

The Physics of Heaven #11

A Serial Book Review & Theological Interaction: Part 11

Review of Chapter 10: *Spiritual Synesthesia* by Larry Randolph [1]

God's New Sound

I believe we are on the verge of experiencing Pentecost on a new level and in a new measure. Time and time again the prophets have declared that “something is coming,” and our hearts are filled with the expectation to receive all that God has for us. Even so, we still await the “fullness” of what we know is possible in God—a “fullness of Pentecost” for which the original Pentecost provided the down payment. (TPOH, 95)
—Larry Randolph

Introduction

The authors of *The Physics of Heaven* (TPOH), along with their New Apostolic Reformation associates, believe there's a more powerful Pentecost coming, the experience of which will both engage and conflate all the human senses—sight, smell, touch, taste and hearing. The sound of this Pentecost will stimulate a synesthesia of supernatural experiences. Human consciousness will be so overwhelmed by the powers of heaven that what will be heard will be simultaneously smelled, what will be touched will be simultaneously tasted, and so on. Previously weighted down by religious dogmas, the synesthesia of the second Pentecost will enable Christian souls to soar in heavenly places. Charismatic Christians will begin to experience “all the different ways Heaven expresses itself.” (TPOH, 106) “Speak to us God!” is the cry of those anticipating the visitation of the second Pentecost.

“Synesthesia” Spirituality

As indicated by the chapter's title, the term Larry Randolph employs to describe experiencing this anticipated second Pentecost is synesthesia. In his book *Alternative Realities*, Leonard George states that, “Synesthesia occurs when . . . ‘cross-talk’ between the senses is so vivid that stimulating one sense triggers actual perceptual experiences in the other.” [2] To illustrate: “one's visual field may be invaded by sparks of light in response to a sudden noise.” [3] According to George, synesthetic experiences can be induced by taking psychedelic drugs, listening to beating rhythms (i.e., drumming), meditating (Among the mystics, St. John of the Cross, St. Catherine of Siena and St. Teresa of Avila described their contemplative states in “synesthetic terms.” [4]), or be the result of “sensory leakage” caused by schizophrenia [5] or a developing brain tumor. [6]

So according to *The Physics of Heaven*, the anticipated second Pentecost will overwhelm human souls with cacophonies of sounds, kaleidoscopic visions of colors and confluences of numbers which alter recipients perceptions of and powers over reality. With this “cross-wiring of . . . spiritual senses, . . . the neural pathways of the spirit realm” will create “a myriad of spiritual encounters.” (TPOH, 98) As Randolph states, synesthesia spirituality will allow Charismatics to “interact with God in many more ways than . . . ever imagined.” (TPOH, 95) “This is the kind of heavenly sound” adds the author, “for which I've been longing.” (TPOH, 98) Welcome to the

hallucinatory Pentecost!

Empty Prophetic Predictions

Larry Randolph has wearied of hearing the inconsequential predictions of prophets, presumably those within the New Apostolic Reformation (NAR). For years these “spokes persons” for God have predicted something is coming but nothing has come. (Does this therefore mean they are false prophets?—See Deuteronomy 18:21-22.) He is also “weary of sermons and teaching that only restate our need for transformation.” So he writes: “what we really need is to experience something beyond the realm of mere proclamation.” (TPOH, 95) This he states despite the Apostle Paul’s statement that, “faith cometh by hearing, and hearing by the word of God” (Romans 10:17, KJV).

So Randolph’s desire inspires a belief (Might it be suggested his “dogma”?) that we’re on “the verge of experiencing Pentecost on a new level and in a new measure,” in a dimension beyond what Scripture describes. (TPOH, 95) In his view, the first Pentecost was just a down payment for a more dynamic future Pentecost the church is awaiting. So when the second Pentecost comes, these Charismatics anticipate they will experience, presumably for the purpose of extending God’s dominion-kingdom on earth, a fuller filling and greater powers than did believers present at the first Pentecost (Acts 2:1-4). Out of the shadows of the first Pentecost a second more glorious Pentecost will emerge to rain unprecedented sound and energy upon earth (i.e., a version of the latter rain movement). While the first Pentecost was quantified, the second will be quantum. This is what Larry Randolph and the other authors of *The Physics of Heaven* propose. So the chapter declares:

This will be the second Pentecost—hearing something from heaven; seeing something different than what heard; feeling something different than what we saw and heard; and releasing something totally different from what we saw, heard, and felt. (TPOH, 99)

To support his unbiblical belief that the second Pentecost is “brewing” in Heaven (I say “brewing” because Randolph states that “the sound” caused the first Pentecostals “to feel drunk.” TPOH, 97), the author weds the Genesis account of creation to the science of quantum physics, recounts a healing apparition he experienced, claims he travels to Heaven where he has seen God’s glory, makes reference to heavenly tours taken by others, and extracts “truths” from New Age spirituality to buttress the myth. We begin with Genesis.

Scripture and Science—Spiritual “Synesthesia”

“God said . . .” In reference to the creative word of God, this statement is repeated nine times in Genesis’ opening chapter. By the sound of His vocal order (i.e., “said” = sound), God spoke the universe into existence. With the exception of His own eternal existence and that of the spirit beings he had created (i.e., “the sons of God” (Job 38:1-7), the universe did not exist before God “sounded” it into existence. Even though Larry Randolph was not there when it happened, he describes the creative power of God’s Quantum voice:

The sound of God’s voice was so powerful . . . that it caused the universe to roar into existence at the speed of light. Through the “sound” of God’s voice, divine energy was

released, splitting the atoms and forming a heaven and earth suitable for the habitation of created man. (TPOH, 96)

Prophet Randolph states that the sound of God's voice from Heaven "can cause mind boggling phenomena to happen." (TPOH, 96) So he proposes that when Adam heard "the sound" of God walking in the garden after the Fall He was beckoning Adam "into a deeper relationship with Him (Genesis 3:8, 10). (TPOH, 96) "God's voice" to Adam he adds, "was merely an invitation into a deeper realm of supernatural experience . . . [of] multiple expressions of seeing, feeling, sensing, and communicating [i.e., synesthesia] with the Creator." (TPOH, 96-97) So if like Adam we will hear the sound of God's quantum voice, our senses can enter into the realm of a synesthesia of supernatural experiences. Such advocacy is not unlike the presumption of occultist Annalee Skarin (1899-1988), whom even the Mormons excommunicated, who wrote: "Within the soul of man is the atomic energy and power to lay hold upon all the great gifts and blessings of God." [7]

Whatever Happened to Sin?

Yet in all this surmising about "sound," the author fails to note that because of Adam's disobedience and sin, his relationship with God was broken. That's why Adam and Eve covered their nakedness and hid from God (Genesis 3:7-10). So the sound of God in the garden was not His summoning Adam into a mind-altering "deeper" relationship with Him, but rather into a relationship period, something Adam and Eve were not seeking but hiding from. This twisting of the Bible shows how the author euphemizes if not ignores, the Bible's teaching on sin (See Romans 3:23; 5:12.).

The experience of synesthetic spirituality will overwhelm "the dark night" or experience of sin in the soul. This deemphasizing of sin by charismatics can, I believe, be accounted for reason of the teaching template "manifest sons of God" forces upon Scripture. The New Testament teaches that Jesus the Son of God was sinless (2 Corinthians 5:21; Hebrews 4:15). Since that was/is the case with the Son of God, why can it not also be true of manifest sons of God? If He was sinless, then why as "little gods" can't they? As an aside, mystics claim to be sinless when they pass through "the dark night of the soul" and attain deification or the state of *theosis*. [8] Over two and one-half decades ago, Al Dager noted the trend of sin-denial on the part of Charismatics who were embracing perfectionism:

But we are now hearing from prominent teachers in the Christian media that man was created with a divine nature which was lost due to the introduction of sin. By being born again by the Spirit of God we lose our sin nature and regain our divine nature. [9]

Nevertheless, in the aftermath of Adam's fall into sin, can it truly be believed that the Lord was "inviting" Adam into a deeper relationship with Him that would be accompanied by his experiencing synesthetic phenomena?

New Myth

So the fable begs the question, "Where does the Genesis creation account, or for that matter

the rest of Holy Scripture, state what can happen to a person for reason of hearing “the sound”? To postulate his “myth,” Randolph (like a sound technician) interpretively mixes (Connect the dots . . . sound, sound and more sound.) what he imagines was the sound of creation (“And God said . . .”) with “the sound of the Lord God walking in the garden” with “a sound from heaven as of a rushing mighty wind” at Pentecost (Genesis 1:3; 3:8, 10; Acts 2:2). Such an approach to interpreting the Bible illustrates how “untaught and unstable” false prophets and teachers “distort” (i.e., torture language in a false sense) Holy Scripture (2 Peter 3:16; See 2 Peter 2:1-22; Jude.). The point is—“prophet” Randolph interprets the text according to his imagination. But the myth does not stop there. In his imagination he takes a quantum leap from the theism of Genesis into a pantheism wedded to physics.

Prophesying Pantheism

Because of the reverberating “sound” which emanated at creation (and presumably continues to emanate) from God’s voice, the author invests the whole universe with “divine voice.” Randolph concludes that such “a proficient communicator as God is ‘speaking’ in a million ways” and that “His voice is filling *every atom in the universe.*” (Emphasis added, **TPOH**, 100) Again he states:

We haven’t realized that Creation is a perfect sounding board for the voice of a talking God. To illustrate, everything in Creation communicates—animals, rocks, trees, the wind, etc. Even such things as colors, smells, and feelings can declare the personality and intent of God’s heart. (**TPOH**, 101)

About the author’s assertion that God’s voice inhabits and communicates through everything in the universe, some cautions ought to be considered. First, supposing that God’s voice fills every atom in the universe blurs the distinction between Creator and creation. By virtue of His eternal existence before creation, God is holy—He’s separate from time, space and matter because He is before time, space and matter. **[10]** Identifying God to be in every atom in the universe not only insults the doctrine of Jesus’ incarnation but also is panentheistic at best (God’s soul incarnates everything) or pantheistic at worst (everything is God).

And second, while nature witnesses to the existence of God (Romans 1:20-23), nature does not communicate the redemptive word (i.e., the *logos* or *rhema*) upon which salvation is based (Romans 10:9-11). In fact, contrary to the author’s assertion that God’s voice fills and therefore communicates through every atom in the universe, Scripture teaches the polar opposite. The Psalmist states regarding the particles and powers of the created universe: “There is no speech, nor are there words; *their voice is not heard*” (Emphasis added, Psalm 19:3). So from where does the author derive his theory that we inhabit a communicating universe? From among other sources Randolph refers to a vibrating and colorful apparition that once appeared to him. In a Quantum world, anything is possible, right?

“Blue Light” Special

The author recounts a time in his life when deteriorating personal health concerned him, something many of us can sympathize with. But in what became a healing visitation, Larry Randolph testifies that a vibrating “blue light” entered his room one night. He relates:

Several years ago, I had been sick for a long time. One night a pulsating blue color came into my room and seemed to be talking with me, trying to communicate a message from God [synesthesia spirituality allows for colors to communicate, ed.]. Since I did not understand synesthesia at that time, I automatically assumed the message the color was sending was “prophetic information,” because typically that’s the color many prophetic people associate with spiritual revelation. Now I know so much more. Looking back I realize that the visitation was not merely a prophetic revelation, but was a healing visitation sent to me in living color that caused my health to improve dramatically. (TPOH, 101-102)

Randolph does not speculate or specify what or who the shadowy “blue color” was, other than to say “blue” is the color that “prophetic people” associate with receiving revelatory transmissions, and that the intruding and pulsating energy brought healing to his body. Yet as regards the account of his encounter, questions arise: Was the communicating blue energy-apparition an angel . . . a spirit . . . a demon . . . or some kind of shadowy and vaporous blue light possessing quantum energy? (See 1 John 4:1.) The incident is troubling for reason that Scripture teaches “false apostles” and “deceitful workers” can masquerade as “apostles of Christ,” and to help them perpetrate their counterfeiting, Satan disguises himself as an “angel of light” (2 Corinthians 11:13-14). As to the impact Randolph’s report could have upon the faith of other Christians who believe it, Paul’s warning to the church at Colossae ought to be heeded. “Let no one keep defrauding you of your prize by . . . taking his stand on *visions* he has seen,” he wrote (Colossians 2:18).

Delusion, Deception and Deceiving

So the larger question becomes, “Is what Randolph saw and experienced not only deceptive and delusional to him, but can it also be so for those who believe the report of his vision?” During the progression of the inter-advent age (i.e., the time period between Jesus’ two comings), Paul warned Timothy that “evil men and impostors will proceed from bad to worse, deceiving and being deceived” (2 Timothy 3:13). But to certify himself as an apostle/prophet, Larry Randolph not only claims to have seen a prophetic “blue light” enter his room at night, but also on several occasions to have travelled to Heaven where he encountered the Lord’s glory. (Compare Isaiah 6:1-5.) But how was Randolph able to make the trip to see God’s glory? He advocates that via the mystical practice of solitude and silence persons can transport their bodies and souls to Heaven. (See Isaiah 2:5-6.)

A Mystic

The author encourages meditating in silence to see God. He calls silent contemplation “one of the most powerful forms of worship” in which a person can dial-up “a spiritual frequency that attracts our Heavenly Father.” In typical mystic speak the author says that, “silence speaks loudly to God,” and if our souls are able to pass through the darkness, we will be left “awestruck with God’s glory.” (TPOH, 104, 105) He writes:

When our hearts are in tune with inner-silence before the Creator, every aspect of our body quietly speaks. Our cells, minds, and hearts all talk—as they cry out to God without intelligible words. (TPOH, 104)

Born of mystic contemplation, Randolph claims to have traveled to Heaven in his body where he stood in the presence of God and saw His glory. [11] He describes one outstanding experience:

At 24, I was caught up into the spirit realm where I saw God seated on His throne. Immediately, I noticed that the heavens and earth were ready to flee from His face, because they were not able to behold His glory. . . . When He finally did look at me, I heard the cells in my body scream in unison, "Hide me, from the face of Him who sits on the throne!" I then realized that my body was telling me that if I entertained any more than the briefest of glances from God, I would surely die. (TPOH, 105) [12]

Like Randolph and to again refer to her book 'Ye Are Gods' again, occultist Annalee Skarin (1899-1988) "claimed to have invented a meditation technique by which anyone could translate themselves directly into Heaven." [13] Allow a few observations to be made regarding Randolph's report of mystically transporting himself into God's Presence. [14]

Synced Out

By asserting to be a modern day apostle, it becomes predictable that Randolph, like other "manifest sons of God" within the New Apostolic Reformation, would claim to have experiences equal to or greater than Christ's chosen Apostles (Matthew 10:1-4; Romans 1:1; Compare 2 Corinthians 11:18.). In a game of one-ups-man-ship and to credential himself as an apostle before a gullible audience, Randolph reports to have visited Paradise like the Apostle Paul and seen Heaven like the Apostle John.

No Man Sees God!

Yet seeing God has neither the endorsement nor authority of Scripture behind it. Though Scripture portrays God the Father to be knowable, the Writings do not describe Him as seeable. The Apostle Paul wrote, God "alone possesses immortality and dwells in unapproachable light; whom no man has seen or can see" (Emphasis added, 1 Timothy 6:16; Compare 1 John 4:12; Exodus 33:17-23.). Jesus taught sight of God the Father belonged to Him and to Him alone (John 6:46; Compare John 1:18.).

From Scripture we understand that apart from Jesus' incarnation, God cannot be seen by any person. During His incarnation, Jesus mediated the visage of God to man ("He is the image of the invisible God," Colossians 1:15). As Jesus told Phillip: "He who has seen Me has seen the Father" (John 14:9). While the Scriptures teach that one day Christians will see God the Son (1 John 3:2), they do not teach that Christians will see God the Father. Even in eternity, it appears that the Lamb will mediate the vision of God to the inhabitants of Heaven (Revelation 22:4). So please compare Randolph's claim to have seen God (His words: "I saw God seated on His throne.") with the Apostle John's statement (His words: "No one has seen God at any time," 1 John 4:12). Who are you going to believe dear reader, "apostle" Randolph or the Apostles John and Paul?

Imposter Apostle

At the face of it, his claimed experience of going to Heaven appears to find precedent with the

Apostle Paul who was caught up by the Lord into Paradise (See 2 Corinthians 12:1-6), and the Apostle John who found himself “in the Spirit” on the Lord’s Day beholding “One sitting on the throne” (Revelation 4:2). But Scripture does not record that either of the Apostles engaged in silent meditation to travel to or see Heaven. Whether in or out of the body—he did not know—Paul was “caught up” (passive verb, Greek *harpazo*, 2 Corinthians 12:2-4) and John visited Heaven “in spirit” because he was called there (Revelation 4:1-2). Neither Apostle contemplated himself into visiting or seeing Heaven.

Gag Order

It should be noted that in contrast to Randolph, the Apostle Paul did not describe his experience of being in Paradise because the Lord forbade him to. **[15]** Yet “apostle” Randolph seizes the moment to do the opposite from what God forbade the Apostle Paul. Why was “apostle” Randolph not given a similar gag order by God? Is he trying to “out-apostle” Paul?

John’s Vision

From his report recorded in the Book of Revelation (Revelation 4:1-11 and 5:1-14), it should be noted that the Apostle John observed nothing like “apostle” Randolph claims he saw—like seeing the whole galaxy quantumly turning in synchronization with any movement of God’s head. (TPOH, 105) What John did report seeing was a throne, One sitting on the throne, 24 white clad elders surrounding the throne, phenomena such as flashes of lightning and peals of thunder, and heavenly creatures worshipping and praising the Throne-sitter and the Lamb, the Lord Jesus Christ. The praise of Heaven is Christ-centric and as such what John saw and recorded for us in Scripture does not “sync” with Randolph’s description of what he saw and experienced. Interestingly, in his report of visiting Heaven, Randolph does not mention the name of Jesus, not once. Therefore, it can be inferred that his vision was not Christ-centric. But such ignorance of the glorified Lord Jesus Christ (ignorance means to ignore) is to be expected for after all, John, as a true Apostle, bore witness to Jesus Christ while Larry Randolph does not. To this point the word of Jeremiah is instructive:

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

Why not die?

Inconsistent with the New Testament perspective on death, Randolph reports that during his physical visitation to Heaven (i.e., his “in-the-body” experience or IBE), his body told him that if he looked upon the Lord’s glory or engaged “the briefest glances from God,” he “would surely die.” (TPOH, 105) In contrast to Randolph, the Apostle Paul twice testified he was not certain whether his translation into Paradise was an “in the body” (an IBE) or “out of the body” (an OBE) experience (2 Corinthians 12:2, 3).

Regarding the death threat Randolph experienced in Heaven it must be asked, “What’s wrong with dying?” The Apostle Paul comfortingly wrote, “For to me, to live is Christ and to die is gain,” and that while “we are at home in the body, we are absent from the Lord” (Philippians

1:21, NASB; 2 Corinthians 5:6, KJV). So why fear death? Why not receive God's glorious gaze and die? After all and according to His claim, apostle/prophet Randolph was already in Heaven anyway. So why not die and stay there? But to Randolph the experience of being in heaven brought with it a potential curse. (Compare this to Jesus' statement, "Blessed are the pure in heart, for they shall see God," Jesus in Matthew 5:8.). So we can conclude that either Randolph really did not see God, or that he's not pure of heart, or that he wasn't really where Jesus is.

"Color Tours"

Yet to validate the claim that some believers can take personal trips to Heaven, Randolph not only draws upon the excursions he took but also upon the "color tours" taken by others. **[16]** These heavenly tourists testify to having seen and heard "a broad spectrum of colors that does not exist in the physical world." Randolph goes on to say, "In fact many who have been to heaven have reported that colors there are alive; they talk, they breathe, they speak. Therefore," he concludes, "only 'heavenly eyes' can see and hear them." (**TPOH**, 101) Regarding these reported experiences, several observations need to be made.

Esoteric Eyes and Ears

We note that in their experience of the synesthesia of heaven, the heavenly travelers claim to have both "seen" and "heard" colors. On this point we should note the lack of agreement between Randolph's testimony and the testimonies of other travelers. He saw the divine glory, so he testifies. They saw and heard communicating colors. Further, he testifies that the heavenly colors are secreted away and observable only to special seers who possess "heavenly eyes" to see and hear them. This is esoteric; that is, understood only by the initiated and not publically disclosed. What is seen cannot be verified (See 2 Corinthians 13:1.). So while some Christians have "heavenly eyes and ears" others do not. The scenario Randolph creates resembles the operation of a false teacher who as the Apostle Peter described (2 Peter 2:2, 18), uses unverifiable reports (e.g., like claiming they take trips to Heaven) in order to seduce others by sensuality (i.e., experiencing synesthesia). But there is another "source" from which apostle Randolph derives his myth.

New Age Sages

As does Ellyn Davis in chapter 2 of this book (Extracting the Precious From the Worthless **[17]**), Larry Randolph advocates interaction with New Age beliefs because "Many New Agers" he states, "have already begun to explore the phenomenon of synesthesia and are desperately trying to 'tune in' to multiple realms of spiritual reality." He then adds, "In a small measure, many have succeeded in this spiritual quest." (**TPOH**, 103) But their sympathy with and advocacy of New Age spirituality directly conflicts with the Bible's prohibitions.

The "Source"

New Age spirituality is perennial Old Age spirituality. **[18]** With a modern twist, New Age Religion is sourced in the ancient religion of Babylon. In his apocalyptic vision the Apostle John saw a mystery spirituality called, "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH" (Revelation 17:5, NASB). Mothers have children and "THE MOTHER OF HARLOTS" has hers.

Separating from the "Source"

Modern varieties of occult religion can be traced back to ancient Babylon, near to the location where Satan tempted Adam and Eve, the Garden of Eden (Genesis 2:14). It was in that region that the false spirituality of MOTHER BABYLON was birthed. **[19]** Babylonianism has competed with first the Judeo and then the Christian faith revealed in the Scriptures for thousand of years.

Under the Old Covenant

God called Abraham to separate from the spirituality engendered by MOTHER BABYLON (Genesis 12:1). One child of the MOTHER OF ABOMINATIONS was the Canaanite religion which espoused and practiced occult activities. Neither the mother nor her child possessed anything of spiritual worth. So the Lord absolutely forbade Israel to participate in or cooperate with Canaanite occultism (Deuteronomy 18:9-14). But as any reading of the Old Testament's historical and prophetic books indicates, Israel did not obey the Lord. So the Lord judged Israel by sending them back to their "spiritual homeland" for a seventy-year long captivity (598-538 BC). Yet at the prospect of their soon release from captivity in Babylon, the Lord called Israel's spiritual leaders to completely separate from Babylonian spirituality; "touch not the unclean thing," the Lord told the leadership (Isaiah 52:11). In light of this "touch-not" command, it's not possible to see how there was anything that belonged to the Lord which Israel needed to reclaim from that pagan religious system. There was nothing "precious" in either Babylonian or Canaanite spirituality.

Under the New Covenant

As indicated by the Apostle Paul's quotation of Isaiah when he was dealing with the idolatry and immorality at Corinth, what was true for Israel then is also true for the church now. In alluding to and quoting from the Isaiah passage, Paul tells the Corinthians:

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing;* and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.
—Emphasis alluding to Isaiah 52:11 added, 2 Corinthians 6:14-18, KJV

Yet this is the very same spirituality—Babylonian and Canaanite—the authors of *The Physics of Heaven*, both overtly and covertly, advocate Christians to engage because they imagine the New Age has stolen parts of the "spirituality" which rightfully belong to the church. In *The Physics of Heaven* Larry Randolph tells readers:

However, I suspect that many have a fear of being deceived by things they might not understand. Like Israel in the Old Testament, they are quick to relinquish anything that appears different or "spooky" in the spirit realm to the Philistines . . . we need the spirit of David to rise up within us and declare, "I'm taking back what belongs to God!"
(TPOH, 103)

Let it be said that “the spirituality” of the true church has always belonged to the true church. East is east and west is west and never the “twain” should meet (See Isaiah 2:6.). Babylonianism has nothing in common with the faith and grace of Christian spirituality. Can the “sound” of God’s Word be any clearer in forbidding Christians to become contaminated by the perennial spirituality New Age Religion exhibits and promotes? Yet despite biblical prohibitions to the opposite, the New Apostolic Reformation finds itself dancing with and being seduced by the syncretistic and synesthetic deception. Go figure . . .

Conclusion

In conclusion, “prophet” Larry Randolph’s chapter *Spiritual Synesthesia* promotes mysticism. As defined by Guiley, mysticism is, “The belief in or pursuit of unification with the One or some other principle; the immediate consciousness of God; or the direct experience of religious truth.” [20] The goal of the mystic is to experience oneness with the One, with God, or whatever Is. Undergirding the mystic way is the assumption that the reality of existence is a pantheistic whole, and therefore the goal of the soul becomes realizing (through meditative contemplation) one’s oneness with the One. As Johnson states,

“God in all” is the key to mystical experience. At any level those who can dissolve the veils of Maya [the illusory appearance of the world, ed.] find only the Divine, and have temporarily realized themselves as a part of the great Unity. [21]

To achieve this experience, the mystic ascent involves three stages called “the triple way.” Generally (though not exclusively) and from the lower to the higher, the stages are: 1.) contemplation; 2.) illumination; and 3.) “the vision of God.” [22] By practicing silence or worship before and in the presence of God or the One, a mystic initiates entry into an ascent that promises union with whatever or whoever is “out there.” Larry Randolph’s chapter exhibits first, the foundational belief of Oneness, and then the three stages of the mystic way to find oneness with God or the universe.

The chapter *Spiritual Synesthesia* teaches that reality is a quantum and pantheistic One. Randolph’s statement that the sound or “voice” of God fills “every atom in the universe” expresses his as well as the book’s other contributors belief in Oneness. “Even the smallest cell” the author writes, “can recognize the Person of God and respond.” (TPOH, 105) He also states that believers’ “inability to stretch their capacity to see and feel beyond what they actually hear often limits the scope of their experience of God.” (TPOH, 98) In other words, most Christians cannot see the Reality because of the Mayan veils that traditional and dogmatic religion imposes upon them. So how can one get beyond the veil and hear the voice of God?

Stage one: *Contemplation*. The author tells readers that God has been showing him “the many ways He reveals Himself,” and that by practicing silence a Christian can tune into “a spiritual frequency that attracts our Heavenly Father” and on which “bandwidth” He will respond. (TPOH, 104-105) But how will God respond?

Stage two: *Illumination*. In a second Pentecost and to the delight, ecstasy and rapture of mystic

souls, God will shower their beings with synesthetic experiences during which voices will speak and visions be seen! Blue lights of prophetic revealing and physical healing may occur. The cells of the erotic body may gyrate when God's voice is heard. Flashing colors may not only be seen, but also speak and be felt (e.g., like a burning bush). After all, the sound of God's voice "can cause mind-boggling phenomena to happen." (TPOH, 96) But the culmination of synesthesia lies in the final stage of the soul's ascent through "its ecstasies, raptures, and dark nights (e.g., shedding consciousness of sin like a butterfly shedding its cocoon)" to fly into union with the ultimate Reality.

Stage three: *Consummation*. Whether in the body or out of the body, the mystic will experience a beatific vision of and pantheistic presence in God. On several occasions the author along with others claims to have done that and been there. (TPOH, 105)

Amidst this mystical approach to God, the Charismatic pleas become, "Speak to us God!" and "Come Breath of God and sweep us away into a new dimension of Pentecost." (TPOH, 106) But what if God has (and He has) already "in these last days spoken to us in His Son," and what if God has (and He has) already breathed His Word to us in the Scriptures? Then Randolph's plea-prayers are unnecessary, aren't they? God has already "spoken to us in His Son" and "breathed" the Scriptures for us. (See Hebrews 1:1 and 2 Timothy 3:16, "inspired," Greek *theopneustos* means "God breathed.") But this speech Randolph ignores (He does not mention Jesus' name in the chapter.) and the "breath of God" that inspired the writing of the Scriptures. e he confuses in the imagination of his interpretations. But then the omission, given the author's mystic approach of interpreting the Bible by imagination, is to be expected. Mysticism "in-sources" religious authority in the self, while biblical Christianity "out-sources" its authority in the Triune God and Holy Scripture. The chapter *Synesthesia Spirituality* promotes a magical worldview out of keeping by Holy Scripture.

One final warning: Larry Randolph compares New Age spirituality to the Ark of the Covenant the Philistines stole from Israel, that what had belonged to God's children had been taken from them (2 Samuel 6:1-15). In the same way, the New Age has stolen that which rightfully belongs to the Church and the Church must take the New Age "Ark" back. "Certain dynamics" writes Randolph, "such as synesthesia, quantum physics, and 'vibrations' are God-stuff, and we must not be afraid to seize what belongs to the Creator of all things." (TPOH, 103) But those who advocate that the Church must take back the New Age "Ark" had better remember the peril of Uzzah, one of the sons of Abinadab who was also likely a priest, who for mishandling the Ark of the Covenant was struck down dead by God. As there was danger in mishandling the Ark then, so there is danger in mishandling the truth of God today. Beware . . .

Endnotes

[1] Larry Randolph, Chapter 10: "Spiritual Synesthesia," *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): 95-107.

[2] Leonard George, Ph.D., *Alternative Realities: The Paranormal, the Mystic and the Transcendent in Human Experience* (New York, NY: Facts On File, 1995): 271.

[3] Ibid.

[4] Ibid.

- [5] See Larry DeBruyn, "Haunted Souls: from Meditation into Hallucinations," *Guarding His Flock Ministries*, September 21, 2014 (<http://guardinghisflock.com/2014/08/21/haunted-souls/#more-2745>). In this vein, L.A. Marzulli testifies of an intimidating dream encounter with a Nephilim he calls "the Strong Man." He relates that, "Before the Nephilim Mounds 3 conference last week I had a very troubling dream which, as it turns out, was prophetic. In the dream I found myself in a room and in front of me was a very large man, as large as the Hulk, and his chest and arms were bare. He was huge and he said this to me, I'm going to rip you in pieces. I tried to fight him but was overcome and then I awakened and was troubled. . . . I lay in bed and wondered what had just happened . . . now I know. The strongman came at us with both barrels and our lives have been a train wreck since the conference." See L.A. Marzulli, "The Strongman," *Sunday Bun*, September 20, 2015 (<https://lamarzulli.wordpress.com/2015/09/20/sunday-bun-the-strongman/>). This is what can happen when people engage the world of the occult.
- [6] George, *Alternative Realities*: 271.
- [7] Annalee Skarin, "'Ye Are Gods,'" (New York, NY: The Philosophical Library, Inc., 1952): 191.
- [8] As defined by the Orthodox Church, deification (*theosis*) postulates that a Christian can become subjected to, "God's full and perfect penetration . . . in which [state of being] the operations and energies of human nature cease, having been replaced by the Divine Operations and Energies." See Protopresbyter Michael Pomazansky, *Orthodox Dogmatic Theology: A Concise Exposition*, Hieromonk Seraphim Rose, Translator and Editor (Platina, CA: St. Herman of Alaska Brotherhood, 2005): Footnote 27, 221. Open Theist turned mystic Greg Boyd also exults, "We no longer have a 'sinful nature'." See Gregory A. Boyd, *Present Perfect: Finding God in the Now* (Grand Rapids, MI: Zondervan, 2010): 164, Footnote 2.
- [9] Albert James Dager, *Vengeance is Ours: The Church In Dominion* (Redmond, WA: Sword Publishers, 1990): 22.
- [10] See Larry DeBruyn, "The Holy God: Immanence to Idolatry," *Unshackled: Breaking Away from Seductive Spirituality* (Indianapolis, IN: Moeller Printing Company, Inc., 2009): 17-22.
- [11] Larry DeBruyn, "Beatific Beatitude: Matthew 5:8 and the Mystic Vision of God," *Guarding His Flock Ministries*, June 24, 2010 (<http://guardinghisflock.com/2010/06/24/beatific-beatitude/#more-1193>).
- [12] It may be that Randolph is hitchhiking on the account of the Lord's visit to Moses, his "burning bush" experience (Exodus 3:1 ff.). It should be noted that the Lord appeared to Moses on earth. Moses did not visit the Lord in Heaven.
- [13] "Annalee Skarin," *Wikipedia: the Free Encyclopedia* (https://en.wikipedia.org/wiki/Annalee_Skarin).
- [14] DeBruyn, "Beatific Beatitude."
- [15] Larry DeBruyn, "Was Paul a Mystic?" *Guarding His Flock Ministries*, September 26, 2015 (<http://guardinghisflock.com/2015/09/26/was-paul-a-mystic/#more-2990>).
- [16] See Larry DeBruyn, "My Proof of Heaven: A Review and Theological Commentary," *Guarding His Flock Ministries*, November 22, 2012 (<http://guardinghisflock.com/2012/11/22/the-proof-of-heaven-a-theological-review-and-commentary/#more-2310>). See also Larry DeBruyn, "Dialogue with Deception," *Guarding His Flock Ministries*, January 25, 2011 (<http://guardinghisflock.com/2011/01/25/dialog-with-deception/#more-1518>).
- [17] Larry DeBruyn, "The Physics of Heaven #3," *Guarding His Flock Ministries*, November 10, 2014 (<http://guardinghisflock.com/2014/11/10/the-physics-of-heaven-3/#more-2803>).

[18] Perennialism believes that all religions share a perennial, universal and foundational religious truth upon which all religious knowledge and doctrine has grown. In the late 19th century Theosophists popularized the perennial concept under the names of “Wisdom-Religion” or “Ancient Wisdom.” In the 20th century and in his book *The Perennial Philosophy*, Aldous Huxley popularized it in the English-speaking world which strands culminated in the New Age movement. See “Perennial Philosophy,” *Wikipedia: the Free Encyclopedia* (https://en.wikipedia.org/wiki/Perennial_philosophy).

[19] See Larry DeBruyn, “Babylonianism at the Gates: Christians and the Encircling World of the Occult,” *Herescope*, August 24, 2012 (<http://herescope.blogspot.com/2012/08/babylonianism-at-gates.html>) and “The ‘gods’ of Babylon,” *Guarding His Flock Ministries*, August 10, 2010 (<http://guardinghisflock.com/2010/08/10/the-gods-of-babylon/#more-1294>).

[20] Rosemary Ellen Guiley, *Harper’s Encyclopedia of Mystical & Paranormal Experience* (New York, NY: Harper Collins Publishers, 1991): 387.

[21] Raynor C. Johnson, *The Imprisoned Splendor* (Cambridge, GB: University Press, 1953): 300.

[22] Ray C. Petry, Editor, *Late Medieval Mysticism: The Library of Christian Classics, Volume XIII* (Philadelphia, PA: The Westminster Press, 1952): 19.