

Translation Dutch letter nr.22

Kampen, 30th June 2001

Dear brothers, sisters, pastors and elders,

Most of the reactions on our last letter were positive and constructive. We are pleased to see that the April magazine (Uitdaging), printed clearly for the second time our position concerning the Toronto-Blessing. Before we begin to deal with specific topics in this letter we'll take a look at several reader's comments. We'll take more time to look at the question of prayer walks, as this is actually a continuation of our last letter.

Do the members of the workgroup belong to a church?

This question can be answered with a definite yes. It is even one of our conditions for working on the team. The majority are active members in their own church or active throughout the land and have church experience.

*Yes***Is the primary aim of the workgroup to simply find fault?**

The person who asked this question feels that there are enough encouraging and positive things to write about. On the one hand this reader is right. We do write solely about the wrong teaching in our evangelical/charismatic movement. We don't do it however, because we enjoy it or even because it is interesting. We can honestly tell you that it often brings us to tears when we see, hear or read of all the things that happen amongst Christians. We are sometimes tempted to give up and get involved in something more attractive. But when we study the Bible we see that it is a Christian's obligation to defend God's word and to stand firm for the truth. It wasn't long after The Fall that we see people standing up for the truth about God. Abel and Noah are examples of this. The list of faith heroes mentioned in Hebrews 11 shows us this too. Most of them refused to share the established opinion of their fellow believers. Amongst their contemporaries they weren't the most loved. Abel was the first victim and was murdered by his brother. Jesus Christ was also despised for this reason and eventually, He was put to death on the cross. Paul wasn't popular either. He dared to speak out clearly, even in public, against the highly esteemed apostle Peter. Gal.2:11-14. When it had to do with false teaching Paul used a language which none of us would dare to use. *"If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!"* Gal.1: 9. Nearly all the authors of the epistles express their concern about false teaching entering the churches. They warned that danger wasn't solely to be expected from those outside the church but also from within the church. Acts 20:30, 2 Pet. 2:1, 1 John 2:19, Jude 1:4. And so we too have the liberty, to warn against the abuses and false teaching in the church of Jesus Christ, today. We have restricted ourselves to the evangelical/charismatic churches because we are members of this group. Regarding the state churches we do not feel it is our task to write about them.

*Yes
and
no***Why does the workgroup not include positive news alongside the negative?**

Some readers feel that this would make our letters more balanced. We have considered this suggestion several times but have decided against it. We believe that this is the task of pastors and elders in their own church. They need to build up their members so that they will grow in faith. It is their task and in the most cases this does happen through bible studies, sermons, pastoral talks, etc. They can also do this by writing articles for their church magazine or for a national magazine. We don't get the impression, in the light of all these possibilities, that extra help from us is needed. This

*Already
done by
others*

doesn't mean however, that we wouldn't be pleased to see more depth in the articles, which are being written and the sermons, which are being preached. Church members need to be given the chance for more contemplation in the service and become more absorbed in God's word. More expounding of God's word and less singing would raise the spiritual level. Fewer stories in the sermons would also be a good idea, to give room for more Bible teaching. In one church a children's dedication service was introduced by a puppet show with a couple of Muppet like figures and the minister began his message with a few "evangelical jokes". *01. Would it not be better to replace this sort of amusement with a sound proclamation of God's word?

Are church members permitted to criticize what happens in the service?

Several readers, in the past have enquired what we thought about the text: "*Do not touch my anointed ones, do my prophets no harm.*" Ps. 105:15. They had been confronted with this text by their pastor, elder, fellow church member or guest speaker. It was usually quoted in a threatening manner. We dealt with this in letter no.7 of 25-11-96 and placed it then in its biblical context. We saw that this text has to do with Abraham and his family and is spoken to Abimelech when he attempted to place Sara, Abraham's wife, in his harem. Gen.20. Ps.105:15 also mentions this occasion. In 1 Sam. 26:9 David speaks in the same manner when Abishai tried to tempt him to take Saul's life. David said: "*Don't destroy him! Who can lay a hand on the Lord's anointed and be guiltless?*" Here too we find no grounds in the context that forbids criticism of the doctrine of pastors and speakers. In these situation these texts are used wrongly. It would be much better to listen to the church member in question. It is of course, also expected that a church member conducts himself, in relation to his pastor, elder and guest speaker in a fitting manner, so as the bible teaches. Paul says in 1 Thess.5:12 the following: "*now we ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you. Hold them in the highest regard in love because of their work. Live in peace with each other.*" It is often very difficult in practice, but we can try to do it.

Yes

Does the workgroup believe in collective prayer?

Several readers have expressed their concern that it looks as if we do not approve of collective prayer. On this point we can put your minds at ease. If there is one thing that is important in our spiritual life then, it is our prayer life. The Bible is full of accounts of praying people, the necessity of prayer and answers to prayer. Jesus Christ, the author and perfecter of our faith set aside much time, when on earth for prayer and also taught us how to pray. That we should also join together for prayer is seen in Acts 1:14 when the disciples joined together constantly in prayer, during the ten days between the Ascension and Pentecost. It was mentioned in a sermon not too long ago that this fellowship in prayer was actually the beginning of the Church and that at Pentecost it became visible, when the Holy Spirit was given. Collective prayer is therefore very important: in the local church, town or throughout the land. We hear many good reports concerning this. The things that we have been pointing out in the last letters have been to do with misconduct in a few situations. There are no special circumstances or formulas, which can be used to "make" God answer our prayers. The number of praying Christians is also not decisive for a good result. Even if there are a million people praying there is no guarantee from the Bible that those prayers will be answered more or quicker. The Bible compares our prayers with incense, which is offered before the presence of the Lord. "*May my prayer be set before You like incense; may the lifting up of my hands be like the evening sacrifice.*" Ps. 141:2 This comparison is confirmed further in the last book of the Bible. "*And when He had taken it, the four living creatures and the twenty-four elders fell down before the*

*Certainly
yes*

Lamb. Each one had a harp and they were holding golden bowls full of incense, which are the prayers of the saints.” Rev.5:8 “The smoke of the incense, together with the prayers of the saints, went up before God from the angel’s hand”. Rev.8:3,4 Isn’t it wonderful to think that when you pray to the Lord it ascends to His presence as a sweet smelling incense? And it’s not just your prayers but all the prayers sent up at that moment from other Christians (saints) join together with yours before the throne of God. Which Christian wouldn’t want to be part of this?

Encouraged by several readers.

“Firstly I would like to encourage you in the good work which you are doing. Keep it up! I have been receiving your letters via a brother in my church. I would now like to have my own copy. Would you please send me your letters to the following address....” 11th June 2001.

“We are writing this letter because we are concerned about the development of the “Toronto” blessing and it’s effects. We have been told about the studies, which you as workgroup have written and would like to receive them. Our names are.....” 4th June 2001.

“ Please could you send me the newsletters about Geene. Someone has given me three booklets written by him and I am not happy with them. In your letters you write about the gift of discernment. Having being a Christian for 33 years I know the difference between what is real and what is false. The same goes for the “Toronto” blessing. Someone, whom I led to the Lord years ago, accused me for not accepting it. It’s true that it has sneaked into many churches. What bothers me is that so many Christians are looking for experiences. People don’t seem to believe what Jesus said: ”where two or three come together in my name, there am I with them.”Matt.18:20. They have got to see something happening as proof that the Spirit is moving. Are they concerned about which spirit? If it’s not too much trouble could you please send me that article too”. 20th May 2001.

“Dear brothers and sisters of the workgroup “Back to the Bible” , I would like, this year, to continue receiving your letters. They are an encouragement to me and help me to stand firm for the truth against all the false teaching which we have to face, here, in Belgium. I hope and pray that you will continue in the right path and be a blessing to all Christians and those who desire to get “Back to the Bible”. In Christ... 10th April 2001.

“Thank you for your e-mail with all your newsletters. I agree wholeheartedly with you. Could you please send me by e-mail no 1-19? I then will be able to include the relevant parts in my sermons, as I travel throughout the land.” 17th April 2001.

What does the workgroup think about prayer walks?

When these are conducted in a seemly fashion then there is nothing wrong with them. We do feel however that it makes no difference if people come together in a hall, or pray out in the streets. Practically, it is easier to concentrate inside than outside, where there are so many distractions. The value in praying on the spot is that it is easier to feel involved. You see before your eyes the harsh reality. Prayer becomes much more passionate when you see unbelievers, in their luxurious houses or drug addicts standing around with vacant looks in their eyes or numerous people seeking their pleasure in the world or people tearing up the gospel tract, which they have just been given and often cursing as they go on their way.

- If it is thought that prayer is empowered when one walks around the subject in question, then we object. Some churches organise prayer walks around the district in which they live or where the church is situated. They believe that by doing this

**Prayer
walking**

**No
magic**

God is more able to reach unbelievers in the encircled area. They believe that by doing this they are breaking down the enemies strongholds and preparing the ground for a fruitful work of evangelism. This was first propagated extensively by the Englishman, Graham Kendrick, a converted, talented singer. He has composed a number of songs, which can be found in the worship song books. He is also the organiser of large prayer walks in England and other countries.

- Those who advocate prayer walks point to the story of Abraham as a convincing argument in their favour. When God promised to give to him the land of Canaan, He said the following: “*go walk through the length and breadth of the land, for I am giving it to you.*” Gen. 13:17 Abraham is therefore called the pioneer of prayer walks. *02. The story of the fall of the walls of Jericho is also often used as an example. *03. The way the children of Israel walked around the city, is thought to be a lesson for us, for the spiritual demolishing of strongholds, in our day. It is believed that by literally walking around the enemy territory, the enemy must retreat. In connection with this the text is often quoted in which God spoke to Joshua before he entered the promised land: “*I will give you every place where you*

**Un-
biblical**

set your foot, as I promised Moses”. Joshua 1:3. What we read here has to do with

a Hebrew expression for conquering. Although these are wonderful examples for the building up of our faith we are not meant to interpret everything we read in the Bible literally and personally. If we do that, we will quickly get into trouble. We would have to be consequent and also pick up a sword like Joshua and start killing those who don't believe in God. We must remember that the fall of Jericho was a unique happening in history. Joshua had to conquer all the subsequent towns in the

normal fashion, which meant warfare. The miracle at Jericho wasn't repeated again.

- In the New Testament, Christ's sending out of the seventy is used to prove their point. Luke 10:1-20. They believe that Jesus sent the disciples out two by two to cover all the ground in preparation for the preaching of Jesus. However the story is

different. We read that when they returned, they excitedly related all the things that had happened. Under Christ's orders they had preached the Kingdom of God and performed signs and wonders, the sick were healed and evil spirits were cast out. Jesus sent them out as labourers in His vineyard and not as prayer walkers. In the stories about Abraham and Joshua we don't read anything about prayer, either. The Israelites actually were commanded to walk around the city in silence. “*But Joshua had commanded the people, “Do not give a war cry, do not raise your voices, do not say a word until the day I tell you to shout. Then shout!”*” Joshua 6:10. In connection with this, it is good to remember the Lord's comments about the prayers of the Pharisees on the street corners. They prayed publicly so that everyone would notice them and see how wonderful they were. Of course we don't believe that the participants of prayer walks do it to be heard by men but by God. Jesus taught His disciples not to pray in public but in the inner room. He said: “*But when you pray, go into your room, close the door and pray to your Father, who is unseen. Then your Father, who sees what is done in secret, will reward you*” Matt.6:6. Jesus also taught that the amount of words is not important. He said. “*And when you pray, do not keep on babbling like pagans, for they think they will be heard because of their many words. Do not be like them, for your Father knows what you need before you ask Him*” Matt. 6:7,8.

**Inner
room**

- In some cases, territorial spirits, which are believed to hold sway in specific places, are resisted and banished during prayer walks. We dealt with this, in detail, in our previous letter. Our conclusion was that this was unbiblical.
- To summarise therefore, we believe that prayer walks have value in confronting those who are praying with the greatness of the need. They will cause our prayers in the prayer meeting in church to become more intensive as well. When however, a special magical power is attached to the proceeds, we are on the wrong track. In the Bible we are not so much encouraged to attend public prayer meetings but rather, as Jesus taught, to pray in private.

*Un-
biblical*

Flags and banners in our meeting places.

“Feeling a little bit awkward we took our places. The conference was about to begin. The music group was ready to play. Suddenly, we were bombarded with a deafening sound. “Is there something wrong with the sound equipment?”, we wondered. But no, apparently not, as this was what we were to hear during the whole conference. The rest of the hundred participants stand up and lustily sang at the top of their voices. It’s easy to sing along, as the songs are repeated at least twenty times. During the singing a number of sisters come to the front carrying flags. Some children who follow them are given little flags to carry. Astonished, we wonder what’s going to happen next? It seems as if we are the only ones who think, it is strange. Have we missed something in the last time? The flag bearers then begin to swing their flags about. They each have two flags which they cross in front of them to the beat of the music whilst the congregation sings. Suddenly it’s quiet in the hall. Relieved, we turn our attention to the platform, but alas the speaker’s voice is amplified to the same amount of decibels as the music. “Put aside all the religious knowledge you have accumulated up until now and listen to the new revelations of God. I want you all to come to the front and place an article of clothing on the platform. This is a tangible proof that you desire to relinquish everything.” We keep sitting, feeling rather embarrassed not having relinquished a scarf or tie. The speaker isn’t too modest and claims to be a prophet who is proclaiming these revolutionary things, in the name of God. He has the Bible in his hand to give weight to his words but otherwise, he doesn’t use it. He predicts that everything is going to change in the Netherlands. Whilst the music group brings the meeting to a close, we yell into each others ear that we should make for the door. At the exit there is a flag with the emblem of a golden lion and the words, “the Lion of Judah”. He looks impressive with a crown upon his head and in the process of pouncing. Are we imagining things, but did we see him move? Does he want to get out too? It wouldn’t surprise us” The experience of two team members. *06

Experience

*All
wrong?*

This conference took place in 1994 and since then a lot has changed spiritually in the Netherlands. In that time, the use of flags in churches, was very unusual but now in a number of churches it’s a regular part of the service. Workshops are now organised, videotapes are produced, flags are designed and books are written. Fellowships which still do not use flags are becoming uncertain and wondering if they shouldn’t begin. Is this just another spiritual “fad” or is this really, as the above mentioned speaker/prophet claims, a new revelation from God?

*Develop-
ment*

- John and Jackie Howard, a Dutch couple and pastors in Rotterdam have devoted a number of years to the introduction of flags in church fellowships. They were probably the first in the Netherlands to embrace the Toronto-Blessing. *07. John is an ex-nightclub artist, composer, designer and writer. (see their book). He is also a speaker and pastor and helped set up the Power magazine in the capacity of head editor. (the magazine is now called Charisma). They wrote a book in 1998 entitled: “God’s powerful emotions”, in which they advocate the use of more creativity

*The
Howards*

in churches. Amongst other things they write: *“Place names such as Toronto and Pensacola have become synonymous for spiritual renewal. But this is only the beginning. God is unfolding to His children, His complete plan in readiness for the speedy return of King Jesus. These signs, which we call revival, are now at work, but there are many opponents on the side-lines; opponents (=anti-) the anointing (=Christ) of God.”* *08. (Calling your opponents this is quite something! ed.) The devil has robbed a fellowship of something if there is no room for dance and the use of flags (creativity). *“That’s why this book has been written: to reclaim what the devil has stolen from God’s people”*. *09. One of the things on which a great emphasis is placed is the use of flags. Jackie promotes this in her book: *“Flags and banners”*. (sold out). The couple believes in the holding of processions. This is what they have to say: *“When we celebrate victories won (and parade banners that show those victories), we cause the enemy to tremble and preserve as a memorial, the deeds of God, for our children”*. *10. To support this they refer to 2 Chron.20:26-30.

- Immanuel and Jannine Livestro live in Putten. They say that they received a call from the Lord in 1998 to lead people into liberty through worship *11. This involves holding workshops on dance and the use of flags. Immanuel has written two books; *“God loves colours”* and *“Flying flags and dancing in the name of the Lord”*, with the sub-title; *“The restoration of David worship”*. Churches can follow their lessons by using their videotapes. Immanuel writes; *“Wherever this flag is flown a prayer goes up to heaven”*. He is referring here to the flag of Israel. He then explains a few of the meanings of the banners. *“There are banners for: a proclamation to the opponent, a banner of salvation, a banner of healing, a banner of instruction in the middle of the spiritual battle, a banner to enclose an area, flags of worship and thanksgiving and flags as a call for intercession.”* *12
- Since the demand for flags has grown immensely, Henk and Tineke van de Akker a couple from Harderwijk, have taken the initiative to make them. They have given it the name, *“Holy Art”*. They work in collaboration with the customer, so that the design and shape is in accordance to the personal wishes. According to Immanuel Livestro the colours used in the flags can all be found in the Bible and each have a special meaning. He explains this in his book, *“God loves colours”*. It is not possible to go into much detail now about the different meanings. The cover of his book shows a rainbow, with the message that the colours of the rainbow, a sign of God’s covenant with Noah, in the Old Testament, can be used in the making of the flags.

*The
Livestros*

*The van
de Akkers*

What is the history of flags?

It is amazing to see how far back in history flags can be traced and how important they are. In our study we used, amongst others, an encyclopaedia on flags from the local library. This consisted of 350 full size pages giving a study on flags. The regular encyclopaedia (In the Netherlands: Grote winkler Prins), also has several pages on this subject. It is difficult to make a distinction between flags, banners and standards. They are used interchangeably. We will keep to the term flag, but do keep in mind that the other terms are included in this.

- Far back in history, flags were used. The Assyrians, the Egyptians, Greek cities,
- Persian kings, Japanese vassals, etc. all used flags. They were originally attached to a spear. In the Old Testament we first read of them being used when the Israelites were in the wilderness. Each tribe had it’s own flag with it’s own emblem. This meant that each tribe member knew where he had to be during the setting up of camp and likewise when it was broken up. Num. 2:2. The meaning of flags has basically stayed the same throughout the centuries. The flag showed and shows the

*Long
ago*

position where a specific group belongs. During battles a soldier would hold the flag up high. They were called standard bearers. Whenever an area was conquered the flag would be planted there, to show that the territory now belonged to someone else. Nowadays ships must sail under a flag in order to show which land is responsible for the ship and her crew. In parades, often flags are used to show which organisations are taking part. The same goes for musicbands.

Flags and born-again Christians.

Is it necessary for Christians to use flags to show to whom they belong? Generally speaking this is not necessary and not done. An exception to this is for example the Salvation Army. They use flags during their marches. Flags are also seen at big rallies and at stadiums. When are flags used in our society? We often see them being waved as a greeting when a member of the royal family is passing. Different guilds exhibit, at festivals the art of flag waving. They wave the flag in such a way that the flag can be clearly seen and it never touches the ground. Buddhists wave flags. Whilst several monks wave the flags horizontally in circles other monks wave them over them in order to scare away the evil spirits. *13. It is obvious that this is not the intention of churches. What then is the purpose?

We understand, from the articles, books and videotapes that the main reason is for praise and worship of the Lord. Their intention is to emphasise the presence of the Lord and to give Him extra praise during the singing. They also point out that the enemy loses ground and the church gains a greater victory in the spiritual battle when flags are waved.

What does the Bible say about the waving of flags?

There are in the Old Testament a few verses, where the word flag is mentioned.

Usually the word used is banner or standard. Here are a few of them:

“The Israelites are to camp round the Tent of Meeting some distance from it, each man under his standard with the banners of his family.” Num.2:2 Context: part of the organisation of the camp during the journey to the promised land.

“Moses built an altar and called it The Lord is my Banner. He said, “For hands were lifted up to the throne of the Lord.” Ex.17:15 Context: Moses had just got the victory over the Amalekites, in which Aaron and Hur held up his hands.

“But for those who fear You, You have raised a banner to be unfurled against the bow” Ps. 60:4 Context: Prayer and victory is the theme of this Psalm.

“Raise a banner on a bare hilltop, shout to them; beckon to them to enter the gates of the nobles.” Is.13:2 Context: part of the prophecy against Babylon.

“I will lift up my banner to the peoples; they will bring your sons in their arms and carry your daughters on their shoulders.” Is.49:22 Context: part of the prophecy of the restoration of Israel.

“Lift up a banner against the walls of Babylon! Reinforce the guard, station the watchmen, prepare an ambush! The Lord will carry out His purposes, His decree against the people of Babylon.” Jer.51:12. Context: part of the prophecy about Babylon’s downfall.

We do not find any texts in the New Testament that mentions the word flag, banner or standard. We can however say, with certainty that they would be well known in the time of Jesus and the apostles.

Conclusion workgroup.

It is possible that you feel that our treatment of this subject is rather confusing. We can only say that this has probably to do with the fact that there isn’t too much material in the Bible to go on. Theologically speaking we cannot find a strong argument in its favour. We believe therefore, that it is wrong to base the use of flags in our services

Use of flags

Nothing

on the Bible. There is not the slightest hint that James, Peter, John or Paul stood waving flags in church. Paul was very particular in describing what should take place in church and how they should do it. Why would he not have mentioned this then to Timothy or Titus? The texts we mentioned in the Old Testament do not have the same context as that of waving flags in church. All those flags were placed high on a pole to be seen by both friend and enemy. The conclusion is that the use of flags in church is not mentioned in the Bible. If it is done to give extra praise to the Lord, in the same way that people clap their hands, raise their hands whilst singing or praying or stand up during worship then there is nothing wrong with it. Practically then, it would be better to let them wave their flags at the back of the hall so that no one will be distracted. If on the other hand it is done with the intention of driving away demons and gaining greater victories (which?) then we have departed far from the Bible. We do not believe the claim from those who say that they have received this revelation from the Lord. It seems to us that God is too great and too holy to trouble Himself with something like this.

Benny Hinn.

The VRT, (a Belgium television company) sent out a documentary on the 14th June about the American miracle preacher. Although the programme painted him in a rather negative light, it was plain to see how Benny Hinn manipulates the audience. What we saw was similar to what we, as workgroup, already have on video. The viewer could imagine he was looking at a large hypnotism show, if it were not for the fact that now and then God's word is mentioned. His love of money and his personal riches are very obvious; he lives in luxury and owns a private plane. When the Belgium interviewer asked him about this he answered without hesitating that he needed all these things to enable him to fulfil his heavy duties. It was formidable to see how his hypnotic power caused people on the platform to fall to the ground. He also did this with several people a number of times in succession. His powers of healing on the platform were amazing but with closer inspection the VRT showed it was all an illusion. It appeared afterwards that no one was actually healed and a number of seriously ill people died all the same, a number of weeks later. Hopefully, non-Christians and Christians alike will now have their eyes opened and see the deceit and desire for money of the prosperity preacher, Benny Hinn.

On behalf of the workgroup,

Pastor Rien v.d.Kraats

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- *03 book "Prayer walking" chapter 4.
- *04 ditto chapter 5.
- *05 ditto chapter 6.
- *06 conference in the Rhema Fellowship in Emmen 6-7th May 1964, pastor Hans Koning and guest speaker Ashley McQuicken from South Africa, working in Schelle, Belgium; report from Rien & Dik van de Kraats. (see letter no. 4 30-11-1995).
- *07 book "Holy Laughter" pages 57-59. Charles and Frances Hunter 1994, investigated by Hank Hannegraff book "Counterfeit revival" page 37.
- *08 book "Gods heftige emoties" (God's powerful emotions) page 15, John and Jackie Howard.
- *09 ditto page 17.
- *10 ditto page 68.

*12 video Livestro

*13 video BBC documentary about Buddhism, 06-05-2000.

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