistrust over the centuries began to melt. Some guests later commented that they would pass the night's experience onto later generations. Many tears were exchanged. One of the guests, Lou Zimmerman, wrote back, as follows:

Dear Pastor Gaglardi:

Some days have passed since we spent that memorable evening in your church and I can still say it was one of the most moving experiences I have had in years. We have spoken much of the warmth and friendship extended to us and of the overwhelming response of your membership to the kibbutz project in Israel. May I express my appreciation with a modest contribution to your building fund. May it be the success you deserve.

Sincerely,

Lou Zimmerman

On November 18, the Province in Vancouver carried a very positive article of the meeting by Ilya Gerol, an expelled Jewish Soviet dissident from Vancouver who attended the meeting.

### **13 The First "Praise Expedition"**

The next day following the "Tribute To Israel Concert", the "Praise Expedition I" set out from Vancouver International Airport and thus began a series of modern day miracles. What happened; everywhere they went, hearts were opened and hundreds responded with tears, during the 14-day Expedition (Sept. 29 - Oct. 12) was thoroughly documented with video-tapes.

The following is a sketch of the more significant happenings:

#### **Day 2 - A typical scene**

On day 2, Oct. 30, the tour gave a concert to an audience of around 2,300 people at Tel Aviv, 90 minutes after their arrival. What followed turned out to be a typical scene throughout the rest of the praise expedition. The GTMS reports: "As the group went to the bus to return to the hotel ... the crowd surged toward them - reaching out to touch them and offering thanks - many were in tears. No words can describe the overwhelming response of the people that first night. God did a miracle far beyond our expectations - and that miracle of love and oneness with the Israelis followed us everywhere we went for the next two weeks."

#### **Day 5 - The Tears of Prime Minister Begin**

After a memorial service at Yad\_Veshem, the Holocaust Memorial, and a concert in Jerusalem, the Expedition was ushered to the presence of Prime Minister Begin for an unscheduled meeting. In the presence of aides, generals, the press (NBC and CBC news teams were also present) and security men, After a brief introduction and a presentation of the cheque and presented the 259,505.86 dollars to Begin. Mr. Begin spoke for 45 minutes, unusually long for such an occasion, and spoke from his heart without a prepared speech. At the close of his speech, the Expedition stood to sing an impromptu "Hatikvah" (the National Anthem of Israel) after Hurst "felt led" to do so while Begin was still speaking. This openly moved the Prime Minister and tears filled his eyes.

While they were leaving, one aide told Hurst that he had never seen Mr. Begin so moved by such an audience before. It proved to have some substance because it was reported in the newspapers the following week that Mr. Begin mentioned their meeting to the Knesset. He realized the importance of this group to the State of Israel and reported to his cabinet on his meeting with them

#### **Day 6 The Miraculous Healing of Gaglardi**

Day 6 was a significant personal triumph for Gaglardi as they visited the Garden Tomb. By this time a wheelchair had been prepared for Gaglardi. She had a serious condition of gout prior to departure in Vancouver and her foot was swollen to the extent that she had to cut one of the shoes to get her foot in after she arrived in Israel. After the Tel Aviv

concert she was 'forced' to stay overnight in an emergency ward by Mayor Lahat and General Ofir. <sup>1</sup>Even though there was no improvement, Gaglardi insisted on leaving the hospital and endured the excruciating pain until the 6th day.

Prior to the birth of the Expeditions, Gaglardi had been teaching for years that before the final restoration of the resurrection power to the Church, healing would first be restored 150 and that healing would accompany the Tour.

However, Gaglardi said she had never expected herself to be the first one among the Tour to experience it. But as they were worshipping in the Garden Tomb, GOD began to heal her. Gaglardi related the experience as follows:

Suddenly the presence of GOD came down on me and I began to weep. I just felt the anointing go right through me. And then we went from there singing...we are going to have communion and I said...I am going to stand and serve communion... So I stood up and the moment I stood up on my two feet, the pain left just like that.... By the time I came out [about 2 hours] the swelling had gone down enough for me to get a shoe on that night. And so I just thank GOD and as I told the group I said 'we believe that there were going to be healings in Israel..'

"This is a first fruit of many healings to come. I know, we just touched it on this first expedition...

At this point, as the two were still reporting the event to the congregation on the evening of October 19, Gaglardi said she felt the presence of the LORD to heal right then. So they temporarily concluded the report and began to pray for the people who came forward for healing. Surely enough, all those present in the meeting saw a new move of GOD in Glad Tidings. Never was there a time in the history of Glad Tidings Temple were there so many people "slain in power" in a single meeting. After Gaglardi laid hands on those who asked for prayer, the area around the altar was filled with people lying on the floor. It was an awesome experience to see GOD move in His Divine power.

### **Day 12 - the Ravid Dedication**

This twelfth day of the Expedition deserved a space not only because it was the day for the kibbutz Ravid dedication, but also because of the impact that was resonant through the speeches of the Jewish speakers.

On the site of the Kibbutz Ravid, Mr. Michale Yarosky, Executive Vice-President of the Jewish National Fund of Canada, first introduced Ambassador Jacob Bar-Mor. Mr. Bar-Mor then poured out his heart to his audience and everyone present witnessed a bonding of trust and love between Jew and Gentile. Having viewed some of the documentary video-tapes, newspaper reports and letters of gratitude, it is not an exaggeration to say that Mr. Bar-Mor truly represented the national mood of Israel toward Glad Tidings Temple in particular and Christians in general. His speech was saturated with love, gratitude, appreciation and excitement.

Then, it was Mr. Eric Exton's turn to speak. Mr. Exton, the National President of the JNF of Canada and his wife had interrupted a business trip in Europe and flew straight from

Paris especially for this dedication service. A tough man who had gone through the concentration camp without shedding a tear, broke down before the people who enveloped him with love. Before the camera, the tough man startled his wife who had not seen him cry even in toughest times with sobs of joy and comfort. At the end of his speech, over the documented unedited video, tears filled my eyes, not to mention the eyes of those who were present at the dedication.

When Pastor Gaglardi stood up to speak, she too was broken down. She heard with her own ears the word she had thirsted after for years since her attempt to open her heart to the nation of Israel. The word "trust", uttered in the mouth of an Israeli, was worth it all.

Then, Hurst spoke about the fulfilment of the vision God had laid on his heart for Israel. Once again, he asked for forgiveness for the silence of the Christian Church during the Nazi period on behalf of his brethren.

It was a very moving and emotional scene. When the documentary film <sup>162</sup>is edited to witness to what God has wrought in the Israel vision many will surely have a chance to share the vision which has burned into the hearts of those who heard it.

**Last 2 days** - The Mt. Carmel Prophecy and the Tel Aviv Concert After the dedication service, the Tour proceeded on to Haifa where they once again experienced God's presence on Mount Carmel. The GTMS reports: A strong prophetic anointing was present... It was a very beautiful time of worship and communion with the Lord. There were prophecies concerning God equipping us to minister to Israel and promises that He would reveal more of His glory and power.

In the night, the Mayor of Haifa, Mr. Gurel, hosted their last scheduled public concert for an estimated 3,000 people. The same typical reactions of appreciation and heartfelt thanks ushered them back to the hotel where unexpectedly, they could not resist the request of an enthusiastic audience for another impromptu concert.

The next day, the Tour returned to Tel Aviv where they held the last concert. It was a joint concert for the air force base and the paratroopers base where Col. Levy was previously the commander. After comforting these young watchmen of Israel, the Expedition left Israel for Canada.

#### **14 The Cloud with The Size of A Man's Hand**

What seemed to be the close of an exciting expedition is only the beginning of a worldwide movement which Gagliardi likened the Israel vision to the cloud which Elijah's servant saw on Mount Carmel. It began as the size of a man's hand but ended up with showers all over the land. She has reasons to be optimistic: thirty-two years ago Glad Tidings Temple had a similar vision -- that is, the vision of praise and worship. Now all over the world people are worshipping after that manner. The vision of Israel has had a more

glamorous beginning. They have tasted the first fruit of the vision which ensured a future harvest. Moreover, it has a solid theology behind it.

The Israel vision ties in perfectly with the teaching of restoration.

The restoration of praise and worship has prepared the way for the restoration of the nation of Israel.

### **15 Overwhelming Responses**

The first Praise Expedition ignited a fire. What Rabbi Rieber foresaw was beginning to take shape. News of what Glad Tidings Temple had done spread far and wide through the media. The Jewish world is excited and grateful. For instance, The Canadian Jewish News, an independent non-profit newspaper published for the benefit of the Canadian Jewish community, carried a favourable report, excerpt as follows:

“Prime Minister Begin spent 45 minutes with them, hardened army generals wept openly when they heard them, and the Israeli public begged them to return.

All this was for a Canadian Christian group, composed of 52 choir members of the Glad Tidings Temple in Vancouver. Their recent two-week tour of Israel had a dual purpose: to give support and encouragement to Israel through song and music and to show their friendship with the Jewish state through the sponsorship of a new kibbutz village under the Jewish National Fund's Galil Canada project.”

Perhaps, one of the best ways to sum up the impact of the first Expedition is to quote the response of those who were personally ministered to. One of them is Mr. Michael Yarosky, the Executive Vice President of the JNF of Canada, who wrote to Gaglardi as follows:

I still have not recovered from the excitement of being with you in Israel for part of the Glad Tidings tour. As I told you so many times in Israel, everywhere I went, Israelis were talking about the impact of the Glad Tidings visit. We are all looking forward to the next tour.

Another one is Mr. Moshe Rivlin, the world chairman of the JNF, who wrote to a fellow kinsman, Mr. Julius Balshire, the President of JNF of Vancouver, excerpt as follows:

Now that the Glad Tidings Temple tour has returned to Vancouver, and after several days of thought about this exciting event, I want to share with you some of my thought and reactions. The visit by the fifty-two members of the Glad Tidings group was an exceeding significant occasion in Israel. This group of Christian lovers of Israel touched the hearts of thousand of Israelis with their beautiful singing and warmth for the Jewish people. I do not exaggerate when I tell you that not only I, not only the President and Prime Minister of Israel, not only the Mayors of many of our major municipalities who hosted concerts were touched by these wonderful people; but so many others were as well. Many of us brushed away tears in response to the love expressed by our Christian friends from Vancouver. Army generals, soldiers, rabbis, Israelis young and old, prominent and ordinary citizens, we express our appreciation to Glad Tidings Temple for their gestures of love to Israel.

## **16 The Unusual Annual Conference**

What followed next in Glad Tidings Temple was the Annual Conference. The theme of the week between October 19 and 26 was initially scheduled and announced to be "Israel and The Church in Restoration" <sup>171</sup>But for some unexpected reasons all the speakers on the church side were unable to come and the emphasis became solely on Israel.



Each evening service highlighted a rough, unedited portion of the video shot in Israel during Praise Expedition I. Every morning during the weekday featured Hurst's teaching on Israel. On Wednesday, Hurst concluded his teachings on Romans 11 with verses 30 and 31. His message being "Christians have not replaced Jews in God's plan, but we obtained mercy through their unbelief, and through our showing of mercy to Israel, they may again obtain mercy."

On Thursday, during the worship service, Hurst was burdened to pray for Prime Minister Begin. As we began to reach out in prayer, many prophecies came forward. Time after time the cry of the SPIRIT was for the restoration of Israel.

The final night of the Conference featured a special tribute to Col. Levy, the man GOD used to unlock the many doors in Israel. An engraved desk pen set bearing the inscription "A Modern Day Joshua" was presented to him. Col. Levy then poured out his heart and delivered his own testimony of the impact of the Expedition, excerpt as follows:

Exactly seven months ago I stood on this spot overwhelmed and surprised, watching my wife as she wept. We were very deeply moved. You sang for us, you prayed for Israel, and I told you something that I must refer to. I told you that you would reach every Israeli heart -- and you did. You sang for Jerusalem, and now some of you have already seen her - her beauty - her integrity - her freedom.

Some of you had the chance to bring your message to the heads of our State - the President and the Prime Minister. I can tell you that they were really deeply moved by this group. The President said to me, as we were leaving his

office after a private conversation with Pastor, Father and myself, that he had met a lot of Christian groups and individuals, but he was never so impressed and so deeply moved.

The Prime Minister couldn't wait to get back to his office because he had tears in his eyes... but even more important was the reaction of the entire people of Israel, of the thousands of Israelis who heard you and saw you.

Without exception they wanted more and more...like a little child who was crying out for more love - and you gave it to them. I saw friends of mine in the army, tough fighters, who I haven't seen get so excited since 1967, when they freed the Old City of Jerusalem, with tears in their eyes.

I admire these 52 people very much. They gave of themselves in such a wonderful way. They left the people in Israel with warm hearts, tears of happiness and with an eagerness to have the tour back as soon as possible.

Everyone -- heads of State, Mayors, offices, soldiers -- the entire people of Israel are waiting to have you back. They are looking forward to seeing you as dear friends coming to visit.

The two weeks I spent with this group in Israel was like a sweet dream. I treasured every minute I spent with them. The more I got to know them, the more I love them.

I am so happy and proud, that my wife and I had the honour to be the first Israelis to meet you and to introduce you to the people of Israel.

I am looking forward to going with the second group and I have already promised Pastor Gaglardi that I will be working with her and Father Hurst beyond the second tour. Everything that Glad Tidings Temple asks me to do will be of first priority with me. <sup>175</sup>

## **17 The 2nd Praise Expedition**

Col. Levy did not have to look forward too long. The "Praise Expedition II" set out on November 18, 1980. This expedition of 53 from Glad Tidings Temple was composed of a different group of people from the first one, excepting the leaders, chief singer and musicians. They again stormed across the country of Israel and captured many hearts, tears, and gratitude. They ministered in different places but had similar results. On the whole, the two trips complemented each other. But the second group succeeded in broadening the base and consolidated the foundation. They reached more people and secured more approval. On December 3, 1980, the second Expedition returned to Vancouver. The following are the highlights of the second expedition.

The first major thing they achieved was securing the audience of the Chief Rabbi of Jerusalem. Col. Levy who was unusually nervous about the meeting. He knew well enough that the outcome could shape the future of Glad Tidings ministry in Israel. If the Chief Rabbi gave his blessing, "there isn't anybody in the rest of the world that can say anything against us."

After a lot of prayer, the Expedition went in to see the Rabbi..

We spoke to him, he spoke to us and we spoke to him again; and he gave us his blessing and he prayed that there would be more people that would be like us; and the Colonel was so excited that he could hardly sit straight because to have the Chief Rabbi's blessing on what we're doing, and his commitment to that we're not doing anything that the Jewish people could object to, is very exciting to him. He can hardly wait to tell the Jewish community.

Then the Expedition went to the Temple Excavations.

Gaglardi stood there and cried after the guide told her the most recent discoveries. She has been teaching for years on blind faith from the Bible concerning the Solomon's Temple. It was a tremendous comfort for her to find out what she taught was indeed verified.

Gaglardi was presented a piece of stone from the Temple of Solomon by the Hebrew University because of what she has done for Israel. The lady who handed the piece to Gaglardi (who was also part of the excavation team) turned her Bible to Isaiah 66 and spoke to the group before they left the excavation site, saying,

The prophet Isaiah says, the Gentile will come one day in the end and they will love and comfort Israel and when that happens, the Messiah will come back.

Gaglardi continued, "By the time she got to that stage, there was hardly a dry eye in the whole tour."

The next significant event happened at Carmel (not Mt. Carmel). While conducting a concert there, the Expedition witnessed the answer to their prayer before they left Vancouver. They witnessed some people healed of various kinds of disease while they were still singing. Reporting on

the incident, the excited Gaglardi told the congregation:

Remember the Sunday night before we left we stood here and said, 'Now folks, last time we went away we needed a healing and we had a lot of healings on our own tour.' But this time our prayer is that GOD will heal people in Israel as we are singing. It happened....

But they [the Israelis] had no way of explaining what happened. Some said, 'It was like a mystery. Some said, 'It was like a magic.' They felt something going out from the group into them. They didn't know how to explain it. But the pain lifted, and the heartache lifted and everything went away and they felt so good. They could just feel something going into them and they couldn't explain it because they didn't know the words for it. But it was just really beautiful what God did.

Trying to explain the phenomenon theologically, Gaglardi continued, "That's just a little sample of what we are going to see. In Isaiah 35, as you know, the first part of the verses talk about the desert is going to blossom like a rose and that's true and the desert is blossoming. The last part of the chapter talks about singing and rejoicing and taking a song of the LORD back to Israel. In the middle it says,

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

And I am believing God that in future tours, we are going to see the hand of God doing exactly that. Not just some of the healings that we saw this time, but some lame man leaping up and saying, 'I am healed'; some blind person having their eyes opened in

fulfillment of this . I am believing for that. 'Cause for them to believe in CHRIST and in the power of GOD in this generation is going to take the miracles again that He promised them. Just like Gideon said, 'If the LORD is our GOD, where are all the miracles?'

Another event that should be mentioned happened at Tel Aviv. A joint concert for the Canadian and United States Embassy was arranged before they returned to Canada. Among the audience were 3 generals, 2 colonels, a major and the Canadian ambassador to Israel. After the concert, the ambassador was so impressed that Gagliardi quoted him saying:

"People like you make our work one thousand times easier. Please keep coming back. In fact, all throughout the Expedition people were echoing the same sentiment. People would say to them, says Gagliardi:

You are different, you give us love, you give us faith, you give us strength. We feel your comfort, please come back. And this we heard all over the land.

On their way home, while on board the aeroplane, GOD further opened a door for them. The President of WCFO, Television Channel 38 of Chicago, was looking for a group called Glad Tidings. He had been filming in Israel with his crew and everywhere they went, people would say to them, "If you are going to film, find Glad Tidings and take in a concert and film it because they have been a great help to us."

After unexpectedly meeting the group he was so anxious to see on the aeroplane, the President arranged a joint concert with the Glad Tidings Choir. Referring to the arrangement, Gagliardi says:

The bottom line is, he was so impressed with everything he heard from all over Israel about us that he wants to arrange a joint Christian-Israel concert in Chicago in the Chicago Concert Hall and he wants our choir to sing. It seats four thousand people, he's going to film it and send the story across the United States to help us in this project to reach Israel.

Hence, at the time of this writing, the vision is still going on. Invitations had come from various places. People were excited. No one could foresee what might happen next. In the meantime, the third and fourth expeditions are scheduled between July 28 to August 11 1981 and September 22 to October 9, 1981, respectively.

What makes all these things happen? What are the theological reasons behind all these? What will all these lead to? The answers are to be found in the Latter Rain teachings. They will be the subjects of our discussion in the following chapters.

During the fourteen days, the Expedition travelled across most of Israel and ministered in many places. They were hosted by the mayors of each city they visited. The whole country was literally stirred and responded with affectionate emotion. Everywhere they went, hearts were opened to them. Hundreds and hundreds responded with tears, thankfulness and emotions towards the love and comfort they were so thirsty after. Not only ordinary citizens, but soldiers, army generals and rabbis, and even Prime Minister Begin shed their tears unashamed in response to the outpouring of Christian love for their land and their people. All in all, the Tour was an unprecedented success as was also evidenced by the many letters and reports in newspapers both in and outside Israel.