



CHRISTIAN
UNION

Gospel of the Kingdom Conference

EVENING ONE

Ken Fish on The Kingdom of God is a Message of Hope

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Main Session

Matt Bennett: We're introducing Ken here. Glad to have you with us again, brother. Thank you so much. He's been in a lot of places since he's been with us here last. What I appreciate about Ken is he does an incredible job of teaching from the scriptures what they teach about God and the Kingdom, but also when he ministers, the Lord's really present in power. To have those both with us is really an incredible privilege, so we'll be blessed by him. Ken went to Princeton, graduated with honors in 1982. Subsequently, got his MDiv from Fuller and also got an MBA from UCLA. Most of his life was spent in various corporate jobs, but about seven, eight years ago decided to do full-time vocational ministry and has been traveling ever since.

I was with him in Taiwan a few weeks ago, we had a great time there. Saw the Lord do a lot there, a lot of people healed and delivered of evil spirits, inner healing as well. It was really powerful and incredible. Since then, Ken's been a few places. I look forward to catching up, but so thankful that you're here. I hope you got the energy to be with us, brother. Let's welcome Ken.

Ken Fish: Hi, everybody. We're calling this series of teachings The Kingdom of God, so I guess we better do some introduction to the Kingdom of God. I don't know what your familiarity with this subject matter may be. There's been a lot of material written and there's been a lot of, I would say misunderstanding about the Kingdom. It probably depends somewhat on your religious background, but when I was a young man, I was growing up in what you might call white bread American Evangelicalism. This term Kingdom of God got thrown around a fair amount, and depending on who you were listening to and where it usually came down to something pretty close to this: Get saved, go to Heaven. That's what the Kingdom of God meant.

It never meant sense to me because when I would read the bible even as a young man, even without much biblical knowledge, it seemed to me there was more going on than get saved, go to heaven, but that's what it usually boiled down to. As I got older, and I went to Princeton, and started interacting with other groups, I found out that pretty much across the board Kingdom of God meant get saved, go to heaven. That always seemed to me to leave a lot on the table, but I couldn't really put my finger on why that was.

It really wasn't until some years later when I started hanging around John Wimber and also when I went to Fuller Seminary, and I started reading the works of George Eldon Ladd, some other people that I started to get some sense of what this term really meant. I hope that I can give you a little bit of a feel for it tonight. With that in mind, open up your bibles to Luke 3. I'm going to take



you through a little bit of scripture and try to develop this idea to lay some foundation work so that when we talk about the Kingdom of God over the next two nights beyond tonight we're all more or less on the same page in the playbook.

One of the things that I find is that much of the teaching on the Kingdom, somehow it doesn't capture the dynamism, the vibrancy of what this would have meant in the time of Jesus and John the Baptist, so I hope we can somehow capture some of that in our conversation tonight. Luke 3:21, "Now when all the people were baptized and when Jesus also had been baptized and was praying, the heavens were opened, and the Holy Spirit descended on him in bodily form like a dove, and a voice came from heaven, 'You are my beloved Son. With you I am well pleased.'"

Drop down to 4:1, "And Jesus full of the Holy Spirit returned from the Jordan and was lead by the Spirit in the wilderness for forty days being tempted by the devil." Go on to verse 14, "And Jesus returned in the power of the Spirit to Galilee and a report about him went out throughout all the surrounding country. And he taught in their synagogues, being glorified by all. And he came to Nazareth, where he had been brought up and as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written, 'The Spirit of the Lord is upon me because he has anointed me to proclaim good news to the poor; he has sent me to proclaim liberty to the captives, and recovery of sight to the blind, to set at liberty those who are oppressed, and to proclaim the year of the Lord's favor.'"

He rolled up the scroll, and gave it back to the attendant, and sat down. And the eyes of all in the synagogue were fixed on him. And he began to say to them, 'Today this scripture has been fulfilled in your hearing.'" This is the word of the Lord. Now to try and set a little bit of the context for this storyline, I want you to try and think back to a time two-thousand years ago. You're in small town Nazareth. It's Saturday morning because that's when the Sabbath meetings happen and Jesus is coming to the synagogue, but before he ever got to the synagogue, some other things had happened.

John the Baptist had come on the scene and John was the forerunner that prepared the way for Jesus. We all know the story of John the Baptist, but we don't maybe understand that when John came, what's happening here is the fulfillment of a type that we see in Roman history. I actually think that the gospel writers are trying to create a very clear juxtaposition between what's going on in the kingdom of Rome and what's going on in the Kingdom of heaven or the Kingdom of God if you prefer. You can use Kingdom of God and Kingdom of heaven as interchangeable terms.



When a Roman emperor would come to power, he would put on a purple cloak and in those days the emperors were all men, so we're not being sexist to say 'he.' The Roman emperors would descend to the purple, as they would say, but they would always have somebody who was their herald, somebody who was their forerunner, who would make the declaration that there was a new king. John is basically fulfilling that role. When John comes, he is coming as ... Well, he's the last prophet of the Old Testament era, but he's also coming as the forerunner of this new king.

There have been a long standing hope, a prophetic aspiration for the Kingdom of God that had been building for at least a millennium within Hebrew thinking and culture. We'll talk a little more about that tomorrow night. When John comes as the forerunner, what he's doing is he's really summoning the nation back to repentance. He's calling all these people who are, we'll say notionally Jews or nominally Jews. They may well have been going to synagogue, but it's not really clear what level of depth their faith had, it's not really clear what level of confidence they had in God. I would say that to a very great degree much of Judaism in that day was formalistic, and shall we call it 'going through the motions.'

When John comes, this is an electrifying moment. There's been no prophetic word in Israel for four-hundred years. You say, "Well, four-hundred years, okay. It's a long time." Four-hundred years backward from now would put us in the year 1616. Well, in 1607 Jamestown was founded, which was the first English speaking settlement in North America. We're talking about literally the entire English history of North America dropped into a window and from that time until this time, there had been no word from God whatsoever.

Here was the problem, the Jews knew because the prophets had said there would come a day when there would be a famine for the Word of God and this would be a sign that all is not well in Israel. They're troubled by this. A hundred years had gone by, two-hundred years had gone by, three-hundred years had gone by, and still no word from God. They're starting to think, "Gosh, what did we do? Is the Lord ever going to speak again?" Suddenly in the fifteenth year of Tiberius, like a thunderclap, there comes a voice echoing and resonating in the hills and hollows, I guess we would say, of Judea.

John is out by the Jordan River and he sang to all of the people, "Repent, the Kingdom of heaven is at hand. Repent, the Kingdom of heaven is at hand." Now when John says that, what he's saying is it's drawing very near to you. When he says it, he's speaking as a herald. When he speaks as a herald, what he's really doing is he's acting as a forerunner that says, "The king is coming right behind me." Now everybody would have understood this language because the language that we call gospel, and when we hear gospel we think Billy Graham, mass crusades in soccer stadiums or football stadiums.



That's all our thinking, but for them the word gospel was something that was associated with a new Roman emperor because when a new emperor came to power, when he ascended to the purple, he would summon the army and he would announce a gospel campaign. The purpose of that campaign was to crush the opposition of rebellious provinces, of districts, that had risen up and were not fully submitted to the rule of the King of Kings and the Lord of Lords whose name was Caesar. When we hear King of Kings and Lord of Lords, we think, "Oh, that's Jesus," but they had a different understanding of what gospel meant.

Here comes the herald and he's declaring that the Kingdom of heaven is drawing very near, which is another way of saying the invasion force is coming. Throw down your weapons and surrender because gospel, if you haven't already figured it out, it's a military term. It is not a religious term. No Jew, no Roman who heard the word gospel in the first century would have thought, "Get saved, go to heaven." They would not have thought of the sawdust trail, they would not have thought of gentle Jesus, meek and mild, they would not have thought of some term that we put on a felt board in Sunday school.

Gospel was a terrifying ordeal if you were on the receiving end of it and what this is is a declaration of war. This is the king has ascended to the purple and now he's going out to crush opposition. What opposition is he going to crush? Well, it's not a literal war. It's not arrows and catapults. Today we would say guns and tanks. It's not that, it's the invasion of God's Kingdom, dynamically mowing down all opposition in the form of demons, disease, and death. That's why Jesus comes driving out demons, that's why Jesus comes healing the sick, that's why Jesus comes raising the dead.

As many scholars have pointed out, you literally cannot separate, you cannot separate the declaration of the Kingdom of God from those three primary words. There are others as well, the general category of miracles. The turning water into wine, and multiplying bread and fishes, and calming storms. All that's part of the Kingdom as well because all of that is part of the invasion of God's power.

The people in this day, they have some concept of this idea of Kingdom. They've heard this language, as I said, for at least a thousand years in the time of King David. They've been waiting for this, but when the prophetic voice grew silent, shall we just say everybody got kind of nervous. If they weren't nervous, they just lost interest and got bored, kind of like American Christianity did when American Christianity became powerless. When it became co-opted by the culture, when everything we began to do for the last thirty, forty, fifty years became all about accommodating the culture, and becoming seeker sensitive, and making sure that everybody feels included when in fact church was



supposed to be about we focus on our God. If the non-believers want to come in, so be it, but we aren't going to adapt what we do for them, we do what we do for God.

Things have gotten kind of quiet and when that happened, let's just say the Jewish impetus had lost a lot of momentum. When it loses momentum and it becomes [inaudible 00:14:08], when it becomes stale and dry, then people are going through the motions as I've already said. Just so in our day, in the last roughly thirty or forty years the impact of the seeker sensitive church on American Christianity has been nothing less than catastrophic because in the last thirty to forty years we've lost the moral high ground. The church has become a laughing stock. We no longer have a voice in the public square.

Even our president says we're no longer a Christian nation, but thirty or forty years ago people were still worried about whether Gary Hart had an affair because of their Christian sensibilities. Now, I'm not meaning to turn this into a political talk even though this is an election year. I'm just trying to show you what happens when things shift. I think the way we recover some of the power of the gospel as it's really meant to be is to understand what this Kingdom message means in its original context.

Here we are, we're down at the Jordan River and Jesus has been baptized. Now, we know from Matthew's gospel that when Jesus came, John looks at him and John says, "What are you doing here? I need to be baptized by you." What does Jesus say? Let it be so for now because we have to fulfill all righteousness. We have to stay with the divine pattern. We need to establish the way God would have it to be. Jesus goes down into the water and where he goes down into the water, incidentally, is just about a quarter mile north of the Dead Sea, which is the lowest spot on earth. At that point, it's not like there's a lot of waterfalls and things as you get into the Dead Sea. It's just a trickle because basically all the vertical drop in the river has been played out. The water is just running there quietly.

The river at that point, it might be as wide as maybe from the back of the church to the front, but that's really it. Jesus has gone down there. This site that John as the baptismal site, it's effectively the lowest spot on earth. You think Jesus came low when he came out of heaven, emptied himself of his divine prerogatives? Albeit, yeah, but he went even lower. He got into that river. He got down by the Dead Sea and when he did, he went under the water. Now he's as low as you can get, so he comes up and he's wet. Now, in those days, if you're a Jew how are you going to pray? Probably head up and hands lifted. That would have been the standard prayer position. This is the standard Evangelical prayer position, this is the standard Jewish praying position.

He's standing there and this bird comes down. The heavens open. I don't know



what that means exactly. The bible doesn't define it. Does it mean that the clouds split and rays of sunshine came down? Maybe. Maybe the heavens really did roll back and they had a glimpse up into the ... I mean, we don't know, but anyway this bird comes down. Down it comes and it lands on Jesus. Now, there's only a few places that could be, on the head, maybe in the hands, possibly on the arms or shoulders. That's about it because otherwise he's standing in the river, and he's wet, and he's praying, but here's the Holy Spirit come on him and this voice comes out of heaven.

It says, "You are my beloved Son. With you I am well pleased." What is this? A ratification of the identity of Jesus. He's going to need that because he's about to go out in the wilderness to be tempted and when he goes out in to the wilderness to be tempted. Two of the three great temptations that are recorded start with, "If you are the Son of God." God the Father knows that God the Son is about to get hit hard on this matter of identity, but if you want to think about it this way, we see the entire trinity in play because the Father is speaking to the Son while the Spirit is confirming, but as the Spirit descends on Jesus, it's a light touch. It's a kiss, it's the fluttering of a dove, which is a gentle, somewhat skittish bird as it lands on you. Jesus has just been anointed with the Holy Spirit.

This is step one of the divine pattern. Humble yourself and get low. This is what we call a consecration. Then we skip the next several verses, the next roughly fifteen verses or so because these are all genealogy and there's some great sermons in there, but I didn't delve into that because it takes us a little bit off of where I want to go tonight. What happens is it says, "As soon as Jesus has had this kiss from the Holy Spirit," he's been touched, anointed, christened by the Holy Spirit. It says, "Jesus, now full of the Holy Spirit returns from the Jordan."

What does that imply? Well, there's some kind of increase in the level of the Spirit's activity or presence in his life. As he comes up out of the river, as he climbs the river bank he's about to head to the east, not the west, into what is today the Kingdom of Jordan. As it turns out he's going to be just below the mountain where Moses died and was taken up. It's about a fifteen mile walk from the river to the mountain, but if you have forty days and you're out there with nothing else to do except pray and be tempted, it's not that far.

Jesus heads that way to the east and he's now full of the Holy Spirit. As he becomes filled with the Holy Spirit, having consecrated himself, what happens? Well, he goes into a period of testing. The divine pattern is testing follows consecration. Testing follows consecration. You may have said for years, "God, I want you to use me. God, I want you to take my life and make it count for something. God, I want you to use me to heal the sick. God, I want to raise the dead. God, I want to [inaudible 00:20:18]." Excuse me, I picked up the flu in China and I haven't thrown off the last bit of it. I'm not contagious, but I have



the last tickle in my throat.

"God, I want you to use me to preach, to turn the city upside down, to launch a ministry," whatever. The Lord says, "All right." You consecrated yourself. What's next in the divine pattern? Testing. What happens? The car breaks down, you and your spouse have a fight, your boyfriend or girlfriend breaks up with you, your boss fires you. You say, "God, this isn't supposed to happen." He says, "You said you wanted to follow divine pattern." Jesus goes out into the wilderness and for forty days he's tested by the devil. I'm not going to preach on the three temptations. There's a lot of good material there, but we'll let that one sit, too.

He's out in the desert for forty days, he's being tempted. Verse 14 tells us that after the temptation was over, Jesus returned now in the power of the Spirit to Galilee. I'm trying to show you between 3:21-22 where he is touched by the Spirit, 4:1 where he is filled with the Spirit, and 4:14 where he is now in the power of the Spirit. These are three clearly defined levels of spiritual activity in his life whereby the level of power, of manifestation of the Holy Spirit in Jesus's life is increasing with each step. Consecration leads to testing, but when you pass the test you move into power. That's what's happening there.

He comes to Nazareth and this is where he'd been brought up, this is his hometown. It was his custom to go to the synagogue, that's what it says. Jesus was a church goer. A lot of people want to say nowadays that it's okay to be a Christian and serve the Lord, but you don't have to belong to a church, you don't have to go regularly, that's hogwash. It doesn't fit the divine pattern. It was Jesus's custom, that's the divine pattern, that he would go to synagogue, which would have been obviously the church of his day. He went on the Sabbath because the Jews worship on the Sabbath. He stood up to read, and they give him the scroll of the prophet Isaiah, and he makes his opening declaration.

Now, here's the thing. When Jesus is doing this on that Saturday morning two-thousand years ago in Nazareth. He's got a mixed group to whom he is speaking. He's got a lot of different factions within Israel of that day. I think sometimes we lose sight of that fact. We think of Israel of this monolithic entity, but some years ago I was the head of corporate development for a major US corporation, Fortune 500 company, and I had responsibility for finding new business to business development opportunities, green field opportunities, and of course being the size of company that it was we would commit billions of dollars to these projects.

Part of what I had to do was go into a country and I would work with the marketing people, and the engineers, and the operations people, and the IT people, and the billing people. We would try to assess this market. What's it



worth? How many people have a lot of money and they'll spend a lot of money on their cell phone. Some people will spend less money because they don't have as much, but they still want to have a cell phone because otherwise they're cut off and the digital divide would keep them in poverty.

We would try to assess that, and figure out how many people that were, and how quickly they would assimilate. We studied unique aspects of each market maybe would or maybe wouldn't. It kind of depends on your perspective, but may or may not come as a surprise that when we studied Italy and when we studied Germany we found that the average Italian wanted to talk on their cell phone almost a hundred and ninety minutes a day, that's more than three hours a day. They would always do it with their hands like this. Whereas the German people would talk on their phone less than sixty minutes a day, less than an hour a day. Keep in mind, in those days no one was texting, so there wasn't a substitute for just getting on the phone and talking.

Anyway, we'd compile all this data and we'd come up with these business plans. Based on that, we'd say we think the business is worth this much, we'll bid this much, and then this much goes to our shareholders, and this much we give to the government as our fee to get control of this license. There was big money involved and we'd do these presentations because we had to get the board's authorization to spend all this money. Then at the end, of course, the board chairman would say, "Does anyone have any comments or questions?" At that point, all the people who were sitting around the outside of the conference room table who represented engineering, and billing, and IT, and all these other groups, who had all agreed to the business plan that we just presented to the board, would raise their hand and they would say, "Well, but you see, there is this other point of view that you need to understand this."

The room would break down into factions, and squabbling, and wasn't exactly a barroom brawl, but it was a bit of a free for all. It sometimes would go on for a couple of hours. What I learned out of that was that everybody has an opinion. Now, when Jesus is speaking in this synagogue on that Saturday morning two-thousand years ago, everybody in the room had an opinion. We know from just what's in the bible and a little bit from secular history that there were a number of factions that were likely present in that synagogue at that time.

Of course we all know about the Pharisees. Pharisees comes from the Hebrew word [pharash 00:26:18], it means the people who set themselves apart. They were the really true, earnest believers. They were, if you want to say it this way, the genuine church goers, the solid Evangelicals of the day. There were the Sadducees. They would probably approximate the liberal wing of the modern church. They didn't believe in miracles, they didn't really believe in most of the Old Testament, although they did still accept the books of Moses, except for those weird parts about angels of the Lord appearing and stuff like that, they just



discounted that as it didn't really happen.

We have the conservatives and the liberals with the Pharisees and the Sadducees. We have the Essenes, these are the people that were really ascetic and they were very devout. They fasted and prayed. We might equate them in some way I guess to maybe whatever the modern intercessor church. Kansas City, Mike Bickle, the fasted [brightly 00:27:14].

We have some other factions as well. We had Greek speaking Jews, who were left over from the conquest of Alexander the Great in the 300's. Greek had persisted in the holy land. Those guys, we would call them worldly Christians because they went to the gym all the time and worked out in the nude. That's what you did in those days if you went to the gym. Some of them sought to have their circumcision removed surgically. Don't think about it. That's what the Greek speaking Jews were doing, but they still counted themselves as Jews on some level, but they were some kind of weird hybrid. We might call them Syncretist, but those were the Greek speaking Jews.

Then we had of course the Romanized Jews who were in collaboration with the government. We know these people with names like Levi who became Matthew, the tax collector, Zacchaeus. These were collaborationists with the Roman overlords, who by the way had gospelled the holy land about a hundred years before the events that we're reading about right now. The Palestinian region, the Levant had been crushed under the Roman boot and brought into subjugation of Rome whether they liked it or not. This, by the way, for the Jewish people would have been at least the seventh major conquest that they had endured in seven-hundred years.

Israel in that time was under the gun. They were beaten down and they had all these promises in the bible that talked about God's restoration of Jerusalem and of Israel, but they weren't seeing it. They had all this talk about things like Isaiah 35 that one day the blind would see, and the lame would walk, and the deaf would hear, and these would be signs of the Messiah, but they weren't seeing it. In a time like that people wonder where are these signs and wonders, where is God in the midst of all this. Jesus steps into a synagogue there in Nazareth as people are living with that disillusionment, with that quasi faith. I mean, they're there, so it's better than nothing, but let's just say these are not what Bethel Church calls world changes.

These are just folks that are showing up, maybe looking for a little bit of inspiration on a Saturday morning to get them through the week, hoping that somebody will pull something out of those old, dusty scriptures that no one really understands how exactly they're all supposed to work out anyway. Jesus comes in and he says, "The Spirit of the Lord is on me." Now, that would have immediately grabbed their attention because they knew this was Isaiah 61, they



knew this was a Messianic passage, and they knew that the Messiah, which the word Messiah comes from the word mashah, which means to be smeared with the holy oil that somehow represents the Holy Spirit and puts you into that place, that office, in this case the office of king.

Although priests were mashah-ed, too, to be installed into the priesthood, especially the high priest. He comes in and he says, "The Spirit of the Lord is upon me because he has mashah-ed me." Suddenly everybody sits up. You know what church is like, right? Everybody is ... "[Wah wan-wah wahwahwahwah 00:30:55]." The wife is doing this to the husband, "Stop snoring. The sermon's about to begin." Jesus gets up and he says, "The Spirit of the Lord is on me. He's anointed me." No one has ever dared to say this. Suddenly people are sitting up and taking note.

He has anointed me for this purpose, to proclaim gospel. Gospel, that's what kings do when they get crowned king, when they ascend to the purple. Only the Roman emperors declared gospel. What is that? This much we know about every police state that's ever existed in the history of the world, they don't let gatherings of people occur without setting somebody somewhere there to be a spy, to keep an eye on things, to make sure that things don't get out of hand, to be sure there's no sedition and revolt group.

Somewhere in that synagogue there's a Roman spy. He's there to keep an eye on what these Jews are up to because after all, this area has a longstanding reputation for rebelling against empires and revolting against kingdoms, and overlords, and things like this. Jesus says, "The Spirit of the Lord is on me because he has mashah-ed me to proclaim gospel to the poor." Now, this is bound to be electrifying in good ways and bad. On the one hand, the people who are hearing this might be thinking, "Could this really be? After all these centuries of being promised a Kingdom of God, the king has come back."

On the other hand, some are saying, "This guy's out of his mind. This is the bastard son of the carpenter Joseph and that wife of his, Mary, that white-trash that got knocked up and came up with this stupid story about an angel." They're discounting it. There are other people that are maybe among the Zealots. Remember Judas Iscariot, that was another faction I didn't mention. They're saying, "Ah, somebody to lead the revolt against Rome."

Different people are hearing it different ways because everybody has an opinion. Jesus goes on and he says, "He has sent me to proclaim liberty to the captives, and recovery of sight to the blind, and to set at liberty those who are oppressed, proclaim jubilee, the year of the Lord's favor." Now, when he starts to proclaim this, what's he doing? Well, there might be a literal component in this. That would be highly seditious from a Roman standpoint. All of a sudden, Jesus is on somebody's watch list, but beyond that, if you just think about what he's talking



about spiritually, what is liberty to the captives?

Well, it's setting free those who are captive, who are bound, and we might say it this way, those who are bound up, those who can't get free. They don't have any emotional freedom, their emotions are locked down, they no longer have any life or vibrancy in them. Instead of having a wide range of emotion, they just talk like this if you've ever met anybody like that.

They're captive and so what he's really speaking into, I believe from a ministry standpoint, which is kind of where we're focusing over the next couple days, what he's really focusing on is inner healing. That which sets people who are emotionally bound up, who have terrifying memories, who have memories that captivate them and keep them from breaking out. He's talking about setting them free so they're no longer bound by all of that emotional baggage. We've seen this all over the world over the last thirty, or thirty-five years, or whatever it's been since I've been doing this. Different people with different kinds of emotional captivity getting set free. I could tell you story after story, but I'm trying to keep moving, so I'll hold some of those for later.

Second thing, recovery of sight for the blind. Well, as I already said in Isaiah 35, itself a messianic passage, it says that one of the hallmarks of the Messiah is that he would give sight to the blind. By the way, at the same time speaking to the dumb, and hearing to the deaf, and a number of other things. Walking to the lame. We've seen all of that, so this recovery of sight to the blind is just a proxy for the whole range, the whole gambit of physical hearing, but I'll just say we see this on a regular basis.

When Matt was with me in Taiwan, it was two weeks ago I guess we were in Taiwan. If this is Tuesday, it must be New York. We had a woman that came up. She was brought up for prayer because she was blind and her story was an unusual one. Eric Metaxas and I discussed this on his radio show today and it'll air sometime soon, but I guess to steal a little bit of thunder from the radio show, this woman had been involved in a ceremony, not that she volunteered for it. Her father had married her off at age twelve seeking a dowry and the person she was married to was a dead man, i.e. his ghost.

Now, I see a Chinese person nodding. This is apparently far more common than you might think in Chinese society. People that are white or Hispanic are going to go, "What are you talking about? Are you out of your mind?" I'll just say this, after the meeting tonight ... After the meeting because I don't want to lose you with the message. Get your phone, and just punch up your Google thing-y on your phone, and type in 'Chinese ghost wedding.' You'll see that as Eric says, this is a real thing. This is going on today in the world. People marry their children off to dead people.



Well, this resulted in a very severe demonization for this woman, and I won't take you through all the ins and outs of it, but I'll say this, that when the Spirit left, she began to recover her sight and I've since heard that she's now okay. Her vision's fine. Recovery of sight to the blind is still going on and sometimes it isn't something as dramatic as being married to a ghost, which I probably lost two thirds of you telling you that story anyway, so we'll just say even people who have a nail go into their eye when they're on a job site. We've seen blind people like that healing as well, but don't stop with blindness. Think about deafness, think about cancer, think about a whole range of things. All these things are part of that.

Then third, to set at liberty those who are oppressed. Well, wherever you stand on the issue of demonization and deliverance, here's one thing we know. Just about everybody uses the language of being oppressed by demons. This is speaking of setting people free from demonic bondage. You might say, "Well, Ken. That was okay maybe two-thousand years ago if it ever really happened at all," but trust me, this stuff is still going on and I'm looking at a few people out in the crowd. I have driven demons out of you. You're sitting here tonight. A couple of you are nodding as I'm saying it.

These things are real and no, Mildred, all the demons don't live in Indonesia and Zambia. Set at liberty those who are oppressed, so what are the three big bucket categories? Inner healing, physical healing, and deliverance. There are some others, but this is good enough for now. Jesus says, "To proclaim the year of the Lord savior, jubilee." The reset button, starting over. "The Lord has sent me with the power of the Spirit that we could reset everything and you could start your life again."

This is not merely a born again message, although it would encompass that. It's also all the things that are really bad in your life, that have gone badly through the years. Maybe you made bad decisions, maybe people assaulted you, or assailed you, or fired you unjustly, or whatever happened. Your spouse up and left, and left you holding the bag. Under the favor of the Lord there is the opportunity to see that turn. Now, this is not magic. This is the outworking of Kingdom life, when the power of God breaks in on you and so therefore, this might happen over a period of time. It might be weeks or months, but the point is as bad as it is, it doesn't need to stay bad. That's really part of what's going on here.

That is part of the reason why this is called good news because when Caesar would come back from war, he would send his runner down the Athenian way, and he would approach the gates of Rome, and he would sing, "Citizens of Rome." He would be yelling it, I'm more declaring it, but, "Citizens of Rome! Let me tell you the gospel! There is a new king in power, he is fought a war on your behalf, and he has won! All the spoils of war are coming to Rome! You get



to partake in the spoils of a battle you did not fight because you are citizens of the Kingdom! This is the gospel! All hail the king!" They would say, "Hail Caesar."

It gives it a much more robust, much more powerful, almost dare we say it in today's world, masculine feel to what the gospel is really all about. This is why in the early years of the church Christus Victor, "Christ is victor," he is a conquering king, was part of the way the church proclaimed the gospel. They knew they needed to declare him to be the one who could subjugate demons, disease, and death, and then back it up.

Jesus can only do this in the power of the Spirit. He couldn't get to the power of the Spirit without being filled with the Spirit. He couldn't get filled with the Spirit without being consecrated first. This becomes a continuous chain. You don't get to the end point unless you go through, as I said, the divine pattern. Now, when Jesus is reading this scroll, this passage out of Isaiah 61, what is he doing? He's reaching back seven-hundred years in the Israel's history to a time before all these conquests and defeats were occurring, a time when Israel had some sort of national identity under Yahweh, under God. They had a sense of calling, some sense of purpose that hadn't yet been beaten out of them and there were still miraculous things going on from time to time.

For example, when Sennacherib had the temerity to attack Jerusalem. The angel of the Lord went out and struck down a hundred and eighty-five thousand Assyrian troops in one night, putting them to death and never an arrow flew, never a sword was drawn. Some people say, "Well, that's just an old wife's tale." Not at all. There's a very famous book by a famous military historian called *The World's Ten Most Famous Battles in History* and that battle with the hundred and eighty-five thousand dead, the Assyrian soldiers in the morning, is in that book. This isn't just stuff out of the bible that we go, "Ah it's just myths and legends from the Old Testament."

Jesus is reaching back in history to that time and he's trying to grab a hold of whether they're Sadducees or Pharisees, whether they're Essenes, Roman, Greek, doesn't matter. He's trying to pull them all together and he's saying, "Come back to who you were. Embrace the God whom you say you serve. Yahweh is your Father and he has come." John had said, "The Kingdom of God is drawing near, the Kingdom of God is at hand," but when Jesus makes his declaration, he says the Kingdom of God is at hand, he means it a little bit differently. He means the Kingdom of God is right here, ground zero.

"The time has come. No more waiting. The Kingdom of God is at hand. Repent and believe the good news." This is the way Mark phrases it in Mark 14 and 15. Now that is a throw down as we would say it today. It's a challenge because Jesus is speaking to people who have a broken sense of identity, they're fractured



and they're not all going in the same direction, but he's trying to unify them with this passage. This is the way every social organization works. It might be a church, it could be a city, it could be an army, it might be a corporation, it could be a civilization.

When the people first come together, they form whatever the enemy is going to be. That stage is called forming. Then they storm. This stage is what sociologists call storming. They knock the edges off each other and they argue about how are we going to do what we do, and what's this symbol going to mean, and sometimes that goes on for years, but eventually they get it worked out and now they start 'norming.' These are the norms by which we operate, these are the rules by which we conduct our business.

This, by the way, is an important part of what military units do, so that if a part of the unit over here and a part of the unit over here, they're separated, maybe their commanders are wounded or killed, if they join up whoever the most senior officer is will take command of that unit. They all have a common doctrine, common understanding, common manual of arms. This is what they do because they have norms. That's part of what makes for an effective fighting force. It's part of what makes for a strong corporation.

Strong organizations have strong cultures. They know what they believe, they know what they stand for, they know what their values are, they know what the priorities behind those values are, what they're going to put first, and they know how they implement those priorities when they live them out. Jesus is summoning the people back to that. When it's all done you hit a high performance stage, so forming, storming, norming, performing and with that you can accomplish great things, but as it goes in human organizations, sooner or later those norms break down and people start squabbling. They no longer agree about what they believe, or think, or what even the values are. As a result, everything falls apart and that's what we got here. This is what happens in a renewal. This is what happens when a national repentance lays hold. All of these things re-consolidate.

In Jesus's day those norms, that performance level, the consensus, they were giving way. I've already described some of the so called Jewish denominations of that time and why that level of performance wasn't possible. It's into that that Jesus comes making this declaration and having shown a model. Descend, emerge, ascend, gives you consecration, testing, and power. We know a few things about Jesus's ministry. John the apostle said this in I John 3:8, "The reason the Son of God appeared was to destroy the works of the evil one." That word destroy doesn't just mean tear it down, it means annihilate. It's a military term.

John understood that Jesus came at the head of the heavenly army to take on all



the works of the devil. When we talk about the inbreaking of the Kingdom of God, we are talking about the demonstrable manifest visible power of God being released upon people, a city, a nation so that God can be glorified, and the people of God turn back toward him, and serve him with a whole heart. That's at the core of the Kingdom of God message. It's interesting that we're in an Armenian church tonight. Armenia was the first nation on earth for the entire nation in a people movement to turn to faith in Christ. Haig, I know you have to be around here somewhere, but I don't see you. I believe the year was 301 AD, am I right? 301, I got it right.

The first Christian nation, wholly Christian nation because the king said, "I believe," and in those kinds of societies it isn't every man for himself, it's when the king says this is what we do, his name was King Tiridates, everybody gets in line and goes behind it. You can see the power of this gospel proclamation. When we look at this, we're talking about Jesus, yes as the Son of God, but also as Jesus the Son of man. Jesus the first true man, the one who's sinless, who is anointed with the Holy Spirit, first in his baptism, more powerfully as he climbs out of the river, and even more powerfully as he passes the tests in the wilderness.

Such that when he returns into Galilee, although he is the Son of God, as the book of Philippians tells us in chapter 2, he'd laid aside his divine prerogatives. Omnipotence, omniscience, et cetera, and he's now functioning out of Holy Spirit anointing. He's a Spirit filled man who shows us what a redeemed humanity can look like. He comes as the anointed messiah-ed king imbued with the fragrance of the Kingdom of God, of the anointing oil, of the Holy Spirit himself, anointed with a purpose. Not to declare a literal war, but to declare war on Satan and all his works, and in order to teach, and preach, and minister to those who are enslaved, and under bondage, and who frankly can't get themselves out of the rut that they're in.

When Jesus comes declaring the good news of the Kingdom of God, everybody in that room understood that something big was underway. By the way, you might also understand why it was with that as backdrop that the original apostles, all twelve of them, they thought this meant this is the one. Where's the white horse and the forty-two legions that are going to take on Rome, and drive them out in a military fight? That was going to come in the future because what Jesus is doing is he's opening up a two-age framework of the already and the not yet.

The way to think about that is this. I got to think a second. The number line for me goes this way, so for you it goes this way, okay. Here we are. This is the beginning of time. Time starts and marches on. We got the rise of Egypt, Jews go down to Egypt, blah, blah, blah. We move forward, but we get to the time of Jesus and the Kingdom of heaven that they've been looking for for the thousand



years since David. It breaks into the plane of earthly history. John first and then Jesus declares the Kingdom of God is at hand, the Kingdom of God has arrived. Then Jesus has his earthly ministry and he's killed. He rises from the dead, he goes up to heaven. What have we got here?

Well, we have a time between the times where the Kingdom is broken in, but is not yet fulfilled. By the way, that window, however big it was originally, is two-thousand years now than it was then. There will come a time when the end of time will come and we'll hit the eschaton. It'll all be wrapped up and the full manifestation of the Kingdom, which I'll talk about more tomorrow, when that will be released upon the earth, but between the first coming and the second coming, we live in the time of the Kingdom of God.

That means there should be Kingdom expressions that are going on through the church and specifically through the individual members of the church as we go about what we do. Now, you may not always be able to say what that will be in any specific given context, but it'll look like the kinds of things that I've been describing, blind people seeing, deaf people hearing, lame people walking, mentally ill people being healed. In some cases body parts regenerated. There are many different ways this could manifest and if you're sitting there feeling a little bit stretched or doubtful, all I can say is come with me on a trip because I've got a few people here that have gone on some of these trips with me, and they've seen with their own eyes and touched with their own hands.

I think John the apostle said something about this. What we have seen with our eyes, what we've looked at, what we've touched with our hands, this is what we declare you concerning the word of life. We are here tonight and the next two nights to talk about the Kingdom of God, to declare to you what is the Kingdom, and to try to raise your hope and your expectation about what it means when we talk about the Kingdom of God breaking in.

If you understand what I've said so far, then you will understand that this idea of the Kingdom of God is inseparable from the kingship of, in this case Jesus. It's inseparable and where the king is, the Kingdom is released, and if you see the Kingdom released, then you know the king has to be somewhere very nearby because these are the signs of the king breaking in. Even in the here and now. We don't have to wait until then.

Now, this leads to a certain amount of discussion that some people want to raise. They say, "Well, do you believe in Kingdom now or Kingdom not yet?" Here's what I've learned. I believe the Kingdom of God broke in starting with Jesus and I believe, and I could show you from scripture, and I will before we're done with the next couple of nights, that Jesus made the instruction to the church. He commanded the church, proclaimed the Kingdom of God for the Kingdom of heaven.



I think one of the big shortcomings of our current time is that we have largely forsaken the proclamation of the Kingdom of God. In fact, not all that long ago I was talking to a denominational executive. He said to me, "Ken, you're stuck on the Kingdom of God. Most of us have moved on." I thought that was tragic because in the few years since that conversation has happened, his denomination has lost two thirds of its churches. If we proclaim a robust Kingdom message, God will back that message with signs and wonders.

You might say, "Well, I haven't seen any." Well, maybe you aren't proclaiming the Kingdom. By the way, Jesus also said this, "From the days of John the Baptist until now, the Kingdom of God has been forcefully advancing. Forceful men and women lay hold of me." That means you're not just going to show up and say, "Yeah, Lord, lay the Kingdom on me." There's a kind of an intensity to it. There's a kind of a longing to it. There's an urgency to grab it, to pray it into being that it comes down to earth and becomes part of your reality. Our Father in heaven, your name is unlike any other name in the universe. That's why we call it holy. May your Kingdom come, may your will be done. On earth just like in heaven.

We already know the Kingdom's happening in heaven, that's a no-brainer. It doesn't take any faith for that one, but to see the Kingdom manifesting here on earth. That requires a kind of, I don't know, can I say the word aggressiveness. A kind of focused intention about seeing Kingdom life in reality released. The demons really would be driven out, that the sick really would be healed, that cancers would fall off of people's faces because these things are possible, and they are going on, and we do see them. Admittedly we see more of them in places outside of New York City, but we're aiming to fix that. That's part of why we're doing a lot of these conferences and doing a lot of this teaching.

The Kingdom of God is the fulfillment of an Old Testament promise. John said, as I've already stated, Matthew 3:2, "Repent for the Kingdom of heaven is near." That was John's message, it's drawing near. It's at the very gates. What is repentance? Well, we hear repentance and we think be sorry for your sins and that's a good thing to do, but the word repentance is much broader than that. It's really an amalgamation of two Greek words that collectively mean something like change your mind or get a new way of thinking. Get a new frame of mind. As you do that, as you change the way you think, that in turn will release something because as a man thinks in his heart, so is he, to quote the famous proverb.

Be transformed by the renewing of your mind. For many of us, we have a closed in way of thinking that honestly, it looks a lot like the thinking of the Jews in that synagogue on that Saturday morning two-thousand years ago. We've heard all the old prophecies, we haven't seen anything. You know, my great, great,



great, great, great, great, great, great, great, great, great, great, great, great, great, great, grandfather Morton told me that one day the Messiah would come. We haven't seen the Messiah. Those are just all old history [inaudible 00:58:43] pages in the bible. The form and textual critics have shown us that this is all just the misguided beliefs of an ancient people who would change the scriptures to suit their own whims.

That's another form of unbelief. A new way of thinking means laying down all of that unbelief, that doubt in God's word and actually taking him to his word because friends, this is one thing I've seen over and over again, God is good for His word. John said, "Repent, the Kingdom's drawing near." Jesus said, "The time has come. The Kingdom of God is at hand. Repent and believe the good news." Meaning it's not just drawing near, it's right here. It's right here. Luke 4:18, and 19, and 20, and 21, these verses are really a further elaboration of that. When he drew near to Galilee he was proclaiming the Mark 1:14 and 15, but by the time he gets down to Nazareth, now we're getting an up close snapshot of what Jesus's sermon would have sounded like if you'd been sitting in that synagogue in Nazareth on that Saturday morning two-thousand years ago.

The Spirit is given to Jesus, the believer, the first Christian, the first born of many brethren for a purpose. The Holy Spirit is not a toy, the Holy Spirit is given in order that a campaign of God can be carried out. He is the Sine Qua Non, that without which nothing can happen. When John Wimber was alive, for a period of time he was a church growth consultant and he worked for the Fuller Evangelistic Association, which was attached to Fuller Seminary. John flew all around telling churches how to grow. He had some unusual ideas, I think, by modern standards.

One of his better ones was to get the longest hoagie roll you could find, I mean a submarine type roll, and cut it in half, and make the biggest hoagie sandwich anybody had ever seen. Then put door hangers on all the doors all around the community to tell people, "Come see the world's largest hoagie sandwich on this Sunday morning and you can eat a piece of it for free." People would come out and do that because in those days, church was more a part of American society.

Anyway, that was the kind of stuff John was, as he would have said, heavily. One night he was in a hotel room in Detroit, Michigan. John was a big man. He was overweight, and part of that was his own issues, and part of that was he traveled too much and didn't exercise. I'm working on catching up with him. One night the Holy Spirit pushed him out of bed while he was asleep. You might say, "Would the Holy Spirit do that?" Well, he knocked Saul off his horse. Hello? I mean, the God we serve is the same yesterday, today, and forever.

He pushes him out of bed and you can imagine what the thud of a four-hundred fifty pound man sounds like hitting the floor at three o'clock in the



morning. John of course wakes up and the voice of God comes to him. You could argue about what that means and was it audible or not, it doesn't matter for what we're about to talk about. The voice of God came, John recognized it as the voice of God. Here's what God said to John, "John, I've seen your ministry," and as he told the story himself, the Lord was not impressed. "John, I've seen your ministry. Now I'm going to show you mine."

That was where everything that the Vineyard God in terms of healing, and prophecy, and deliverance, and signs, and wonders. That was the genesis of it. That night encounter in that hotel room in Detroit, Michigan. Put away your stupid hoagie sandwiches, John. Get rid of all of your human efforts, and human schemes, and all the maximations of men because this is the way Paul the apostle said it, "My message and my preaching did not come with wise words of human wisdom, but with the demonstration of the Spirit and of power that your faith would not rest on the wisdom of man, but on the power of God. The only way you will have the overt power of God is if the Holy Spirit is flowing through your ministry in power."

Paul also said, "The Kingdom of God does not consist in words and talk, but in power." Unfortunately, in our day we've come to a place where the church does a lot of jawboning, but where power is in short supply. As a result, we're losing ground. You may have noticed. Churches are emptying out. Even where people go to church, it's not always clear of what they believe. Their orthodoxy may be in question.

The Spirit of God is given to Jesus that he can carry out God's ministry the way the Lord spoke to John so that he would carry out this kind of ministry as well and never mind the hoagie sandwiches. If that's the litmus test, if that's the benchmark to which we are trying to rise, we should ask ourselves a question. Paul put it this way, "Examine yourselves to see if you be found in the faith." Are we truly in the faith? Are we in that faith? Not just do we believe, but are we operating in the faith of the Kingdom of God? Are we seeing breakthrough? Are we seeing the hand of the Lord move in what we're doing?

If we have a Kingdom centric theology, we will be far more likely, I would say infinitely more likely, to see the kinds of signs and wonders that I'm talking about in our ministry. On the other hand, if we don't have the right understanding of the Kingdom of God, maybe not so much. Luke 4:18 says, "The Spirit of the Lord is upon me because he has anointed me. He has sent me." Jesus is the first sent one. He is the first apostle and yet Jesus said this to the twelve apostles in John 20-21, he might have been the sent one, but he said, "As the father sent me, so I am sending you." The whole purpose of Kingdom proclamation is that we would be sent out by the Spirit of God, not even by men. Although I do think that we should be working with our church bodies to which we belong because Jesus himself, it was his custom to go to synagogue.



We are collaborating with our church bodies being sent out. Some as missionaries, some just down the street to Starbucks, but we are sent into the world baring the Spirit of God, in order that we proclaim the Kingdom of God, in order that the signs of the Kingdom break out, in order that there would be conversions, deliverances, healings, inner healings, prophetic words, and more. That sounds a lot more exciting, doesn't it? Here's what we know happens when that goes on. By the year 100 AD, seventy years after Jesus's death, in an era with no internet, no Twitter, no Facebook, no email, no television, no radio, no superhighways, no airplanes, no high speed rail, within seventy years every first, second, and third tier city in the Roman empire had thriving Christian communities in it.

Why, because they were proclaiming the Kingdom of God and demonstrating the Kingdom of God. There was something so compelling about that they realized that this was not mere talk, it was power. There was something different. This wasn't just another offering on the religious smorgasbord, it was in fact the truth. You know that thing that nobody wants to talk about anymore. You know that thing that if we say we believe in it, we're closed minded and we're not in touch with modernity.

That's why Peter could stand up. Acts 10:38 and say, "God anointed Jesus of Nazareth with the Holy Ghost and with power. He went about doing good and healing all who were oppressed of the devil." These are the kinds of proclamations that the ancient church made and when they did this, it arrested the hearts and minds of the people around them. No, not all of them equally and not all of them at once. Paul was a persecutor before he yielded to Jesus when he appeared on the Damascus road.

Some were confused like the Ethiopian unit, but the Lord sent a missionary through a divine appointment, including, by the way, wake up, good morning, here's an angel. "Hey, Phillip, I want you to go down there by the Gaza road." "You see, Lord, I was really going to go out and hoe the potatoes this morning." "Phillip, go down to the Gaza road." How would you like to wake up one morning and have an angel standing in your apartment say, "Call in sick today. I want you to go to Flatbush and 125th, go stand there, and I'll have a man there in a red jacket. I want you to go talk to him."

That's what Ananias said happened to him after Saul was knocked off his horse. What did he say? "Lord, I don't know about this guy. This is not good news. Do you really want me to go talk to him?" "Ananias, go do this. This man's my appointed vessel." "Okay, Lord. I guess I get to go to heaven early. I'll make sure my will's in order before I go talk to that guy," but what we've just done in understanding this dynamic activity of the Kingdom, it's flowing, it's moving, it has different points of outbreak all around. It could happen on an airplane, it



could happen in a taxi, it could happen on a city bus, it could happen on the subway while you're standing next to somebody, but of course it requires a complete rethinking of what we mean by Christianity.

It's not just about going to church. It's not just Churchianity, it's not just trying to defend our political position, and it's not just about being on the defense. It's about going on the offense with the Kingdom message, which has no guns, no blood, no bullets, but it is very much outward reaching and seeking to contact everybody, whether it's with salvation, healing, prophecy, deliverance, et cetera.

With that we understand that Kingdom of God is at hand means this is a highly mobile battlefield. It might be at 3rd Avenue at eight fifteen, and it might be at Lexington at eight seventeen, and it might be at Wall Street at eight eighteen as the Spirit of God moves on different people, opens their eyes, illuminates their mind. Speaks in their ear, or their heart, or however he does, gives them a vision, but they begin to engage and bring that Kingdom life, that activity because God loves New York. God loves New York state, God loves the United States of America.

Although a lot of people are praying hard that there will be some massive inbreaking of God's revival power, to me that sounds an awful lot like the belief of the ancient Jews, that there would become a cataclysmic inbreaking. The heavens would be opened, and suddenly the white horse would appear, and the end of time would come. Well, the heavens did open. They got that part right. He did come riding a donkey at the end of his life, but they kind of missed that part in the middle about the Kingdom breaking out through human beings who are given over to the purposes of the lord in order that the Kingdom would advance.

We need to re-calibrate. We need to understand the Kingdom as I've described to you, as a dynamic front that can happen anywhere and understand that if we are inducted into the king's army, then as 'soldiers' in the king's army we should expect all around us at any point in time supernatural things can and will go on. If you go a week and something hasn't happened, something's wrong. It's probably not God's fault.

The time has come, the Kingdom of God is at hand and breaking in. Change the way you think, believe the gospel because the king is going to war against the devil and we get the privilege of being a part of that. Amen. All right, I'll take a couple questions, then we're going to do ministry time. I've had some feedback that you want more ministry, less talk. My message and my teaching did not come with wise words of human wisdom.

Please see Questions & Answers, following page.



Questions & Answers

Ken Fish: Questions? No questions we've answered them all. All right, oh there we go, now the hands go up. You first.

Audience: Do you understand what would a biblical presentation of the gospel sound like? As opposed to we'll say [inaudible 01:14:00]. What would be in gospel presentation in declaring it to the world?

Ken Fish: You're talking about right now, how do we use that Kingdom paradigm for talking to people?

Audience: Right, more so what would a sermon look like?

Ken Fish: Well, I think Jesus's proclamation in Mark 1:14 and 15 is a really good place to start. It has four parts to it, the time has come, so I render that into vernacular English as no more waiting, there's a nowness to it, there's immediacy to it. The Kingdom of God is at hand means God's power is available right now. Change the way you think about God and belief. Now, belief, it's a summons, it's an invitation, but it's also a demand. There's an insistence to it. The scripture says, "In the past God overlooked willfulness and ignorance, but now he commands all men and women everywhere to repent."

When we make that declaration, I get it, we live in a pluralistic society and we have to be sensitive to people. We can't shove the bible down their throats, but there should still be something of that anticipation that now is the moment, you really want to do this right now. When I have had instances like this, there is often some kind of a demonstration of the Holy Spirit's power that will accompany that, whether it's a healing, a word of knowledge, a prophetic word, something that I give to someone. That gives them a sense of the immediacy of God. That's really what it does and hopefully with it, the power of God. Meaning that God is powerful.

I'll say something about what you've just experienced here is the hand of God breaking in to show you that this is really real. This is a now moment. God is here right now. Maybe up until now, you thought of God as a theory or just Christianity as one choice of many, but what you've experienced is a reality of God that you've not experienced up until now, and the Lord wants you to recognize that, and to give your life to him. Would you like to do that? That has all four of those components in it. It has a bit of a plaintiff angle to it, but there's also an insistence to it that will push people along.



Using that kind of thing, I've lead many, many people to the Lord. I was in El Salvador in March and I got invited to speak in a public high school. I know that's a shocking idea, but it's El Salvador, not the USA. They had an assembly. Called all the students, they were sitting there. I had a message that I'd felt the Lord had given me that morning called, "Why does Jesus bid the children to come?" I had preached for about fifteen minutes, that might be hard to believe, but it's true. By the way, that includes Spanish translation. Then I said, "Now, who would like to receive?"

Well, people were kind of hesitant. The whole group thing, high school age, plus Spanish culture, so I called seven people out of the crowd and I gave them prophetic words in front of the whole school. Then people started getting a little bit nervous because they realized, God can do that for them, but what does he know about me? I said, "Who would like to come up here and give your life to Christ? Now is the time." I tried to count accurately, I might have been off by a couple either way, but it was in the neighborhood of forty-five students came up, and gave their lives to the Lord, and the Holy Spirit fell on them, my assistant Kate was with me on that trip. Let's see, anybody else that's on the team? No, I think that's it.

Holy Spirit fell on them, all the students are sitting there watching their friends get touched by the power of God. They were wowed in their own way, and then the bell rang, and that was the end of school. We had to leave, we had to get off the premises. Well, I found out that in the week after that event so many students were amazed and wowed by what they'd seen that they started talking to those roughly forty-five that had come up and given their lives to the Lord in that assembly. In the week following that assembly, those forty-five students lead four-hundred of their friends to the Lord.

Now, okay. It's El Salvador. It's not New York. Maybe they're somewhat more believing than your typical cynical flea-bitten New Yorker, but not withstanding I would submit to you that when people see true power backing up a true proclamation of the word of God that doesn't flinch, and try to accommodate, and water down the message of the gospel, there is something powerful in that combination. It will touch and grip the hearts of people. We should expect to see the harvest because Jesus said, "If you will go and preach the gospel, I will go with you and confirm my word with signs following."

I admit, it's a different paradigm on the gospel, but I can tell you I've tried it from Amman, Jordan where I lead three-hundred Muslims to the Lord in four days, to Colombo, Sri Lanka, to China, I won't say where, to Tai Pei, to Melbourne, Perth, to Wellington, to Los Angeles, to San Salvador, to San Jose, Costa Rica, to I could keep going with each city, but the point is this works and it's universal and across cultural.

We stay to the message, God will back that, but got to have this understanding.



The Kingdom of God is a message of invasion, God is coming, but it's not war for the sake of war. It's more like a rescue operation. God is coming to deliver his people out from underneath the oppression of Satan. All the way in the back.

Audience: What advice or pointers would you have for someone that is starting to feel led in the gifts of worth and knowledge, but is not treating those [inaudible 01:21:11] because you don't want to say something and then be wrong, but then God told us to step out in faith and then he'll back us up, so it's like how do you move more into that? How did you develop that in your own life?

Ken Fish: I think the easiest way to do that is if you think you're getting a word of knowledge from somebody, ask them a question rather than make a statement. So many people think they have to say, "The Lord shows by vision, 'Yea verily and forsooth.'" It's great if that's coming to you that clearly and there will be times that you will be able to do that, but maybe you think you're getting something and in my experience words of knowledge often they're very quick, they can be a lot fainter than you would like them to be, they're more impressions than it came down on me like this.

You're trying to suss that out so you could just say, "Can I ask you a question?" "Sure." "Does the color orange mean anything to you?" "Oh, yeah. It's my favorite color." "It is? Huh." "I'm seeing a picture of an orange jacket while I'm talking to you and I'm thinking the Lord wants to clothe you in something new, maybe change the way you are in the world. Is that something that you've been longing for by any chance?" "Yeah, my life is so sideways. Everything goes wrong, everything I do falls over. I would love to just put on something and just cover up all this stuff, hide it and have a whole new face to the world." "I think that's what God wants to do."

You just gave them a word of knowledge, but you didn't say, "The Lord chose my vision that thou are about to be clothed in a new coat of arms and the Lord will use thee as a great prophet to the nations." It's like, nobody talks that way, so use the information God gives you to ask a few questions, and you'll pretty quickly get on target, and go, "That's what God's doing." Boom and it'll be as powerful as if you laid it out as some big oration. Makes sense? Right here.

Audience: You talked about ...

Ken Fish: Can you speak up just a little bit?

Audience: Sure. You discussed Jesus coming as a sign of [inaudible 01:23:50].

Ken Fish: Right.

Audience: In both inner healing, and physical healing, and spiritual healing, and that let's



say you have someone who is born again, Holy Spirit-filled, and they [inaudible 01:24:08] not to jump into the sea. You talk about how miracles are happening today and [inaudible 01:24:20] blind seeing and that's symbolic for many other things. Let's be hypothetical and say you have someone who is extremely ill, extremely ill, potentially dying. You pray over them for healing. They're not dead and you're praying, you're laying your hands on them. Now, God didn't say no obviously for his divine reason and I'm not asking the reason, but you make it sound as if you're saying, "Thy Kingdom come, thy Kingdom's now," and if he's not backing it up, it's like, "Well, maybe something's off."

If you have faith as small as a mustard seed, so does that mean the person praying, was the faith smaller than I was perceiving, or was it just God and his divine, just, I don't know. Did I ask the question properly? I'm trying to understand because I know he wants to provide healing and maybe that person had spiritual healing, and [inaudible 01:25:41] time to go do it before, but there is the aspect of physical healing.

Ken Fish: Well, the reality and I think what you're putting your finger on is, everybody's going to die.

Audience: True.

Ken Fish: Actually, there's two people in history that didn't die and Jesus even wasn't one of them. Enoch got taken up and Elijah got taken up, but I read something recently that said as near as the population folks can figure out, in the history of the world there's been one-hundred eight billion people who have lived. Two out of one-hundred eight billion. Your odds of not dying are not very great and if you think you're going to be the third, go buy a lottery ticket first, right?

Audience: Yeah.

Ken Fish: Now, there is the rapture, so those who are alive for the rapture, they will not die. They will be taken up, but everybody else is going to die. I'm going to die and Matt's going to die. I don't know when, but I'm going to die.

Audience: No, I get that we're going to die, but we're talking about healing and miracles.

Ken Fish: That's right.

Audience: In that context.

Ken Fish: I think God is on record already in His word that He is a healing God and wants to heal. In fact one of His names is Jehovah Rapha, the Lord who heals you. Now why would He call himself the healing God if He's not the healing God? It's an important question because we call Him the saving God and we



believe in salvation, so why wouldn't we also take Him at His word and say that He's the healing God? There's no doubt that some people are going to die of sickness, that's a fact. In fact the prophet Elisha, usually called Elisha in America, it says he died of the disease of which he would die, which isn't very specific, but makes it clear he died of sickness of some kind.

Some people will die of sickness, but I believe based on the testimony of Jesus and the life of Jesus, it said, "Jesus healed all who came to him." All. Not most, not some, all. Jesus is the same yesterday, today, and forever according to the book of Hebrews 13. Yes, there will be some who die of sickness and we will lose those skirmishes. We're going to win the overall war, we might lose some skirmishes in the war, but the thing that I've seen is this, when he becomes clear about God's will concerning healing, in the general sense anyway, there's something that shifts around in our own faith when it comes to prayer. We no longer pray the, "If it be thy will," kind of prayer. We pray, "God, according to your word. You said to pray on earth as it is in heaven and heaven, I know there's no sickness, so I'm going to pray that on earth it will be as it is in heaven. Therefore, let this sickness leave."

As I have progressively apprehended that truth, and gone deeper and deeper with it, and it's gotten further, and further, and further into my soul, I would say that over time I see more, and more, and more healing, more, and more, and more breakthrough, and I've now come around to the point where I think, "Okay, I know there will be the some that die of whatever that sickness is," and I've had a few instances where I've gone to pray for someone to be healed, and as I pray for them I've had a sense this is in fact a sickness unto death, so okay, but that is by far and away not the norm.

When I go and I pray for somebody, what I'm really doing now is I'm asking the Lord always, "God, what's it going to take for this person to be healed," because there's reasons why people are sick. They might have eaten something, they could have fallen down a staircase, they might have had some spiritual influence in their lives. Cancer many times, not always, but many times rises from bitterness in the soul. If you've got somebody with cancer and they are unforgiving of a particular person, or situation, or they've cursed themselves, a lot of times women will get cancer in certain body parts maybe because they hate the fact that they're women, maybe because they were assaulted once upon a time. They inside of themselves are just like, "No, never again."

It's not only that they're angry at the assailant, it's also that they hate the fact that they're women. "If I hadn't been a women, this wouldn't have happened to me," and in so many words they've cursed themselves. Oftentimes in those cases, note that I'm saying some, not all, so please don't anybody hear me say that this is true of all female cancers, I'm just using it as an example because most people can relate to it, guess where those primary lesions occur. Either in



the chest, or in the uterus, or in the ovaries. Why, because they hate the fact that they're women, but they maybe never even realized that they've done that. Maybe they're oblivious to the fact that they're carrying this around inside them.

We get there, we unlock that truth however we do it, and there be different ways to do it in different cases. Always trying to be sensitive to the difficulty of that person's situation and as the freedom comes from all of that that happened whenever it did in the past, boom, heaven opens. Literally opens. The power of God comes down, and suddenly we see miraculous and instantaneous healings of conditions like that, whereas the doctor had said, "Put your house in order, you're doomed to die." We've seen literally hundreds of cases of stage III and IV cancer vanish from people's bodies. It's not just female cancers, it's all kinds of cancers, but anyway, I'm using that one as an example right now.

I think sometimes we fall into the, "Well, it's not working, must not be God's will." When it's not working, my question these days is, "Lord, why isn't it working because you haven't told me this one's a sickness unto death and so I'm taking your word. In the generalized case you are a healing God, you want to heal, you told us to pray on earth as it is in heaven. Jesus is the same yesterday, today, and forever. He died for our healing," Isaiah 53:4-6, "Lord, what am I missing here?" You'd be shocked at the stuff that the Lord will give from revelation that becomes the key to healing, and then you sit there and you go, "Wow, I couldn't have thought that up in a million of years," but by the Spirit of God it was revealed and this person was now healed.

There's a tenacity in that, isn't there? There's a willingness to fight on, there's a willingness to say, "God, I'm pressing in I'm not letting go of the hem of your garment until what we need actually occurs." It's a different mentality. It's a new way of thinking.

Audience: Have you discovered anything that would help tease apart difference between mental illness and spiritual oppression?

Ken Fish: Have I found anything that would help tease apart the difference between mental illness and spiritual oppression. Well, how much time do you have? I think a lot more mental illness has a spiritual component than we might recognize in the western world. It's not that there isn't mental illness caused by brain damage, chemical imbalances, things like that, but oftentimes when you run up against mental illness you will find that there is something very dark that's underneath it and probably either been suppressed, don't want to go there, or it's been overlooked as inconsequential.

When you find that that's in play, you're nearly always now moving into the realm of spiritual oppression. Again, I'm not trying to pick on women, but if



you go to a mental hospital, you'll find that 90% of women in mental hospitals have been raped. Now, that's a statistically significant factor and yet we just say, "Well, she's just a crazy women." Well, maybe she's crazy with justification. Maybe she's dissociating because she's had whatever done to her in the past or maybe it caused a break in her consciousness because rape is the single most destructive thing that a human being can do to another human being. That's true whether it's a man who's being raped or a women who's being raped.

You look at that and you'd say, "Maybe when we start dealing with mentally ill women we should ask them right out of the gate, have you ever been sexually assaulted?" That could be a volatile question and it's also an uncomfortable question that most of us wouldn't want to lead off with that. "Hi, how are you doing? You ever been raped?" Maybe there's enough in that statistic that we've got to find a way to ask it in an appropriate and sensitive way because if that is in fact the cause of 90% of women that are in institutions having mental illness, well that would suggest that nine out of ten of them could be healed because Jesus heals people who have been through rape.

He takes them through inner healing, he drives up the spirits of rape, and violence, and other things that go with that, and when all that stuff is gone, those people are clear of mind, and they're back to normal. Maybe there's hope for some of these people. I always look for what's going on underneath with the causality.

Audience: Do you think that kind of abuse always is a doorway for demonic activity?

Ken Fish: Pretty much. I don't like the word always when you're talking about the demonic, but it's common enough that when I don't run into these spirits, I usually say, "I bet I'm missing one somewhere here." Then I go back, and re-check, and spend more time on that.

Audience: How do you know you've run across a spirit?

Ken Fish: When you've got a spirit manifesting, you'll know. They scream, they yell, they holler, people fall into catatonia, they foam at the mouth. I did a bunch of teaching on deliverance, when was that Matt? In December? That's posted on the CU website? Yeah, so if you want to help me out in my ministry, you could buy it on the back table. If you want to download it for free from the CU website, you can keep your money and I'll go hungry. Either way you can get that information. I have a whole bunch of information on how to diagnose demonization.

Audience: Is it possible for a Christian to be possessed by a demon?

Ken Fish: I don't know about possessed because possession implies ownership, but if



you're asking can a Christian be afflicted by a demon, or assailed, or oppressed, absolutely. Unquestionable. A lot of times people say, "Well, where does it say that in the bible?" Well, it actually says it in a number of places, but the one that I find if I can give one and only one example that is probably the most bulletproof of all is found in Acts 5, the death of Ananias and Sapphira. These are clearly Spirit filled believers in the post-Pentecost church and they come in. I believe the open gateways in their lives were greed and competition with Barnabas. Probably pride, desire to be lifted up. Good works of the flesh like that. That was meant to be funny.

They come in and they represent. They lie, but they represent that they've given 100% of the proceeds of this land sale to the church treasury. What does Peter say? "Satan has filled your heart." That's being demonized. It's a particular kind of demon. I mean, it's the guy or maybe he's using Satan in a more broad sense to mean the hosts of Satan. Not clear. It sounds like he means Satan himself, but in any case, these are Spirit filled believers, post Pentecost, and Satan, whatever exactly that means, has filled their heart. They're demonized.

That causes them to lie to the Holy Spirit and the Holy Spirit decides to clean house. They fall over dead, but it's clear they're demonized. There are some other examples in the bible as well. I have thirteen case studies also on my recordings if you want to explore that.

Matt Also on the website for free.

Bennett:

Ken Fish: Also on the website if you want my children to go hungry. Yeah, back there, hand in the air.

Audience: I believe everybody can hear the voice of the Lord or can be prophetic. Can everybody heal?

Ken Fish: Yes. Question was can everybody can hear the voice of the Lord and be prophetic, can everybody heal and I said yes, they can. Some will be more tenacious at it, some may exhibit some higher grace for it, but to be honest, even those that are more graced for it, I'm not sure how much of that is that they have 'more anointing' and how much of it is that they're more persistent. I've never figured that one out. People always try and say, "Well, some are called to that," but my understanding of the spiritual gifts is that the spiritual gifts are distributed when the believers gather. God moves dynamically, like I was describing, so it might be word of knowledge healing and it's healing word of knowledge. Miracles, faith. Faith healing word of wisdom, discerning of spirits, miracles, healing of faith. Miracles healing miracles, word of knowledge, word of wisdom prophecy because the hand of God moves around like that.



I believe he'll give us anointings needed for the moment. Now, if you start to function a lot in healing ministry, say because you work in the prayer room at your church or you're at the alter ministry and every Sunday morning you're praying for people who come forward for prayer. Well, you might have a greater need to be exhibiting healing gifts on a regular basis, so God being God and recognizing the need, too, he might anoint you more frequently. After a while people start to say, "Hey, that Chuck Hetzler, he's got a healing ministry." Well, does he? I don't know. He's ministering in healing and because of that, the gift of healing is being expressed through him, the spiritual gift of the Holy Spirit, but that isn't the same thing as an investiture necessarily. Does that make sense?

I believe the Spirit of God gives gifts, I believe Jesus gives gifts in ministries, and I believe the Father gives into the church as well. I teach about that in my spiritual gifts seminar. I haven't really taught on that here. Maybe I'll do that when I come back in September.

Audience: I have a question. On the website today I read about something [inaudible 01:41:40] the campuses throughout the United States and [inaudible 01:41:45] the addiction of pornography. Do you feel that we're in a place in society where now we've never been before in history, especially with all this transgender push on equality and all that, and such crimes are historically ... Well, we'd lock them up, at least as far as the media portrays. Do you feel that there's an increase in that or do you think it's just that just the media now focuses on that and because we have a lot more venues to hear these type of things? Do you think that there's an increase or do you think it's just a matter of the media that's covering it more than they did in the past?

Ken Fish: The question is whether sex crimes and sexual ... What's the word I want to use? Non-normal expressions of sexuality are increasing. I define normal as man and woman in a monogamous marriage, so if I offended somebody, I'm sorry, but that's the biblical definition. Anything other than that is non-normal. Are non-normal expressions of sexuality on the increase? Well, there's no denying that throughout history there's been lesbians and gays. We know that from history. The Satyricon of Petronius records it in the later Roman empire, we have the story of Sodom and Gomorrah. Transgenderism, probably a little harder to achieve in ages gone by because the surgical skill wasn't there to bring about the physical alteration, but there's always been some amount of that in the background.

Now, in the more current period, there's no question that what you sow you will reap. Starting in 1961 in the western world, we began sewing immorality into our societies on a scale heretofore unheard of since the time of Rome and because of the advent of mass media, which in the '60s wasn't even what it is today. Today you can get a Tumblr, or put something up on Facebook, or



whatever that's fallacious and extreme. You can post YouTube of anything you want and there it is. Then we have the porn industry and so forth.

There's a lot more pornography being spread around in the world. I've seen figures that say that two thirds of the internet traffic on earth is pornography, which is an amazing figure. Yeah, there's probably more of it and because we're sewing more of it, we are reaping more of it because what people see, inevitably they want to try. They get lured in. It's fallacious, it's lured. That's why it's called lured, it lures you.

I was talking to my cousin this weekend and we were thinking back when we were kids. She was saying the other night she'd turned on a TV show and she was astounded at the things that were on prime time television. She said, "This would never have been on television when we were kids. The FCC censors would have shut it down." We're no longer saying no, we can't look at it because it's viewed as free speech and protected speech. Of course, we're not allowed to talk about Jesus, but we talk about that.

In every front we're sewing this out there and we also now have the government, and the school boards, and others telling our youth, "Yeah, go ahead and try anything you want because you need to explore." Whereas in other area [inaudible 01:45:48] that is ridiculous, you shouldn't do that. There would be some percentage of the students that would say, "Yeah, that's wrong, that's morally wrong, it displeases God," and that's the end of it.

That doesn't mean there's sleeper cells waiting to turn transgender, it just means that they knew it was wrong and they walked away from it. There would have been some who also suppressed it and who've still had that thing bubbling within them, but here's the numbers. 2.7% of all the people in the United States have ever had any kind of a homosexual encounter. 2.7%, that comes from the US Office of Population Research. We've got three-hundred fifteen million people, so that means something a little above nine-million, not all the way to ten-million. Well, that means we've got three-hundred five million who aren't, and never have been, and never have tried it. By the way, that 2.7% includes two frat boys who got drunk at a party one night, and woke up the next morning, and said, "Let's not talk about this," and they never do it again.

On the transgender scale, 0.3% of the population has transgender tendencies, some will act out on that. 0.3% of three-hundred fifteen million is just a little south of one-million people in the whole country. We're now changing all of our laws for three-hundred fourteen million people for the sake of less than one-million, but what's happened is the megaphone is held by Hollywood, New York TV producers, people like this who have an ax to grind and who are themselves a sub-population that are highly skewed in a particular direction. There's a much higher percentage of gays, lesbians, bisexual, and transgendered



in Hollywood, and in TV production rooms, and things like that.

Why? Well, if you've got a book called *After the Ball*, and if you don't I suggest you get it, although you'll pay up for it because it's out of print and it's called *How the Gay Community Will Overcome America's Homophobia in the 1990s*. They laid out a twenty-five point plan about how they were going to take control of the areas of media, infiltrate the churches, assume control of the school boards, and they have executed flawlessly on the plan. It took them longer than they thought it would, but they've executed it and here we are, the future is now. It's all because they've concentrated their forces. They were always a minority, but they decided to get very active in key points of leverage within society, all this while the church slept, and was touting and believing that we were being mean if we disagree. We were unloving if we disagree.

Here's what's unloving, to leave somebody in their bondage. That's unloving. I've seen well over a thousand different people who are L or G get free, a few hundred B, but there's less of them, less bisexuals, and several dozen transgendered, but they're even rarer than bisexuals in the ministry that I've been conducting for years. Everybody always tells me I'm not condemning. I'm clear about right and wrong, I have a lot of compassion for people like that because I view them as bound, I view them as trapped, I view them as unable to get free because I know they are unable to get free. This is bondage.

Martin Luther called it the bondage of the will, but through the power of Jesus, and the power of the cross, and the power of the Holy Spirit given into the church, we have the ability to set those people free and we do it with a fair degree of regularity. There's not a week that goes by that I don't pray for somebody, usually more than one somebody, who's getting free of this stuff. I stay in touch with a lot of them. I have people that I prayed for thirty years ago that are still married and have four kids, happily married, no interest in going back to that, and what I found over, and over, and over again whether it's men or women, whether they're gay or lesbian, whether they're bisexual or transgendered, when they get out of this stuff, they always come to the same point. They go, "My God, I cannot believe what I was doing. What was it?"

Well, it was bondage. The Lord will set people free of that if they come with an open heart that says, "Lord, I agree with you about what your word said." I'm not going to dissimulate, I'm not going to argue with you, I'm not going to try and make excuses for it, just as I am without one plea, but that thy blood you shed for me. Oh, Lamb of God I come. I have seen over, and over, and over again those kinds of people can be free.

Now, I'm not going to talk to the New York Times about it because I don't really want to have my house burned down tomorrow. You laugh, but I've seen it enough and I've got a long case history with lots of people, including some



names that if I name them, your jaw would drop because some of them are quite famous. When people learn that freedom is possible, they come from everywhere, so I absolutely do not believe that there's only two choices. Historically it's been, "Don't do it, it's wrong and if you do it, we'll throw you out of the church." Well, praise the Lord, you've passed the ammunition.

The other position is anything goes, God loves you just the way you are, so we're not going to condemn you, we'll just let you stay in your state of bondage and we'll love you, tell you it's okay. That's where most of the mainline denominations have gone, that's where the Obama administration's gone, that's where the school districts have gone, but there is a middle way and that is that Jesus Christ can set people free from sin and bondage of any kind. To be honest, he doesn't really view homosexuality, or bisexuality, or transgenderism much different than say drunkenness, or fornication, or whatever, pot smoking. He forgives it all, he sets people free of all of it. That's how big our gospel is. Last question, right there.

Audience: Thanks. What you just shared about the homosexuals or whatever their preference is being healed, was that people who wanted change?

Ken Fish: Yes.

Audience: My sister-in-law who's married with a woman who's having her baby, I pray for her, but she can't be delivered unless she wants to change. I mean, I know God can do anything.

Ken Fish: In my experience, people who are going to get free have to confess their sin. Now, the word confess in Greek is homologēō. We know what homo means, same, right? Just like homosexuality, same sex. Homo means same, logēō means say, so the word confess in Greek literally means to say the same thing, the same thing as well, the same thing as God says about you. God says homosexuality is wrong, so no one's ever going to get free by saying, "God, you're wrong. It's okay for me to be gay, you made me this way." God didn't make anybody gay. Now, they may have become gay through a series of things.

Matt and I have talked about this, I might come and we'll probably need a hundred guards outside of the church, but I can come and do a whole week on how to set people free of sexual bondage. If you don't want to wait that long, we have it for sale on the back table. God's Answer for Sexual Brokenness and Grace, Law, and Freedom. Those are the two sets you want to get.

It starts with God I say what you say about this. It's just like people are going to get free of alcoholism. God, I admit that it's wrong, you say it's wrong, I'm not going to make excuses. I'm enslaved to it and I keep going back to it, but that doesn't make it okay, it just means I'm enslaved. When gay people, and



bisexual people, and transgender people come, and they make that proclamation before the Lord in humility, instead of saying, "It's okay." Those people can be free.

I've seen it over and over again, so yeah, I do think that is the necessary condition. Now, there's more involved than that. I don't want to make it sound like it's just that simple, but you won't get anywhere without that first condition being satisfied. Make sense?

Audience: Yes, sir.

Ken Fish: All right.