

The Physics of Heaven #10

A Serial Book Review & Theological Interaction: Part 10

Review of Chapter 9: *Angelic Encounters* by Cal Pierce [1]

Several years ago, I began asking the Lord about the energy crisis. I knew there had to be a Kingdom answer to the energy crisis. A few months later I went to a meeting where Tim Sheets taught about angels . . . As soon as the session ended, I looked up to see an angel standing in front of me . . . suddenly there was an angel speaking to me, “I am sent by God to answer your question about the energy crisis. I am the energy angel.”

(TPOH, 89)

—Cal Pierce

Introduction

We’ve all heard about or seen the *Energizer Bunny*, the cartoon character who advertises Energizer batteries. Hopping in cadence with a steady drumbeat, the imaginary pink bunny moves around the TV screen like a perpetual energy machine as it promotes a brand of batteries that like the bunny, possesses boundless energy. But in reality, we know batteries die. They, as this planet, do not possess endless energy. So how can this world be spared from undergoing energy death? To the rescue comes the *energy angel*. He has a plan.

The Energy Angel

Like Al Gore and other environmentalists and as a “manifest son of God,” New Apostolic Reformation prophet Cal Pierce worries about the looming energy crisis hovering over our planet; so much so that he’d been praying that the Lord would reveal to him “a Kingdom answer to the energy crisis.” (TPOH, 89) And how God did answer him! Pierce testifies to being visited by and receiving revelation from “the energy angel.” Not only did this epiphany amaze the prophet, but the angel as well. “I’m amazed too” said the angel, “I’m amazed because I’ve been trying to get your attention for 30 years.” (TPOH, 91) For 30 years Pierce’s indifference had frustrated the angel. (During that 30-year interim, think about how much energy could have been saved if only the prophet had paid attention to the angel.)

The Angel, the Scroll and the “Water Car”

Having gotten the manifesting-son-of-God’s attention, the two retreated to a hotel room to get to know one another. The energy angel told Pierce he wanted to show him “the water car,” a Kingdom answer to our planetary energy crisis. To solve the problem of shortages and pollution below, the angel told the visionary prophet that the world needed to learn how to draw upon “resources from above,” resources that will not pollute the planet or run out. (TPOH, 90) So promising to return, the angel left Pierce. (*Would he come back?* Pierce wondered.) He came back with a scroll in hand explaining, “This is the water car.” (TPOH, 90) The scroll was a blueprint, a schematic code for building a car that will run on heaven’s energy. The account of the revelation by the angel to Pierce goes something like this:

Being only a partial revelation, the scroll contained a blueprint for building “the water

car,” a solution to the energy crisis and planetary pollution. When Pierce confessed he did not understand the car because he was not an engineer, *the energy angel* reassured the prophet that he was also *an engineer angel*. As such, he promised to “connect” the prophet with others who would help him to develop and manufacture the water car—whether fellow prophets and/or scientists, who knows? The car’s schematic indicated it would be constructed of a tank, electrodes and a water container within some sort of closed system. Fueled by clean burning water and light, the car’s ignition would be triggered by a creative sound like God’s voice when He first energized the planet (“Then God said . . .”). In a similar manner, the creative “sound” of the prophet’s voice, speaking God’s word according to God’s will in partnership with angels, will ignite the water car’s engine. The Kingdom answer to the energy crisis will be the water car.

Scripture Twisting

If bizarre, all of this also *sounds* (pardon the pun) quite fantastic! Pierce bases his vision of this futuristic car upon a combination of hearsay, Scripture twisting, angelic revelation and the report of a man who “tripped up” to heaven where he learned how to control sound and build mini-mansions.

To establish that there’s “the energy angel,” Pierce first quotes from a speaker-prophet he once heard preaching about angels (i.e., Tim Sheets). From Pierce’s report of what Sheets said, it can be deduced that the preacher conflated statements about angels from Psalm 91 (Verse 11: “He shall give His angels,” NKJV) and Hebrews 1 (Verse 14: “to minister for those who will inherit salvation,” NKJV). **[2]** Pierce quotes Sheet’s conflation as follows:

God “sends his angels [Psalm 91:11] to render service on behalf of those who inherit salvation [Hebrews 1:14].” (TPOH, 89)

But contrary to Sheet’s quotation, Psalm 91 says nothing about serving angels, but rather that the Lord commands His angels to protect believers who trust in the Lord. The 91st Psalm reads: “For He [the Lord] will give His angels charge concerning you, / To guard you in all your ways” (Psalm 91:11, NASB). Other versions translate the infinitival clause as follows:

- “to guard you in all your ways,” NASB, ESV, NIV, NRSV;
- “to keep thee in all thy ways,” KJV, NKJV, ASV;
- “to watch over you wherever you go,” NCV;
- “to protect you wherever you go,” NLT, TEV.

In Psalm 91:11, the translations listed above testify that the basic meaning of the Hebrew verb “*shamar*” is “to exercise great care over.” **[3]** The ancient Greek translation of the Psalm confirms this meaning of to “guard, keep, watch and protect.” **[4]** The Psalm’s context also verifies this understanding (i.e., vv. 12-13—God’s angels “will bear you up in their hands [so

that] you do not strike your foot against a stone [and] tread upon the lion and the cobra”). Of the protection ministry of angels, we can note that this is how Satan understood this promise when he tempted Christ. (Compare Matthew 4:5—6; Psalm 91:11-12.) So the Hebrew hymn promises believers that when they are threatened by enemies or isolated in the wilderness, God’s angels will protect them, not run errands. As they faced life threatening and wilderness experiences, Hagar, Elijah and Jesus experienced being protected and provided for by angels (Genesis 21:15-19; 1 Kings 19:1-8; Matthew 4:5-11; Luke 22:43).

Though Hebrews 1:14 does indicate that angels can “render service” to believers (*diakonia* is the Greek word from which the English word *deacon* derives, Hebrews 1:14, NASB, Wuest), that ministry is not taught in the 91st Psalm. Furthermore, there’s a world of difference between an angel ministering “to” believers and running errands “for” them. It can be noted that in the 91st Psalm,

The plural *angels* shews [shows, ed.] that there is no allusion to a guardian spirit attending the individual believer, but merely to the angels collectively, as ministering spirits, the instrumental agents of God’s providential care over his people. [5]

At the beginning of the chapter *Angelic Encounters*, Pierce, based upon Sheet’s teaching, twists the meaning of Psalm 91, verse 11.

“Wresting” God’s Word

All teachers of God’s Word, in this case prophets within the New Apostolic Reformation, need to exercise care not to conflate various Scriptures in order to spin the Bible to say what they want it to say. The Apostle Peter warned of teachers, false teachers, who not only distorted his fellow Apostle’s words (i.e., Paul’s), but also the rest of Scripture. In his second letter Peter described them as “unstable and unlearned” individuals who “wrest” (i.e., “distort,” NASB; “twist,” NKJV, ESV; “explain falsely,” TEV) meanings from Scripture that are not there (2 Peter 3:16, KJV). He warned that such “wresting” would end with their destruction. Sadly, Pierce, like the plethora of other celebrity Bible teachers plaguing the church today, treat God’s Word in such a manner. As exemplified by his teaching on angels, *interpretation by imagination* is the principle by which Pierce handles God’s Word. And human imagination, especially with regard to angels, can run wild. As Jeremiah lamented of the prophets of his day which is like our day,

Thus says the Lord of hosts, “Do not listen to the words of the prophets who are prophesying to you. They are leading you into futility; They speak a vision of their own imagination, Not from the mouth of the Lord.”

—Jeremiah 23:16, NASB

Errand Angels

So despite the guarding and providing ministry of angels as stated in Psalm 91 and illustrated in both testaments, Cal Pierce proceeds to tell readers of a “discovery”:

I discovered that the word “render service” [Hebrews 1:14, not Psalm 91] means to “run

errands.” I was really stirred by the idea that God sends angels to run errands on our behalf. (TPOH, 89)

This imaginary discovery “stirred” the apostle’s heart. (TPOH, 89) Just as customers can order their own personal pan pizza, so a *manifest son of God* claims to have his own personal angel running errands for him. But believers ought to know that angels do not serve at our command, but at God’s and Jesus Christ’s (“For [the Most High] will give His angels charge concerning you,” Psalm 91:11; “The Son of Man will send forth His angels,” Matthew 13:41).

At this point it can be noted that there are those within the NAR movement who teach that as “manifesting-sons-of-God” they are messiahs (the man-is-God doctrine) who will bring God’s kingdom to earth. So it should not be surprising that in their claimed messianic role they usurp God’s prerogative and assume they command angels.

The Energy Angel

So after 30 years of trying, one errand angel, “the energy angel,” appeared to Pierce and gave him revelation about “the water car.” We can note that there’s only one such angel and that only Cal Pierce is privy to his revelations of a Kingdom solution to solve one of world’s energy crises. Three factors indicate the angel to be exclusively the prophet’s. *First*, there’s only one energy angel. “I am *the* energy angel,” he told Pierce. (Emphasis added, TPOH, 89) *Second*, the energy angel told the NAR prophet: “I’ve been walking with *you* for 30 years but *you* just didn’t know it”; and again affirmed, “I’m amazed because I’ve been trying to get *your* attention for 30 years.” (Emphases added, TPOH, 90, 91) As can be noted, the angel and Pierce have a personal “I” and “you” relationship. And *third*, the energy angel did not reveal he was trying to get anyone else’s attention, only Pierce’s. So readers are led to believe that from among all other so-called prophets (e.g., as well as scientists) he is uniquely special to the angel as the angel is to him (Compare Colossians 2:18.). And to help solve the energy crisis, the angel gave an exclusive revelation to Pierce—“I want to show you the water car.” (TPOH, 90)

Can Water Burn?

As we all know, the combustion of fuels whether fossil, oil, gas or other, drives industrial civilization. Not only are combustible fuels a finite resource, but also are believed to pollute earth’s environment. So the discovery and implementation of an abundant and cleaner burning energy source like water would appear to be a major step forward in solving the energy and environmental crisis. It may be—and the theory is tenuous and debated—that if the oxygen could be extracted from hydrogen, the combination of elements which constitute water (H_2O), the hydrogen could then become a fuel for H is “a colorless, highly flammable gaseous element.” [6] But in its present combination, water does not ignite fires, but suffocates them. Thus, against this background “the water car” revelation by “the energy angel” becomes interesting. How will the oxygen be extracted from the hydrogen to make it a combustible fuel, what will the technology of the car look like, and how will the engine start and run? We turn to Pierce’s account of the Kingdom *answer* and *code*, the energy angel’s revelation to him about “the water car.”

The Scroll, “The Water Car”

During Pierce's initial introduction and conversation with the angel (e.g., let's get acquainted), the angel told the prophet he was going away but would return. (*Where did he go?* Pierce thought during the angel's absence.) But after-a-while, his errand/energy angel returned carrying a scroll. "This is the water car," he said of the scroll. (TPOH, 90) The scroll contained the blueprint for the car, the vehicle's schematics and an explanation about how the engine would be fueled and ignited. The scroll revealed that the car would have "no engine, drive line, or transmission," but would be powered by "some sort of closed system" linking together "a tank and electrodes and a water container." (TPOH, 90) When Pierce confessed to the angel that he could not understand how the car would work because he is not an engineer, *the energy angel* told him not to worry because he also is *an engineer angel!* The angel told Pierce that the car would be a work in progress, and that he (the angel) would "connect" Pierce "with people who would help" him develop and produce the car. So as the story's plot suits the prophet, the angel morphs from an *errand* into an *energy* and then into an *engineer* angel. But how will the car be powered?

Powered by Prophets

The car will be powered by energy produced from "water and light" and ignited by "sound," a phenomena Native Americans call "sonoluminescence." (TPOH, 91) Resources "from above," in contrast to resources from below which are running out and polluting the planet, will power the car. Though not stated by Pierce to be the case, one might envision that this earthly car will tap into the "sound of many waters" in heaven! (See Ezekiel 1:24; 43:2; and Revelation 1:15; 14:2; 19:6.) In short, Kingdom energy will come to earth and the voice of prophets will ignite it because as "god spoke His creative will, man can also speak words that create." (TPOH, 92) Additionally, as prophets get "the will or word of God" in them, they will speak out the creative word God gives them. When spoken, "errand angels" will understand and take their cue from what the prophets are saying and assist in completing the creative word so that it will not return void. (TPOH, 92, 93) "Sound" writes Pierce, "will literally drive vehicles and produce the power to drive the planet." (TPOH, 91) To this point, the author gives an illustration.

Heavenly Tourism, the Sound and Mini-mansions

As to how sound will help build and run the water car, Pierce tells of meeting a heavenly tourist who testified of "tripping up" to heaven and learning there how to project sound for building miniature houses. The house he built, he said, was 2 and ½ inches square, a tiny three dimensional structure that "you can walk around and look inside the windows." (TPOH, 91) *Now there's a model home for you!* The heavenly traveler also told Pierce that he was going to expand his heavenly house. With the power of sound (i.e., "sonoluminescence") at his disposal, he was going to enlarge the house to 18 inches. Imagine . . . like Jesus, manifest-sons-of-God, little messiahs are "tripping up" to heaven where they learn about "sound construction" to build little palm sized mansions! (Compare John 14:2.) This sound technology will be brought to earth and use to help build and run water cars.

This "testimony" from a heavenly traveler Pierce employs to illustrate how sound will power cars. In a transfer from heaven to earth, the same sound by which little heavenly mansions can be built can be used to power the water car. And all this is extrapolated from hearsay preaching which conflated Scriptures about angels, from a revelatory scroll brought to the prophet by an energy angel, by taking the serving ministry of angels ("*diakonia*") and twisting it to mean "run

errands,” and the report of man who purportedly “tripped up” to heaven where he used sound to build mini-mansions. Are we being serious? Frankly, I don’t know whether this scenario is crazy or creepy. Can it really be believed that angels are in the car business?

Conclusion

In closing, there is a publicized energy crisis in the world today, a crisis which has been on this earth since the fall of creation. For reason of the divine curse of God upon nature (Genesis 3:17; Romans 8:22), the earth is growing “old like a garment” (Isaiah 51:6; Psalm 102:6; Hebrews 1:11). We live tenuously in a potentially threatened environment that, for reason of some meteor invading earth’s atmosphere, a nuclear exchange between two warring rogue nations, or whatever, could suddenly find itself undergoing even greater stress than it is already in. But, promises Scripture, the same God who created the earth will also rescue it from the coming death. “But according to His promise we are looking for a new heavens and a new earth, in which righteousness dwells,” wrote the Apostle Peter (2 Peter 3:13). To assuage the great perils which make life on this planet tenuous, the New Apostolic Reformation is talking about the “water car.”

But Christians ought to remember that despite the peril we and earth face, we have God’s providence over and His promise to this planet. Jesus Christ, we are informed by Hebrews, “upholds all things by the word of His power” (Hebrews 1:3; See Colossians 1:17.). As Elihu asks of wise men in the book of Job,

“Who gave [God] authority over the earth? And who has laid on Him the whole world? If He should determine to do so, / If He should gather to Himself His Spirit and His breath, / All flesh would perish together, / And man would return to dust”
—Job 34:13-15, NASB

This chapter, however, if taken seriously by readers, only demonstrates how far the church has fallen from the promise of God’s providence over and His promise for earth. This hope does not give us the right to trash the planet over which God has placed us as stewards (Genesis 1:26). But the promise remains for as Jesus said, “it is easier for heaven and earth to pass away than for one stroke of a letter of the law to fail” (Luke 16:17).

Though there are other Scriptures which address the issues raised by this fanciful chapter on the ecology of earth, one verse stands out that illustrates what’s going on. I quote:

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.”
—Emphasis added, 2 Timothy 4:3-4, KJV

The chapter “Angelic Encounters” in the book *The Physics of Heaven* is imaginary nonsense, and what’s sad about it is that gullible souls believe it.

Endnotes

- [1] Cal Pierce, Chapter 9: “Angelic Encounters,” *The Physics of Heaven: Exploring God’s Mysteries of Sound, Light, Energy, Vibrations and Quantum Physics*, by Judy Franklin & Ellyn Davis (Crossville, TN: Double Portion Publishing, 2012): 89-93.
- [2] “Conflate” means to combine two variant texts into one whole. See *Webster’s II: New College Dictionary* (Boston, MA: Houghton Mifflin Company, 1995): 236.
- [3] John E. Hartley, “shamar” 2414, *Theological Wordbook of the Old Testament*, Volume 2, R. Laird Harris, Editor (Chicago, IL: Moody Press, 1980): 939.
- [4] The Septuagint, the Greek and oldest translation of the Old Testament (*circa* 100 BC), translated the Hebrew infinitive *leshmareka* with the Greek *diaphulapsai* (conjugated from *diaphulasso*), meaning “to watch closely, guard carefully.” See Joseph Henry Thayer, *Greek-English Lexicon of the New Testament* (Grand Rapids, MI: Zondervan Publishing House, 1975 reprint of 1889 edition): 143.
- [5] Joseph Addison Alexander, *The Psalms: Translated and Explained* (Grand Rapids, MI: Baker Book House, 1975 Reprint of 1873 Edition): 385.
- [6] *Webster’s II*: 541.