

**Translation Dutch letter nr. 21**

Kampen, 1st March 2001

Dear brothers, sisters, pastors, and elders,

It's clear, from all your reactions, that there exists a real burden amongst you, for the church and a concern that sound doctrine would be maintained and practised. The workgroup has done it's best during the past six years to keep you informed about this. We are encouraged to see that several Christian papers are drawing their reader's attention to these extremities. A number of churches have also taken a definite stand. The Evangelical Broadcasting Company has sent out a programme on being slain in the Spirit and receiving gold dust on one's clothes, as a sign of the Lord's anointing. Although it wasn't made too clear, the impression was given that the Toronto Blessing is rather dubious. We are nevertheless, still getting reports of problems in churches because of the Toronto Blessing. This has often got to do with the various opinions of the church members. Those who are pro-Toronto Blessing are often not very tolerant of those who are anti. Often pastors and elders have the same problem. If they make it clear in church what they believe then, the consequence is usually that a group, either those for or those against will leave. What ever happens a lot of suffering is inflicted on the fellowship and the "Blessing" is far from being one. In spite of this grief we believe it is better to state clearly what one's convictions are instead of keeping quiet. A warning from the pulpit could protect those who are still not sure and help them to choose the right way.

Sometimes the reactions we get are less encouraging. The following letter is such a one.

*Dear Sir,*

*I no longer wish to receive your paper "Back to the Bible". I feel that you are very narrow-minded and in a heartless manner you scrutinise every letter and every trend in the church to pick out anything which doesn't fit in exactly with your idea of what is biblical. Don't you know that the Holy Spirit is continuing in a mighty way to reveal the Lord Jesus in new ways through the acts of today's apostles? This didn't stop at the book of Acts. Every day, in each Spirit filled meeting with God, He reveals what He wills according to His sovereign will. Yes, according to His sovereign will. We don't want your "Back to the Bible" anymore and it would be better if you stopped too with such arrogant, pedantic scribbling.*

*Signed 18 November 2000.*

We don't intend to follow this advice but will continue to dedicate ourselves to this task in 2001. Besides all the cards, telephone calls and e-mails, which we have received from you, we have also been encouraged by your gifts for the work. We have been able to cover all of the expenses and there is ample for this coming year too. Thank you all very much.

As we announced in the previous letter we will now look at reconciliation marches, prayer-walks, community transformation, etc. The important common feature in all of these activities is to bring about reconciliation. This has increased in popularity in the last years. What does reconciliation really mean?

**Reconciliation by man and/or God?**

- Reconciliation is the heart of the gospel. Throughout the centuries many theologians

have studied the meaning of reconciliation in the Bible. They didn't all come to the same conclusion. The church father, Irenaeus (122-202 AD), bishop of Lyon taught that

salvation comes from God alone and man has nothing to do with it. Sin is not acceptable, because it is a natural fact, but still makes us guilty before God. Jesus paid the price to ransom us. Augustinus (354-430 AD) believed in the perfect work of Jesus Christ but laid emphasis on paying penance, in order to make things right with God. In the sixth century, when the Roman Catholic Church was the dominant religion in Europe, it was mainly the church fathers and monks who occupied themselves with this subject. Anselmus (1033-1109 AD) taught that only Christ's sacrifice was sufficient to reconcile man and God. Abaelardus (1079-1142 AD) opposed Anselmus

**BAC TO THE BIBLE**

**clear  
stand is  
the best**

**angry  
reader**

**sufficient  
gifts**

**history**

strongly and claimed it was necessary to do penance before reconciliation could be acquired. After the Reformation in 1517, Luther and Calvin, mainly agreed with Anselmus regarding reconciliation. Because of the fierce resistance from Roman Catholic theologians (contra-reformation) Calvin studied theology in detail, and set down on paper his complete Protestant teaching, known as the "Institute". In this work he included an extra chapter on reconciliation. Most Protestants, since then, accept this doctrine on reconciliation and propagate it. There were other theologians in that time who viewed reconciliation differently but they were of very little importance. There is one group, the liberal Protestants, who have in the past century embraced a different theology and they are still with us today. All the other Protestant churches hold more or less to Calvin's teaching. In the synod of the Dutch Reformed Church, professor C. de Heyer from the university of Kampen has rejected Calvin's teaching that someone should die for our sins as a human invention and is therefore, according to him, unacceptable. Amongst Evangelicals and Charismatics various opinions are held about Calvin's doctrine but about reconciliation, there is unanimity.

**present position (not liberal)**

- Reconciliation in the Bible is a wide subject and can't be explained in a few sentences. For fear of the letter becoming too long, we will probably not be able to touch sufficiently upon every aspect. In nearly every case in the Bible reconciliation has to do with the relationship between God and man. The Bible also teaches that there is need of reconciliation between people, but this aspect has to do with the concept of sin and comes therefore under a different category. Implacability between people comes because of sin and this sin needs to be cleared up through Christ's work of reconciliation.
- Man rebelled against God in Paradise and since then he is in revolt. Sin became so bad that God decided to send a flood to punish man for his sins. Gen. 6:6,7. After the flood it didn't improve much. Rebellion and idolatry flourished bountifully. There was enmity between God and man, between Creator and creature. Through Abraham, Isaac and Jacob, God revealed what His standards are. He gave Israel the law, the Law of Moses. Here it was made very clear that God couldn't ignore sin. He couldn't

**between God and man**

**enmity**

turn a blind eye to it. Instead of directly punishing the sinner it was redirected temporally to an animal sacrifice. After the priest had symbolically placed the punishment for sin on the head of the animal, it was killed. This took place annually by the high priest on the Day of Atonement, for all the people. If the Israelites sinned during the year then those sins could also be atoned for in the same way by means of a sacrifice. This remission for sins meant that the relationship between God and man was once again restored.

**Day of Atonement**

- This concept of reconciliation is the distinguishing feature throughout the whole Bible. The New Testament points out that the means of reconciliation in the O.T was a forerunner for the true reconciliation which is found in Jesus Christ. The book of Hebrews points this out very clearly. Reconciliation in the O.T. was the foretold for what was really necessary to reconcile man to God. Jesus Christ offered freely His life and became the lamb slain for our sins. John 1:29. He gave His life as a ransom for many.
- Jesus Christ was the High Priest who simultaneously offered His own life to God. He was therefore, not only the sacrifice but also the sacrificer. There was no one else without sin who could present to God this offer. He was the spotless lamb and also the spotless High Priest. He alone was worthy to offer the sacrifice to the Father in Heaven. He is now seated on the throne, with God the Father, ever interceding for us as our High Priest.
- It is now the task of those who have enjoyed reconciliation with God to share the good news with others. We need to tell them of their sinful state and the need to be reconciled to God which He Himself has made possible. It is His plan of salvation. It is His way of dealing with sin. Because of His holiness He can't ignore it. Paul says the following: *"Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! All this is from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to Himself in Christ, not counting men's sins against them. And He has*

**foretold**

**Jesus Christ**

**accept**

*committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making His appeal through us. We implore you on Christ's behalf: Be reconciled to God. God made Him who had no sin to be sin*

*for us , so that in Him we might become the righteousness of God.” 2 Cor. 5:17-21*  
Some Christians, nowadays, have expanded the meaning of this “ministry of reconciliation” which is mentioned here, in the following manner.

**proclaim**

**Reconciliation marches, reconciliation prayers and reconciliation trips.**

- Youth with a Mission commenced, in 1996, with a huge reconciliation march. The march which lasted three years began in West Germany and in North East France. The two groups met up in Istanbul and continued their journey further via Turkey and Syria to Jerusalem, arriving there the middle of July 1999. The aim of the march was to stop at all the different places where atrocities had taken place in the past and ask forgiveness from the local people and confess their guilt to them and to God. By means of spiritual mapping (see previous letter) the leaders of Youth with a Mission received insight into the history of the region where they passed through. They concentrated on the Crusades from the Middle Ages. Huge armies, partly consisting of volunteers, even children, spurred on by the popes, tried to recapture Jerusalem. The Roman Catholic Church presented the Crusades to her believers as a holy and pious cause worthy of support in order to bring Jerusalem once again under her authority, by conquering Muslims and Jews. Actually it was a political game to extend the area of the pope’s power. The Crusaders used all means possible and terrible atrocities took place. Yet, the historians called it the Crusade (crux-cross). It would have been better not to have used the word cross. During the Crusade the Crusaders also came in contact with Greek-Catholic believers and Jews. These people were literally butchered, especially in Istanbul (Constantinople) and during the conquest of Jerusalem. Lastly, Youth with a Mission members asked the forgiveness of the highest Muslim spiritual leaders in Jerusalem for what the Crusaders had inflicted on their former kindred spirits. This was also repeated with the Jews. This part was filmed and broadcasted, by the Evangelical Broadcasting Company. **\*1 Is this the kind of reconciliation that Paul talked about?**
- Pieter Bos and his wife Heleen founded a few years ago a foundation called Serving the Nations”. Pieter Bos is at the same time co-ordinator for city/district-intercessors. Before this they worked with Youth with a Mission and were deeply involved in the work of spiritual mapping and territorial spirits. They developed the theology for this in the Netherlands and now propagate it by holding workshops and conferences. They are also to be found on the web where several articles on this subject are available. At the moment, Pieter is writing a book, which is expected to be published this year. Here follows a short summary of a couple of articles on the web: “Identity of the Brazilian people” . By means of spiritual mapping he has worked out roughly what the land’s problem is. Brazil is a land where a lot has happened, historically, socially and spiritually. His conclusion is that Brazil may be given the title of “God’s Troubadour” . The land is full of music. Acting and drama also play an important role. Brazil is therefore, called to be “God’s troubadour in the world” . \*2 In another article Pieter Bos shares what his spiritual mapping findings are, for Belgium. The land shows up as a “Creative friend” This attribute is in keeping with God’s character, God created the heavens and the earth and Jesus called His disciples friends. The Belgium people are recognised abroad as being friendly. Alongside this they must take into account that they battle with an inferiority complex. \*3 Pieter Bos has written in connection with the above mentioned articles, a brochure entitled, “Theological notes about Identificational Confession” . We’ll come back to this later. **Is this the kind of reconciliation that Paul talked about?**
- In the beginning of 2000, Pieter Bos and Cees Vork, co-ordinator of the prayer movement, “Standing in the Breach”, visited South Africa to ask forgiveness for what the Dutch people had done there, in the past. They met with prayer-leaders and South African spiritual leaders. A large part of the historical guilt is to do with colonialism and slavery. According to Pieter Bos and Cees Vork there is still a lot to be done. Further reconciliation and restoration between the Netherlands and South Africa is needed. **\*4 Is this the kind of reconciliation that Paul speaks about?**

**a three year walk**

**confession of guilt on behalf of the Crusaders**

**confessing guilt for cities, districts and lands**

**for slavery**

- On the 18th March 1998, there was held in Hawaii, a special prayer-day called: “Hawaii Warfare Project”. A report of this “territorial warfare” was printed in the paper, “Herstel” (Restoration). One of the main issues was the confession of guilt that the former inhabitants had shed innocent blood during their ritual worship of the goddess Pele. Pele is for the inhabitants of the island the goddess of fire and destruction. According to tradition she lives in a volcano. In order to break the power of this stronghold, roughly a hundred prayer groups situated themselves at strategic points for prayer. The climax was reached when, directed by a dream, a pastor’s couple allowed themselves to be lowered, via a helicopter, onto the edge of a volcano in a mountain range on the island Molokai. Here they began to pray. After they had prayed, they declared that the area was now under the authority of God. During this time several of the prayer groups which were standing at the foot of the volcano received visions. One pastor saw chariots of the Lord in the sky and another saw a majestic white horse with wings flying towards the island. \*5

**confessing  
guilt for  
ancestors  
sacrifices  
to idols**

**Is this the kind of reconciliation that Paul talked about?**

- In a particular area of Sweden a number of the original inhabitants are still living. They are called, Samen. Hendrik and Maud Barruk are a Samen Christian couple. They feel called to work in this area. They participated in a service on the 20th of August 2000 for reconciliation for all the injustices which had been inflicted upon the Samen people throughout the centuries. This is what they write: “*We experienced, in a wonderful way, the presence of the Lord. He gave us the desire to pray that Sweden would be forgiven for all the wrong she has done to the Same People.... as a Christian Samen (Henrik) I stood in the service of reconciliation en gave forgiveness, but I felt the suffering that my people felt, and also what other original tribes feel. On the mountain I experienced clear that we are liberated Samen to accept the calling and blessed service whereto the Lord has called*

*us...*

*From 20-22 October I was involved as a co-operator in a prophetic weekend. The purpose of this weekend was to dedicate the Samen drums to the service of the Lord. The Samen drums were used in the past in a wrong and negative way. Today there is still this interest in the old Samen religions. We asked the Lord’s forgiveness for using the drums wrongly and also asked*

*forgiveness for others who had done this too.” \*6*

**Is this the kind of reconciliation that Paul talked about?**

- Wout Bouwman, chairman of “Penance and Reconciliation” (Boete en Verzoening) and Cees Sybrandi from “Renewal and Restoration” (Vernieuwing en Herstel) visited in the spring of 1999 Suriname. In a meeting comprising of about 100 Surinamese intercessors the both brothers confessed their guilt for the slavery in the past. Here follows part of their prayer: “*We, the Dutch have incited unrest in West and Central Africa amongst the different tribes to cause them to war and then it was a simple task for us to buy the prisoners of war. We transported them under extremely bad conditions and caused them to work for us on the plantations under very heavy pressure. We tyrannised them, etc.... We allowed ourselves to be led by the spirit of darkness, rather than the Spirit of God, to whom we claimed to belong.... We are aware of the hate and bitterness which this has produced and which is still prevalent. May it be possible for you to be able to forgive us.*” One of the many positive reactions was: “*How is it possible that a Dutchman should bow to me? I never thought it possible. This touches me deeply. This is so beautiful. We forgive you!*” \*7

**once  
more  
for  
slavery**

**Is this the kind of reconciliation that Paul talked about?**

- Heleen Bos from Serving the Nations visited Ephesus on 11th August 1999 as a member of a team of intercessors. The reason was to break the power of the “queen of the heavens”. According to Serving the Nations, this goddess, since the birth of Christ, has great influence on the peoples living around Israel and has them in her power. She is mentioned in Revelation as the “Prostitute of Babylon”. In the Old Testament she is called Astarte. In Babylon she was usually called the goddess of lust, whereas in Assyria she was seen more as the goddess of war. This spiritual power is world-wide and has been honoured throughout the whole of history, also in Europe. The resistance to the gospel is largely her fault. In order to break the

**breaking  
the  
power of  
Artemis  
in  
Ephesus**

influence of this goddess two prayer-teams met up in Ephesus. The one went to the Isis-temple and the other went to the Artemis-temple. (probably Isis and Artemis were subordinate to Astarte, the queen of the heavens. Ed.) The teams prayed and performed several prophetic acts. (which? Ed.) They sought the face of the Lord on behalf of those in the Middle East who are still bound by her, in such an evil and loathsome way. \*8 **Is this the reconciliation that Paul talked about?**

**Comment workgroup.**

As workgroup “Back to the Bible” we need to, and we do, acknowledge all the efforts that the above mentioned, born-again Christians, have gone to. Their many and passionate prayers and their dedication can only be praised. Nevertheless, we can’t agree with this way of evangelising for the following reasons:

- Legally, it’s not possible to punish people who are dead for the crimes they committed in their lives. Only the living can be brought before the judge and condemned. The person in question doesn’t need to be present, the verdict can be reached in his absence, but as soon as the person dies, the files are closed and also the case against him. You could say that they take their guilt with them to the grave. This doesn’t mean that they are innocent, but that they can’t be made to pay for it anymore. If in the Crusades, massacres took place then those who were responsible for them are also the ones who are guilty. In the same way, those who inspired the Crusaders to such atrocities are guilty too. At their death they took their guilt with them to the grave. No matter how terrible it was, it couldn’t be righted anymore. Their files were closed. This was the law in the past and it is still the same today.
- Emotionally, we see it from a completely different angle. After the criminal is dead the atrocities committed by him still have an effect in the hearts of the victims. These memories often lead to a terrible hate, not only against the one who is dead but also against the following generations. In some cases it can continue for centuries. An antipathy against a certain people or land can lead to more atrocities. The Balkan, is an example of this. In Africa there are a number of examples, one of the best known is that between the Hutus and the Tutsies. When we, as Christians, look back at all the terrible things which have taken place in earlier generations, in our own land and abroad and the atrocities which are still taking place, such as abortion, or tribal wars in certain parts of Africa, then our hearts are filled with sorrow and horror and we feel helpless. We often pray, Lord Jesus please come quickly and put an end to all these things.
- Spiritually, it needs to be seen from another angle again. The Bible clearly shows us that every person is responsible for his own actions. We don’t see any evidence to support the fact that one group should pay the price for the other’s sin. When we read in the Old Testament about the sin of the people of Israel and the punishment of being banished to Babylon, then we discover if we look closely that everybody had sinned. The prophets were often driven to desperation because they were so alone. It is interesting to notice that Jeremiah, who didn’t bow to the idols in Israel, wasn’t carried off to Babylon. His scribe, Baruch, who was dedicated to him, is specially mentioned as, one who was also not carried off to Babylon. Also the Ethiopian man, Ebed Melek, who saved Jeremiah from dying in the muddy cistern, by pulling him out, was not deported, but allowed to stay in Jerusalem. \*9 In our letter of June 2000 we studied the question in detail, if the sins of the fathers could be placed on following generations. The answer was very clearly, no. \*10 It is clear then, from the Bible that the sins of the Crusaders cannot be laid on other generations. There is no burden of guilt upon those who are “distant family”. There is no burden of guilt on this generation for the Crusades. We are personally responsible for all the sins that we have committed and (alas) will commit during our life on earth. Praise be to God that Jesus Christ has paid the price for us and we are righteous in Him. We do not need to be bowed down with the burden of what others, before us, have done. We couldn’t carry such a burden, only our Saviour Jesus Christ can do that.
- Confessing sin only has value when it has to do with a personal guilt before God. He reconciles us because of the work of His Son Jesus Christ. Reconciliation for the sins of the Crusades isn’t possible anymore. They will be accountable to God when they come to stand before His throne. Actually, what is now being taught about this,

**according  
to the law**

**according  
to our  
feelings**

**according  
to the  
Bible**

resembles what the Roman Catholic Church practises for their dead. The Roman Catholic prays for the dead, they hold Masses for them and try to earn an easing of the time spent in Purgatory. We don't believe that the present confessions of guilt adds or subtracts from the deeds that were committed. Another argument for guilt confessions is that, through doing so the "demonic oppression" which is felt in an area can be broken. This is clearly connected to the conviction that there are territorial spirits who control areas. It is therefore believed that the gospel is hindered from progressing in such a place. Those who support this conviction believe that the area round the Mediterranean and the Middle East, geographically situated in the 10/40 window is very hard to reach with the gospel because of the domination of territorial spirits. Heleen Bos, from Serving the Nations believes that the queen of the heavens, the goddess Astarte is to blame for this. \*11 Since the conference in Ephesus the battle has now been transferred to the area in the 40/70 window because Peter Wager has been shown that sufficient prayer in the 10/40 window has made it possible to spread the gospel there. \*13 We don't agree with this teaching, concerning the influence of territorial spirits. In our last letter we defended this position. Pieter Bos and his wife Heleen and Peter Wagner believe they have more knowledge about these things than the apostles did in their time. Without the aids, such as spiritual mapping and/or breaking the power of Astarte, they preached the word and it was fruitful. In a very short time, in the whole area of the Mediterranean, idol-worshippers were converted and a flourishing church was established. Surely this should be taken into consideration.

**breaking  
of demonic  
powers**

### **How do the advocates of this "new reconciliation doctrine" defend themselves biblically?**

- Peter Wager, leader of the World Prayer Centre in America and developer of the method of spiritual mapping and territorial demons, writes the following about collective confession of guilt, asking for forgiveness and acquiring reconciliation: *"There is very little teaching in the Bible on this subject. The concept is not to be found in concordances or in Bible dictionaries. Even so I believe that there is a solid foundation for the collective confession of guilt as it reflects the very nature of God... I have often been criticised for saying this but I will keep saying it, the best theories are those which work"*. He then describes a practical example that took place in Hemet in California and concludes his article by saying: *"Does collective confession of guilt work? In Hemet, in California the answer seems to be yes"*. \*12 There is no end to the new efforts of Peter Wagner and the world Prayer Centre. In November 2000, we read on the web that Benny Hinn would be in China that month for talks with Chinese leaders about the possibility of holding a campaign. Peter Wagner sent a team of his own to join that of Benny Hinn's. Prayer was requested on the web that Benny Hinn would be given permission to hold his "miracle services". He also asked prayer for his own team for wisdom and acceptance by the Chinese leaders. Although he doesn't mention it we gather that the aim of this trip was also for collective confession of guilt and spiritual mapping. The aim of their prayer was the following: *"That the Chinese would no longer honour Buddha and that Jesus Christ would become their Lord and Saviour"*. \*13 (This is a worthy desire which we can agree with, Ed.)
- Pieter and Heleen Bos, leaders of Serving the Nations defended their view in a brochure entitled "Theological Notes about Identificational Confession". The basic idea is that God has divided the peoples into cities, districts and lands. God has a special love for each of these areas and has given each one a pet name and works through these social units. That's why you read in the Bible of God calling Jerusalem daughter of Zion. Babylon is called by the prophet Isaiah, Virgin Daughter of Babylon. Is.47:1. The Bible speaks about cities, districts and lands as if they were persons. Pieter Bos believes therefore that we too can name cities and lands like this. For example he says, Mrs.Holland, Mrs.New York, daughter France, Mrs.Paris, daughter Arnhem, Mrs.Utrecht, etc. They form a co-operative unit, each unit is collectively responsible before God. That's why all the inhabitants are together guilty for each other's sins. This combined guilt can reach far back into history, sometimes to the founding of a city, district or land. The Church, being part of this co-operative unit has the duty to

**not to be  
found in  
the New  
Testament  
but it  
works**

**cities with  
pet names  
and  
characters**

find out (spiritual mapping) for which sins we need to confess. Pieter Bos believes that the Bible supports this view, as God speaks so often about nations, peoples, cities. This is very clear in the Prophets and the Psalms: the people of Israel, the people of the Philistines, the land Egypt, the Chaldeans, Assyria, etc. Upon all of these co-operative units judgement is spoken as if they were persons. The prophet, Daniel is seen as a very important example for confessing to sins which someone else has committed. *“I prayed to the Lord my God and confessed: O Lord, the great and awesome God, who keeps His covenant of love with all who love Him and obey His commands, we have sinned and done wrong. We have been wicked and have rebelled; we have turned away from Your commands and laws.....Lord You are righteous, but this day we are covered with shame- the men of Judah and people of Jerusalem and all Israel...”* Dan.9

- C.P.Sybrandi and his wife Pieterneel have written a brochure entitled: “Dealing with the past?” The brochure is mainly written to direct our attention to our attitude to the Jewish people. We read this in the sub-title: “Recognizing the church’s guilt towards the Jewish people-out of date or a completed business?” We haven’t studied this subject, which falls into a completely different category. Nevertheless we do refer to them as they are also mentioned as those who believe in collective confession of guilt to those, other than Jews. Rev. Sybrandi is involved in confession of guilt for slavery. According to him, the following prayers in the Old Testament support the necessity for collective confession of guilt: Moses intercedes for the people of Israel when they sinned with the golden calf. Ex.34:9; Samuel prays for the people when oppressed by the Philistines. 1 Sam.7:3,5; Daniel prays for the people and confesses their sins. Dan.9:8; Job prays for his “friends” as a kind of substitute. Job 42:8. In the New Testament Rev. Sybrandi emphasises more the necessity to forgive the mutual guilt, so that nothing will be able to come between us and God and so hinder our prayers.

**examples  
from the  
Old  
Testament**

### **Summary and final conclusion on “Collective confession of guilt”.**

- It is a very complex subject with many different aspects. On the one hand, confessing sin is a Biblical principle, and when that happens we can only be pleased. On the other hand, is it not possible to use confession of sin wrongly and so make it unbiblical? We believe, that this is what has happened in the above mentioned cases. In a number of those examples, it has been taken to an extreme, and digresses greatly from the Bible.
- Peter Wagner is being honest when he admits that there is no support for his convictions in the New Testament. On this point we completely agree with him. His view that it can be accepted because it works in practice is the same as that of his friend, the late John Wimber. He approved of the “Toronto blessing” in his Vineyard churches on the bases of, “It works, therefore it is good”. The whole Christian church has suffered because of this. Such reasoning cannot be supported. In this way the Bible is not taken seriously and we end up on dangerous ground.
- Pieter Bos’ way of thinking, that God works through co-operative units such as cities, districts and lands has no support from the Bible. From the beginning of creation God has spoken to people as individuals and not as groups of people. When God spoke to a city or nation it had always to do with a warning against the sin amongst them. He, then didn’t speak directly to them, but through a person, usually a prophet. Cities, districts and lands are mentioned in the Bible to simply indicate which people were meant. In the Old Testament God spoke individually to people and held everyone responsible for his own actions. It is also clear in the New Testament that God is interested in everyone personally. It doesn’t say: *“For God so loved the world that He gave His one and only Son, that if young lady Amsterdam believes in Him she shall not perish but have eternal life”*. No, it says: *“that whoever believes in Him shall not perish but have eternal life”*. John 3:16. It doesn’t say: *“If Mrs. Utrecht eats my flesh and drinks my blood she will have eternal life and I will raise her up at the last day”*. No, it says: *“Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day”*. John 6:54. The only co-operative units whom the Lord speaks to are His people, Israel, in the Old Testament and His Church, His Body, His Temple, in the New Testament. Local churches are formed through the personal

**very weak**

**unbiblical**

**only the  
Church  
and Israel**

salvation of individuals and they in turn form together world-wide, the Church of Jesus Christ. This Church is one, which has no more boundaries.

- Cees Sybrandi and his wife Pieternel give several examples from the Old Testament to support their convictions. They point to the prayers of Moses, Samuel, Daniel, and Job. In the first instance it would seem that they are right but when we look more closely at the context, we see what is wrong. To start with God had and has a special covenant with Israel which he doesn't have with any other people. We also mustn't forget that God appointed Moses, Samuel, Daniel, and Job to a very special position. To assume that God will use each of us in such a way borders on arrogance. The Bible shows much respect for these men of God, prophets, heroes of faith, authors of several books of the Bible, etc. It is only right to show a certain amount of modesty in the light of these men of God. Another aspect is that in those accounts, prayer was made for contemporaries, people who were alive in the same period. They never prayed for forgiveness for those who were dead. They experienced daily the rebellion and idolatry of the people around them and that's why they prayed. Their prayers can be compared to those of ours when we pray for those who are dear to us or live in our area who are involved in sin. This principle is seen throughout the whole Bible. Paul didn't pray for the forgiveness of sins of the earlier Ephesians but for those who had come to faith in Christ, in the present. He didn't go to the temple of Artemis, to bring reconciliation, like a prayer-team 2000 years later would do, instead he preached to those present, Jesus Christ and Him crucified. The result was that the whole city ended up in an uproar and many put their trust in Christ. The letters to the seven churches in Revelation give us a good idea of how things were in the church at that time. There is no mention there of intercession taking place for reconciliation or the lack of it. To go back to the prayers of Moses, Samuel, Daniel, and Job, there is another fact that needs to be noted. It appears as if these men are placing themselves in the position as if they also had sinned. Only Jesus Christ, the sinless one, could do this. He took our sins upon Himself, in order to bare them on the cross. There is no one else who can take upon himself the sins of another. When Moses, Samuel, Daniel, and Job pray for their fellow-man, then they are not identifying themselves with their sin. They are instead, pleading with God, because they are fellow countrymen, because they are fellow citizens, because they are friends, who have sunk deep in sin. They are very concerned for their welfare, and so, plead for them. If we pray for our unbelieving children, then we do this because we love them and are concerned for them. We tell God how much we love them and how we really desire to see them being saved. Because they are our children, we identify ourselves with them, but we do not identify ourselves with their sin. Paul says, in connection with this, in Rom.9:3: *"For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race"*. As born-again Christians it is not necessary to be burdened again with the guilt of sin, not our own, or our neighbour's, or that of people who died a long time ago. Concerning this last point, it seems to be forgotten in this "new teaching" that all these people were unbelievers. They were liars, drunkards, thieves, rapists, murderers, idolaters, etc. (see Gal.5:19-21). Nowhere in the Bible are we encouraged to share in the guilt of sinners.
- Conclusion workgroup. Although we recognise the importance of battling in prayer in the Kingdom of God, we want to warn against this unbiblical confessions of sin and the carrying of unnecessary burdens. It is also unbiblical to claim, that the gospel can only have effect after the powers in an area have been broken through prayer. The Lord hasn't given us such instructions. His last words on earth were not: *"Therefore go, identify yourself with the guilty sinners of the land, do confession, break the demonic powers, and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit....."* His last words were: *"Therefore go and make disciples of all nations, baptising them in the name of the Father and the Son and the Holy Spirit, and teaching them to obey everything I have commanded you."* Matt.28:19 Let us stake to this text, the real text and not ad anything to the Bible.

**only  
prayer for  
contemp-  
oraries**

**only Jesus  
Christ can  
remove  
our guilt**

**add  
nothing  
to God's  
word**

**New theological expressions.**

During our studies and research work, we came across many items which were odd to us. We give you a few in the following list:

Towns and regions prayers.: the prayer warriors have to research which regions belong to which towns. For instance Mrs. Arnhem, does daughter Ede belong to you or to Mrs. Utrecht?  
\*14

City review: God has created Mrs. Arnhem according to His own image, beautiful and desirable to make a covenant with her. What does the Lord see in Mrs. Arnhem? \*14

Spiritual staking: Some intercessors drive stakes into the ground to mark the boundaries of the area for which they are praying. They believe that Satan will so be hindered and not be able to work in that area. Sometimes they bore holes in the stakes and fill the holes with notes with a Bible text, to declare that Satan has no more rights in that area. \*15

Anointing of articles: The above mentioned stakes are sometimes anointed with oil to show that the area belongs to the Holy Spirit. Some anoint their house on the outside for protection against demons. One person anointed the “for sale” sign in his garden in order to have success in selling his house, and the very same evening it was sold. Parents anoint some article from their unbelieving children, without their knowledge, believing this will break the powers of the demon world, which hinder their children from believing. \*16

To let the Holy Spirit hover: During times of prayer, intercessors let the Holy Spirit hover over the subject of their prayer, just like the Spirit hovered over the waters in the beginning of creation. They allow the Spirit to brood over the subject or the situation. \*17

The bear-anointing: The anointing which one receives during the time of prayer can vary. Sometimes it expresses itself with a lot of aggression against the situation on hand. This is called a bear-anointing. \*18

The butterfly-anointing: Sometimes the prayer is sweet and lovely, the anointing then is like a butterfly that flutters from one place to another. This is called the butterfly-anointing. \*19

“Soldier of the Cross”: Cindy Jacobs, calls Jesus Christ when on Calvary, the “Soldier of the Cross”. At the same time she calls intercessors (specialists), generals in prayer. Is this order of rank not unbiblical? In a normal army she would surely be disciplined! Ed. \*20

Increase the water level of the Holy Spirit in your city. \*21

It is obvious, that we as workgroup, do not put into practice any of the above mentioned ideas. You can be sure of the fact that we didn’t first anoint this letter before we posted to you!!

**strange  
business**

**not  
found  
in the  
Bible**

### **Unpleasantly surprised!**

In the beginning of this letter we mentioned how happy we are with those magazines that have dared to state clearly their position about the subjects that we cover in our letters. We’re sorry, however, to say that sometimes the opposite is the case. With this, we are referring to the publication of “Christians for Israel: Prophetic Perspective”, February 2001. In this issue there is an article from Pieter Bos, compiling of nearly six pages, in which he sets out in detail the doctrine, which we have been trying to show, in this letter as unbiblical. The editors do write in the colophon that the writers of the articles are personally responsible for what they write. But in the same colophon we read that the guideline for their paper is God’s word alone. It seems to us that by placing an article from Pieter Bos, they contradict themselves. Someone reading the paper that normally wouldn’t read the colophon would think that the paper agrees with this new teaching of Pieter Bos or at least doesn’t refute it. We can’t understand it, and are disappointed in a paper, which is so highly respected.

**why?**

### **Subject of next letter.**

It wasn’t possible in this letter, to tackle the subject of the use of flags in the service. We hope therefore, to begin our next letter with this. We also would like to think about the new concept of “community transformation” which means complete changes in an area. The video film, “Transformations” from George Otis jr. about the revival in North, Central, and South America has to do with this.

**future**

On behalf of the workgroup, our warm greetings,

Pastor Rien van de Kraats.

**E-mail letters.**

We are now able to send our letters via e-mail. If you would prefer this then just send us an e-mail to let us know.

**possibility**

**list of references.**

- \* 1 Evangelical broadcasting company, Sep. 2000; Dutch Newspaper articles: 13-7, 15-7, 16-7, 21-7, 25-7, 31-7-1999; Heidebeek News, July and Sep. 1999.
- \* 2 Summary of Pieter Bos' messages at conference, Go to the nations, Goiana, Brazil 1998;  
[www.servingthenations.org/nations/brazil.htm](http://www.servingthenations.org/nations/brazil.htm)
- 3 Summary of Pieter Bos' messages, June 1997;  
[www.servingthenations.org/nations/belgium.htm](http://www.servingthenations.org/nations/belgium.htm)
- 4 Paper; The challenge (uitdaging), April 2000.
- 5 Paper; Restoration (herstel), May 2000 adapted by Ingrid van Diest.
- 6 Newsletter, Henrik Barruk, October 2000
- 7 Circular, Renewal and restoration (vernieuwing en herstel), July 1999.
- 8 Newsletter, Serving the Nations, 23 November 1999.
- 9 Jeremiah 31:29 and 30; 36:4; 38:6-13; 39:11; 39:15-18; 45.
- 10 Newsletter workgroup 20, 26 June 2000 page 4 and 5.
- 11 Subject of workshop 16-12-00, Queen of the heavens, her influence in the 40/70 window.
- 12 Article in paper, Ministries Today, Sep.-Oct. 1994; Peter Wagner.
- 13 Web- [www.wpccs.org/prayernews/ppps-pnt-report.cfm?id=1395](http://www.wpccs.org/prayernews/ppps-pnt-report.cfm?id=1395).
- 14 Web- Serving the Nations.
- 15 Book, The god chasers page 102-105, Tommy Tenney; article Peter Wagner, ministries today 1999
- 16 Prepare for War page 55 and 320, Rebecca brown; book, The Jericho hour page 112-116 Dick Eastman; book Intercession (Voorbede) page 105, 196, 216 Dutch Sheets
- 17 Book, Intercession (Voorbede) page 114, 115 and 192 Dutch Sheets.
- 18 Book, Intercession (Voorbede) page 233 Dutch Sheets.
- 19 Book Intercession (Voorbede) page 90-92 Dutch Sheets.
- 20 Book Occupy the gates of the enemy (Bezetting van de poorten van de vijand) page 44 and 51.
- 21 Back cover of book The very first commission (De allereerste Opdracht) Ted Haggard 1998.

**List of books, magazines, cassettes and videos consulted.**

- Book "Healing through sharing" (Helen door te delen" C.G. Geluk and R. Schoonhoven, with sub-title
- an encouragement for psycho-pastoral assistance, (een aanzet tot psycho-pastorale hulpverlening), page 165-185, 1999 ISBN 902390387-0
- Book, Reconciled through Christ, (Verzoend door Christus) P. Koemen, 1981 ISBN 90-242-2512-4
- Article in paper, Indian missions, Paul Hiebert Jan.-March 2001
- Pamphlet, "Fools Gold, Spiritual Alchemy" Tricia Tillin 1999 ISBN 1-901-546055
- Article, Stanley Jebb "The error of surrogate repentance" Baptist minister 1994
- Book "Prepare for War" Rebecca Brown MD, 1992 ISBN 0-88368-324-5
- Book "He came to set the Captives free" Rebecca Brown MD, 1992 ISBN 0-88368-323-7
- Book "Taking our cities for God" John Dawson, 1989 ISBN 0-88419-241-5
- Book "The God Chasers 2 Tommy Tenney, 2000 ISBN 0-7684-2016-4
- Book "Behind the Veil" (Het Voorhangsel voorbij) Alice Smith, 2000 ISBN 90-75226-26-8
- Book "The Jericho hour" (Het Jericho Uur) Dick Eastman, 1999 90-75226-18-7
- Book "Born for Victory" (Geboren om te overwinnen) George and Helen Jesze, 1994 ISBN 90-6712-068-5
- Book "Silence the enemy" (Leg de vijand het zwijgen op" sub-title warfare through praise, (oorlogsvoering door lofprijzing) Robert Gay, 1995 ISBN 90-74115-09-8
- Book "Intercession, moving Heaven and earth" (Voorbede, Hemel en aarde bewegen) Dutch Sheets, 1999 ISBN 90-5226-24-1

- Article paper, Restoration, (Herstel) May 1998, Ingrid van Diest report territorial warfare, Hawaii.
- Article, newsletter Henrik and Maud Barruk, October 2000, reconciliation in Lapland.
- Article, paper "Ministries Today" Peter Wagner, Sep. Oct. 1994 "Identical Repentance".
- Brochure "Coming to terms with the past?" (Met het verleden afgerekend?) P.Sybrandi-Huizer and C.P.Sybrandi 1999
- Paper Prophetic Perspective, (Profetisch Perspectief Feb. 2001, Christians for Israel. (Christenen voor Israel)

**Foundation: Workgroup "Back to the Bible"**

Mailadress: Populierenstraat 51, 8266 BK Kampen, The Netherlands.

Tel.038-3328234

e-mail: [byblos@solcon.nl](mailto:byblos@solcon.nl)

website : [www.backtothebible.nl](http://www.backtothebible.nl)

Local board: president - pastor R. v.d. Kraats  
 secretary/treasurer - A.A. Doorn