

Biblical Reasons to Reject the Lakeland Revival

THE BIBLE VS THE EXPERIENCE OF MAN

BIBLICAL REASONS TO REJECT THE LAKELAND REVIVAL

By Douglas K. Adu-Boahen

An evangelical critique of the paper Biblical Reasons to Receive God's Glory and Give It Away in Power Evangelism, authored by Dr. Gary Greig in defense of the Florida Healing Outpouring

Prior to reading the paper in question, I had already come to a predetermined opinion regarding the goings on at Lakeland. Having watched a great deal of the revival, and whatever I missed I had seen through YouTube, I felt I had the information to view the goings on at Lakeland Linder Regional Airport as the biggest publicity stunt in church history since Azusa Street [and there have been many before since the 1906 happening at 312 Azusa Street]. I say this, due to the fact that previous "moves of God" have not had the media exposure Lakeland has had, due to the Internet, relayed broadcasting through GOD TV, and even secular TV correspondents such as Geraldo Riviera and CNN interviewed the leader of the revival, Todd Bentley.

I wish for my critics to understand this is not an attack on the continuationist understanding of spiritual gifts. Though I am a soft cessationist, at present, I do not consider such people as John Piper, J.P. Moreland, Wayne Grudem or C.J. Mahaney, all of whom are Charismatic in their affections, to be lost or unsaved – I have learnt much from these gifted men. Neither would that extend to many people who have been caught up in the Charismatic, Pentecostal and Third Wave movements. I am convinced that there are many sincere people in these movements who wish to know God, His Word and reach people for the Lord Jesus. My grievances, if they may be so called, lie with those who blindly follow such men as Bentley without testing what they see as with the Word of God. As Scripture says:

Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already. Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world. [1Jn 4:1-4]¹

Upon reading this, one will find that at times, I may come across as conversational and warm, rather than as an academic. Please understand that this paper is not a mere academic exercise – this is meant to be an extended look at this paper. I trust more gifted minds that I will no doubt deal in greater detail with the matters at hand, than myself. Further, this is not intended as a deep, theological treatise – more my thoughts in a more extended form that I usually write. Thus, if my youthful exuberance and flippancy become glaringly obvious, please bear with me.

Further, some will point out the limited range of resources from which I quote. Please understand, I am seventeen years old, currently looking for employment and in a home where theology is not treasured all that much. I have a miniscule printed library and a moderate library of electronic materials, mostly found in e-Sword, the free Bible study program I use. Thus, if my points are not backed up with references familiar to you, please bear with me. ²

Finally, I will use footnotes in a slightly different way that usually used in academic papers. Footnotes in this paper will either be on an amplificatory nature – where I expound on potential statements which stand to be misunderstood as well as in the traditional academic way.

It is my intention to test the spirits, particularly in reference to Dr. Gary Greig's paper *Biblical Reasons to Receive God's Glory and Give It Away in Power Evangelism*. I believe that doing so

¹ Unless otherwise noted, all Scripture quotations are from The Holy Bible, English Standard Version, copyright ©2001 by Crossway Bibles, a publishing ministry of Good News Publishers. Used by permission. All rights reserved

² Your prayers for me on the job front are much appreciated.

will a service to the body of Christ, and to those Christians with a desire to live out their faith Biblically in a world of lies and deception.

Grace and peace,

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WHAT IS THE PAPER ITSELF ABOUT?

The paper attempts to answer ten objections regarding the Florida Healing Outpouring from a pseudo-theological Third Wave perspective. These ten objections are as follows:

1. “The healings aren’t real” and “People are only working themselves into altered states of consciousness”
2. Many people are partial or gradual, and some people lose their healing after they claim to have been healed. Healings in the New Testament always happened immediately and could not be lost
3. The manifestations, shaking, vibrating, laughing, talk of electricity, and weird behavior and cannot be from God
4. There is no emphasis on repentance and holiness in the Lakeland meetings, as there always has been in classic revivals and awakenings in recent history as in the Great Awakening and in the Second Great Awakening
5. We should not be teaching people to interact with angels. Satan masquerades as an angel of light and people can be deceived by demonic angels like Joseph Smith, founder of Mormonism, was deceived by the deceptive, demonic angel “Moroni”
6. It’s wrong and misguided for us to describe angels in details or to mention their names. This will get our focus off of Jesus

7. There is no such thing as angels manifesting themselves as female angels in Scripture. Jesus taught that angels are genderless. Talk of female angels is New Age deception
8. No Scripture supports the idea that the Holy Spirit bestows healing mantles through His angels. Only the Holy Spirit bestows miracles
9. Todd Bentley teaching that believers can go up into frequently in the Spirit to God's throne in heaven is unbiblical and borders on New Age visualization
10. Todd Bentley is a false prophet, because he teaches things I cannot find in Scripture

These objections are then, supposedly, dealt with from a theologian's perspective in an objective manner. Dr. Greig is Senior Editor of Theology and Acquisitions for Regal Publishing Group, a media ministry which prints books and produces audio-visual materials from a Third Wave perspective. He was Former Professor of Old Testament and Hebrew at Regent University, formerly CBN University, and heavily associated with Pat Robertson, and studied for his PhD in Near Eastern Languages and Civilizations at The University of Chicago. With qualifications like that, some would argue that he is "tooled up" theologically and thus he would be a safe person to go to for answers on this "revival".

However, reading this paper has left me convinced that he clearly misunderstands the Scriptures and attempts to read the revival not from a broader evangelical framework, but from a defensive, Third Wave perspective. While I will be looking at this from a Reformed, Baptist and evangelical perspective, it is my intention to keep my comments, where possible, as broadly evangelical as necessary.

Preconceptions Regarding Critics of the Revival

The introduction to this paper is deeply condescending to anyone coming from any evangelical, Biblicist perspective. Dr. Greig writes,

Unfortunately in North America, when the Holy Spirit moves through a new leader to spread the gospel and further God's Kingdom, there has arisen the normal rash of so-called Bible "experts," heresy hunters, and even godly leaders in the Body of Christ who feel the need to criticize or "correct" what they do not understand about the way God is moving or what they show themselves to be unaware of in Scripture, as it relates to what the Scriptures show about power evangelism, the power of the Holy Spirit, and the spiritual inheritance and Kingdom mission of every believer today, that has been taught by Todd Bentley over the years and is now being taught about and ministered at the Lakeland meetings.³

If these "heresy hunters" and "so-called Bible experts" are concerned evangelicals who see Lakeland as a gross deception rather than a movement of the Holy Spirit, then Dr. Greig has resorted to the same form of attack which he claim we are masters at. Explain Justin Peters – a disabled Southern Baptist preacher who has come out in force to condemn the goings on at Lakeland. He possesses a Master of Divinity in Original Languages, so he is more than academically qualified to discuss this, yet he has not come to the same conclusion that Greig has. Never mind theologians – has the priesthood of believers ceased? Can't I, a seventeen-year-old Reformed Baptist, who studies the Scriptures and theology, loves the Lord Jesus and believes in all the tenets of evangelical doctrine use my God-given standing as a priest before God to judge what I see? Has 1 John 4 been locked from us, and given to a select few with the "perception" to see what is happening? Has God approved the heresy of Gnosticism? I think not! On the contrary, the Bible commands us – ALL BELIEVERS OF EVERY STANDING – to try the Spirits, and thus I, and by extension any believer, will not be bullied by anyone to forfeit my God-given right to test all things:

³ Dr. Gary Greig, *Biblical Reasons to Receive God's Glory and Give It Away in Power Evangelism*, PDF edition accessed June 15, 2008,

Do not despise prophecies, but test everything; hold fast what is good. [1Th 5:20–21]

With this moved from the path, let us go into the objections and the response given by Dr. Greig.

OBJECTION 1 – “THE HEALINGS AREN’T REAL” AND “PEOPLE ARE ONLY WORKING THEMSELVES INTO ALTERED STATES OF CONSCIOUSNESS”

Dr. Greig writes:

One can hardly believe the credulity and the tacit denial of reality in such claims. It is hardly objective to claim about the Lakeland meetings, as the reporter of the Tampa Tribune did in a recent article, that “whether healing in a medical sense is delivered here may be hard to measure.” This kind of thinking is echoed by self-proclaimed Bible “experts,” theologians, and critics, who really do not know the Scriptures well, who are unfamiliar with biblical languages (Greek, Hebrew, and Aramaic), who are unfamiliar with the value of much of historic biblical scholarship, who seem to know nothing of the healing power of the resurrected Jesus Christ operating in the world today, and who seem to be completely ignorant of what the Bible shows about power evangelism, healing, and revival.⁴

Well thank you very much. I, along with any of the other critics, am neither tacit in our opposition to what it is happening at Lakeland nor simply turning our faces away from the “evidence”. Ad hominem attacks are not for the educated, as my grandfather once aptly told me. Granted, I am not proficient in Greek, Hebrew and Aramaic [I am trilingual and that itself

⁴ Greig, *Biblical Reasons*, pg. 3

is a miracle], but I can say I know my Bible well enough to know when I see a hype act in operation. The Bible speaks volumes about spiritual awakening – and as I will note later, none of that is found in what is happening in Lakeland.

Power evangelism itself was a term invented by John Wimber, the founder of the Vineyard movement, in the later part of the 20th century – the same man who was kicked out of the moderately Charismatic Calvary Chapel movement for practicing things which were anti-Biblical and in direct conflict with the Calvary movement's Bibliocentric emphasis. As for healing, we will return to that in another section. I say this to point out that Dr. Greig comes at this from a Gnostic perspective – "You have head knowledge, now shut it and hear what new revelation we have, predicated on an esoteric understanding", something which is unacceptable from any academic standpoint. The key word is objectivity – you have a position, which is fine. State the pros and cons for both positions and do not fire misguided accusations and ad hominem regarding your opposition.

We have already quoted 1 John 4:1–4 and 1 Thessalonians 5:20–21 which commands ordinary, run of the mill believers to test all things, yet note the words of Greig:

Such people claim about Lakeland the same things they claimed about the past outpourings of the Holy Spirit in Argentina, Toronto, and Brownsville that "desperate people are looking for quick fixes" but are only getting "false hope." These so-called "experts" claim that "participants leave [the meetings] believing they are truly healed, but back in the real world they find nothing has changed." Again one is amazed that such presumptuous statements are made publicly without any supporting evidence whatsoever from Scripture or from any other authoritative source to prove their claims. *Come on, dear readers: this is not that complicated!*⁵

Basically, we are the bad guys because we lack the Biblical exegesis or theological acumen to oppose the happenings at Lakeland to which I say, "Baloney!"

⁵ Ibid., 3

Reading on, Dr. Greig comments:

Such statements so obviously deny the empirical facts readily visible to the naked eye watching the Lakeland meetings. One has just to watch the nightly meetings: people who have so obviously been confined to wheel chairs are getting out of them and *walking and running!* Some of those formerly bound to wheelchairs were *obviously* unwieldy in taking their first steps, clearly confirming the fact that they have been unable to walk for years. One could watch on the Internet and on God TV as people with blind eyes start laughing as they can now see out of their formerly blind eyes, and people with deaf ears say they can now hear out of their formerly deaf ears. Multiple children with crossed-eyes, whose parents and relatives testified on live TV that they had been born with the condition, were visibly healed with perfectly normal eyes. And the list of clearly evident healings goes on and on.⁶

My response to that may sound simple, but I believe this, based on God's Word. Firstly, I am not denying every "miracle" going on down there, and here is why. God, in His sovereign mercy, can heal those who have faith in Him, even in an environment where the Gospel is not being preached. We see precedents of God working in situations where His will is not being accomplished until He intervenes in the Old Testament, for example, God speaking through the pagan prophet Balaam in Numbers 22-24.

My second ground for concern is far more sinister. Jesus Himself said that at the end of the age there would be lying signs of wonders. While Matthew 24 applies to the entire inter-advent period⁷, these things would be as birth pangs – increasing in frequency and intensity even as the time of Christ's return draws ever closer. Note the words of the Lord Jesus:

⁶ Ibid., 3

⁷ The time between Christ's first and second advents

Then if anyone says to you, 'Look, here is the Christ!' or 'There he is!' do not believe it. For false Christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect. See, I have told you beforehand. [Mat 24:23–25]

Now I would pin good money on the words of Jesus Christ. He said clearly that lying signs and wonders would be the hallmark of religion in the Church of the last days. Note as well the words of the Apostle Paul in 2 Thessalonians 2, regarding the future Antichrist:

The coming of the lawless one is by the activity of Satan with all power and false signs and wonders, and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved. [2Th 2:9–10]

It would seem that Dr. Greig has blatantly overlooked these passages in the New Testament which do not affirm miracles as a sign of God's approval, yet he goes on to make the following vitriolic statement:

To suggest, as some of the critics do, that all these people experiencing dramatic healings, who are testifying and visibly demonstrating that they have been healed and can do things with the healed parts of their bodies that they were formerly unable to do—to suggest they are liars or are somehow “making it up” is not at all credible, and it borders on the kind of insane thinking of world leaders like Mahmoud Ahmadinajad, President of Iran, who actually tried to convince students and faculty at Columbia University on September 24, 2007, that the Holocaust murder of millions of Jews never happened in World War II. It was self-evident to all observers then that it was not very wise to try to convince highly intelligent, thinking

people, who make it their business to do careful historical research that the Nazi Holocaust never happened.⁸

As I said before, Dr. Greig approaches this paper with a very Gnostic perspective, and here is more proof of the same. As to referring to evangelical Bible-believing Christians as being on a par with the despotic madman that is Mahmoud Ahmadinajad is quite frankly a disgusting thing to do. Ahmadinajad denies historical facts regarding the Holocaust which no one can argue about – we have paperwork, buildings and most importantly **SURVIVORS WHO WERE THERE!** In case of Lakeland, we have nothing like this – all we have are their words that people are being healed and raised from the dead. As the public, I am convinced that if you, or any other healing evangelist, wishes to make good on your claims of healing, you should present, at least the mere opportunity, for that public to possess verifiable proof. Think of the war in Iraq and Afghanistan at present. No matter your opinions on the matter, the Government here in Britain, and the State in the US, presented what they believed to viable, verifiable proof to the public – Lakeland isn't dealing with the people of the world, they're dealing with the Church of Jesus Christ. Be honest – if we, the Body of Christ, want proof, we deserve that proof.

As to the charge of altered states of consciousness, I did a little homework, and the results were very interesting. Let's begin by defining what is meant by the terminology "altered states of consciousness"

In *Music Therapy Online*, Volume VII (1), March 2008, page 70, in an article entitled "Music, perception and altered states of consciousness", altered states of consciousness are defined as

[C]hanges in thinking, time perception, loss of control, changes in emotionality, body scheme, perception, experience of meaning; a feeling of the inexpressible, of renewal and rebirth and hyper-suggestibility.⁹

⁸ Greig, *Biblical Reasons*, 3–4

Lest anyone think I fabricated this paper, I invite you to read the footnote and acquire the article for yourself. Now look at that definition again. “Changes in thinking, time perception, loss of control, changes in emotionality...” You just have to watch even an hour of the revival to see that this is what is happening each night. The authors of the article go on to write:

Ethnic healing rituals frequently use monochromatic sounds and pulsation instruments. Many instruments used for such purposes, drums, wind or stringed instruments, have their specific function within the ritual, stemming from tradition, myths, cosmologies and corresponding musical practice. There is an on-going argument between researchers and clinicians which aspects are really significant: the sound characteristics of instruments, their symbolism, the context and procedures, or the mental intention between the activities¹⁰

Do yourself a research favour, and watch one of the live broadcasts from the meetings. You will see all these things in operation. I will not spend time to document this – you do the homework and you decide whether you witness as Lakeland matches a concert or stage show or a service where God is sovereign.

We noted a couple of passages in the New Testament above, and Dr. Greig now attempts to interact with those Scriptures:

It is also clear that the devil and demons are not the source of these healings, no matter how much critics claim the opposite. Yes, in the last

⁹ Aldridge, D., Fachner, J., and Schmid, W. (2006) Music, perception and altered states of consciousness. *Music Therapy Today* (Online) Vol.VII (1), pg 71. available at <http://musictherapyworld.net>

¹⁰ Ibid., 74

days, which we are in, Scripture says that there will be false prophets and messiahs exercising counterfeit miracles, signs, and wonders, as is made clear by Matt. 24:24, 2 Thess. 2:7-13, and Rev. 13:11-17. But the one big difference is the *fruit*...

The fruit of these false prophets' and messiahs' words and deeds of power will *not* consist of people loving Jesus and wanting to serve God with all their hearts. Instead, false prophets and messiahs will cause people to "delight in wickedness" (2 Thess. 2:12) and to serve themselves, man, Mammon, money, and ultimately the Beast (Rev. 13:15-16; see 2 Tim 3:1-5 "[in the last days] People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient").¹¹

Let us have a brief crash course in hermeneutical practice. A good thing to do when you read any Biblical passage is the five W's and an H:

Who? – Who is the passage talking to? Who were the intended recipients?
What? – What is the intended meaning of the author?
When? – What time was the author writing into?
Where? – Where, either culturally or geographically, were the audience?
Why? – What was the purpose with which the author wrote?
How? – How does this apply to us today?

Now this is even taught to secular students, so that they can understand literary texts¹². Let us go through the two texts I quoted and apply some of these questions, and see whether Dr. Greig's conclusion that:

¹¹Greig, Biblical Reasons, 4

¹² I myself am a English Language and Literature student, so I am thoroughly acquainted with this style of textual analysis

Last time I checked the relevant Scripture passages, it was manifestly self-evident that the devil would hardly make lame people walk, blind people see, deaf people hear, and dead people come back to life, so that they love and praise Jesus and want to serve God like never before, as has manifestly been the case with those who have been healed and resurrected from the dead through the Lakeland outpouring.¹³

2 Thessalonians 2:9–10

WHO?: Paul's intended audience was the church at Thessalonica. That much can be ascertained from the book's title

WHAT?: Paul was explaining that the man of sin who was to come would work with lying signs and wonders to deceive not the world, but the people of God primarily. Cross-reference with Matthew 24:24–25 – the elect are those who are targeted

WHY?: Adam Clarke, in his *Commentary of the Bible*, notes:

It is evident that the Thessalonians, incited by deceived or false teachers, had taken a wrong meaning out of the words of the first epistle, 1Th_4:15, etc., concerning the day of judgment; and were led then to conclude that that day was at hand; and this had produced great confusion in the Church: to correct this mistake, the apostle sent them this second letter, in which he shows that this day must be necessarily distant, because a great work is to be done previously to its appearing.¹⁴

Thus, what is Paul getting at in this text? Simple – the coming man of sin will use lying signs and wonders to deceive the Church. The world has no need for the miraculous – they are spiritually dead (Ephesians 2:1–4), unable and unwilling to respond to the

¹³ Ibid., 4

¹⁴ Adam Clarke, *Commentary on the Bible*, note on 2 Thessalonians 2:1, text from e-Sword

Gospel. No amount of miracles will ever make an unbeliever respond to the Gospel. It's like placing a steak and a bowl of mixed vegetables in front of a bulldog. By merits of his nature, he is predisposed to take the steak. Likewise unbelievers are prone by nature to reject the Gospel, devoid of the regenerating power of the Holy Spirit. Thus, power evangelism by merit falls down on that basis, but I digress from our intended point. Paul was addressing members of the Body of Christ, and warning them to stay on their guard against lying signs and wonders.

Matthew 24:23–25

WHO? Jesus was speaking to His disciples [vs.1–3]

WHAT? Jesus was telling His disciples the signs that would precede the destruction of the temple, the signs of His Second Coming and of the end of the age [vs. 3]

WHY? He was warning them to stay away from those, professing to do miracles in the name of God without preaching the Biblical Jesus?

It would thus appear that both texts are not speaking of the world at large – they are addressed to the Church. The world need not fear deception, indeed they are already deceived (Revelation 12:9) – it is the Church that needs fear the deceptive machinations of her for, Satan the Devil.

Speaking of the reality that Jesus himself did miracles, as did the apostles, may I say, that these were never meant to be normative for the duration of church history. I do not have the time to document a full exegesis of the soft cessationist perspective, except to note that the miracles, signs and wonders of the New Testament were to authenticate the message of the early church, seeing as the totality of the Scriptures were not completed. If you wish to look further into this, may I suggest *To Be Continued?* by Sam Waldron, which clearly and Biblically documents the cessationist case.

Another issue which must be addressed under this first objection is whether the gift of miracles is normative. Dr. Greig, on pages 5 through 8, makes a seemingly strong case for the methods of ministry practiced by Bentley at the Florida Healing Outpouring. Rather than reproduce the entire case, I will say that I do not deny what the scholars have

said – much rather, I will affirm their Bibliocentric study! That said, what is happening at the Lakeland revival, including the belief in a transferrable anointing is far from Scripture.

While the NT teaches the laying of on hands as cited by Greig¹⁵, what is happening in Lakeland seems more like the situation at Corinth in 1 Corinthians 14 than a visitation of the phenomena of Pentecost in Acts 2. This we will return to later on. I will wrap up my analysis of Greig's response to the second objection with this thought. In the later NT epistles, it is worthy to note that the miraculous is hardly, if ever, mentioned. One may turn to 1 Corinthians all they wish, but they must also consider the later epistles as well. Were the gift of healing normative and the total will of God for every believer, then I would have to wonder why Paul didn't heal Trophimus and left him ill in Miletus:

**Erastus remained at Corinth, and I left Trophimus, who was ill, at Miletus.
[2Ti 4:20]**

Now I did not write this text – the Holy Spirit inspired Paul to write it. If Paul, a real New Testament apostle, did not heal Trophimus at his own will, then why does Bentley and those ministering at the Lakeland revival feel that they can heal at will?

Before I go on, I wish to address the importance of music from this revival. I recently had the [dis]pleasure of watching a live call-in TV show with two pastors, both of whom attended the revival. I will deal with what I saw in the epilogue to this paper, but something they said got me thinking. If you watch the GOD TV broadcast, you see about an hour's worth of music. In actuality, these men told me there was about 2 hours of worship. Now my church's Sunday service is about 2 hours – that's hymns, offertory, and a sermon.

With two hours of music, I'd go insane, particularly the music being played (on a personal level, I think very little of rock music in church – it just isn't conducive to sending out a message. Then again, some would argue you can't do with hip-hop either...). While I

¹⁵ Greig, *Biblical Reasons*, pg.8, footnote 14

mildly abhor rock, I detest shallow, repetitive lyrics in any form of music (that's why I hate rappers like 50 Cent...). I don't even like the music of the revival, but I know all the songs off-head and even find myself humming them. Imagine someone who is susceptible to this, who listens to this form of music day in, day out for over 70 days and counting – it is not a recipe for instilling Bible truth, that's for sure!

To all my Pentecostals and Charismatic out there, doesn't it worry you that in your revival services, you sing...and sing...and sing...and sing, especially my fellow Africans? I remember the songs we sang in church – such dry, repetitive music, egged on by a more than energetic praise band – I know, because I was in the praise band on bass! There were certain songs we told to play to get the people hyped up, and certain songs which would “get them ready for God to move”. Looking back, I've come to understand that we were the most important section in the church, come revival time – no music, no “presence of God”¹⁶

Does preaching only repentance and faith constitute a 50% Gospel?

I would like to address the notion held by not only those who adhere to the Lakeland Revival, but by hyper-continuationists at large, that preaching without signs following is preaching only half a Gospel. Historically and exegetically, that is not the case. Biblically, here is what the Bible defines as the Gospel:

Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you--unless you believed in vain. For I delivered to you as of first importance what I also received: that Christ died

¹⁶ I am tempted at this point to consider how an omnipresent God, who lives in New Testament believers already (John 14:26, 16:13), need to be invited down. Does God not already own the Church, having purchased it with his own blood (Acts 20:28)? God willing, that will be a subject for another time.

for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, [1Co 15:1-4]

Three elements are described as being necessary for a Biblical Gospel:

1. The vicarious, substitutionary death of the Lord Jesus – “that Christ died for our sins”
2. The burial of the Lord Jesus – “that he was buried”
3. The physical, bodily resurrection of the Lord Jesus – “that he was raised on the third day according to the Scriptures”

Nowhere do I see miracles are being incumbent on the success of the Gospel call. In fact, the Gospel is its own power:

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. [Rom 1:16]

For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart." Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. [1Co 1:18-24]

However, Greig would have us to believe that “power evangelism” is the very model of ministry Jesus used. But then, I must wonder, when Jesus preached in Matthew 5 through

7, he did not do one miracle at that time. When Jesus stood in his local synagogue in the Gospel of Luke chapter 4, from verses 14–20, he did no miracles there, but merely read the word. When people came to Jesus, requesting that he explain God's purpose in the death of some Galilean worshippers who were killed under the order of Pilate in Luke 13:1–5, all he did was tell them to repent and believe.

Indeed, the proclamation was always the same:

"Repent, for the kingdom of heaven is at hand." [Mat 3:2]

From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand." [Mat 4:17]

Now after John was arrested, Jesus came into Galilee, proclaiming the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel." [Mar 1:14–15]

So they went out and proclaimed that people should repent. [Mar 6:12]

I have not come to call the righteous but sinners to repentance." [Luk 5:32]

No, I tell you; but unless you repent, you will all likewise perish. [Luk 13:3]

Then he opened their minds to understand the Scriptures, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. [Luk 24:45–47]

And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. [Act 2:38]

Repent therefore, and turn again, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago. [Act 3:19–21]

The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead." [Act 17:30–31]

"Therefore, O King Agrippa, I was not disobedient to the heavenly vision, but declared first to those in Damascus, then in Jerusalem and throughout all the region of Judea, and also to the Gentiles, that they should repent and turn to God, performing deeds in keeping with their repentance. [Act 26:19–20]

Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance?

[Rom 2:4]

The Lord is not slow to fulfil his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. [2Pe 3:9]

Maybe – just maybe – as Dr. James White once said in a debate with George Bryson, we need to stop proclaiming the Gospel the way we wish to, and start proclaiming the way the Apostles did. He has also said that the Gospel is ours to proclaim, not to edit. Augmenting with miracles causes your Gospel to cease being the Biblical Gospel.

OBJECTION 2 – MANY PEOPLE ARE PARTIAL OR GRADUAL, AND SOME PEOPLE LOSE THEIR HEALING AFTER THEY CLAIM TO HAVE BEEN HEALED. HEALINGS IN THE NEW TESTAMENT ALWAYS HAPPENED IMMEDIATELY AND COULD NOT BE LOST

Well, this, to any mind, should be a no-brainer. If the Biblical healings were permanent, and we have no Biblical evidence that the infirmity returned, and yet the happenings at Lakeland, two or three months on, are not documented as being healed to the present day, then surely something must be amiss.

Well, Dr. Greig would disagree. He writes:

These claims by the critics are simply not true. A careful study of healings in the New Testament leads to different conclusions. New Testament healings could in some cases happen gradually and could in fact be lost after one received healing. That is why we need to encourage people today, who have received partial healing, to keep praying and pressing in to the Lord's presence, till their healing is complete. And that is why everyone who has received a healing from the Lord needs to be warned not to allow the enemy to steal it from them through letting themselves lapse into unbelief or other sins, after they have been healed.¹⁷

Now I would disagree on the basis of lack of textual interaction on this point, however Dr. Greig is quick off the mark, digging into the Scriptures:

¹⁷ Greig, 8

Some of Jesus' healings and deliverances happened gradually. In Mark 5:8, Jesus had to command demons more than once before they left a demonized man: "Jesus *had been saying* (Greek imperfect verb *elegen*) to him, 'Come out of this man, you evil spirit!'" And the demons did not leave the man until Jesus interrogated them further (Mark 5:9-13). Another explicit example of gradual healing in the New Testament is the occasion when Jesus healed a blind man at Bethsaida (Mark 8:22-26). When Jesus first laid hands on him, the man's sight was only partially healed:

Mark 8:23-24-- 8:23 He took the blind man by the hand and brought him outside of the village. Then he spit on his eyes, placed his hands on his eyes and asked, "Do you see anything?" 8:24 Regaining his sight he said, "I see people, but they look like trees walking."¹⁸

This passage is nothing new to me, seeing as I am a Pentecostal son of the manse, so to speak. My father has on numerous occasions used this text in support of the gradual healing, but let us examine Mark 8 in contrast to what Dr. Greig is saying.

In Mark 8, we have one event – multiple actions, but one singular event. We do not have Jesus praying for him now and then coming back in three weeks' time to pray for him. In Pentecostal, Charismatic and Third Wave events, this could take weeks of praying, sending home, and then returning for more prayer. Jesus only prayed on one occasion – if Bentley "accurately interprets and rightly handles the Scriptures"¹⁹, then he surely would notice that.

Following on from that, Greig writes:

¹⁸ Ibid., 9

¹⁹ Greig, *Biblical Reasons*, pg. 2

Jesus also made it clear that a person could lose their healing through lapsing into sin. In John 5:14 Jesus expressly warned the man whom he had healed of lameness in 5:8-9 that a condition worse than the original lameness could come back upon him if he persisted in sin:²⁰

Let us see what noted commentators say regarding this passage:

John Gill [emphasis mine]:

[F]or God could send a worse disease, or a sorer affliction, than he had yet done; an heavier punishment, *either in this world, or that to come*; and apply this to a good man, a converted man, one called by grace and cured by Christ, and a worse thing through sin may come unto him than a bodily disorder, namely, the hidings of God's face; for as his presence is life, his absence is death, to such persons; and as for such who only make a profession of religion, and are externally reformed only, such, if they sin and fall away, their latter end is worse than the beginning.²¹

Albert Barnes:

Sin no more – Do not repeat the vice. You have had dear-bought experience, and if repeated it will be worse. When a man has been restored from the effects of sin, he should learn to avoid the very appearance of evil. He should shun the place of temptation; he should not mingle again with his old companions; he should touch not, taste not, and handle not. God visits with heavier judgment those who have been once restored from the ways of sin

²⁰ Ibid., 9

²¹ John 5:14, John Gill's Exposition of the Entire Bible, Dr. John Gill (1690–1771), e-text derived from e-Sword

and who return again to it. The drunkard that has been reformed, and that returns to his habits of drinking, becomes more beastly; the man that professes to have experienced a change of heart, and who then indulges in sin, sinks deeper into pollution, and is seldom restored. The only way of safety in all such cases is to “sin no more;” not to be in the way of temptation; not to expose ourselves; not to touch or approach that which came near to working our ruin. The man who has been intemperate and is reformed, if he tastes the poison at all, may expect to sink deeper than ever into drunkenness and pollution.

A worse thing – A more grievous disease, or *the pains of hell*. “*The doom of apostates is a worse thing than thirty-eight years’ lameness*” (Henry).²²

Matthew Poole:

sin no more, lest a worse thing betided him; hereby letting him and us know that sin is the usual cause of diseases, and a holy walking the best preservative of health; and that *God hath further revelations of his wrath against sin and sinners, than what do or can befall them in this life*.

A.T. Robertson (the leading Greek grammarian of the 20th Century):

Lest a worse thing befall thee (*hina mē cheiron soi ti genētai*). Negative final clause with second aorist middle subjunctive of *ginomai*. *Cheiron* is comparative of *kakos*, bad. Worse than the illness of 38 years, bad as that is. He will now be sinning against knowledge.²³

²² Matthew Henry’s Commentary on the Whole Bible, note on John 5:14

²³ A.T. Robertson, *Word Pictures in the Testament*, note on John 5:14

I think it is severely clear then that the point of Jesus' statement was not that he would be visited with a worse *physical* illness, but that he would be visited with a worse predicated than being sick – ending up in the fires of hell. Greig's exegesis of this verse is sloppy at best, and dishonest at its potential worst.

Something which caught my attention while reading this paper was Greig's own personal testimony regarding what happens when he prays for the sick:

When my wife Catherine and I pray over people and the Lord heals them, we warn them to expect the enemy to try to send the symptoms of the condition back upon them, and to simply resist such an attack by telling the symptoms to leave in Jesus' name. We instruct them to tell the enemy that they will not let him steal their healing. Many, many have reported to us that their old symptoms tried to return within twenty four hours of their healing, and that a simple command in Jesus' name made the newly returned symptoms disappear forever.²⁴

I see none of this in the New Testament. I recently completed reading the New Testament through for the 14th time in 3 years. I have never read in one instance where someone came back to Jesus, Paul or any of the New Testament apostles after being healed, complaining of symptoms – even as much as a sneeze after a fever! As a Reformed Baptist, I believe in the twin doctrines of *tota Scriptura* and *sola Scriptura*. All the Scriptures [tota Scriptura] are inspired of God, and are the ONLY regulator of faith and practice. Anything beyond this is heresy. I say that because Greig's statement from a strict, Biblical perspective means that the modern experience at best is an inferior model of the Biblical occurrence of healing.

If then healings are not taking place, then what is? Something which people don't know about being ill is the difference between a functional disease and an organic disease. Here's an example. I suffer from stigmatism in my right eye, which means I need to

²⁴ Greig, 10

glasses to read and do computer work, as I am doing now. Stigmatism is a functional disease, because it means the shape of the eye has changed (so says my optician) in such a fashion as to change the function of the eye while not irreparably damaging it and thus it causes me pain. Functional diseases merely affect the function of a body part without their being any long term tissue damage. Organic diseases mean that there is a long term demonstrable change in a bodily organ or to any tissue.

Functional ailments are easily cured, while organic diseases (e.g. cancer) are not. If someone says that they have an absence of pain, that may well be a functional issue, not organic. The underlying cause of the pain may well still be present. You see, in all diseases, be they functional or be they organic, there is an emotional aspect. Prior to visiting my optician, when I would suffer headaches as a result of the stigmatism, itself worsened by a fall I suffered, I would be moody, even angry at times, and would spend hours crying uncontrollably. I wasn't upset – I had no real reason to be, however a psychological effect had been rendered due to my illness. These were all *functional issues*. How do I know? Within 36 hours of getting my glasses, I was back to my usual happy self. Combine what we discovered regarding altered states of consciousness, and we may have a more sinister answer to this objection.

These folks aren't being healed – they're merely feeling a lot better. Indeed, in an atmosphere with music and strobe lighting, one can be made to feel better. Scientists tell us that in such heavily controlled environments, the pain has the potential to release endorphins up to 200 times the power of morphine. I have been on morphine once in my life, and that stuff is mighty powerful – now imagine 200 times the power of morphine. When folks say I feel better, you better believe it – because the endorphins are on serious overtime. However, pain relief is far different from actual organic healing, and one wonders whether Bentley, and the majority of big-time healing revivalists/evangelists, know this or not, and if they do, whether they truly care.

OBJECTION 3 – THE MANIFESTATIONS, SHAKING, VIBRATING, LAUGHING, TALK OF ELECTRICITY, AND WEIRD BEHAVIOR

DIDN'T HAPPEN IN THE BIBLE AND CANNOT BE FROM GOD. TODD BENTLEY HAS AN OBSESSION WITH THE PARANORMAL.

Well one need only type in “Todd Bentley” on YouTube to appreciate that this objection have a lot going for it – and by a lot, I mean, a massive amount going for it. This is reminiscent of what happened during the “revival” at the Brownsville Assembly of God, and the “revival” at the Toronto Airport Christian Fellowship during the 1990s. This has no basis in the Word of God, yet somehow *Christians* feel the need to defend happenings which have no Biblical basis, which poses the question of authority for believers. Where is the authority over believers? It is my sincere contention that the authority which presides over believers is the Bible, the written Word of God:

All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness [2Ti 3:16]

However, Greig – and by extension those who are in support of the revival – would have us to believe that the final authority is not the Bible, but their experiences. Were the Bible their final authority, these people would not have a problem with people desiring to think Biblically about the revival, they would have no issue with those analysing and critiquing the revival, but when the Bible ceases to be the final authority we appeal to, we then find ourself in the same position that those who argue with the Roman Catholics – “Ultimately we are right because Soandso Whatshisname said it, and it must be true.” This is not the way that true believers are to think of anything pertaining to the church life and the Body of Christ, but this is the way that Greig chooses to go in this paper.

Continuing on, Greig writes:

While I agree—and I have heard Todd Bentley and other leaders of the Lakeland revival agree—that our focus should not be on the miracles and the manifestations, but on Jesus alone, it is simply not true that Todd Bentley

has “an obsession with the paranormal” or that the “weird” manifestations are not from God and are automatically to be branded “New Age,” “witchcraft,” or the other inaccurate and imaginative terms used by the critics. Todd Bentley has been criticized for saying “Bam” or “loosing fireballs” or slapping people or kneeling people, when the Lord leads him to call the power of the Holy Spirit onto people he is praying over, and for displaying other unusual manifestations like shaking and “vibrating,” when he is under the power of God’s presence.²⁵

Well I’m sorry – this is unacceptable. Anyone, and I mean any soul which so much as claims, that the Holy Ghost says they should leg drop, kick or knee anyone is not of God! We call unbelievers who act like this “animals”, “thugs” and “hooligans” – we lock people up for assault, actual bodily harm and grievous bodily harm in the United Kingdom, and I think there are similar charges in the US. I have heard on numerous occasions from people who cite Smith Wigglesworth as historical precedent. Wigglesworth was known to punch, kick and generally assault his parishioners to get the Devil out of them. Needless to say, Bentley loves this – since he’s not the first religious hooligan in continuationist history. My response is this: *So what?* Wigglesworth did it – and that somehow makes it OK? I do not condone violence against non-Baptists, because early in Baptist history, some of our early preachers had their tongues cut out of their mouths. Once again, that’s not the Scriptures – that’s confusion, and the Bible takes a dim view of confusion:

[F]or God is not characterized by disorder but by peace. As in all the churches of the saints [1Co 14:33 NET]

I do not see the Apostle Paul, historically thought to be a short man, kicking folks to get the Holy Spirit to heal them. I do not see Peter kicking someone in the face with his calloused sandal, but note Greig’s defence of Bentley’s violent behaviour:

²⁵ Greig, 11

Why don't we take the same criticisms to Scripture and test them there: Did Jesus "loose" the power of the Holy Spirit in weird ways? Try rubbing mud spittle on eyeballs (John 9:6), putting fingers in deaf ears (Mark 7:33), spitting on tongues or spitting on eyes (Mark 7:33; 8:23), and breathing or blowing on faces (John 20:22). Maybe the critics would prefer mud spittle on their eyeballs to a "bam", but personally, I would prefer a "bam" to having to wash some mud spittle off my eyeballs. Of course, on second thought, if Jesus wanted to put mud spittle on my eyeballs, I would ask Him for as much as I could get to cover my whole head and body with, because I know that whatever He offers is good for me!²⁶

Well, last time I checked, Jesus did not condone violence in any way, shape or form and did not teach others to do so. I find no basis in any of the 22 New Testament epistles for administering the gift of healing through punching, kicking or any form of physical violence. On that basis alone, we should reject the revival, but there is supposed evidence which supports this which must be discussed.

Let us examine those references and see whether what we are reading matches with Greig's defence. Here are the texts in full:

Having said these things, he spat on the ground and made mud with the saliva. Then he anointed the man's eyes with the mud [Joh 9:6]

And taking him aside from the crowd privately, he put his fingers into his ears, and after spitting touched his tongue. [Mar 7:33]

²⁶ Greig, 11

And he took the blind man by the hand and led him out of the village, and when he had spit on his eyes and laid his hands on him, he asked him, "Do you see anything?" [Mar 8:23]

And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. [Joh 20:22]

OK, let's start with John 9:6:

Having said these things, he spat on the ground and made mud with the saliva. Then he anointed the man's eyes with the mud

I often say that you need to understand the portion of Scripture before you when you read. I myself once wondered what he meant by doing such a thing, until I noticed this observation in Marvin Vincent's Word Studies:

The spittle was regarded as having a peculiar virtue, not only as a remedy for diseases of the eye, but generally as a charm, so that it was employed in incantations. Persius, describing an old crone handling an infant, says: "She takes the babe from the cradle, and with her middle finger moistens its forehead and lips with spittle to keep away the evil eye" ("Sat.," ii., 32, 33). Tacitus relates how one of the common people of Alexandria importuned Vespasian for a remedy for his blindness, and prayed him to sprinkle his cheeks and the balls of his eyes with the secretion of his mouth ("History," iv., 81). Pliny says: "We are to believe that by continually anointing each morning with fasting saliva (*i.e.*, before eating), inflammations of the eyes are prevented" ("Natural History," xxviii., 7).

Jesus was accommodating a cultural understanding at the time. This wasn't some weird quirk like going "Bam!" when laying hands on someone – this was nothing more than a case of contextualisation. Dr. Greig clearly (and somewhat conveniently) forgets to do his homework when considering this text. With this one text, we can remove Mark 8:23 from this list of supposed "quirks of the Lord Jesus".

Let's deal with Mark 7:33. What is so quirky about placing the fingers of a dead man when the cultural understanding was that the ears of the deaf were "stopped" or blocking, much like stopping a well by filling it. Note what B.W. Johnson in his *People's New Testament* wrote regarding this:

I understand that he used signs instead of words in order to arouse faith in the deaf man. He touched the organs that had lost their office and then looked to heaven. This would be deeply significant to one who had learned to understand by signs.

Combine this with Jesus' statement in verse 34, "Ephphatha" (be opened), and we have a much clearer picture than what Greig attempts to present to us, his readers. Of course these issues are nothing more than active smokescreens from the real issues – surrounding the violent nature of Bentley's ministration. Today, the 27th of June, I had the [dis]pleasure of watching Bentley kick a man with stage IV colon cancer in the stomach, with the victim in what appeared to be in excruciating pain. There is no way that this can be of God, yet note the response of Greig to such weird manifestations:

When one asks the "weirdness" question, one has only to do a careful study in the Old and New Testaments of how human flesh reacts to the power of God's presence and glory to see that plenty of unusual manifestations resulted from people encountering God's power. And none of these manifestations in Scripture took the focus of God's people off of loving,

serving, and obeying God, as is the case, I believe, at Lakeland. Scripture clearly associates certain manifestations and phenomena with the presence of God in power. Scripture may not describe every detail we may wish to know, but it does show some basic facts about the issue.²⁷

In other words, it is not explicitly Biblical in any form, but we can use vague principles to justify it. This is not the attitude of conservative Biblical scholarship – this is how liberal scholars justify their Bible-denying hypotheses regarding Bible doctrine.

Greig continues:

Scripture promises that the Holy Spirit would teach believers all things (John 14:26; John 16:13-15; I John 2:27), obviously including details which Scripture does not set forth systematically but which are nonetheless attested to and implied by clear scriptural evidence. So we need to consciously ask the Holy Spirit to guide us into all truth and help us discern error and bind the enemy from interfering with our thinking (James 4:7-8; compare Peter's thoughts being influenced by the enemy in Matt. 16:22-23), when we study the Word of God and when we try to evaluate what is happening in meetings like those at Lakeland. And our educational institutions— seminaries, Christian colleges and universities, and Bible schools—*must* develop a new academic standard of Spirit-led study, a new epistemological standard of gaining knowledge, that teaches and practices the biblical principle of consciously asking the Holy Spirit to lead us into all truth, and letting the Spirit lead in *all* things. This was the mode of operation in the Jerusalem council of Acts 15 ("it seemed good to the Holy Spirit and to us," Acts 15:28), and it must be our mode of operation today.²⁸

²⁷ Greig, 11

²⁸ Greig, *Biblical Reasons*, 11–12

Now follow me as I try to make some sense of what has just been said. The Holy Spirit now teaches things outside the Word of God (which He inspired – 2 Timothy 3:16. 2 Peter 1:19–21), and these things which he teaches run completely perpendicular with the *regula fide*, the rule of faith – that Reformed doctrine that says the Word of God ultimately agrees with itself, often condensed in wider evangelical circles into the statement, “The Bible interprets the Bible”.

The written Word, the Bible, thus becomes a secondary means of determining the will of God, while subjective feelings are viewed as superior to textual exegesis. In Dr. Greig’s understanding, we must accordingly reform our understanding of how we train those preparing for the work of the ministry (Ephesians 4:12) from where objective, Bible-saturated truths are taught to where subjective feelings are brought alongside the Word of God, all under the guise of “asking the Holy Spirit to lead us into all truth” (John 14:26). This is pure Gnosticism, where one needs additional knowledge to understand what God is supposedly doing. The first epistle of John was written to attack this doctrine head-on, yet a supposedly Bible scholar and professor is advocating a “churchianized” form of the same heresy. Ladies and gentlemen, when a man has to resort to a modernized form of an ancient heresy to justify his position, this alone should be good enough reason to reject his teaching.

In defence of the weird jerking, shaking and other strange phenomena, Greig makes the following comments:

Was it weird or unbiblical for Ezekiel to fall over in the Lord's presence when the glory of God was manifesting where he was (Ezek. 1:28; 2:23)? Or was it weird and unbiblical for Daniel to fall over and tremble and shake in the presence of the angel of the Lord (Dan. 10:8-11)?²⁹

Well, in those cases, we can see NO HUMAN INTERMEDIARY involved. These people were in the direct presence of God and the angels which stand in his people. In the case of

²⁹ Ibid., 13

Lakeland, this is predicated by a human intermediary laying hands on them or “releasing the glory”, in Third wave speak. Further you need an atmosphere for such things to happen. I have watched a live broadcast where Bentley prays for more atmosphere – this has no Scriptural basis. Besides the Bible has something of its own to those who engage in such strange physical phenomena:

And when they say to you, "Inquire of the mediums and the necromancers who chirp and mutter," should not a people inquire of their God? Should they inquire of the dead on behalf of the living? To the teaching and to the testimony! If they will not speak according to this word, it is because they have no dawn. [Isa 8:19–20]

It would appear that odd physical manifestations are not only credited to God, but to the Devil as well. Indeed, the Bible, in the passage above, implores to reject such phenomena and seek after the testimony and teaching of the Word of God.

I noticed this statement made on page 13:

Was it weird and unbiblical for believers to stagger about intoxicated by the Holy Spirit's presence and power in Acts 2 (Acts 2:4, 13, 15)?³⁰

Now here are those references listed in full from the NET Bible, which Dr. Greig uses in his paper³¹:

All of them were filled with the Holy Spirit, and they began to speak in other languages as the Spirit enabled them. [Act 2:4]

³⁰ Greig, 13

³¹ Scripture quoted by permission from the NET Bible® copyright © 1996–2006 by Biblical Studies Press, L.L.C. www.bible.org . All rights reserved.

But others jeered at the speakers, saying, "They are drunk on new wine!" [Act 2:13]

In spite of what you think, these men are not drunk, for it is only nine o'clock in the morning. [Act 2:15]

Please note there is no mention of staggering in this text. To be on the safe side, I read a number of commentaries on this, including Dr. John MacArthur, who notes in his commentary on Acts 1–12:

The sound like a mighty wind and the miracle of languages had arrested the attention of the crowd. They were amazed and confused and wanted an explanation. Before giving that explanation, Peter refutes the false charge that the disciples were drunk (cf. [Act 2:13](#)). He dismisses the accusation as absurd, since it was only the third hour of the day. The third hour, reckoned from sunrise, was 9:00 a.m. Even those who were drunkards were not inebriated that early in the day. That was especially true on a festival day such as Pentecost. So universal was that reality that Peter's appeal to it was enough to refute the charge of drunkenness.³²

The charge of drunkenness came from the sound of a rushing wind, and a bunch of Galileans speaking foreign languages which visitors to Jerusalem could understand clearly. There is no mention in the text of staggering like drunkards. There is a technical term for Greig does – it is called *eisegesis*. Eisegesis is reading one's predetermined

³² *MacArthur's New Testament Commentary: Acts 1–12*, Copyright © 1994 by The Moody Bible Institute of Chicago

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thoughts into the pages of Scripture, rather than practicing *exegesis*, where one goes to the text seeking answers out of it.

Indeed the Bible uses drunkenness, not in a good sense, but in terms of judgement. Behold the Word of God:

Wake yourself, wake yourself, stand up, O Jerusalem, you who have drunk from the hand of the LORD the cup of his wrath, who have drunk to the dregs the bowl, the cup of staggering. [Isa 51:17]

I trampled down the peoples in my anger; I made them drunk in my wrath, and I poured out their lifeblood on the earth." [Isa 63:6]

Then you shall say to them, 'Thus says the LORD: Behold, I will fill with drunkenness all the inhabitants of this land: the kings who sit on David's throne, the priests, the prophets, and all the inhabitants of Jerusalem. [Jer 13:13]

I will make drunk her officials and her wise men, her governors, her commanders, and her warriors; they shall sleep a perpetual sleep and not wake, declares the King, whose name is the LORD of hosts. [Jer 51:57]

Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. [Eze 23:33]

And be not drunk with wine, wherein is excess; but be filled with the Spirit; [Eph 5:18]

Let's face facts – God has nothing good to say about being drunk, yet Bentley has openly said that he is drunk with the Holy Ghost. Now either God the Holy Spirit is going through a schizophrenic, Open Theist-like phrase, where He has forgotten his own words, or

maybe, just maybe, Bentley, Greig and all the other sympathisers with the Florida Outpouring are under the influence (no pun intended ☺) of something other than the Holy Ghost when they experience such things.

I will not go into the remainder of this objection, as I wish to encourage you to download the paper in its entirety and conduct your own study.³³

If this is not God, then what is this? Well I interviewed a former stage hypnotist 18 months as part of a school project. At the time, I was being introduced to the idea that Benny Hinn was not a man of God, which my studies have proved to be a true thesis, so I decided to kill two birds (one: research and produce a 10 minute presentation, two: do my own research into Hinn). I showed the hypnotist some clips of a Benny Hinn meeting, and asked whether he could replicate the same phenomenon. He asked if I had a full video of Hinn, which incidentally I still did (and still do), so I posted him the tape and arranged another meeting. When we met again three days to my presentation, he was clearly shocked by what he had witnessed. The lighting, the music, the intonation of Hinn's voice – all this, he pointed out as proof of mass hypnosis. I thought he was bluffing, until he showed me a DVD of his last ever show. I was shocked – the hypnotist produced exactly the same things as Hinn was doing and getting the same results.

I say that to say this: maybe – just maybe – what we are witnessing is nothing more, nothing less than clever stage hypnosis. Please note I have deliberately *not* footnoted this section on hypnosis. I encourage you to find the relevant resources – books, articles, etc. – and discern for yourself: is this God or is this very clever hypnosis to deal with pain relief and not actual illnesses?

Another thing which I wish to address at length is Greig's "catalogue" of human manifestations of the Holy Spirit. Here in its entirety is that list:

³³ A copy of the paper is hosted under the Resources page of my blog. If this was forwarded to you, send me an e-mail at drkofi_2007@yahoo.co.uk and I will sure to forward a copy to you

1. *Shaking or trembling*--Exo. 19:16; 1 Chron. 16:30; Ezra 9:4; Psa. 2:11; 96:9; 114:7; 119:120; Isa. 66:5; Jer. 5:22; 23:9; Dan. 10:10-11; Matt. 28:4; Acts 7:32; Heb. 12:21.
2. *Falling over*--Gen. 17:1, 3; 1 Kgs. 8:11 [*"the priests were not able to stand [i.e., they fell over!] to serve, because of the cloud, for the glory of the LORD filled his temple"*]; Ezek. 1:28; 3:23; Dan. 8:17-18; 10:9; Matt. 28:4; Jn. 18:6; Acts 9:4 (26:14); 1 Cor. 14:25; Rev. 1:17.
3. *Intoxicated state of mind*--Acts 2:4, 13, 15; Eph. 5:18; cf. 1 Sam. 1:12-17; 1 Sam. 19:23f.
4. *Bodily writhing and distortion under the influence of a demon*--Mk. 1:21-26; 9:26; Lk. 8:28.
5. *Laughing, shouting, or weeping*--Gen. 17:1, 3, 1732; Ezra 3:13 (*"rejoicing," which certainly included laughter and shouting, is so loud that it is heard "far away" from Jerusalem—that must have been pretty loud!*); Neh. 8:6, 9 (*weeping in the midst of worship and praise*); 12:43; Ps. 126:2; Prov. 14:13; Acts 14:10 (*Greek literally "[Paul] said with a loud voice"*).
6. *Prolonged exuberant praise*--Lk. 1:41-42 (*Elizabeth "filled with the Holy Spirit, spoke out in a loud voice"*); Lk. 1: 46-55, 64, 68-79; 5:25; 17:15; Acts 3:8-10.
7. *Feeling energy, electricity, heat*--Mk. 5:29-30 (cf. Matt. 9:22; Lk. 8:44, 46-47); Lk. 6:19; cf. Col. 1:29 (*where energeia "working, energy" is coupled in the text with dunamis "power"*); Judg. 14:6, 19; 15:14; 1 Sam. 10:6, 10; 16:13 (*the Spirit rushing like fire*).
8. *Feeling deep peace*--Rom. 14:17; 15:13; 1 Cor. 14:33; Phil. 4:5-7.
9. *Visible radiance seen on the face or around the head*--Acts 2:3-4 (*tongues of fire*); 6:15 and 7:55 (*Stephen, filled with the Spirit had a radiant face*); compare 2 Cor.

3:7, 13, 17–18 and Exo. 34:29 (the radiance of Moses' face is from the "Lord who is the Spirit").

10. Trance-like state--Acts 10:10ff; 22:17ff.

11. Groaning or inarticulate sounds--Rom. 8:26.

Greig goes on to note that:

These phenomena which may accompany the presence of God's Spirit are not only attested in Scripture, but they are also attested in early Judaism and post-biblical early Christian tradition.³⁴

The list itself is debatable as I will demonstrate in just a moment, however I was shocked when I read the above quote. This is the same line of argument appealed to by Roman Catholic scholars and apologists to defend such things as the veneration of saints, the pagan Mass³⁵, and the fallacious belief in the authority of the Magisterium as concurrent with Scripture. This is worrying to say the least.

Now in relation to the list, let us take just one reference from each category and see whether Greig is justified in his citation.

SHAKING AND TREMBLING

Let's look at Exodus 19:16

On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled. [Exo 19:16]

³⁴ Greig, 16

³⁵ The Mass continually offers up Christ as a sacrifice for sin – flying the face of Scripture

Now either I am reading this wrong or it doesn't mention trembling because of the presence of God in their physical body. They were trembling and shaking, because they were afraid of God! Greig is practicing the concept of eisegesis – reading his own meaning into a text!

FALLING OVER

When Abram was ninety-nine years old the LORD appeared to Abram and said to him, "I am God Almighty; walk before me, and be blameless, that I may make my covenant between me and you, and may multiply you greatly." Then Abram fell on his face... [Gen 17:1–3]

Now once again, Greig is reading his own meaning into the text. Here is the Hebrew term translated “fell down” in the ESV:

נפל

nāphal

1) to fall, lie, be cast down, fail

1a) (Qal)

1a1) to fall

1a2) to fall (of violent death)

1a3) to fall prostrate, prostrate oneself before

1a4) to fall upon, attack, desert, fall away to, go away to, fall into the hand of

1a5) to fall short, fail, fall out, turn out, result

1a6) to settle, waste away, be offered, be inferior to

1a7) to lie, lie prostrate

1b) (Hiphil)

1b1) to cause to fall, fell, throw down, knock out, lay prostrate

- 1 b2) to overthrow
- 1 b3) to make the lot fall, assign by lot, apportion by lot
- 1 b4) to let drop, cause to fail (figuratively)
- 1 b5) to cause to fall
- 1 c) (Hithpael)
- 1 c1) to throw or prostrate oneself, throw oneself upon
- 1 c2) to lie prostrate, prostrate oneself
- 1 d) (Pilel) to fall

It would appear that the patriarch Abraham was bowing before the Lord when he appeared to him. He wasn't knocked to the floor, but he was bowing before His maker in reverence – once again, eisegesis is being practiced.

AN INTOXICATED STATE OF MIND

Now this is a particular favourite among those from this revival. I will return to the Book of Acts at a later point, so let us consider Ephesians 5:18, one of my favourite verses in Scripture:

And do not get drunk with wine, for that is debauchery, but be filled with the Spirit [Eph 5:18]

Now what Greig is doing is common among Charismatic exegetes so allow me to explain the logic. Paul is contrasting being drunk on wine with being drunk on the Holy Ghost, but I would think that is not what Paul is getting at – all you need to do is read the Greek on all the verbs used in Ephesians 5:18. The word “drunk” is the word μ ε θ υ · σ κ ω (methusko) which literally refers to intoxication, but the term “filled” is the word π λ η ρ ο · ω (pleroo)

OBJECTION 4 – THERE IS NO EMPHASIS ON REPENTANCE AND HOLINESS IN THE LAKELAND MEETINGS, AS THERE ALWAYS HAS BEEN IN CLASSIC REVIVALS AND AWAKENINGS IN RECENT HISTORY AS IN THE GREAT AWAKENING AND IN THE SECOND GREAT AWAKENING

I will gladly add my name to this list, and I will explain why before I deal with Greig's response. I have five historical heroes, who I have affectionately dubbed the Faithful Five. These men are Jonathan Edwards, C.H. Spurgeon, J.C. Ryle, A.W. Pink and John Calvin. Later on, I added George Whitefield as an honorary member. Jonathan Edwards was a man at the forefront of a true revival. Out of that revival came one of the most powerful sermons in history regarding the nature of God's judgement on sin. We know that sermon as *Sinners in the Hands of an Angry God*. I know this revival to be of God for several reasons – all of which can be found in the pages of an open Bible.

For this section of the paper, we will turn to 2 Kings 22–23 and Nehemiah 8–9, so stop reading and grab your Bible because you will need to follow closely in the text to see where I'm headed. Let me picture the scene from both texts, because they are highly similar. In 2 Kings 22–23, Josiah son of Amon has ascended to the throne. At age 26, he desired to rebuild the temple, seeing as the land had been left spiritually desolate following the evil reign of his father Amon son of Manasseh. In Nehemiah 8–9, the people gather to renew the covenant with the Lord following the rebuilding of the city of Jerusalem. If one will, we call these periods "times of revival".

In 2 Kings 22, note what happens to set off this period of revival:

And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and

Asahiah a servant of the king's, saying, Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us. [2Ki 22:10–13]

And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD. [2Ki 23:1–2]

The Word of God was rediscovered in the temple, it was read and it brought about godly sorrow, as the Bible teaches:

For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. [2Co 7:10]

Let us see a similar occurrence in Nehemiah 8:

And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: And Ezra blessed the LORD, the great God. And all the

people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with *their* faces to the ground. [Neh 8:4–6]

Here we see the people reading the word of the Lord, and bowing in worship before the Lord *after* the reading of his law. Thus, we can firmly say that any revival which is not Bibliocentric (namely, that is centred on the Word of God) is not of God. Indeed the Bible says:

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. [Isa 8:20]

Yet, in all the live broadcasts of the revival I have watched, I have seen such little teaching and exposition of the Word of God that it becomes plain that Bibliocentricity is the least of the Lakeland Revival's worries. I see no Bible teaching, and by that, I refer to verse-by-verse exposition through the Scriptures, line upon line, precept unto precept (Isaiah 28:10). At best, the periods of "preaching" I have seen simply were periods of storytelling and philosophical musing without referring to the text, and deriving the main idea and related concepts of the teaching from the text itself. I would refer one to Dr. John MacArthur's *Rediscovering Expository Preaching*, or Dr. Martyn Lloyd-Jones' *Preachers and Preaching* for an understanding of what Biblical preaching is all about.

Another element of revival we witness is thorough, active repentance:

And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all *their* heart and all *their* soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant. And the king commanded Hilkiah the high priest, and the

priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon the graves of the children of the people. And he brake down the houses of the sodomites, that *were* by the house of the LORD, where the women wove hangings for the grove. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city. Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren. And he defiled Topheth, which *is* in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the LORD, by the chamber of Nathanmelech the chamberlain, which *was* in the suburbs, and burned the chariots of the sun with fire. And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and brake *them* down from thence, and cast the dust of them into the brook Kidron. And the high places that *were* before Jerusalem, which *were* on the right hand of the mount of corruption, which Solomon the king of Israel had builded for

Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men. Moreover the altar that *was* at Bethel, *and* the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, *and* stamped *it* small to powder, and burned the grove. And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burned *them* upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words. [2Ki 23:3–16]

In Nehemiah 9, we witness similar activity. I would encourage my readers to read this chapter of Scripture in its entirety and let's see if anything like this is happening at Lakeland. To an unwitting eye, one would say, "Yes", but allow me to explain the mindset that is prevalent in Pentecostalism, the majority of Charismaticism³⁶ and Third Wave circles. I can speak somewhat dogmatically since, as I have mentioned before, my father is a Pentecostal preacher, and has been for the past decade.

In our circles, repentance is good for things – one of which is getting saved, which is highly admirable. I quoted 2 Corinthians 7:10 earlier, and I do not doubt that many do experience Biblical repentance in those circles. The second use for repentance is far less Biblical, and in fact, borders of emotional blackmail, speaking from experience. Allow Bentley himself to explain:

³⁶ I say *the majority*, as such people as Sovereign Grace Ministries, led by C.J. Mahaney, John Piper of Desiring God Ministries, and Wayne Grudem amongst other who are Charismatics in their affections would disagree.

Repentance opens the heavens, and obedience keeps it open. . . . Let me repeat. Repentance opens heaven, and obedience keeps it open. ³⁷

You see, for most Reformed and even conservative evangelical people, when we say repentance, we mean an active turning away from sin, and sorrow over such sin³⁸. In those circles, however, repentance is a means to an end – the end being “the realm of the glory”. In other words, repentance should be done because you can’t do the miraculous with indwelling sin in your life. While I am against believers living in sin, I would rather you lived in sin than you were holy just so you can do miracles. As Christian rapper FLAME once said, “That’s not the Scriptures – that’s confusion!”

So I will not debate the fact that lip service is paid to the importance of holiness in the meetings – I debate why they “desire” holiness. Revival, in the minds of such people, is merely God moving in miraculous ways to heal and deliver. It is like Elijah in the cleft of the rock, seeking God in the shattering earthquake, seeking God in the raging fire (no pun intended) yet missing him in the still small voice. This is self-imposed madness, not panting after God like the Psalmist. Remember the Book of the Psalms, which speaks of panting after God (Ps. 42) is the same book where the Psalmist writes of desiring God’s *torah* – His WORD! (Ps. 119). True desire for holiness will always lead to a desire for God’s Word as we have seen – not a desire for fanciful manifestations of the flesh.

OBJECTION 5 – WE SHOULD NOT BE TEACHING PEOPLE TO INTERACT WITH ANGELS. SATAN MASQUERADES AS AN ANGEL OF LIGHT AND PEOPLE CAN BE DECEIVED BY DEMONIC ANGELS

³⁷ Todd Bentley, *The Reality of the Supernatural World*, pg. 135 as quoted in Greig, *Biblical Reasons*, pg.18

³⁸ That is not necessarily true of those who hold to Free Grace theology. An excellent polemic against such theology can be found in John F. MacArthur’s work, *The Gospel According to Jesus* (Zondervan, 2008)

LIKE JOSEPH SMITH, FOUNDER OF MORMONISM, WAS DECEIVED BY THE DECEPTIVE, DEMONIC ANGEL “MORONI”

Once again, I am forced to deal with the heavily Gnostic nature of this paper. Note how Dr. Greig begins his response to Objection 5:

We know that not only heresy hunters but also concerned leaders in the Body of Christ have expressed this concern.

Once again, we who object are seen as outside the Body of Christ. Last time I checked, one thing determined you were in the Body:

For by [means of the personal agency of] one [Holy] Spirit we were all, whether Jews or Greeks, slaves or free, baptized [and by baptism united together] into one body, and all made to drink of one [Holy] Spirit. [1Co 12:13 AMP]

Somehow, I fail to see some hidden knowledge at determining who is a member of the Body of Christ. I'm a Calvinist and make no apology for being such, however I will never, for the teenage life of me, say that someone who does not share my Calvinistic belief is unsaved. That's why I listen to Chuck Smith from Calvary Chapel – I will disagree *heavily* with certain things he says, but overall we are reading from an evangelical page – not a Charismaniac Gnostic one!³⁹

³⁹ Might I add that Pastor Chuck has a very interesting book where he argues for a balanced understanding of the work of the Holy Spirit from a moderately Charismatic perspective called *Charisma or Charismania?*, available in PDF from the Calvary Chapel web site (www.calvarychapel.com). For anyone seeking a balanced look at the Spirit from a continuationist perspective, I highly recommend his work.

By this analogy, Dr. R. Albert Mohler, president of the Southern Baptist Theological Seminary, a man fully devoted to the spread of the Gospel through the local church, is no one compared to C. Peter Wagner, a professor at [the liberal] Fuller Theological Seminary, a man who truly has lost his theological bearings and believes [somewhat hilariously] that he is an Apostle! This is madness – not to mention that this is causing division in the Body, and we should know what the Bible says about that:

I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them. [Rom 16:17, emphasis mine]

Moving on, and we see this as an section header:

Golden bowl prayer and worship has only Father God's address on it⁴⁰

When I read in my bedroom, while recovering from a serious fall down the stairs, I wanted to scream! What on earth is “golden bowl prayer”?⁴¹ I read nothing of this in the Old and New Testaments alike. Those who know me will be shocked by my next statement, but here it goes: I was CONFUSED. Well, I *was*, until I did a Google search on “golden bowl prayer”. The results made for more than interesting reading.

Basically, the proponents of golden bowl prayer [as I would have discovered had I read down the page] claim based on Revelation 5:8, as well as 8:3–4, that prayers are golden bowls. Now here is Revelation 5:8 from the Contemporary English Version, and please notice something:

⁴⁰ Greig, pg.20

⁴¹ I would add more question marks, were this a blog post, and not a written document [despite my loose writing style]

After he had taken it, the four living creatures and the twenty-four elders knelt down before him. Each of them had a harp and a gold bowl full of incense, which are the prayers of God's people. [Rev 5:8 CEV]

Now either Greig can't read, which I'm sure he can, or he hasn't noticed that the gold bowl is the prayer – THE INCENSE IS! Do yourself a favour – trace the importance of ascending smoke and incense in the Bible. You will discover why prayer is conveyed in this symbolism in the Book of Revelation. Greig thus proves the eisegetic nature with which he, and by extension those of the New Apostolic Reformation movement, read the Scriptures.

Something else which bothered me was this:

I am convinced that Todd Bentley, Bob Jones, and Rick Joyner, and other leaders in the prophetic movement would agree entirely with theologians like Karl Barth and Calvin, who said that biblically believers must take seriously the fact of angelic presence with believers

Firstly, see the bait and switch tactic being done by Greig right here. By quoting such theologians as Barth and Calvin, he seeks to legitimise his claims, since they are incredibly heavy theologians. When I read the accompanying footnote referencing Calvin's *Institutes*, my eyes perked up a little. Here is all Dr. Greig quotes from Calvin's *Institutes*:

"not qualities or inspirations without substance, but true spirits,"⁴²

⁴² John Calvin, *Institutes of the Christian Religion*, Book 1, Chapter 14, Section 9, e-text accessed from e-Sword

Before I give the full quote from Calvin, if you haven't read the *Institutes*, being a Calvinist or not, please avail yourself of it. If the sound of 1500 full pages frightens you, I can recommend the abridged edition, edited by Tony Lane of London School of Theology and Hilary Osborne.⁴³

With that said, here, in its entirety, is Calvin's full quote:

Our Saviour, moreover says that at the resurrection the elect will be like angels; that the day of judgement is known not even to the angels; that at that time he himself will come with the holy angels. However much such passages may be twisted, their meaning is plain. In like manner, when Paul beseeches Timothy to keep his precepts as before Christ and his elect angels, it is not qualities or inspirations without substance that he speaks of, but true spirits. ⁴⁴

It would appear that Calvin had a healthy doctrine regarding angels and their role in the Second Coming of Jesus Christ. The angelology I have seen in this movement would have the preacher of Geneva spinning on overdrive in his grave, were the body conscious in the grave after death. These folks have angels for *everything!* They sound like the Catholics which Calvin, Luther, Zwingli, Beza and Knox fought against – which an angel for this, and an angel for that! I read the Bible, and I see nothing like an angel called Emma, which Bentley has now conveniently denied the existence of, or an angel called Wings of Change! Ladies and gentlemen, this is madness! I am overusing the phrase, but heaven assist me, this is utterly inane!

⁴³ *The Institutes of Christian Religion*, ed. Tony Lane and Hilary Osborne (Grand Rapids, MI: Baker, 1987)

⁴⁴ Same as above.

OBJECTION 6 – IT’S WRONG AND MISGUIDED FOR US TO DESCRIBE ANGELS IN DETAILS OR TO MENTION THEIR NAMES. THIS WILL GET OUR FOCUS OFF OF JESUS

I was heavily tempted not to justify this with a response.

Oh really? Then we have to say that Moses (Exo 3:2), Manoah and his wife (Samson’s parents, Judges 13:1-23), the prophet Isaiah (Isa. 6:1-8), the prophet Ezekiel (Ezek. 1:5-24; 3:12-13; 9:3; 10:1-20; 11:22), the prophet Daniel (Dan. 8:15-17; 9:21; 10:4-7; 12:6-7), and the prophet Zechariah (Zech. 1:8ff; 2:1f; 3:3ff; 4:1ff.; 5:9ff.; 6:1ff) were all on dangerous ground, because they gave descriptions of angels—some with great detail—of their appearances and actions, in some cases, mentioning their names (“Gabriel,” “Michael,” “Wonderful” [Hebrew *pil’i*]).⁴⁵

Nevertheless I will make an attempt to respond in a far from mocking manner. These men and women of Scripture were not looking for these signs – these were events under the control of a Sovereign God. Further, these were all OLD TESTAMENT EXAMPLES where God was revealing information to those without it.

If Greig is sure, then Peter must have lost his mind:

For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, "This is my beloved Son, with whom I am well pleased," we ourselves heard this very voice borne from heaven, for we were with him on the holy mountain. And we have something

⁴⁵ Greig, pg. 24

more sure, the prophetic word, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, knowing this first of all, that no prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit. [2Pe 1:16–21]

Peter saw the Lord Jesus – not a mere angel – in all His glory! Imagine if Bentley were to *really* see Jesus like Peter had the opportunity. He'd go nuts, telling everyone about it for months! Peter *did* see Him, and yet he said [in my unique way]: “Actually, don't go nuts over that, because we have an even more sure prophetic word, y'all – the message of the prophets!” That's why we have a doctrine called *sola Scriptura* – which states that the Bible alone is sufficient for all matters of faith and practice and is without equal. In earnest, those who hold to such views on signs, wonders and miracles cannot endorse the historical definition of *sola Scriptura*.⁴⁶

OBJECTION 7 – THERE IS NO SUCH THING AS ANGELS MANIFESTING THEMSELVES AS FEMALE ANGELS IN SCRIPTURE. JESUS TAUGHT THAT ANGELS ARE GENDERLESS. TALK OF FEMALE ANGELS IS NEW AGE DECEPTION

There are several things about this movement which would suggest that there is a strong New Age edge to this movement at large. Patricia King, president of Christian Services Association, and host of *Extreme Prophetic*, has had accusations of New Age teaching attached to her name in relation to her teaching on the third heaven. I have watched hours of her material, and I feel I must say something regarding the nature of her

⁴⁶ In the early days of my blogging ministry, I wrote a very small post on “My Problems with Pentecostalism: An Insider's Story”, in which I explain why *sola Scriptura* would mean the end of consistent, traditional Pentecostalism. That article, which happens to be one of the most read articles I have ever written, is available at:

“ministry”⁴⁷. Firstly, in one of her programs entitled “Prophetic Evangelism”, there were scenes of her workers engaging in dream interpretation, “prophetic songs”, “prophetic poetry” and other weird and (frankly) fanciful things. Ladies and gentlemen, I have friends who have dabbled in the New Age movement, and every time I have showed them some of the things that this woman has gotten up to, they all affirm these can be easily replicated by someone from a New Age background. That’s not safe ground to be on, if you catch my drift. Nevertheless, this woman with really New Age tendencies has spoken at the revival and even led one of the healing services, which Bentley was interviewed by Geraldo Riviera.

However I digress. Many things I have witnessed about this movement would suggest that there is a correlation between the affections of people like Bentley, Bob Jones [not to be confused with the very nice founder of BJU], and Patricia King, and some of the things you find in the New Age movement. Bentley’s talk of female angels (angels which he removed from his website...how convenient) and his general preoccupation with angels⁴⁸ is reminiscent of Colossians 2:18:

Let no one disqualify you, insisting on asceticism and worship of angels, going on in detail about visions, puffed up without reason by his sensuous mind,

Now, however much Bentley and the New Apostolic folks try to dispel it, the fact remains that Bentley has a fascination that borders on worship, if not *is* worship. On several occasions that I have watched the revival, i have witnessed Bentley praying for more angels and I must ask – what for? Last time I checked, God does the healing – where do angels come into the equation? By the way, in the above Scripture, we also have a warning about those who go on and on and on about visions they have had. Bentley has spoken at

⁴⁷ It’s not a Biblical ministry for numerous reasons I will briefly enumerate, rather than expand on in this paper. Perhaps, if the Lord wills, I will cover them in a blog post...provided I am sufficiently reminded ☺

⁴⁸ See previous section.

length, not only at the revival, but in other meetings as well, about visions of angels, out of body experiences, trances, and the like which he claims to have experienced.⁴⁹ In fact, Bentley's preaching, if one can honestly call it that, is almost entirely composed of story after story after story. If I may use the vernacular I grew up with, Bentley "sucks" in the preaching department. On this basis alone, we could easily say that Bentley is a false prophet/teacher.

Continuing on, here is Greig's basic defence for the existence of female angels⁵⁰, and I will encourage you to follow closely as this, to be honest, is the worst attempt at exegetically-based philosophy I have ever read, seen or heard:

Passages like Matthew 18:10 and Acts 12:15 make it clear that Jesus and the Early Church took for granted that guardian angels were assigned to each person. In Matthew 18:10 Jesus said of children that "18:10 . . . their angels in heaven always see the face of my Father in heaven."⁵¹

This is neither the place or the venue for a debate regarding the belief in guardian angels, so let us continue:

Acts 12:1-15 tells of how King Herod had imprisoned and executed James, the brother of John, and how Herod then put Peter in jail, planning to execute him as well. The church was earnestly praying for Peter (12:5), and an angel of the Lord appeared in Peter's prison cell and took him out of the prison. When Peter arrived at John Mark's house, where many people were

⁴⁹ I personally am convinced that he is having these experiences through demonic deceptions. I use this language to accommodate those who believe he is flat out lying, which I hold to be a possibility as well.

⁵⁰ I will not quote at length for several reasons, most of which relates to the eisegetical nature of Greig's use of Scripture,

⁵¹ Greig, pg. 26

praying for him, the servant girl named Rhoda answered him at the door. Rhoda rushed back into the house and told everyone “Peter is at the door!” (NIV 12:14). But they all responded by saying that Rhoda was out of her mind and they said “It must be his angel” (NIV 12:15), clearly suggesting that they thought it was Peter’s guardian angel at the door and not Peter himself.⁵²

Now, one thing I have come to appreciate, having left a Pentecostal mindset, is that I have come to realize the importance of historical context. To mock Shakespeare, “Know thy culture, and know it well!”. Greig presents no alternatives based on an understanding of the prevalent understanding of the culture⁵³, just what his Third Wave reading of the Scriptures present to him in both Matthew 18:10 and Acts 12:15. Note what Dr. John MacArthur in his commentary on Matthew 16–23, notes:

The writer of Hebrews explains that the holy, elect angels are “all ministering spirits, sent out to render service for the sake of those who will inherit salvation” (Heb_1:14). Their purpose is to serve God by attending to the care of His people. These angels in heaven live in the very presence of God, where they wait attentively for His commands to serve the people of His love. “They continually behold the face of My Father who is in heaven,” Jesus said. The implication is that the holy angels never take their eyes off God, lest they miss some direction from Him regarding a task they are to perform on behalf of a believer.

Neither of these texts, however — nor any other Scripture — teaches the idea of an individual guardian angel for every believer, as *Jewish tradition in*

⁵² MacArthur’s New Testament Commentary: Acts 1–12, Copyright © 1994 by The Moody Bible Institute of Chicago, Electronic Edition STEP Files Copyright © 1997, Parsons Technology, Inc., PO Box 100, Hiawatha, Iowa. All rights reserved.

⁵³ Incidentally, this same thing occurs in his understanding of Jesus using spittle to heal.

Jesus' day taught and as many people still believe and teach. When Peter knocked at the door of Mary's house after he was miraculously released from prison, a servant girl named Rhoda answered. Upon seeing Peter she was so overjoyed she forgot to open the gate. When she reported his presence to the believers gathered inside, *it was probably the notion of individual guardian angels that was behind their insistence that she had only seen "Peter's angel" (Act_12:12-15).* But that superstitious belief is merely reflected in this text; it is neither taught nor substantiated here or anywhere else in Scripture.⁵⁴

Well, well, well – it would appear that Greig is being selective in his use of evidence. That is not the way of balanced scholarship – this is propaganda methodology! Here is A.T. Robertson, renowned Bible teacher, Greek expert and seminary professor, discussing the two possible interpretations of Matt 18:10.

Their angels (*hoi aggeloi autoōn*). The Jews believed that each nation had a guardian angel ([Dan_10:13](#), [Dan_10:20](#); [Dan_12:1](#)). The seven churches in Revelation ([Rev_1:20](#)) have angels, each of them, whatsoever the meaning is. Does Jesus mean to teach here that each little child or child of faith had a special angel who appears in God's presence, "see the face of my Father" (*blepousin to prosōpon tou patros mou*) in special intimacy? Or does he simply mean that the angels do take an interest in the welfare of God's people ([Heb_1:14](#))? There is comfort to us in that thought. Certainly Jesus means that the Father takes special care of his "little ones" who believe in Him. There are angels in God's presence ([Luk_1:19](#)).

⁵⁴ MacArthur's New Testament Commentary: Matthew 16–23, Copyright © 1988 by The Moody Bible Institute of Chicago, Electronic Edition STEP Files Copyright © 1997, Parsons Technology, Inc., PO Box 100, Hiawatha, Iowa. All rights reserved.

Once again, Greig shows he has an agenda to defend and protect Bentley without presenting a balanced case, which affirms the reality that this paper is not intended to be serious, but is nothing more than propaganda. However, once again, I digress from my intended train of thought.

This is part one of Greig's defence – people have guardian angels which can take human form. Part two involves the doctrine of *imago dei* – namely that all men [and women, of course] are made in the image of God. For once, his exegesis can be praised, thus I will not make any comments. It is in part three of his defence that worry picks up again:

The mystery of male and female attributes together reflecting the image of God is reflected in statements about God's nature in Scripture. God is clearly identified as divine Father, not divine Mother, in Scripture: Exo 4:22; 2 Sam 7:14; Psa 103:13; Matt 6:9,14,26; 28:19; Jn 1:12,13, 18; Acts 17:24-28; Rom 1:18; 2:1-9; 8:14,19; 2 Cor 11:31; Col 1:13; Eph 3:14; 1 Jn 3:1. But Scripture also makes clear that within His nature as Father, God also has the qualities of motherhood and womanhood, and this fact is the obvious reason that male humanity only reflects God's image together with female humanity:

Isa. 49:14-15— 49:14 Zion said, 'The Lord has abandoned me, the sovereign master has forgotten me.' 49:15 Can a woman forget her baby Who nurses at her breast? Can she withhold compassion from the child she has borne? Even if mothers were to forget, I could never forget you!

Isa 66:13—66:13 As a mother consoles a child, so will console you, and you will be consoled over Jerusalem.

I was stunned when I read this. Such references as Isaiah 49:14–15 and 66:13 contain what are theologically *anthropopathisms* [when speaking in relation to emotions] or *anthropomorphisms* [when speaking of physical attributes]. Wayne Grudem, in his celebrated work *Systematic Theology: An Introduction to Biblical Doctrine*, in chapter 11,

on pages 157–158, lists numerous anthropomorphic references found in the Scriptures. After this list, Dr. Grudem notes the following:

The second reason for mentioning this long list⁵⁵ is to show that all that we know about God comes in terms we understand because they describe events or things common to human experience. Using a more technical term, we can say that *all that Scripture says about God uses anthropomorphic language – that is, language that speaks of God in human terms*. Something people have been troubled by the fact that there is anthropomorphic language in Scripture. But this should not be troubling to us, for if God is going to teach us about this we do not know by direct experience (such as his attributes), he has to teach us in terms of what we do know. This is why all that Scripture says about God is “anthropomorphic” in a broad sense (speaking of God either in human terms or in terms of the creation we know). This fact does not mean that Scripture gives us wrong or misleading ideas about God, for this is the way that God has chosen to reveal himself to us, and to reveal himself truly and accurately.⁵⁶

Am I to believe that a theologian such as Greig is unaware of anthropomorphic language? Heaven forbid! However, I am convinced that he has conveniently overlooked this theological fact to make way for the nonsense coming out of Bentley’s mouth, which cannot be accounted for theologically by any competent evangelical scholar. Then there is the third part of Greig’s defence. Finally, he attempts to link the doctrine of *imago dei* to the creation of angels, quoting various theologians to build up his case. However, if angels equally bear the image of God as doe’s man, then I would like for anyone who believes this to deal with the following passages:

⁵⁵ The first was that all of creation demonstrates something of the nature of God (Grudem, Wayne, *Systematic Theology: An Introduction to Biblical Doctrine* (Leicester: IVP, 1994, pg. 158)

⁵⁶ Grudem, *Systematic Theology*, pg. 158

When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, and the son of man that you care for him? Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. [Psa 8:3–5]

If man and the angels bear the same image of God, how can the angels be a little higher than man? It stands to reason that if they are the same image, they would be equal – unless of course, you have a faulty definition of man, and I have heard some very fanciful ones growing up amongst supposed “Bible teachers” and preachers. Further, we have zero percent Biblical evidence to support the claim that angels also possess the image of God in the first place – this is an assumption on Greig’s part, which he fails to back up with Bible references. Thus, his response at best is flimsy and downright meaningless at its logical conclusion.

OBJECTION 8 – NO SCRIPTURE SUPPORTS THE IDEA THAT THE HOLY SPIRIT BESTOWS HEALING MANTLES THROUGH HIS ANGELS. ONLY THE HOLY SPIRIT HEALS, NOT ANGELS.

When I read this one, I had to chuckle a little. This is Sunday school level material! You don’t require a PhD to know this one...right? Well, Greig’s paper has proven that you cannot consistently affirm the Lakeland nonsense without doing some damage to evangelical hermeneutics at large, and here again is proof of the same. Let’s begin this section by reading from Greig’s response:

These assertions are simply not true on several counts, when examined in the light of Scripture. There are three points that need to be made below: 1) The Holy Spirit manifesting God’s presence and glory is attended by angels throughout the Bible; 2) Healing mantles do exist, and they are just another

name for healing and miraculous gifts of the Spirit; and 3) Angels are indeed associated with healing in Scripture.⁵⁷

OK, so there are, in Greig's analysis, three things we need to get straight:

1. The Holy Spirit manifesting God's presence and glory is attended by angels throughout the Bible
2. Healing mantles do exist, and they are just another name for healing and miraculous gifts of the Spirit
3. Angels are indeed associated with healing in Scripture

Let's pick these apart one at a time.

"THE HOLY SPIRIT MANIFESTING GOD'S PRESENCE AND GLORY IS ATTENDED BY ANGELS THROUGHOUT THE BIBLE"

First, throughout both the Old Testament and the New Testament, the Holy Spirit manifesting God's presence, power, and glory, is closely associated with angels attending the presence and glory of God. One has only to observe the cherubim angels that carry the glory of the Lord and the Lord's throne in Ezekiel 1:5-23, and 10:2-20; Psalm 18:9-10; and again in Rev. 4:6ff. Ezekiel's cherubim are clearly similar in function to the seraphim angels associated with the Lord's glory in Isaiah's vision in Isaiah 6:1-7. Like the cherubim, the seraphim accompany God as He is enthroned in the worship of the temple in Isaiah 6 and as His glory fills the temple. In the Hebrew Bible, the Lord is repeatedly described as "He who is sitting (or 'who is enthroned') upon the cherubim" (Ps 80:1; 99:1; 1 Sam 4:4), which itself suggests that angels *always* attend the presence of the Lord, especially when He manifests His glory and power. So

⁵⁷ Greig, 34

it is clear that angels attend the presence, power, and glory of the Lord, especially when His Spirit manifests His glory in worship, as happened in the temple in Isaiah 6.⁵⁸

Last I checked, we didn't disagree! Next...

“HEALING MANTLES DO EXIST, AND THEY ARE JUST ANOTHER NAME FOR HEALING AND MIRACULOUS GIFTS OF THE SPIRIT”

Now here we have something to chew on – and spit out immediately afterward!

Secondly, healing mantles do exist, and they are just another name for the healing and miraculous gifts of the Spirit mentioned in 1 Corinthians 12:9-10. Furthermore, passages like Luke 24:49 and 2 Corinthians 12:9 actually speak of the power of the Holy Spirit and the power of Christ “mantling” and “canopying” God’s people:

Luke 24:46-49— 24:46 and said to them, “Thus it stands written that the Christ would suffer and would rise from the dead on the third day, 24:47 and repentance for the forgiveness of sins would be proclaimed in his name to all nations, beginning from Jerusalem. 24:48 You are witnesses of these things. 24:49 And look, I am sending you what my Father promised. But stay in the city until you have been *clothed* [Greek *enduo*, “to wear, to be clothed”] *with power* from on high.” [boldface and italics mine]

2 Cor. 12:7-10— 12:7 Because of the extraordinary character of the revelations, therefore, so that I would not become arrogant, a thorn in the flesh was given to me, a messenger of Satan to trouble me – so that I would not become arrogant. 12:8 I asked the Lord three times about this, that it

⁵⁸ Greig, 35

would depart from me. **12:9** But he said to me, “My grace is enough for you, for my power is made perfect in weakness.” So then, I will boast most gladly about my weaknesses, so that the power of Christ may reside in me [Greek *episkēnose ep’ eme* literally “*tabernacle upon me*” or “*pitch a tent over me*”]. **12:10** Therefore I am content with weaknesses, with insults, with troubles, with persecutions and difficulties for the sake of Christ, for whenever I am weak, then I am strong. [boldface and italics mine]⁵⁹

I told you I had a good chuckle at this when I read it. This is what can only be described as hilarious exegesis, because it ignores a little thing called IDIOMS! I’m an English student, and hope to do my minor in university in English Literature, so allow me to explain the concept of the idiom. Here in England, when someone continually annoys us, we say that are “driving us round the bend”. When one of my migraines come on, I often say that the headache is spilitting my head in half. Now it’s not literally like a buzz saw dividing my head clean in half – it is an idiom. In other words, it is, in the words of Webster’s Dictionary:

A mode of expression peculiar to a language; peculiarity of expression or phraseology. In this sense, it is used in the plural to denote forms of speech or phraseology, peculiar to a nation or language.

The use of the idiom *ἐπισκηνώσῃ ἐπ’ ἐμὲ* isn’t referring to an ethereal mantle that would rest upon the Apostle as he ministered – he was saying that the Christ would abide with him, just as the Saviour said he would:

⁵⁹ Ibid., 36

Jesus answered him, "If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home [Gk. $\mu\omicron\nu\eta\nu$ – abode, home, mansion] with him.

[Joh 14:23]

He wasn't talking about "healing mantles" – it was an IDIOM! Now I have no technical knowledge of the Greek language, but allow both Dr. A.T. Robertson, arguably the leading Greek grammarian of the 20th century to explain from his *Word Pictures in the New Testament*:

May rest upon me (episkēnoōseī ep' eme). Late and rare verb in first aorist active subjunctive with hina (final clause), to fix a tent upon, here upon Paul himself by a bold metaphor, as if the Shechinah of the Lord was overshadowing him (cf. Luk_9:34), the power (dunamis) of the Lord Jesus.

Reading on in this paper, Greig notes:

The language of Judges describes the Spirit of the Lord (*ruakh Yahweh*) "coming upon" (Hebrew *hayah 'al* 'come to be upon') Othniel and Jephthah in Judges 3:10 and 11:29. The Spirit of the Lord is described as "clothing" Gideon in Judges 6:34 (Hebrew literally "Then the Spirit of the Lord *clothed* [Hebrew *lavash*] Gideon"), and this passage is clearly the language Jesus had in mind when He spoke of heavenly power "clothing" the disciples. And finally, the Spirit of the Lord is described as "rushing upon" (Hebrew *tsalakh* "rush upon") Samson in Judges 14:6, 19 and 15:14; upon Saul so that he "prophesies" in 1 Sam. 10:6, 10; upon David when Samuel anointed him with oil in 1 Sam. 16:13. The interesting thing about the Hebrew verb *tsalakh* "rush upon" is that it is not only used to describe the Holy Spirit being poured out

on individuals, but (I like this one) it is also used of *fire* rushing upon and consuming Israel in Amos 5:6—Hebrew “Seek the LORD and live, *lest He rush (tsalakh) like fire* upon the house of Joseph; it will consume, and Bethel will have no one to quench it.” Sounds familiar doesn’t it . . . Lakeland, Toronto, Pensacola, Argentina, etc. . . .You get the picture.⁶⁰

Now this has to be worth a good laugh at least. My good friend, Pastor John Coleman, pastor at Anselm Bible Church, and teacher at Into the Word Ministries, has a very funny yet apt word for what you just read – *psychobabble*. Psychobabble is where you use flashy vocabulary and language to substantiate your point, all the while you yourself know the information has nothing to do with your topic. I find this to be a classic example of *psychobabble* because clearly he is reading Amos 5:6 in an eisegetical way – NOT READING THE CONTEXT!!! Amos 5:6 is about the fire of God alright – his fire being a symbol of judgement! Read Leviticus 10 where fire came from the presence of the Lord – he killed two people! Back up in your Bibles to Sodom and Gomorrah in Genesis 19 – fire rained down from the presence of the Lord and killed two cities flat out! Fire doesn’t have that many good connotations when God sends it out! Besides, if Amos 5:6 were “friendly fire”, for lack of a better expression, then I would have to ask, then why does it consume. The burning bush did not consume – even Moses knew that! When the tongues *as of* fire were upon the Apostles on the Pentecostal day, I don’t hear Peter complaining, “It’s burning my hair! It’s burning my hair” and asking for a bucket of water over his head! You see, this is what happens when you read experiences into the Bible, which aren’t there – you start plucking at straws! This is madness!!!

OBJECTION 9 – TODD BENTLEY TEACHING THAT BELIEVERS CAN GO UP FREQUENTLY IN THE SPIRIT TO GOD’S THRONE IN

⁶⁰ Greig, 37

HEAVEN, IS UNBIBLICAL AND BORDERS ON NEW AGE VISUALIZATION.

Well, I have to agree with this one. This all sounds very New Age, both to myself and to those I know who were involved in the New Age movement, and we're no theologians – by any stretch of the imagination. Nevertheless, Greig writes:

Once again, nothing could be further from the truth in Scripture!⁶¹

"Them words sounds like fighting words". On a serious note, thanks for the challenge. Let's begin by hearing Greig expound on the issues:

The fact is that when we look at the relevant passages, the New Testament couldn't be clearer about a principle than this one that through Christ and His blood we have access *now* to God's throne in heaven (Heb 4:16; 10:19 compared with 8:5, 9:11-12, 24). As in many other aspects of the faith, Jesus modelled for us approaching Father God's throne in heaven, while Jesus was still on earth. In John 3:12-13 Jesus told Nicodemus that He ascended into heaven, even before His post-resurrection ascension:

John 3:12-13—**3:12** If I have told you people about earthly things and you don't believe, how will you believe if I tell you about heavenly things?

3:13 No one has *ascended into heaven* except the one who descended from heaven—the *Son of Man*. [boldface and italics mine]⁶²

Now let's get a competent scholar to explain. Mr. Clarke, take it away:

⁶¹ Ibid., 38

⁶² Greig, 39

This seems a figurative expression for, No man hath known the mysteries of the kingdom of God; as in [Deu_30:12](#); [Psa_73:17](#); [Pro_30:4](#); [Rom_11:34](#). And the expression is founded upon this generally received maxim: That to be perfectly acquainted with the concerns of a place, it is necessary for a person to be on the spot. But our Lord probably spoke to correct a false notion among the Jews, viz. that Moses had ascended to heaven, in order to get the law. It is not Moses who is to be heard now, but Jesus: Moses did not ascend to heaven; but the Son of man is come down from heaven to reveal the Divine will.⁶³

I hate eisegesis, and especially the Third Wave variety! Ladies and gentlemen, I may well be milking this phrase, but I'll say it again: **THIS IS MADNESS!** I mean, this is meant to win over theologians and scholars? Garbage! Greig continues:

Indeed, when Jesus spoke of how his healing miracles came out of His dependence on and His communion with God the Father, He said in John 5:19 that while on earth, He “saw” (Greek *blepein* “to see”) what His Father was doing. Certainly Jesus “seeing” what His Father was doing happened, at least partly, in heavenly throne-room visions, in which Jesus ascended in the Spirit to heaven, long before His post-resurrection bodily ascension:

John 5:19-20— **5:19** So Jesus answered them, “I tell you the solemn truth, the Son can do nothing on his own initiative, but only what he *sees* the *Father doing*. For whatever the Father does, the Son does likewise. **5:20** For the Father loves the Son and shows him everything he does, and will show him

⁶³ Adam Clarke's Commentary on the Bible, note on John 3:13

greater deeds than these, so that you will be amazed.” [boldface and italics mine]⁶⁴

Does this mean Jesus was being teleported up to heaven? Text doesn’t say so – so I don’t believe it! Eisegesis, in my honest opinion, is a sin – adding to God’s word, to be exact. Reading on:

John R. Rice drew this conclusion from John 5:19 and its thematic relationship to John 3:13 and 1:18:

In John 5:19 Jesus said, ‘The Son can do nothing of himself but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.’ On the earth, then, God’s Son, the Lord Jesus, share God’s omnipotence, God’s omniscience, except as he chose to empty himself, and to limit self to be a model man. . . . So ‘the Son of man’ was ‘in heaven’ while on earth. He was ‘in the bosom of the Father’ [John 1:18] while in a peasant home in Nazareth, or walking the dusty roads of Judaea, or preaching in the Temple in Jerusalem (3:13 and 1:18)⁶⁵

Now I think very little of John R. Rice, least of all because he thought little of Calvinism, and didn’t try to engage it theologically. That said, I think that Greig is reading between the lines of Rice is saying. He *isn’t* saying that the Son of Man has the potential to flit between heaven and earth, like Bentley proposes – he *is* saying that the Son of Man, being omnipresent, was “in heaven” as well as on earth. As to whether I’d agree with him is not relevant – the fact is that his intended meaning has been altered by someone with an ulterior motive – Dr. Gary Greig!

⁶⁴ Greig, 39

⁶⁵ Ibid., 40

Before I move into the final objection, I wish to deal with Greig's felonious exegesis, or should I say, *eisegesis* regarding the Book of Hebrews. He writes:

We have to also reckon with the fact that the book of Hebrews has a significant theological theme running through much of the book, that by His own blood Christ made access for us into the heavenly sanctuary (Heb. 4:14-15; 9:11-12, 24 and cf. 8:5; 10:19) and that we are to "confidently approach the throne of grace" (Heb. 4:16) and we are to "have confidence to enter the [heavenly] sanctuary by the blood of Jesus" (Heb. 10:19).⁶⁶

Sure it does. One of my favourite verses I came to read before I prayed during my recent bout of illness was [and still is] Hebrews 4:16 in the King James Version:

Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need.

Now let us consider what that passage does not mean. It doesn't mean that when I pray, I should go up to heaven in person – that's just common sense. It also doesn't mean I should go before heaven bragging of what I deserve as a believer, just because it says boldly. Let's be consistent and read the context of that passage from the King James Version:

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all

⁶⁶ Ibid., 41

things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need. [Heb 4:12–16 KJV]

What is Paul⁶⁷ getting at? Well, it's simple – if you follow his logic. Another great theme of the Book of Hebrews is the supremacy of the eternal priesthood of our Lord Jesus in relation to the Aaronic priesthood⁶⁸. Note again, verse 14:

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. [Heb 4:14]

Because Jesus is our great High Priest who now is before the Father (1 John 2:1), we should hold on to our faith in Him. Now, verse 15:

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin. [Heb 4:15]

Jesus, in his incarnation, led a sinless life [referred to theologically as the “active obedience of Christ”] and died a substitutionary death for sinners. As a result of Christ's active and passive obedience⁶⁹, now verse 16 is perfectly possible [brackets mine]:

⁶⁷ Yes, I believe that Paul wrote the Epistle to the Hebrews, though I am still studying the issues regarding it. Stone me later ☺

⁶⁸ This theme begins in Hebrews 5 and continues through to chapter 7. I would encourage you to read and study these three chapters of the Bible – they form a key aspect of every Christian's Christology

Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need. [Heb 4:16]

In other words, because we have this High Priest, this Mediator between God and Man (1 Tim 2:5–6), this Advocate with the Father (1 John 2:1–2), we can come boldly (Gk. *meta parresias* – with intense confidence, full assurance) before God when we pray! It is not talking about going to heaven in metaphysical experiences! This is madness, but Greig goes on:

Which part of ‘approaching’ and ‘entering’ do we not understand?!

So when Hebrews 4:16 urges us to “approach the throne of grace to receive mercy and find grace whenever we need help” (Heb. 4:16), and Hebrews 10:19 says that we should “have confidence to enter the [heavenly]¹⁰⁴ sanctuary by the blood of Jesus” (Heb. 10:19), which part of “approaching” and “entering” the heavenly throne room do we not understand?! Why can’t we ask the Holy Spirit to empower us to readily see the heavenly throne room with our spiritual eyes—or our mind’s-eye? As Todd Bentley has pointed out, Paul calls the mind’s-eye “the eyes of the heart” (KJV “eyes of the understanding”) in Eph. 1:18.¹⁰⁵ The mind’s eye is also referred to in Daniel 7:1–2 as the place where the prophet Daniel received visions from the Lord: “visions passed through his head” (Aramaic *resh* “head” Daniel 7:1). If we have got spiritual eyes, we should use them (!) to do what God wants us to do, by asking the Holy Spirit to help us see and enter the heavenly sanctuary so that we can approach His throne of grace, receive His power and His plans for us to advance His Kingdom and the gospel on earth.

⁶⁹ His passive obedience, begin His substitutionary death upon the Cross in our place. An excellent defence of this can be found in *Pierced for our Transgressions* by Steve Jeffrey, Michael Ovey and Andrew Sach (Nottingham: Inter-Varsity Press, 2007)

Our minds should be seeking things up in the throne room

Add to these passages, Colossians 3:1–2’s command to “set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things.” St John Chrysostom said of this passage, “Whither hath [Christ] led our minds aloft! How hath he filled them with mighty aspiration! . . . ‘Seated on the right hand of God,’ [Col. 3:1] from that point he was preparing [our minds] henceforward to see the earth.”¹⁰⁶ So Colossians 3:1–2 commands us to be thinking about heaven all the time, and Hebrews 4:16 and 10:19 actually urge us to enter heaven under the leading of the Spirit to receive God’s help.⁷⁰

I’m tempted to say some highly insensitive but brutally honest things, but I will try to be objective at this point. Thus, Greig is trying to say that the prayers of millions of non-Third Wave Christians who don’t go up to prayer aren’t heard? God is so deaf and so blind that we need to go up in person and present our prayers before him – in person? Is the Holy Spirit, who is supposed to be omniscient, deaf as to be unable to hear our cry’s as we table our requests before heaven? That’s not the Scriptures – that’s confusion! It is destroying the faith of some and the Bible takes a peculiarly unsavoury view of those who shipwreck the faith of others:

But avoid irreverent babble, for it will lead people into more and more ungodliness, and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, who have swerved from the truth, saying that the resurrection has already happened. They are upsetting the faith of some. [2Ti 2:16–18]

⁷⁰ Greig, 43–44

Finally, as if he were clutching at straws, Greig attempts to lead us to think on the following:

The Scriptures are clear on this issue, and from my own experience, the fruit of these experiences has been very good and has only drawn me closer to Father, Son, and Holy Spirit. Again, there were no subsequent urges to get my focus off of Jesus, to sacrifice a goat to strange gods, or to stand in airports and hand out Hindu tracts. . . .My heart is still a sanctuary for Jesus and His Kingdom cause alone.⁷¹

In other words, “I’ve benefited – so it must be true”. No, because the Word trumps all experiences (2 Peter 1:19–21), as I explained earlier on in the paper. Further, I would like to explain the nature of deception and the Church. I would have explained this sooner, but this has to be one of the most explicit statements made by Greig which demonstrates he doesn’t understand the machinations of our enemy.

The Devil deceives the world. That is a fact that the Scriptures conclusively affirm:

And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. [Rev 12:9]

The devil’s deception towards the covenant people of God, the Church, is slightly different. Let’s begin with the people under the Covenant of Works – Adam and Eve. The devil deceived our first parents not by telling outright lies – he merely twisted the existing Word of God:

⁷¹ Ibid., 44

Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden'?" [Gen 3:1]

God didn't say that, but it sounded *similar enough* to what God had said regarding the trees in the garden. After 6,000 years⁷², you'd think he'd change strategies when dealing with the covenant people of God, but he hasn't. Let's fast forward into the New Testament Church itself. Paul is writing to the Galatian church after they had imbibed the fullness of the Judaizer's false teaching. Note what he says in Galatians 1, a familiar passage to many apologists:

I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel-- not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed. [Gal 1:6-9]

Note Paul's statement, "not that there is another one". The word "another" in the Greek is a very interesting term when translated into our English translations. The following is W.E. Vine's exposition of the Greek behind these two terms:

Another

<1,,243 2087,allos heteros> have a difference in meaning, which despite a tendency to be lost, is to be observed in numerous passages. Allos expresses a numerical difference and denotes "another of the same sort;" heteros expresses a qualitative difference and denotes "another of a different sort." Christ promised to send "another Comforter" (allos, "another

⁷² I personally hold to a young earth view of the Creation narrative.

like Himself," not heteros), [Joh_14:16](#). Paul says "I see a different (AV, "another") law," heteros, a law different from that of the spirit of life (not allos, "a law of the same sort"), [Rom_7:23](#). After Joseph's death "another king arose," heteros, one of quite a different character, [Act_7:18](#). Paul speaks of "a different gospel (heteros), which is not another" (allos, another like the one he preached), [Gal_1:6-7](#). See heteros (not allos) in [Mat_11:3](#); [Act_27:1](#); in [Luk_23:32](#) heteroi is used of the two malefactors crucified with Christ. The two words are only apparently interchanged in [1Co_1:16](#); [1Co_6:1](#); [1Co_12:8-10](#); [1Co_14:17](#), [1Co_14:19](#), e.g., the difference being present, though not so readily discernible.

They are not interchangeable in [1Co_15:39-41](#); here heteros is used to distinguish the heavenly glory from the earthly, for these differ in genus, and allos to distinguish the flesh of men, birds, and fishes, which in each case is flesh differing not in genus but in species. Allos is used again to distinguish between the glories of the heavenly bodies, for these also differ not in kind but in degree only. For allos, see MORE, OTHER, etc. For heteros, see OTHER, STRANGE.⁷³

Now, I found this to be mildly confusing, until I remember synonyms. In English, we have different words which possess the same general meaning. The same is true of allos and heteros – both mean different, just *differences* (no pun intended) in relation to what is different. *Allos* is a quantitative term – much like ten is different from nine. *Heteros* is a qualitative term – like Dr. Vine says, it is “another of a different sort”. It’s like apples and oranges – there are different qualities about them. Guess which one Paul uses to describe the gospel of the Judaizers – not *allos*, but *heteros* – a different Gospel, HOWEVER that different Gospel was not really another, after all Paul said so himself. This different Gospel was a perversion of the existing one, and a simple analysis of what the Judaizers taught will bear this out. They believed in all the tenets of the Apostle’s Doctrine by all

⁷³ W.E. Vine, *Vine’s Expository Dictionary of Old and New Testament Words*

accounts, but to that they had *added the element of circumcision* as a *requirement* of salvation – thus the Gospel as the person and work of the Lord Jesus (1 Corinthians 15:1–4) had become a radically different message to that of the Biblical Gospel!

What I am getting at in this long digression from the original objection at hand? Simple – the Devil doesn't care if you worship Jesus – just as long as it isn't the Biblical Jesus, he doesn't care what Gospel you believe – just as long as it doesn't square with the Word, and he doesn't what spirit you believe in – provided it isn't the Holy Spirit of God. Paul says it best when he writes:

For if someone comes and proclaims another Jesus than the one we proclaimed, or if you receive a different spirit from the one you received, or if you accept a different gospel from the one you accepted, you put up with it readily enough. [2Co 11:4]

When Greig says that these experiences aren't making worship another Jesus, I have to ask, "Does his Jesus match with the one in the Bible or is He a satanic counterfeit?"

OBJECTION 10 – TODD BENTLEY IS A FALSE PROPHET, BECAUSE HE TEACHES THINGS I CANNOT FIND IN SCRIPTURE

As no-brainers go, this has to be one of the top ten no-brainers of all time. If he teaches things you cannot substantiate from an open Bible, run for your life! The Bible says:

To the law and to the testimony! If they do not speak according to this word, it is because they have no dawn.
[Isa 8:20 NASB]

Nevertheless, Greig devotes 11 pages to a no-brainer argument, so I will divulge from my pattern in this paper and go through his response piece by piece, because quite frankly it

makes for some of the most outrageous theological reading I have ever read from a so-called scholar.

Greig begins with yet another swipe at those of us who study the Bible and do not listen to Bentley:

Two points need to be made here: First, as has been demonstrated above, the fact that the so-called “Bible experts,” critics, and concerned leaders, cannot find in Scripture what Todd Bentley and the leaders of the Lakeland outpouring have been teaching and modelling, is more a testimony to the fact that the critics (as well as the rest of us) need to revisit the Scriptures and study the relevant passages more carefully, bind the enemy from interfering with our thinking (James 4:7-8; compare Peter’s thoughts being influenced by the enemy in Matt. 16:22-23), and consciously ask the Holy Spirit to lead us into all truth according to Jesus’ promise in John 16:13-15. I mentioned above that we desperately need a new Spirit-led academic and ministry training standard along these lines in our seminaries, Christian colleges and universities and Bible schools.

I have already addressed the backhanded, neo-Gnostic nature of Greig’s comments before, as well as his desire for a more neo-Gnostic approach already, so I won’t deal with those again. I will say, however, that a desire to be over-Biblical is far better than a desire to be under-Biblical in the name of pseudo-spirituality. Let’s move on:

What Todd Bentley and the others are teaching *certainly is* in Scripture and is vitally connected to believers being able to glorify Jesus, to advance God’s Kingdom, and to preach the gospel with healing power in the coming years!

Well, he mustn’t have heard about the “young, Reformed awakening”, as Ligon Duncan, senior minister at First Presbyterian Church in Jackson, MS, has put it. For those reading,

there has been a phenomenon in the last few years where the Reformed theological understanding has experienced a resurgence among a generation of young people where they are eager to know Bible doctrine and at the same, they (and I would humbly include myself) are rabidly evangelistic. These young people are interested in learning from older men in the faith, while being fresh and innovative. Rather than behave like in-house “Holy Ghost bartenders”, these young people stand a much better chance because they have an interest to evangelise the world and prove Christians are actually insane, but radically changed people with a desire to reach people with the timeless Gospel! I will sound conceited with the following statement but I will say it anyway – ***we stand a better chance of reaching the world, since we are making logical statements and not saying such random⁷⁴ statements like “God told me to kick an old lady in the face with my biker boot”.***

To say that the hope of the Christian world lies in a tattooed, violent Third Wave preacher who exhibits all the signs of a man who requires prayer and some psychological help is a stretch. Dare I say that he is the hope, we’re sunk! People think he’s nuts! So do I and half the blogosphere, yet he’s the hope for Christianity? Miracles don’t save people – the Gospel does! We aren’t trying to sell a product – we preach the Gospel, which has its own drawing power! This is madness!

Let’s go on:

Indeed the Lord told Todd Bentley, and I believe it is clearly biblical: “Todd, if you can get people to believe in the realities of the spiritual realm (the manifestation of heaven touching earth—the prophetic word, angels, dreams, and people being healed and set free), then I will release more of My

⁷⁴ I use “random” in a vernacular sense. The standard English word would be ridiculous, or crazy, or insane, or unreal.

power. . . . My people don't have trouble believing in Me, but when you mention that an angel showed up they quickly get into unbelief."⁷⁵

So now because Todd said God spoke to Him? This is the man who said Abraham co-wrote the Book of Hebrews! Somehow I find anything this man says to be a lie – except when he says he's tired.

Now, brace yourself, because I know when I read this next section, I threw my glasses case at my bedroom wall:

We, the Body of Christ, need to repent of our being *functional atheists*—acting as if the supernatural realm, that Scripture clearly portrays, is really not functionally real for us. Meanwhile, God is waiting for us to come fully into our spiritual inheritance in Christ, so that He can use us fully to preach the gospel with power to the last unreached nations and people groups on earth, which will then usher in the second coming of His Son according to Matthew 24:14!⁷⁶

I will say as nicely as a 17 year old Baptist can: I am not an atheist of any shade, form, variety or likeness! I will not be called an atheist because I am cessationist! If I sound a little irate, it is because, dearly beloved, I am! Pentecostals and most Charismatics will label cessationists as being dead or denying the existence of the Holy Ghost – to that I say, *hogwash, balderdash and yeah, right!* I believe in evangelism – the complete New Testament way:

⁷⁵ Greig, 47

⁷⁶ Ibid., 47

For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power. For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart." Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. [1Co 1:17–24]

Further, we do **nothing** to usher in the coming of Christ! God is sovereign – **He** has appointed a day when he will judge the world in righteousness (Acts 17:30–31) and we can't speed it up or slow it down! This is the product of an Arminian mind gone nuts! There is no way that we can make Jesus come – only a misreading of Matthew 24:14 would lead you to that assumption.

Moving on:

It is the fruit that matters most in distinguishing true and false prophets

The Bible has much to say about false teachers and false prophets. The New Testament's statements about false teachers and leaders find their origin in the Old Testament's teaching about false prophets. Jesus said that the last days would be filled with persecution of believers and betrayal among believers, and that as the gospel reaches every nation signaling the end, "many false prophets will appear and deceive many people" (Matt. 24:11):

Matt. 24:9–14 (NIV) "Then you will be handed over to be persecuted and put to death, and you will be hated by all nations because of me. At that time many will turn away from the faith and will betray and hate each other, and many false prophets will appear and deceive many people. Because of the increase of wickedness, the love of most will grow cold, but he who stands firm to the end will be saved. And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come. [boldface and italics mine]

Clearly we will need the Holy Spirit's help to have thick skin and a gentle heart in these last days!⁷⁷

Firstly, his subtitle is misleading. The Bible warns against false doctrine from false prophets and teachers in the New Testament, not just their lifestyle. I will return to this motif in a moment. Apart from this, I can actually agree with where Greig is coming from.

Reading on:

What we will see in the biblical passages below is that many of these false prophets and teachers will *begin as true prophets and leaders*, who will not repent but who will *become* false prophets and leaders, as they come to use their gifts and the anointing of God's Spirit to serve themselves rather than the Lord.⁷⁸

Well, isn't the revival marketed at Christians? They **are** serving themselves rather than the Body at large. It is like Toronto and Brownsville all over again! These guys are getting

⁷⁷ Greig, 45

⁷⁸ Greig, 45

media time – and everyone knows media time is like gold to some Christians: you get it and don't let go!

Reading on,

Whole books have been written about the rise of false prophets in the church today, but some of these books give entirely false criteria for discerning false prophets from true prophets, and they fail to identify clear biblical criteria found in the Old and New Testaments for discerning false prophets and false leaders.⁷⁹

Well, I won't lie to you all. I have heard of such books as *A Different Gospel* by D.R. McConnell, *The Agony of Deceit* by Michael Horton, and *The Seduction of Christianity* by Dave Hunt – truth is, I don't own one of them. I'm 17, currently unemployed and have no book budget – plus I'm focusing on building a basic theological and Biblical studies library before I begin to even dream of adding books like those above.

That being said, I have a feeling the following came up:

1. Accurate doctrine
2. Accuracy in prophetic predictions [*esp. Dave Hunt – I have some of his MP3s on this*]
3. Fruit of ministry

Of course, these would be among others.

Let us read on, and see what Greig's main criterion is:

Jesus' criterion for discerning false prophets and false teachers

⁷⁹ Ibid., 46

The clear criterion that Jesus gives us in Matt. 7:15–23 is the fruit of a prophet’s heart and lifestyle. In this passage, Jesus is drawing on the Old Testament metaphor of fruit found in passages like Jeremiah 17:9–10— (translating the Hebrew directly) “The heart is deceitful above all things and beyond cure. Who can understand it? I the Lord search the heart and examine the mind, to reward a man according to his ways, according to fruit of his practices.” [boldface and italics mine] The metaphor of fruit in this passage refers to good and bad practices—lifestyle issues— that proceed from a person’s heart. And in Matt. 7:15–23 below, Jesus uses the same metaphor of fruit to refer to the godly or godless lifestyle and character of a prophet. Prophets and teachers can say “the right things” and have wildly anointed ministry, but it is their character and their lifestyle that will show whether they are true or false.⁸⁰

Oh, so their doctrine doesn’t matter? Paul was wrong, then:

Keep a close watch on yourself and on the teaching. Persist in this, for by so doing you will save both yourself and your hearers. [1Ti 4:16]

The word “teaching” is the Greek διδασκαλία (didaskalia). It refers to teaching, instruction or doctrine. What comes out of your mouth is just as much as important as your lifestyle – Paul links the two together. I would encourage my readers to get a copy of *Preaching the Cross*, published by Crossway, and read C.J. Mahaney’s chapter “Watch Your Life and Your Doctrine”. I would gladly photocopy that whole chapter and send it to both Greig and Bentley as a wake-up call for these men to get right. You cannot have an effective ministry solely based on nice character – you must have sound doctrine as well.⁸¹ I also offer

⁸⁰ Greig, 46

⁸¹ The same counsel would apply to those in the “seeker-sensitive” movement and such preachers as Joel Osteen.

to buy and send a copy of *The Cross Centered Life* by C.J. Mahaney and send them to both Greig and Bentley for them to see whether they match up.

Greig continues:

This criterion is also echoed in many biblical passages that we will look at below:

Matt. 7:15–23 (NIV) Watch out for *false prophets*. They come to you in sheep's clothing, but inwardly they are ferocious wolves. *By their fruit you will recognize them*. Do people pick grapes from thornbushes, or figs from thistles? Likewise every good tree bears good fruit, but a bad tree bears bad fruit. *A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit*. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them. *Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven*. Many will say to me on that day, *'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?'* Then I will tell them plainly, *'I never knew you. Away from me, you evildoers!'* [boldface and italics mine]

Jesus' words in Matthew 7:15–23 make it clear that operating under the anointing of God's Spirit and operating in gifts like prophecy, healing, miracles, and teaching do not, by themselves, constitute the good fruit that God is looking for. Rather, *pleasing God* ("he who does the will of my Father"), *walking in intimate relationship with Him* (contrast "I never knew you"), and *turning away from evil* (contrast "Away from me, you evildoers"),

as one walks in the anointing of God's Spirit and does the works of Jesus—these are what constitute bearing the *good fruit* that God is looking for.⁸²

At this point, I'm left wondering what the following passages have to do with anything now:

Mat 7:28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

Mat 16:12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Mat 22:33 And when the multitude heard *this*, they were astonished at his doctrine.

Mar 1:22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

Mar 1:27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

Mar 4:2 And he taught them many things by parables, and said unto them in his doctrine,

Mar 11:18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

⁸² Greig, 46

Mar 12:38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and *love* salutations in the marketplaces,

Luk 4:32 And they were astonished at his doctrine: for his word was with power.

Joh 7:16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

Joh 7:17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

Joh 18:19 The high priest then asked Jesus of his disciples, and of his doctrine.

Act 2:42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Act 5:28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

Act 13:12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Act 17:19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is*?

Rom 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Rom 16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

Eph 4:14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

1Ti 1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

1Ti 1:10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

1Ti 4:6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

1Ti 4:13 Till I come, give attendance to reading, to exhortation, to doctrine.

1Ti 4:16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

1Ti 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

1Ti 6:1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

1Ti 6:3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

2Ti 3:10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

2Ti 3:16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

2Ti 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

2Ti 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

Tit 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

Tit 2:1 But speak thou the things which become sound doctrine:

Tit 2:7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,

Tit 2:10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

2Jn 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

2Jn 1:10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

Rev 2:14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

Rev 2:15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

Rev 2:24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

(all from the King James Version)

It would appear the Bible places a great premium on sound doctrine and refuting those with not-so-sound doctrine – but in the world of revival, we have to experience God first before we know things with our minds. Well, the Bible seems to be a big fan of independent thinking:

1Pe 1:13 KJV Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

Ladies and gentlemen, Greig is doing something which is fairly common among those who are familiar with the pseudo-Christian cults – lifting one thing over another. With the Jehovah's Witnesses, it's all about *vindicating the name of Jehovah*. For the Mormons, *it is the prophetic office of Joseph Smith*. For Seventh-day Adventists, it is all about *the Sabbath and the prophetic office of Ellen G. White*. We could cite many more, but my point is this: Greig is elevating good character above the **other** traits which the Bible tells us makes for a true prophet. We will discuss these further on.

Greig continues:

John the Baptist's message reminds us that producing *good fruit always* involves *repentance* and turning away from evil:

Matt. 3:8-10 (NIV) *Produce fruit in keeping with repentance. And do not think you can say to yourselves, "We have Abraham as our father." I tell you that out of these stones God can raise up children for Abraham. The **ax is already at the root of the trees**, and every tree that does not produce good fruit will be cut down and thrown into the fire.* [boldface and italics mine]

So if you or I see an evangelist, a healer, a pastor, an apostle or a prophet operating in true anointing and gifting, but who regularly bears bad fruit in their character and lifestyle and who are unwilling to repent and turn from

their evil, especially when they have been lovingly confronted, we should *run*—not walk—away from that leader.⁸³

Well, Greig ought to take his own advice. Is it a sign of a Christ-honouring lifestyle when you run down and kick a man with stage 4 colon cancer and say God told you to? Are you exhibiting the fruit of the Spirit when you kick the elderly in the face with your biker boot, citing the Holy Spirit as if He were an imp? Is it a good lifestyle trait when you tattoo yourself after your salvation with all sorts of demonic symbols and occult personalities? Greig ought to give his readers more credit than this, surely!

I would also ask why Greig hasn't taken his own advice after considering the evidence for and against and running like there is no tomorrow. It seems a shade hypocritical to tell your readers to do something you yourself are not prepared to do.

Let us read on:

God will lay the ax to the root of the tree in that leader's life and ministry: as in the case of Samson, a leader who was wildly anointed, but whose lifestyle was evil, the anointing may continue for a while so that God can keep ministering to His people with His power even through a corrupt leader like Samson. But eventually God will withdraw His anointing, as He did from Samson in Judges 16:20.

Well, if that be the case, then the revival should die down at some point, right? Reading on:

The Old Testament gives criteria for God's people to distinguish false prophets in Deuteronomy 13:1-5 and 18:14-22. We know from Deuteronomy

⁸³ Greig, 46

13:1-2 that false prophets may announce a miraculous sign or wonder—and it may take place—to entice God’s people to follow other gods.

Let’s read Deuteronomy 13:1–5:

"If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, and the sign or wonder that he tells you comes to pass, and if he says, 'Let us go after other gods,' which you have not known, 'and let us serve them,' you shall not listen to the words of that prophet or that dreamer of dreams. For the LORD your God is testing you, to know whether you love the LORD your God with all your heart and with all your soul. You shall walk after the LORD your God and fear him and keep his commandments and obey his voice, and you shall serve him and hold fast to him. But that prophet or that dreamer of dreams shall be put to death, because he has taught rebellion against the LORD your God, who brought you out of the land of Egypt and redeemed you out of the house of slavery, to make you leave the way in which the LORD your God commanded you to walk. So you shall purge the evil from your midst.

[Deu 13:1–5]

It would appear that the passage speaks for itself? Could it be that some of the miracles that are happening at the revival are being done to test the hearts of those who seek after such things to see whether they love the Lord truly? I would think so!

In the earlier days of the revival, my good friend Alan Higgins⁸⁴ put a blog post about what was going on. The post became a “watercooler” where people, both for and against, would come to defend or argue against the revival. I was in an exchange with one guy, and I asked a very simple question: “Would you leave the revival to go to an intensive Bible conference?” The answer to such a question can be as simple as yes or no – but the

⁸⁴ His world-class blog can be found at www.realchristianity.wordpress.com

guy would not answer. He, in fact, changed the topic to the fact that I had mentioned R.C. Sproul and John MacArthur in my question. I learnt something from that exchange – this revival isn't for serious Christians who desire to live out their Biblical faith as the Saviour and His Apostles taught in the Scriptures. This is what I would call a “kiddie revival”.

I'm the oldest of four children – the others are 14, 12 (soon to be 13) and 10. My mum is a teaching assistant in a local school, so she hammers them, as well as myself, to do well academically, for which I'm grateful and as a result, I get pretty good grades. Since I can remember, I have had a thing for books. I just like to read, which helps when you're Reformed, because there is always something new to read. My younger siblings, with the exception of my 12 year old sister, would rather be hung by their ears than sit down and read. They want to play on the PlayStation my Dad bought them or with the neighbours or watch TV – anything but study! I see a frightening parallel between my kid siblings and the folks that this revival.

Read the following passage:

For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil. [Heb 5:12–14]

The deep truths of the Bible are for the mature. Now, when I say “mature”, I do not mean it in a Gnostic sense. The mature are those who have known the Lord and are growing in the faith once for all delivered to the saints (Jude 3). These have a deep desire for the Word of God through which they grow (1 Peter 2:2), and not for trinkets and fluff. These people who are packing Lakeland are seeking signs and wonders and Jesus has a dim view of those who only believed because they saw:

But he answered them, "An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah. [Mat 12:39]

Seeking signs and wonders as confirmation of God's presence doesn't really mean much. If anything, it doesn't point to a great and thriving faith, it points to a weak and decrepit one. Now, you may disagree with me, but if you need to see before you believe, then something is really wrong. You believe gravity is holding you down as you read this, but you have never seen gravity. You believe you are breathing in air, though you never seen air. More importantly, you believe that there was a Man named Jesus, who walked the earth 2000 years and died for the sins of all who would believe in Him, but you've never seen Him (1 Peter 1:6–8).

However, I digress once again. Miracles, signs and wonders are not proof of God's work through anyone – speaking God's truth from an honest and humble heart is.

Reading on, Greig continues:

Characteristics of false prophets in the OT: Deuteronomy 13 and 18

The Old Testament gives criteria for God's people to distinguish false prophets in Deuteronomy 13:1–5 and 18:14–22. We know from Deuteronomy 13:1–2 that false prophets may announce a miraculous sign or wonder—and it may take place—to entice God's people to follow other gods. But Deut. 18:22 makes it clear that false prophets will be less accurate in their prophetic predictions than a true prophet of the Lord:

Deut. 18:22 (NIV) If what a prophet proclaims in the name of the LORD does not take place or come true, that is a message the LORD has not spoken. That prophet has spoken presumptuously. Do not be afraid of him.

One must be careful how this criterion is applied to discern false prophets, because there are many cases in Scripture where true prophets of God spoke prophetic words that were not fulfilled for other reasons than that they were false prophets.

Well, after 47 pages, we get to the defence I was expecting. Well, it would appear that the Biblical prophets were much like Bentley in their accuracy, right? Surely only a badly studied Christian would make such an assertion, maybe? I will say *yes* unhesitatingly. Greig begins to itemise his case:

Jonah's prophetic word, "Forty more days and Nineveh will be overturned" (Jonah 3:4), did not come true, because Nineveh repented. Nathan's inaccurate word encouraging King David to build the temple, "Whatever you have in mind, go ahead and do it, for the Lord is with you" (2 Sam. 7:3), was later corrected by God in 2 Sam. 7:4ff. David's own prophetic word about Solomon, "I will give him rest from all his enemies on every side" (1 Chron. 22:9), was ultimately not fulfilled. Because of Solomon's sins against the Lord, 1 Kings 11:14-25 makes it clear that the Lord raised up enemies against Solomon on several sides. Elisha was led by God in 2 Kings 8:10 to give an inaccurate word to Hazael to report to Ben-Hadad, king of Aram, that the king would recover from illness, so that God could tell Hazael through Elisha that he would be the next king of Aram. Huldah's prophecy in 2 Kings 22:20 (and 2 Chronicles 34:28) that King Josiah would "be buried in peace" did not come true: Josiah died and was buried in war not in peace. Scholars recognize that the text of Chronicles emphasizes in 2 Chronicles 35:22 that Josiah died an early violent death—the text clearly asserts that Josiah involved himself in a war God never told him to fight. Josiah "would not

listen to what Neco [king of Egypt] had said at God's command but went to fight him on the plain of Megiddo" (2 Chron.

35:22).

At first, I was stumped. How do you answer a claim like this? I mean, he's *right*, it would appear...until I read the story properly. One of the first things I learnt when I came out of Pentecostalism was the difference between an unconditional and conditional promise. Allow me to use an analogy. If I say, "I'll hand you my King James Study Bible free of charge" and I extend no conditions for me handing my new, leather-bound Bible, it's unconditional – I'm not expecting anything from you. Now if I say, "I'll hand you my King James Study Bible *on the basis that you promise to use it faithfully*", my promise is now conditional – you have to do something to earn the Bible from me.

Look very carefully at the examples cited. You'll find that the promises were conditional – each and every one. Jonah's prophetic message was conditional – on the fact that they repented, which if I understand the story correctly, they did (Jonah 3:5–9). While Nathan's word was not conditional, reading the context would suggest that Nathan had not consulted the Lord, but had simply affirmed the desire of David as a good idea. Greig does something which I still cannot understand. David's words weren't prophetic in any way – they were a narration of what God had told him. At this point, some would say, "Then God got it wrong!" My only response to that is this. God is holy and cannot bear sin. No matter how you look at it, God will punish sin, even as a God of love:

And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. [Exo 34:6–7]

Solomon, as he remained righteous, stood in right standing with God. Once he wilfully sinned, he came under the wrath of God. After all, as king, he was commanded to have the Law of the Lord before him always:

When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel. [Deu 17:14–20]

Solomon thus knew the Law, and yet Solomon wilfully broke it in amassing 1,000 women to himself, as the Bible records in 1 Kings 11:

But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which the LORD said unto the children of

Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father. [1Ki 11:1-4]

These many wives led the wisest man on the face of the earth in idol worship and such worship aroused the anger of a holy God:

And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen. [1Ki 11:6-13]

Had God been unfaithful in His promise? By no means! Indeed Israel was blessed under the reign of Solomon (1 Kings 9-10), as was Solomon himself. However, Solomon had

wilfully transgressed the law of the Lord and thus he would have to suffer the consequences thereof – nevertheless the word of the Lord to David that Solomon would not have trouble remained sure.

As for the case of Hazael and Elisha, that is a no-brainer in my honest opinion – Elisha didn't lie. Here is 2 Kings 8:7–15:

And Elisha came to Damascus; and Benhadad the king of Syria was sick; and it was told him, saying, The man of God is come hither. And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease? So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Benhadad king of Syria hath sent me to thee, saying, Shall I recover of this disease? And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the LORD hath shewed me that he shall surely die. And he settled his countenance stedfastly, until he was ashamed: and the man of God wept. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what, *is* thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou *shalt be* king over Syria. So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest surely recover. And it came to pass on the morrow, that he took a thick cloth, and dipped *it* in water, and spread *it* on his face, so that he died: and Hazael reigned in his stead. [KJV]

Allow me to ask a preliminary question before we investigate the text. Does the Almighty lie, and condone others doing so? Well the Bible seems to answer no to both parts of that question:

"You shall not bear false witness against your neighbor. [Exo 20:16]
God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it? [Num 23:19]

So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us. [Heb 6:17-18]

If God cannot lie and does not permit others to lie, then what happened in 2 Kings 8? Simple – Elisha was right on both counts. Ben-Hadad recovered enough not to die from the illness, and he did from some other means – ASSASSINATION! Greig fails to read carefully, and thus choose to eisegete the passage rather exegete the passage!

I will not dwell on the case of Josiah again, as I feel I have provided a clear enough explanation to it, since it is similar to Solomon in 1 Kings 11. I say that to say this – Greig's attempt to explain away false prophecies being made is felonious at best, and downright criminal at worst. This seems more like theologically oriented spin than it does an honest appraisal of all the facts available to us.

Reading on, he writes:

Assessing good vs. bad character even more than prophetic accuracy

So if the 100% fulfillment of a prophetic word is not a black-and-white biblical criterion for discerning true prophets from false prophets, what criterion does Scripture leave us? The leading criterion that Scripture gives us to discern false prophets is, as we saw above, the good or bad character of the prophet.

I would have to ask what Deuteronomy 18 means if prophets cannot be judged on accuracy. The following statement will come across as being a little strong but I will say it nonetheless: Greig is trying to cover the back of Bentley using a warped theology, and this is nothing more than intellectual dishonesty. If the words of Scripture disagree with you, then may I say – YOU have the problem so YOU need to go back and re-study the Scriptures and reform your opinion to conform to the Scriptures.

Returning to my original point, character is not enough, otherwise some of history's most notorious false prophets would have passed with a 100% success rate – people like William Miller, Ellen. G. White, Jim Jones, Sun Myung Moon amongst other. Soundness of doctrine *as well as lifestyle* go hand in hand. I would again encourage my reading to either get a copy of C.J. Mahaney's 2006 sermon from the Together for the Gospel conference on *Watch Your Life and Doctrine* or read his synonymous chapter in the book *Preaching the Cross*, put out by Crossway, where he explains this important balance in a simple yet masterful way.

I will cease my response to this objection here, as most of what he says is merely a re-treatment of what is covered so far. With that, I will complete my analysis of Greig's paper

A LITERARY INTERMISSION – WHY I DO WHAT I DO AS A BLOGGER AND WRITER

It's Sunday evening, 10:23pm and I've now renamed the paper and am now adding a complete new section (which you are reading now) as well as an afterword. I want to cover a web page put out by a man named Robert Brownell, the operator of one *www.spiritlessons.com* and an avid supporter of the Florida Healing Outpouring. I am somewhat familiar with his website as it is part of my father's theological staple diet to visit there all the time, however I was e-mailed anonymously with a link to a webpage. The webpage is entitled "Christian Civil War", and its contents are seriously troubling for evangelical Christians. Here is the web page as copied and pasted from Brownell's website:

Well, I've heard some acrimonious things in my time, but this tops the pile by far. I mean, I have been called an enemy of God for using an ESV rather than solely my King James Version, I've been called a theoretical psychopath for believing that God sends folks to hell, I've had the title of Gnostic pinned to me for being a Calvinist – but never have I been called the enemy because I don't believe in a new theology!⁸⁵

I will like to say this regarding the motives of myself, my brothers Phil Naessens, Alan Higgins, "Speaking Truth", "Independent Conservative", Melvin Jones, Isaiah and the guys at Way of the Master Radio who have spoken out against the madness at Lakeland – we're doing this out of love! We are not people with internet jihadists who wish to hold the Body of Christ at theologically ransom. We are all members of churches, we all preach the Gospel with those we meet every day, we still have a heart for the lost – that said, we also spend time in God's Word and we live out what we see in the Word.

⁸⁵ I would encourage one to look into the history of the Third Wave Movement. Some theologians have a saying, "If it's new, it's not true, if it's true, it's not new". While that's wrong in some cases, it is apt when referring to the teaching of the Third Wave movement

It is an immature attitude to come out and paint your opponents as being coldhearted and cruel because you disagree. I'm a Baptist and very much so – I don't believe in paedobaptism or Presbyterian church government, nevertheless, they're my brothers and sisters in Christ. I'm cessationist, however I will still fellowship with the folks down at Sovereign Grace Ministries or Newfrontiers, both "Charismatic", even though our respective understandings of the *charismata* will differ.

Publishing things like this do not help your cause – they add to the rift. While I remain convinced that the revival is a cleverly devised fraud, I ***am*** willing to discuss my issues with everyone who is interested in doing so. I ***will*** not publish vitriolic material like this, and incite madness against concerned Bible students and ministers everywhere. That is nothing more than immaturity at its best. Indeed, the words of my grandfather were true, "If God knows you can't handle prying eyes, he won't give you a glass house."

Right on, K.K. Asamoah, right on!

AFTERWORD

It is my hope that this poorly constructed, academically inferior paper will provoke more deep and lasting theological discussion regarding the happenings of the Florida Outpouring from a Biblical perspective. I have a desire to see a generation of Christians live *sola Scriptura* – finding their sufficiency in God’s Word, the Bible, and not in outrageous signs and wonders which have no Biblical basis.

Perhaps there was something in this paper that you find to be a misrepresentation of your position? Maybe there is something that you wish to add? If there is anything that you would wish to discuss, please do not hesitate to get in contact with me:

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It is my sincere desire that the material discussed will encourage you to engage in personal study of your own regarding not only the Lakeland Revival, but also the Third Wave and hyper-Charismatic position as a whole. Beloved reader, I pray that as you consider what has been discussed, that you will take my somewhat immature words and study your Bibles prayerfully. Most of all, I hope that you will begin to live *sola Scriptura* to the glory of the Father, who has predestined us to the adoption of sons.

Your fellow pilgrim,

Douglas K. Adu-Boahen