

Translation Dutch letter nr. 24

Kampen, 8th April 2002

Dear brothers, sisters, pastors and elders,

When Paul, who was a strict Pharisee, was converted he began to understand what the gospel of Jesus Christ meant and so right away he changed his opinion and declared: *“I resolved to know nothing while I was with you except Jesus Christ and Him crucified.”* (1 Cor.2: 2) Paul, who was steeped in the Scriptures having being taught by the highly honoured Gamaliel, began to see what the scriptures really taught. They weren’t just a set of rules and regulations but rather a message: *“God was pleased through the foolishness of what was preached to save those who believe. Jews demand miraculous signs and Greeks look for wisdom, but we preach Christ crucified: a stumbling-block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God.”* (1 Cor.1:21-24) He was so utterly convinced of this that he stated things that we wouldn’t dare to: *“But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!”* (Gal.1:8-9)

When Jesus had freed the man from Gerasenes from a legion of demons he begged Jesus to allow him to go with Him. This was understandable as he had just been converted and set free and those around him wanted to get rid of Jesus as quickly as possible. This man was in a difficult situation. But Jesus said to him: *“Go home to your family and tell them how much the Lord has done for you. So the man went away and began to tell in the Decapolis how much Jesus had done for him.”* (Mark 5:19-20)

We, as born-again Christians have been given the same commission: to tell what Jesus has done for us. The message that we have is the same as Paul’s: we preach Jesus Christ and Him crucified. We have purposely kept our argument simple and short so that there will be no room for misunderstandings which can easily arise in detailed explanations. This position can be used through this letter in dealing with those groups of Christians who clearly hold to a different point of view. We were shocked when examining the two videos on Transformations to discover how far removed they were from biblical theology. In our last letter we spoke about the interest there is in praying for and expecting a revival. We also looked at false and true revivals in Africa. We will now look at the “revivals” which are covered in the two Transformations videos.

Videos Transformations 1 and 2.

The American, George Otis jr. filmed in 1999 four different “revivals” in Cali in Columbia, Almolonga in Guatemala, Kiambu in Kenya and Hemet in California. (video no. 1). He added a few more in 2001, in the Polar Region from Northeast Canada, in Uganda and two historical revivals one in Wales and one in Scotland. (video no. 2).

It will become clear to you in the reading of this letter that we do not recognise these “revivals” as being what they claim to be, with the exception of the two historical ones. That’s why we have placed the word, revival, between inverted commas.

Reception Transformations videos in the Evangelical world.

Since the first video was put into circulation it has proved a great success. Right away it sold as hot cakes, not only in the States but also around the whole world. The majority of the reactions after seeing the video were from positive to very enthusiastic. The second video is now also in circulation and the situation today is that many Charismatic and Evangelical churches believe what they see on the videos and they are now propagating them also. Those “revivals” are thought to be wonderful. There is a great desire to experience the same, by putting into practice in home churches, the same principles mentioned in the videos.

Because of this we, as workgroup, decided to examine this, just like we did with the other revivals in our previous letter. We first of all looked at the videos and paid attention to what was said. In order to be as objective as possible we carefully wrote down all the statements given in the

**ONLY
JESUS**

**DEATH
ON
CROSS IS
THE
GOSPEL**

IMPRESSED

**MUCH
STUDY**

subtitles. We noted wherever possible the name of the person who had made the statement. Alongside this important study we examined the “faith-letters” of the Sentinel Group. This is the name of the movement, which has produced the Transformations videos. We also read the last four books written by George Otis jr., the head of the Sentinel Group.

We also looked on the Internet to see what the different sites had to say about the Transformations videos. In the Netherlands the well-known Internet magazine, Joel News is the promoter and Soul Survivors, is the sales agency for the videos. These videos can also be bought in Christian bookshops.

Although most of you will have already seen the videos we feel it is right to give a short description of each “revival”. We will not include the two historical revivals in Wales and Scotland, as they are not relevant to this study.

Short description of the six “revivals”.

1. Cali in Columbia. In 1995, the local church under the leadership of their pastor began to pray against the powers and authorities in heavenly places which were strong in this huge drugs city of more than a million inhabitants. The pastor was shot in front of his church and his wife took over his work. Very soon after this their prayers began to prove successful. One of the drug barons was arrested and the police eliminated seven others. God transformed the city. People were able to walk around again freely without fear. The crime rate dropped drastically. The video shows a huge crowd of people assembled in a stadium. The people are waving flags and give the impression of being enthusiastic and full of joy.

**DRUGS
SYNDICATE**
2. Almolonga in Guatamala. Through prayer and fasting the victory is being won over the powers of darkness, in a city of twenty thousand inhabitants. The result is now that Almolonga has become the cleanest and most prosperous city in the land. It is a city full of churches. Beforehand the four prisons couldn't contain all the prisoners. Because of prayer all four are now closed. There used to be thirty-four pubs but now only a couple are open. Agriculture has progressed with leaps and bounds. The vegetable harvests are bountiful. The video shows two different harvests of carrots, one in which the carrots are long and thin and the other in which the carrots are big and fat.

**AGRICUL-
TURE**
3. Kiambu in Kenya. The Kenyan pastor Thomas Muthee discovered that he couldn't work in Kiambu, a suburb of Nairobi because the devil held full sway there. Because of this he looked into the matter (spiritual mapping) and prayed in accordance to Eph. 6: 12. After six months the power of a practising witch was broken. The video shows a prayer-walk, taking place around the city. Some are waving branches. One is playing a flute and carrying the sign: “Join the winners”, another is carrying a board with the words: “I am drunk in the blood of Jesus”. The crime rates are now extremely low. The church involved in this belongs to the Word of Faith Church of the Rhema Movement from Kenneth Hagin. Rodney Howard-Brown also commenced his ministry from this church.

WITCH
4. Hemet in California. By means of spiritual mapping the intercessors from the churches discovered that there were many religious sects in the area. It also became plain that Hemet was the methamphetamine (drugs) capital of the West Coast of America. Through prayer the atmosphere changed. The majority of the religious sects left the city, crime rates dropped, church attendance rose and the number of producers of drugs decreased drastically.

DRUG
5. Settlements in the Northeast of Quebec in Canada. Alcohol prevailed in these Eskimo settlements because of unemployment and apathy and suicide rates were high, especially amongst the youth. The video describes a legend in which an old Eskimo miraculously catches a seal, which he sacrifices as a sign that the community wants to follow Jesus. By means of spiritual mapping the situation was made clear to the intercessors who, were then able to claim the victory in the heavenly places. The people in the settlements are no longer apathetic, they have no need anymore for alcohol, there are fewer suicides and the women can again walk safely in the streets.

ALCOHOL
6. Uganda. God isn't only able to change cities but can change a complete country. An example of this is Uganda, which is sometimes called the Pearl of Africa. Atrocities took place during several dictators' reigns of terror, one being Idi Amin. The land suffered greatly from the civil wars where many were slaughtered and corruption was the order of the day. On top of all this, aids took a heavy toll of lives. An elderly man and his pastor began, day and night, to seriously pray. God responded and he led Kayanja, an evangelist to Kampala. Heaven opened when Musoke, a medicine man died. The Miracle Centre Cathedral, with a capacity for 10,000 participants, came into existence and 600 sister

WAR

AIDS

churches followed. Many people were healed from aids. Uganda is one of the first lands where the aids epidemic has decreased. God's power was also seen in politics. He gave new leaders. Miria Matembe calls himself the Moses of Uganda. Just as water was the path, which led Moses to his destination, so Uganda is on the road to a historical revival. God has done great things: crime rate has been cut in half and the economy is the fastest growing of the whole continent. Jesus, seated on the right hand of the Father says, "I am ready for Uganda". Uganda, the Pearl of Africa has begun to shine again. Why has God shown His power so mightily in this area? The answer is, "He was invited". The Spirit of revival has to be invited through prayer. Uganda has been renewed and has never been the same since. God is so good. He has changed society. One day all countries will flourish.

**LESS
CRIME**

This short summary is based on what we saw and heard on the videos which fall under the responsibility of George Otis jr. and those who produced the films. We will refer to this later under the paragraph: Final comments on the Transformations videos. We will first look at the theological aspects found in the videos.

Spiritual mapping, confessions and spiritual warfare.

These six "revivals" which we have described here began with the special prayers of intercessors. By means of spiritual mapping, confessions of past sins and spiritual warfare, a breakthrough was made. It can't be denied that the lessons and principles of spiritual warfare are made clear in a very practical way. The picture portrayed on the videos is given as proof that this theology works. At least this is what George Otis jr. wants the viewers to believe. All the pastors connected to these "revivals" believe in this teaching and three of them are board members of the Sentinel Group. The Sentinel Group is the movement, which discovered this teaching and promotes it. Dr. Peter Wagner also practises this doctrine but he admits that the honour for the "discovery" of this doctrine of spiritual warfare goes to George Otis jr. (see foreword book "Informed Intercession")

**PROOF
DOCTRINE
OTIS JR.**

The promotion of the "revivals" comprises of the following elements: great crowds of "changed" people, usually in stadiums; statements from important high-up officials from the city of land, praising the "revival", in most cases they are unconverted. In each of the "revival areas" there is a specific social problem that needs dealing with. In the city of Cali in Columbia: the drug syndicate; in the city of Almolonga in Guatemala: the barrenness; in the city of Kiambu in Kenya: the poverty and the crime; in the city of Hemet in California: drugs; in the settlements in Quebec in Canada: alcohol and the safety of women on the streets; in Uganda: the waging of war by the war lords and the aids epidemic.

DIFFERENT

Contrary to these six "revival areas" the problems of the two historical revivals mentioned in Transformations 2 are of a very different nature. Social problems are not the issue here but rather spiritual problems. In the Hebrides in Scotland and in Wales there was a deep conviction of sin. After hearing the word the people were desperate and called out to God in their need. Here we don't see any unconverted high official sounding the praises for what has taken place but people coming to faith in Christ through the help of other believers. There is also no word about spiritual mapping, confessions of past sins and spiritual warfare. These were true revivals! Another interesting feature is that the videos give the impression that Christians can stir up a revival by themselves.

Producing a revival oneself.

The effect on many Christians after seeing the videos is one of: "We've got to have this too." In some cases this leads to folks coming together to work out how to go about it. Very soon people's attention is centred on the methods used in the videos. (George Otis jr. has written a number of books in which the methods used are described. Still to be translated into Dutch.) In his book: "Informed Intercession" with the sub title: Change your Community by Spiritual Mapping and Strategic Prayer" he has listed seventy-five new theological conceptions. The book begins with eight positive reviews from pastors and others like-minded. We'll quote one of them; "This book has become the clear line of direction for us here in Japan in making definite steps towards revival. We are full of expectancy that radical changes will take place." Paul K. Ariga, Chairman of the Revival Mission in Japan. The foreword is written by Peter Wagner, a fervent supporter of the teaching of George Otis jr.

COPY

The transformations in Cali, Hemet and Almolonga, which are shown in the first video are mentioned in detail in his book and are used as examples. This shows that George Otis jr. produced the videos as propaganda material to spread his doctrine.

**SELF-MADE
REVIVAL**

Comment workgroup: We believe that man cannot bring about a revival. You cannot find any examples of this in the Bible. On the contrary, the Bible speaks very little, to almost nothing, about revivals. In our last letter (no.23) we covered this in detail. We have also covered in the letters no. 20 and 21 the doctrine of spiritual mapping, confessions for the sins of the forefathers and the strategic, spiritual warfare and shown it to be unbiblical. It is a doctrine that originates in human philosophy. Modern man thinks that by using special methods he can create a situation in which God has to act. God can't do anything else but give a revival! But God does not let Himself be manipulated. He does not let Himself be pushed about. He is sovereign. He is above everything and He will certainly not let Himself be influenced through methods thought out by man.

**GOD
SOVEREIGN**

We will now look at the spiritual contents of the videos.

Spiritual Content of Transformations videos 1 and 2.

If a revival is reported then we expect, as born-again Christians to hear a spiritual account. This is the principal factor of a revival. Social changes because of the spiritual change can be mentioned but they are of secondary importance. This can be clearly seen in historical revivals. The videos show the opposite. The social changes are here the principal issue. The spiritual changes are far and few between. We don't see too much at all of the spiritual aspects. It is not an account of a deep spiritual change in the hearts of the people involved.

God is often mentioned in the commentary of the six different "revivals", but this is however nearly always in the context of: *God said to the intercessors; God told them; God saw the city; God was changing the city; God's moving in the city; God then chose Cali; God is doing a new work; God gave us the assurance; God's presence descended on the city; the farmers gave God the glory for this abundant harvest; God is using our generation to transform the whole world.* The word Bible or God's word is hardly ever referred to in the videos. It is also not read or preached from. Surely we are called to bring the gospel by the preaching of the word? *"How, then, can they call on the One they have not believed in? And how can they believe in the One of whom they have not heard? And how can they hear without someone preaching to them?"* (Rom.10:14)

The words, sin and death on the cross are not mentioned in the videos. This is very strange seeing that this was the reason Jesus came to this world. He didn't come in order to make the carrots in Almolonga bigger or to give the Christians in Cali a quieter life. He came because mankind was dead and lost in their sin. He came to save them from this sin and guilt. That's why He died at Calvary. It was there that He shed his precious blood. He gave His life as a ransom for many. His death on the cross, brought victory over sin for all who believe. This is what Paul was determined to preach: *"Jesus Christ and Him crucified"*. How can revivals take place without the preaching about sin and the lost state of man and Christ's sacrificial death? In this way the heart of the gospel is removed. We have to ask ourselves therefore if the Christians that we see on the videos are truly born-again. According to the standard of the Bible, they can't be.

**POOR
SPIRITUAL
CONTENT**

The terms born-again and sanctification by the Holy Spirit are also not mentioned in the videos. Do these people, the people of this "revival", not need this? Nicodemus came to Jesus at night and Jesus said to him: *"no-one can see the kingdom of God unless he is born again."* He then continues and says: *"I tell you the truth, no-one can enter the kingdom of God unless he is born of water and the Spirit."* (John 3:3-5) Due to the questions that the videos raise about the spiritual content, we have tried to discover what George Otis jr. himself believes.

George Otis jr. and the American Moral Government Theology.

The majority of us will not be familiar with the term, moral theology. All the same it does exist and is known in theological circles. The title describes what it is, a theology which is concerned with morality, how man behaves. During 1970-1990 this theology received a lot of attention in the States and was called Moral Government Theology. In the seventeenth century the Dutch lawyer, Hugo Grotius, first referred to this moral theology in its rudimentary form. In the nineteenth century Charles Finney, a lawyer and a revival preacher (1792-1875) expanded the Moral theology and fervently proclaimed it. This is the reason why so many opposed him. Finney expressed his ideas in his book: "Systematic Theology". A number of evangelists, in the

**UNKNOWN
IN THE
NETHER-
LANDS**

twentieth century, have also embraced in their sermons the American Moral Government Theology. Two of these are the late Gordon C. Olson and George Otis jr. They both taught at several different interdenominational American institutions from 1970-1990. MGT became a regular part of the curriculum for many YWAM schools. George Otis jr. wrote about this in 1978 in his book: "The God They Never Knew".

This theology is based on the philosophy of the free will of man. Man's future is uncertain and even God doesn't know what man will do because man can and must choose independently whether to sin or not. This has far reaching consequences for God and man. It will soon become clear to you in reading the following that we do not agree with this theology. To show the comparison, the evangelical view is also given.

The Moral Government Theology is in short the following:

American Moral Government Theology versus Evangelical Theology.

The counsels of God.

The Moral Government View.

1. God does not fulfil some of His own prophecies.
2. God changes His mind and is not immutable.
3. God does not have sovereign control over earthly events.

The Evangelical View.

1. Only false prophecies spoken by false prophets do not become reality (Deut.18: 20,21).
2. God does not change His mind according to His purposes (1 Sam. 15: 29; Is.46: 11).
3. God has sovereign control and will, in the end, work things out (Job 42: 2; Rom. 8: 28).

The Omniscience/Foreknowledge of God.

The MG View.

1. God does not know His future actions.
2. God does not know ahead of time the free decisions of humans.
3. God's foreknowledge is limited in the area of man's free decisions.
4. Many of the things God predicted never came true.

The Evangelical View.

1. God does know His future actions (Is. 46: 9,10).
2. God does know these free decisions ahead of time (John 13: 38; 1 Sam. 23: 12).
3. God's understanding is infinite (Ps. 147: 5).
4. What God predicts has or will come true (Num. 23: 19; Is.41: 22ff).

The Atonement.

The MG View.

1. The atonement shows a willingness on God's part to forgive, rather than a desire to punish sin.
2. God forgives completely out of His grace rather than a need for personal vindictive satisfaction.
3. God never needed His wrath abated because of sin.
4. The atonement does not pay our debt for sin.
5. The devil has deceived us into believing that Christ was a ransom for us, and that He redeemed us by paying for our sins.
6. Jesus did not pay for our sins.
7. To believe that our salvation was literally purchased with Christ's blood makes God to be vindictive and bloodthirsty.

The Evangelical View.

1. The atonement is Christ taking the punishment for our sins (Is. 53: 5; Nah. 1: 3).
2. Punishment of sin satisfies God's wrath on sin (1 John 2: 2) Note: Propitiation in Greek is hilasmos "a satisfaction; that which turns away wrath and makes amends for sin".
3. Christ abates God's wrath through His sacrifice (Rom. 3: 25).
4. His death does cancel our debt when we believe (Col. 2: 14)
5. We are redeemed through the blood of the Lamb (1 Pet. 1:18-19) Note: Greek elutrothete – to secure release through payment.

**SUMMARY
OF
DOCTRINE**

6. Jesus did pay for our sins (Matt. 20: 28) Note: Greek lutron, a payment for loosing a ransom price.
7. Christ purchased the church with His own blood (Acts 20: 28; Heb. 9:22).

Justification.

The MG View.

1. One is ultimately responsible for his/her own salvation because of free will.
2. Imputed righteousness is a lie. God does not look on Christians through the garb of Christ's blood.
3. True repentance means ceasing from all sin before we die.
4. Salvation is not so dependent on whether we accept Christ – it's whether He will accept us. We need to do more so that He will want to accept us.
5. Salvation is dependent upon our adherence to moral law.

The Evangelical View.

1. One can do nothing to save oneself (Eph. 2: 8).
2. Our righteousness does come through Christ with the imputation of His righteousness (Rom. 4: 5; Phil. 3: 9; Heb. 10: 14).
3. We are continually falling short of God's glory; hence the need to rest upon Christ's sacrifice. It is only through Him, not our works that we are saved (Rom. 3: 23-24; Titus 3: 5).
4. Christ accepts and saves us where and for who we are (Rom. 5: 6-8; Jn.1: 12; Mark 2: 16-17).
5. Salvation is not dependent upon our adherence to moral law (Rom. 3: 28).

SUMMARY OF DOCTRINE

The Holiness of God.

The MG View.

1. God is holy only because He chooses to use His attributes in a loving way.
2. God has the ability to make wrong choices or to sin.

The Evangelical View.

1. God is holy and is love; it's in His nature (1 Jn. 4: 16; 1 Jn.1: 5).
2. God cannot sin; it's not His nature (Hab. 1: 13; Heb. 6: 18; Jas. 1: 13).

Sin.

The MG View.

1. Our moral character is shaped merely by our individual acts of sin.
2. If an individual unknowingly commits a sin, it is not a sin to that person and they will not be held to account for it by God.
3. The sin of Adam is not transmitted to us, and it would be unjust for God to pronounce us guilty because of his sin.
4. If God condemns us all because of Adam's sin, God must also save everyone because of what Christ did (Rom. 5: 19). This is universalism, and therefore both parts of the argument must be wrong.
5. Our moral depravity is shaped solely by wrong and sinful choices we make.

Evangelical View.

1. Mankind's nature is naturally disposed towards sinning (1 Jn. 1: 8; Rom. 7: 17,20,21).
2. Sin is sin even if an individual does not recognise it or personally acknowledge it (1 Cor. 4: 4; Lev. 5: 16; Luk. 23: 24).
3. We are born sinful because of Adam's original sin (Rom. 5: 16-18).
4. We are all condemned because of Adam's sin but not all saved because of Christ's work. Each individual still has to personally make a choice to follow Christ (Rom. 5: 17).
5. Our moral depravity comes from our sinful nature as well as our individual choices (Ps. 51: 4; Job 25: 4).

Moral Ability.

The MG View.

1. We as humans are able to fulfil the law.
2. Humans are not bound to sinful flesh that continually wants to sin. Through good choices and an iron will, mankind can turn away from sin in and of him/herself.
3. One can achieve perfection if that individual sets his/her goals high enough.

SUMMARY OF DOCTRINE

The Evangelical View.

1. We are not able to fulfil the law; hence the need for a Saviour (Rom. 8: 3; Gal. 3: 21; 3: 16; Eph. 2: 1).
2. Our flesh is in bondage to sin and, left on its own cannot do good. Once more a reason for a Saviour (Rom. 7: 14,18; Gal. 5: 17).
3. We are continually and always will fall short of God's glory (Rom.3: 23).

The above is paraphrased from Dr. Alan Gomes' important book "Lead us not into deception".

The spreading of the MGT caused a real stir in evangelical circles. In 1986 a meeting took place between several evangelical leaders and the then current YWAM leaders. Those leaders said that they couldn't control everything, which was taught in all of the YWAM schools. They also said that they did not want to forbid or support one specific line of doctrine in view of their interdenominational character. According to the American Greg Robertson who as staff member of YWAM spent a number of years under the influence of this doctrine, it cost him a long struggle to be free from it. After leaving YWAM Greg studied theology and is now a qualified minister in an American church.

Seeing all this took place between 1970 and 1990 the question arises if this doctrine is still being preached and adhered to. It is no longer part of YWAM's curriculum. It is not clear where the former lecturer, George Otis jr. stands. There is certainly no known written renunciation. He has never withdrawn his textbook "The God They Never Knew". On the contrary he refers to this book in one of his most recent books "Informed Intercession" 1999. In view of the spiritual content of the videos, which we have just described and in view of the contents of the books, which we have read, we are left with grave doubts about the present spiritual convictions of George Otis jr. It seems to us that he still adheres to Moral Government Theology and that several elements of this doctrine can be found in the videos of the six "revivals" of Transformations. The heart of the gospel has been omitted: Jesus Christ's death on the cross, His sacrifice to bring us reconciliation. We have already stated this in the chapter "Spiritual Content of the Videos". The Moral Government Theology denies that it is necessary that someone needs to die for the guilt and the sins of mankind. Man is quite able to manage himself as long as he makes the right choice between good and evil. As workgroup we have no choice but to call this heresy.

Charles Finney (1792-1875) who instigated this doctrine was opposed, and rightly so, by his theological contemporaries. One of those, although not specifically mentioned in connection with Finney's doctrine was Charles Hodge (1797-1878). He commented on the verse: "For I resolved to know nothing while I was with you except Jesus Christ and Him crucified" (1 Cor. 2: 2) the following:

" Paul's only reason for going to Corinth was to preach Christ – Christ, not as a teacher or a good example or as a perfect man or as a new beginning for mankind, but Christ and Him crucified - that means, dying for our sins. Paul's chief theme in his preaching was Christ, the Redeemer. It has rightly been noted that Jesus Christ speaks of the person of Christ and Him crucified speaks of His work. These two together represent the Gospel."

We will now close this subject with some final comments.

Final comments on the Transformations videos.

The Sentinel Group of George Otis jr. claims that fifty million people throughout the world have seen the videos. It is not very surprising therefore that they have caught the attention of several research groups for Christian apologetics. Their conclusions are not positive. Especially the reports on crime rates dropping, less violence, less sickness etc. have raised many questions.

Cali in Colombia. The drugs syndicate in Cali is still very powerful. The only difference is that some of them now live outside the city. One of the syndicates is being run from a prison cell. The police know who the killer of the pastor is but he hasn't been arrested. This man has even attacked the church for a second time, as he wants the piece of ground upon which the church is built. There are still regular reports of kidnappings, car bombs, shootings, etc. These are facts, which can be proved by an inspection of the statistics of the police and law courts. . There is no proof of falling crime rates to be detected.

Almolonga in Guatemala. The improved crop results in the agriculture came not about because of a special intervention from God. Civil war, which lasted well over twenty years has taken its toll on the ground and left it virtually fallow. So the soil has not suffered by depletion, but has been

**PROTESTS
AGAINST
DOCTRINE**

**ELEMENTS
OF THE
DOCTRINE**

**TRUE
OR
NOT
TRUE**

relatively fertilized. Modern pesticides have also been used which naturally makes for larger harvests. The size of the produce is determined by several factors. The type of seed is important and the modern agricultural methods have brought great improvement.

Kiambu, a suburb of Nairobi in Kenya. We are told in the video that this area had the worst reputation in the land and was full of violence and rape. But this is not backed up by police reports, authorities of justice or any other official source. There are also no official reports of reform because of the “revival”. We do realise that often things work differently in an African land so we consulted the magazine “Internationale Samenwerking” (International Co-operation) of the Dutch Ministry of development aid. In this paper there is no report of a decline in crime during the last years in Kenya.

Hemet, California in America. The video tells us that this is the methamphetamine (drugs) capital of the west. Because of the “revival” the number of drug factories has decreased and the crime rate has significantly dropped. When enquiries were made, to the official authorities, it turned out that they had no knowledge of this.

Settlements in the Northeast of Quebec in Canada. We cannot comment on the facts claimed in the video, as we couldn’t find a source for information.

Uganda. A picture is painted here of a land which because of the “revival” has made a new start in all sorts of ways. It is meant to be one of the first lands where the number of aids patients has decreased. The crime rate has been halved. Uganda is once again the pearl of Africa because of the “revival”. Here too, as in Kiambu, there are no official reports to confirm this. There is also no mention in the magazine for International Co-operation for development about the change in the statistics on aids and crime. This magazine publishes, at the beginning of each year, a survey of the susceptibility for conflict in every land of the world. Uganda is listed as a country involved in a very serious armed conflict complicated by many armed conflicts. The prognosis is also given in the magazine. The future for Uganda doesn’t look too bright. It is expected that the intensity of the conflict will escalate.

All this together causes us to have serious doubts about the trustworthiness of the claims uttered on the videos.

**CONFLICTING
REPORTS**

Prophet Joshua a prophet of God or a sorcerer?

The Evangelical Broadcasting Company published in their TV guide, “Visie” (Vision) of the 6th – 13th March a positive article written by Gianni Brisson believing him to be a prophet. However, in the magazine “Uitdaging” (Challenge) of 10th March we read that there are now doubts by a number of people who were, at first, impressed by him. Several international web sites believe him to be a medicine man. Was it therefore wise of the EO (Evangelical Broadcasting Company of the Netherlands) who is aware of our opinion to print such an article? Could their Evangelical vision perhaps have become a bit blurred?

Rectifications.

In our last letter we made a few regrettable mistakes in our reports. We are sorry for this.

- The paragraph: Morris Cerullo calls.....than that. *02 on page 1 should read : “Morris Cerullo calls himself in his letter of October 1995, the prophet of God. He prophesied that he would, in the next four years (from that date) reach one-billion people with the gospel. One-billion people are a sixth of the world population. You could hardly imagine a greater revival than that. *02
- Claudia Freidzon on Page 4 should read: Claudio Freidzon.
- On page 5 we called Reinhard Bonnke’s movement. The church for all Nations. This should read: Christ for All Nations. On page 6 the sentence: “This church is part of the Church for all Nations from Reinhard Bonnke” should be eradicated.

**NOT
CORRECT**

References and sources consulted.

Video Transformations, Sentinel group 1999, obtainable in Christian bookshops and via web site: www.transformations.nl

Video Transformations 2, Sentinel group 2001, see above.

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**MUCH
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