



Sentinel

THE SECOND REFORMATION The Global Day of Prayer: Part 2

Sarah Leslie

Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!...

Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar:

(Ezekiel 13: 3, 10)

The first Reformation was about belief; this one's going to be about behavior.

Pastor Rick Warren, May 15, 2005

On May 15, 2005, Pentecost Sunday, the Latter Rain apostles held a huge global prayer meeting. Believers filled stadiums all over the world and prayed scripted prayers in unison while watching others do the same via high tech satellite hook-ups.

A poster advertising the Global Day of Prayer (GDOP) told us in advance what was supposed to happen: "On Sunday, May 15 The greatest power known to man will be released." If God's people got together and prayed with "one voice" in "one day" that God would "reveal His *glory* and *bless* the nations of the earth."

The previous Apr-June 2005 *Sentinel*¹ reported on the plans leading up to the Global Day of Prayer. This

report is a follow-up and an overview of the next phase of activity. The reader should read Part 1 prior to reading Part 2 for important background information.

To review, the GDOP was scheduled to happen in three phases: **Phase I:** May 6-15 was ten days of organized prayer from the Day of Ascension through Pentecost.

Phase II: The actual Global Day of Prayer, a global prayer event scheduled on Pentecost Sunday, May 15, 2005. The GDOP itself is scheduled to continue yearly to the year 2010.

Phase III: "90 days of Blessing" scheduled for the ninety days immediately following the Global Day of Prayer.

What happened on the GDOP?

Rick Warren of Saddleback Church spoke to a gathering of 12,000 people in Dallas, Texas at the Reunion Arena for a live broadcast of the Global Day of Prayer event. He was joined on-stage by Rev. Jack Graham, T.D. Jakes, and other evangelical luminaries.

It is reported that the GDOP commenced in New Zealand, and that mass prayer meetings were held on each continent, and in each time zone, until the sun set in the U.S.

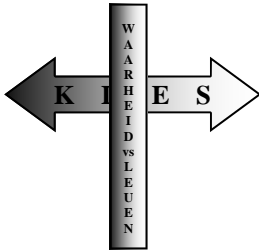


Event organizers were hoping for 200 million people worldwide to participate in the event. The exact attendance is unknown. Some individual arena numbers have been issued in press accounts. In the United States, by Tuesday, May 18th, it was reported that 182 communities from 38 states and 1 overseas location held the event. It is said that 149 countries participated.

A Second Reformation

The Global Day of Prayer appears to be a chief mechanism for launching a "Second Reformation" in Christianity. The GDOP provides a convenient vehicle to transition the church from the old order to a new global order. Rick Warren is quoted as saying at the Global Day of Prayer event, "The first Reformation was about *belief*; this one's going to be about *behavior*." (www.pastors.com/article.asp?ArID=9290) [emphasis added] An official press release from Saddleback Church states that if "Christians mobilize to confront the five 'global giants' of spiritual emptiness, egocentric leadership, poverty, disease, and lack of education, it could spark a second Reformation."

Believers during the First
(Continued on page 4)



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Redaksioneel/Editorial

Front Page Article

The 2nd part of the front page article has also been published with the approval of Discernment Ministries and the author. It may be a good idea for you to refresh your memory by re-reading the 1st part in the previous *Sentinel*.

The article on pages 9 & 10 of Gary Gilley come off the internet and has been placed in its entirety. It really makes for good reading and when the chart (part of the the main article) is considered in the light of Gary's article it is really enlightening. Which of the trends he mentions do you notice in the Church today?

Some of you may receive a special Afrikaans *Sentinel* with this one. We thought it is impractical to mail the Afrikaans issue to all. However, if you would like one then merely ask. We believe though that we will find the time to translate it and publish the same article (*Mystical Eastern Practices in the Church?*) in a special English issue which we will try and mail with the next regular issue, during the fourth quarter.

Correspondence

During one week we received four letters from inmates and have decided to publish them on the letters page. They have been published without corrections or changes, except where they were shortened, which is indicated by ellipses.

Having done it that way we can reply to all the brothers' letters via this channel instead of having to write them all.

For obvious reasons only their initials have been used, but we trust they will know whose letter is whose.

Although we express our thanks and appreciation for their prayers and encouragement in the editor's reply following each letter we once again do so on this page. It is through encouraging words and the spiritual support like this that we can keep on doing what we are doing, because we really are showered with blessings from our Lord and Saviour Jesus Christ.

Talking about support. Thank you so much to those very few people who support us financially. It is a fact of life that it is impossible to keep on doing what we do without the necessary finances, nevermind how small. Each small brick serves its purpose and eventually rises into a magnificent building. Won't you please consider whether you can do so also and help us achieve even greater things?

We have become aware in our immediate midst that the pressure against true believers are mounting and that from sources close to them. So please do not slacken in offering your prayers for the true believers, and that God will open the eyes of those who are being subtly deceived to become aware of the deception that is creeping into the Church.

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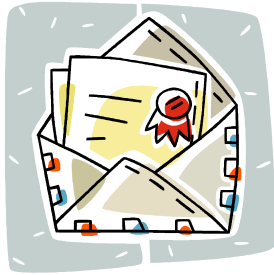
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Letters/Briewe

Correspondence from maximum security prison, Bloemfontein

Greeting in the wonderful name of our Lord Jesus Christ. Thanks be to God our Father who has blessed us in the Lord Jesus Christ.

Brother Japie I thank God our Father who has blessed you in your ministry to reach millions of people. I thank you for teaching us the sound doctrine, the truth of the Word. I am a born again brother willing to be mature and do as the Word says. I've read many of your news letters and see, learn the truth of the Word.

My request to you is may you please put me in your month's news letter. My second request is the old books that teaches and comforting the growth brother and also if you have video tapes or audio tapes.

May God strengthen you to do and supply the needs of the fellow brethren in the Lord.

Continue to do the good work that you are doing the father is looking at you. Be strong and courageous trust in the Lord.

Greet all the brethren in the powerful name of the Lord Jesus Christ. I love you, and I mention you and the ministry in my prayers.

May God of Peace be with you in this evil world till the Lord's come.

Grace, Peace be with you,

Yours Faithful,
Bro MTS

Your name has been added to our mailing list.

We sent whatever old books we had to one of the brothers. We trust and believe that your request will be noticed by some of our readers and they will assist with books which they can send to us. We will then gladly forward them to you. We will see what we can do as far as audio and video tapes are concerned.

Thank you for your prayers.

Ed

Greetings to you in the wonderful name of our Lord and Saviour Jesus.

I am a prisoner in Mangaung Maximum Security Prison [Bfn]. I am one of many brothers who are saved in prison, and we have been watching video tapes from your ministry. I am thankful to you for taking care of us through these video tapes

I want you to know that we are growing spiritually because of them. May our Father richly bless you for what you are doing for us. I was wondering whether

or not it is possible for you to send us your newsletters. If it is possible I am requesting one for me, for Brother TS and for Brother NS. We all use the same address although we are in different cells. One more thing I would like you to know is that we are praying for your ministry that God will continue to use you in a mighty way. We love you with the love of Jesus Christ. Amen.

With kind regards
Brother Y

It is wonderful to hear of your salvation in prison and that our small contribution played a part in that. May the Lord use you powerfully as His instrument right there where you are.

We have added your name as well as the names of the brothers you requested to our mailing list. We do not have their prisoners' numbers so hope they will receive the newsletters though. Maybe they can let us know.

Ed

These are but two of the letters we received recently from inmates of Mangaung Maximum Security Prison.

Others from TS and ETB express much the same as the above two we published.

TS refers to having been given Sentinel by HM and also requested his name be put on the mailing list, "because I want to learn more." He ends his letter as follows: "May the Lord do you well and give you more wisdom. God bless you.

*Your brother in the Lord
TS*

We have added your name to the mailing list.

Ed

And then ETB writes: "I am an inmate in the above prison serving 37 years jail term from 1994. I got arrested when I was only 20 yrs, now I am 31 this year.

"...I am grateful to have known you throw one of my brothers in the Lord. It is a blessing in this last days to meet people who are concerned about the diluted, man-made 'Gospel' many congregations preach.

"I have read Sentinel Vol 9 No 2, Spiritual Warfare and Territorial Spirits, and I have also watched one of your video cassettes...praise God for that.

"If possible please send me some pamphlets that expose the Old & New Apostle cult. I will also like to include me in your mail 'Newsletter'.

*"Yours in the second coming
King
Jesus
ETB*

It surely is quite a heavy sentence you received but we trust and believe the Lord will keep you safe and give you the strength and patience to serve your time with patience and endurance for whatever you did wrong against your fellowman. With good behaviour we have no doubt you will be noticed and this will count in your favour so that you may be considered for parole when the authorities believe it is right.

It is encouraging to hear that one of your brothers was saved through our small effort. We thank and praise the Almighty God that He uses the small efforts of man to reach into the lives of people.

We thank all of you for your prayers for each one of us and for this ministry. It is through the prayers of people like yourselves that we are blessed with strength, discernment and wisdom to continue to fight the good fight and to "always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence." (1 Pet 3:15)

Since adding all your names to our mailing list there are now 12 inmates in this prison who receive Sentinel regularly. We will also ensure each one of you receive two copies each so that you can give one at least to someone else.

This has also given me another idea: If we can get the addresses of other prisons, especially maximum security prisons then maybe we could send copies to those prisons' librarians, and so others can get to find Sentinel and be added to the mailing list.

Can one of you help with such an address list?

*Japie Grobler
Editor*

Om in te teken/To subscribe

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(Day of Prayer: From page 1)

Reformation were persecuted and martyred for holding biblical beliefs such as *sola scriptura*, the priesthood of all believers and justification by faith. These core doctrines can be found in the great writings of godly Christian men the past 500 years – men such as Martin Luther, John Calvin, Matthew Henry, John Wesley, Charles Spurgeon, and many others.

Latter Rain leadership has been openly promulgating the necessity for a Second Reformation for well over a decade now. It is sometimes referred to as the New Apostolic Reformation. C. Peter Wagner, Luis Bush, Ralph Neighbour, Ralph Winter, Bill Beckham, Mike Bickle, Lyle Schaller, Todd Bentley, Jim Goll, *et al*, have all written and spoken about a new reformation. The Latter Rain's Second Reformation is characterized by a reversal of tenets of the First Reformation. It teaches that revelation can supersede the Word of God, that believers must come under apostolic leadership, and that works are necessary for the Kingdom.

Latter Rain is importing into the Church a phase of transition which includes new core doctrines for the Second Reformation. Many of these doctrines turn the Church back towards Catholicism and early heresies. Other "emerging" doctrines infuse pure New Age esotericism. The chart on page 8 will illustrate this transition.

Take note: there is a particular formula that is being widely utilized to bring about this doctrinal transition to a Second Reformation:

DECONSTRUCTION of the old "wineskin." The believer is persuaded that the old doctrine or practice is defective, ineffective, inadequate, or incomplete. Believers are taught that the old understanding is counter-productive to building the Kingdom of God on earth. Denominations and disunity are bad, stifling, and obsolete. This is sometimes referred to as the old wineskin.

RECONSTRUCTION (also called "restoration") of a new "wineskin." The believer is presented with a new method, a superior understanding, a more complete revelation, or new tools. Believers are told there are unprecedented challenges facing the church in this era and we must face these "giants" by living out our faith in a new manner. This new way is often

misrepresented as the "old" way of the "apostolic" age. Key scriptures, especially from the book of Acts or the Old Testament, are imbued with novel interpretations to justify the new theologies.

Rick Warren has stated that the "second reformation needs to change our behavior, not our beliefs" (Ministry Toolbox #200). However, the Second Reformation is about *both* beliefs and behaviors. Rick Warren explained this transition process.

Around the world, churches are in need of **transition**. The 21st century is presenting church leaders with new challenges and new opportunities. It appears that God is doing something fresh and new in his church. Church leaders are evaluating the need for change in their own congregations. Many are frustrated by the lack of growth. Others simply want to get in on what God is doing. The central question is this: How can we lead the **transition** from the church we are to the church we want to be? (Ministry Toolbox Issue #205) [emphasis added]

A key doctrine of the Second Reformation is dominionism. Believers are told that Jesus must return TO the church before he returns FOR the church. And to make this happen, they must fulfill a "Kingdom Mandate" to "advance" (in the military sense of the word) a visible Kingdom of God on earth. This is also referred to as the Great Commission "mandate." These doctrines were explained in greater detail in Part 1 of this report.

The Global P.E.A.C.E. Plan

Phase III of the Global Day of Prayer is variously called "90 days of community transformation," "90 days of Blessing," "90 Days of PEACE," and "90 days of good works." The Internet links to Phase III of the Global Day of Prayer take one directly to Rick Warren's P.E.A.C.E. Plan.

But what are these "90 days" all about? What are they supposed to accomplish? In fact, why piggy-back them onto the GDOP event itself?

Visiting the various GDOP websites mentioned in Part 1 of this report reveals that the third phase is all about "Becoming the Blessing of Christ" by doing "good works." These works include: "clean up, painting, landscaping, moving

furniture, assembling, light construction, serving meals, working with children, organizing products, assisting seniors, and performing basic household chores." (http://www.ubahouston.org/synapse/news/fullstory_public.cfm?articleid=21363&website=missionhouston.org)

"In Dallas, the projects include building homes with Habitat for Humanity, cleaning up a South Dallas neighborhood, distributing school supplies, painting nonprofit clinics, beautifying schools and reaching out to prisoners." (<http://www.dallasnews.com/sharedcontent/dws/dn/latestnews/stories/051605dnmetglobalprayer.b08b185d.htm>)

If simple "good works" were all that Phase III of the GDOP is about, there would be much to commend and no need to write a critical report. However, Phase III is actually a launching pad for global transformation of church and society. Harvest Prayer Ministries reported that the Global Day of Prayer was "the beginning of a worldwide effort to transform the globe for the sake of Jesus Christ." (<http://www.harvestprayer.com>)

Christianity Today reported that "Christians cried out to God to transform the nation politically, socially, economically and spiritually." (<http://www.christiantoday.com/new/ministries/millions.across.the.world.join.in.prayers.on.pentecost.sunday/264.htm>) But what does this mean?

In researching Phase III of the GDOP, one can quickly reach the cynical conclusion that the whole event was a huge publicity stunt to launch the next phase of Rick Warren's agenda – the Global P.E.A.C.E. Plan. Sincere prayer warriors around the world were interceding with the scripted, dominionist prayers of the GDOP:

"Let Your Kingdom be established in every nation of this world so that governments will rule with righteousness and justice,"

"Give us wisdom and insight in every sphere of life,"

"May Your blessing bring transformation amidst every people on earth," and

"Empower the Church to be transformed..."

Meanwhile leaders were busy putting flesh on these prayers with a brazen agenda to literally transform the Earth.

The use of the term "sphere" in the second prayer listed above is precise and intentional. "Sphere" is a term that

was first utilized by the Coalition on Revival (COR) in the 1980s to describe seventeen “spheres” of life and ministry. These “spheres” were to be infiltrated and taken over as part of a dominionist political and spiritual Kingdom mandate. The spheres of ministry include law, government, economics, business, education, media, health care, church, family and others. The term “sphere” is sometimes referred to as “domain” or “gate” by Latter Rain leaders.

COR has been described as a “melting pot for Charismatic Dominionists and Reconstructionists” by Al Dager in his book *Vengeance Is Ours: The Church In Dominion*.² These eclectic dominionists believe that the ends justify the means, and they will form alliances with anybody or anything that appears to be working towards the “Kingdom” on earth. As a result, key doctrines of the First Reformation become further eroded and even abandoned.

Rick Warren referenced several “spheres” (termed “pieces”) on June 11, 2003, when he delivered a speech to the Washington D.C. Hope Tour. In this speech he presented the vision for his P.E.A.C.E. plan.

So, at Saddleback, we are going to try a little experiment.... So we're going to try out ONE approach to dealing with the AIDS crisis, and once we figure out what works, we'll create a template that can be used by thousands of other purpose-driven churches.... Our objective is the global glory of God. As I've thought about this, it seems obvious that we all have different roles to play. There is an educational piece. There is a media piece. There is a government piece. There is a community development piece. There is a relief piece. My question has been, “What is the local church's role? What is our responsibility?”

The dominionists teach that restoration occurs as believers serve as stewards of this world, taking back what belongs to God. Believers are to bring the Kingdom of heaven to earth and enforce the dominion and authority of heaven upon everything evil. The spheres are a way to channel this mandate.

“Whatever It Takes”

Rick Warren has stated, “It's time for the church to be a doer of the Word and not just a hearer.” (<http://www.pastors.com/>)

[article.asp?ArtID=8310](http://www.pastors.com/article.asp?ArtID=8310)) This new emphasis on “good works” does not appear to be encumbered by Christian ethics, normal restraint, or traditional doctrines. At a recent Purpose-Driven conference Warren stated, “The P.E.A.C.E. plan will be a ‘revolution’ for global Christianity,” and “I'm looking at a stadium full of people who are telling God they will do **whatever it takes** to establish God's Kingdom ‘on earth as it is in heaven.’” (<http://www.sbcbaptistpress.org/bpnews.asp?ID=20603>) [emphasis added] Notice the phrase “whatever it takes” and the word “revolution.” This type of aggressive Latter Rain “transformation” terminology is increasingly showing up in mainstream evangelicalism.

For example, a prayer organization in Orlando, Florida, headed by Vonette Bright of Campus Crusade, stated in its “Guidelines for Transformational Prayer, “As a city we are beginning the process of **whatever it takes** to see our city transformed. We are doing it intentionally. The city must seek God....” (<http://www.visionorlando.org/PrayerNotes/Guidelines%20for%20Transformational%20Prayer.doc>) [emphasis added] To underscore the dominionist mandate to transform the world, these Guidelines call for “Intentional Prayer.”

These are prayers that look for God Himself to come and transform the entire city... to redirect the city to the God given purposes for that specific community....

Every city/nation has been called by God for a specific role to play towards the fulfillment of His Son's prayer, “**Give me the nations for my inheritance.**” So each city must arrive at its God given purpose, timing and strength to contribute to the overall purpose of God for the nation. (Acts 17:26-28) Nations are called to seek God and find Him (as a nation) and His purposes for them.” [emphasis in original]

Even the Southern Baptists now teach it. “The greatest hindrance to the gospel is the unwillingness of Christians to make a ‘whatever it takes’ commitment to the one who commanded them to make disciples of all the nations,” said Southern Baptist International Mission Board President Jerry Rankin at a church in

Plano, Texas in 2003. (<http://www.pastors.com/article.asp?ArtID=4094>)

Workplace Apostles

In Part I of this report we mentioned that partnering with business was an essential feature of the GDOP and we listed some key leaders and their websites. Many of these organizations are also linked with Africa. In analyzing the preliminary data from Phase III of the GDOP, it is apparent that business leaders will step up to the plate and take center stage in advancing the “Kingdom of God” on earth.

C. Peter Wagner, who is credited with concocting much of the transitional doctrine for the New Apostolic Reformation (Second Reformation) announced last year that there is a new type of apostle. He calls this entity a “workplace apostle” and he was forced to dramatically alter ecclesiology (the definition of what constitutes a “church”) in order to justify these new apostles. Workplace apostles will have authority over the “spheres” – religion, family, education, government, media, arts, and business. Wagner stated, “We need to be fully aware of the two strategic gates for the advance of the kingdom of God that will be opened through the ministry of apostles in the workplace.” Gate number one, he says, is “social transformation.” Gate number two is the “transference of wealth.” (<http://www.deceptioninthechurch.com/arise.html>)

Examples of the African template

Pope Benedict XVI, in one of his first acts as pontiff, told the international community to become “more involved in helping solve the problems of the African continent.” (<http://www.assistnews.net/Stories/s05050120.htm>)

“The official rollout of P.E.A.C.E. will focus on the small country of Rwanda in eastern Africa,” according to a report on Saddleback's 25th anniversary celebration (<http://www.sbcbaptistpress.org/bpnews.asp?ID=20603>) Rick Warren has been involved in the transformation of Africa for a number of years. In 2003 he formed a partnership with Turn the Tide, an organization established by Bruce Wilkinson. Wilkinson's recent book *The Dream Giver* talks about the “Giants” that need to be overcome.³ These two men intend to overcome the “Giants” in Africa with the help of John Maxwell, George Otis, Graham

Power (credited with originating the GDOP idea), Alistair Petrie, Ed Silvano, and many other Latter Rain leaders and organizations.

When Paul Kagame, President of the Republic of Rwanda, spoke at Saddleback Church on April 17, 2005, he spoke of a new partnership between the church, his government and business. "Rwanda is interested in forging business relationships with people in this country, and we will be more than happy to tell you about the investment opportunities that are available," he said. (http://www.gov.rw/government/president/speeches/2005/17_04_05_saddleback.htm)

Bruce Wilkinson is connected with an organization called Bridges International Development (BID) out of Broken Arrow, Oklahoma. This organization seeks to build "an infrastructure for sustainable development" in Africa that "includes utilizing government, NGOs [non-governmental organizations, ed.] and business." BID's "spheres" include: "Orphans, Relief & Aid, Women, Agriculture, Health Care, Environment/Energy, Economic Growth, Transportation, Communication Information Technology, Good Governance/Accountability and Education." BID is seeking corporate partners to invest in Africa for the purpose of "community transformation" by creating Community Empowerment Centers fitting USAID criteria. (<http://www.bridgesid.org>) In other words, they are bringing in corporate business interests alongside the Gospel. How one can perform this activity without compromising the integrity of the Gospel is not addressed. In fact, most workplace ministries insist that they have only the finest of intentions. Scriptures that come to mind include: I Thess. 2:4-5; Titus 1:10-11; and Rom. 16:17-18.

Another organization working in Africa is called *equip*. Their first venture to South Africa took place in April 2003.

A South African team has pioneered the "host country" elements of *equip*. We will partner in other countries in the future. Our goal for each venture is to mobilize 10 consultants from a sending country and 10 from a host country to work together to re-purpose 10 corporations in 10 days. Together we experience The power of 10. Our goal is that all spheres of societies will be transformed,

starting with business, so that the Kingdom of God is extended to God's glory.

This organization unabashedly talks about "kingdom building business exploits," "using business as a platform for expanding the kingdom of God in the future," and becoming a "Kingdom Capitalist." *equip* uses a model with specific "outcomes" including "new definitions of success," "funds flowing," "society-changing initiatives," transforming "10 spheres of society," and a "kingdom worldview."

The larger context is being part of God's big plan to have people from every "tongue, tribe and nation" worship him. Our starting point is business, and we will selectively springboard from this into other domains where our teams have gravitas and a calling. This goes beyond "conversions" and "seeing people saved." (<http://www.repurposing.biz>)

The International Christian Chamber of Commerce (ICCC) is "releasing business people into the walk of God's Kingdom." ICCC is mobilizing and networking "Kingdom entrepreneurs, executives, and government leaders into the purposeful, strategic, global Kingdom initiatives underway in our day." Their vision "calls for a worldwide network of committed businesspeople in contact with each other, exchanging ideas, products and services." (<http://www.iccc.net>)

Bill Gates of Microsoft has "contributed 4.1 billion dollars to programmes tackling HIV/AIDS, malaria, tuberculosis and other diseases over the past five years." Over the next five years the Bill and Melinda Gates Foundation has pledged \$28 million to this cause.

Gates said governments needed to stimulate private pharmaceutical companies to invest in research on diseases that affect the world's poor by providing funding to ensure developing nations were able to buy the resulting drugs. (<http://www.timesofoman.com/newsdetails.asp?newsid=15419>)

Perhaps C. Peter Wagner will soon call Bill Gates a "philanthropic apostle." Indeed, it once seemed curious that the Gates Foundation once employed Christian Right activist Ralph Reed, but possibly he

was an outreach into evangelical partnerships in Africa. Gates has been criticized for narrowly targeting with his funds only those activities that would benefit pharmaceutical companies. It is apparent that there are economic trade-offs for Gates, as the pharmaceutical industry is a major purchaser of computer technology. Africa is also a wide open market for computers.

When Rick Warren's small group mission trips go to Rwanda to combat AIDS, they will find International Planned Parenthood already involved in some of the same "spheres" of concern. Planned Parenthood is "partnering" with other entities to gather data, develop a strategic plan, change public opinion about sexuality, and improve service. (http://www.ippfnet.ippf.org/pub/IPPF_Regions/IPPF_CountryProfile.asp?ISOCODE=RW) The world's biggest abortion provider was founded by Margaret Sanger, who held extremely racist views. There is every reason to be distrustful of this group.

Rwanda is also currently the target of a massive national grassroots assessment process known as the Participatory Poverty Assessment. "International and particularly local NGOs, trade unions, the private sector and church based organizations will all be key in reviewing the data collected by the PPA and other survey data." Surveys, data, assessment, focus group results, and status reports will be fed into a data analysis process so that support strategies can be developed, forecasting can be performed, linkages created, stakeholders enlisted and solutions proposed. (http://www.minecofin.gov.rw/poverty_reduction/) One could wonder whether Bill Gates' Microsoft computers will be providing the storage capacity for this massive data collection.

It is entirely conceivable that Saddleback mission trips to Rwanda will be a joint cooperative effort between government, corporate (business), private and religious interests to transform the country. Rather than spreading the Gospel, American volunteers may be assisting in the conducting of surveys, meeting with governmental officials, and databanking the results. One short term mission entity is developing standards for comprehensive debriefing, on-field re-entry preparation, and post-field follow-up and evaluation to identify unresolved issues. It is conceivable that some missionaries,

with a great deal of zeal to spread the Gospel, may need comprehensive deprogramming to grapple with the resulting cognitive dissonance. They may have just been sent on a mission trip that had nothing to do with the Word of God and everything to do with being political/corporate emissaries. (<http://www.stmstandards.org/standards-7.php>)

The ONE Campaign

On June 3, 2005, Rick Warren wrote:

Dear co-worker in Christ,

I have a simple request – but it could determine whether millions live or die.

You've probably read in the papers about "The ONE Campaign: To Make Poverty History" that's been endorsed by a wide coalition of folks from all across the faith and political spectrum....

This summer, at the G8 conference, our nation has a historic opportunity to lead the world by showing a visible and significant commitment to the fight against global poverty, hunger, and disease. In early July, President Bush will gather together with leaders from the world's eight wealthiest nations in Edinburgh, Scotland, to discuss these very issues – especially in Africa....

What can we do? For the past two years, I've had 4,500 of our Saddleback members quietly testing a prototype of our global P.E.A.C.E. Plan in 47 countries. It is a strategy for small groups in churches to show compassion. Once we have the template perfected, we'll share it with every church that's interested....

...Join me and other evangelical leaders in an open letter to President Bush....

All I need you to do is e-mail me back at rick@peace.gs giving your name and title and I'll add your name to the list. Also you can visit www.one.org for more information

The ONE Campaign is “a new effort by Americans to rally Americans ONE by ONE to fight the emergency of global AIDS and extreme poverty... through a diverse coalition of faith-based and anti-poverty organizers....” David Brooks of the *New York Times*, in a recent editorial (May 26, 2005), called this organization a “nexus of a vast alliance between socially conservative evangelicals and socially liberal

N.G.O.'s.” ONE's goal is one percent of the U.S. budget and raising other funds internationally.

Bono, of the rock group U2, has taken center stage in promoting ONE, halting a concert to plug everyone into a cellphone “thousand points of light” to sign up with ONE. Evangelical luminaries associated with this group include Pat Robertson, Billy Graham, John Stott, Chuck Colson and others. According to one news account,

Last year a version of this left-right pincer helped get an Africa trade bill through Congress, liberal development types made common cause with churches and the business lobby.... So the Bush folk are pretty much surrounded. Even though they've already launched two major Africa initiatives – the Millennium Challenge Account aid effort and the president's initiative on HIV – it's a pretty sure bet that in the run-up to the G-8 summit and the U.N. gathering, the Bush administration will have to do another something.... Announcing bold pro-Africa initiatives.

(http://www.ajc.com/wednesday/content/epaper/editions/wednesday/opinion_244932c38406526700d5.html)

On its official website ONE states: “ONE links directly to the international effort to achieve the Millennium Development Goals.” It is outside the purview of this report to delve into the UN Development Goals, but this fact raises serious ethical questions about the ability to conduct authentic and traditional Christian evangelism.

Conclusion

There is no doubt that wonderful and moving stories will come out of the darkest recesses of interior Africa in the years to come. One can still retain hope that the mission trips to Africa will be simple and humble acts of mercy and compassion. But keep in mind that the stories may be highly undocumented – particularly unverified “transformation” miracle accounts like those of George Otis.

The “Kingdom transformation” of the African continent appears to fit the radical goals of a one world government. It also appears to be a bold maneuver to create a new market for corporate interests. It is a flagrant attempt to export the “Kingdom theology” and worldview

to this undeveloped area of the world. Sadly, the missionaries and organizations who are working the fertile soil of Africa are claiming to represent US – evangelical Christianity! They claim that their version is the truth. Rick Warren brazenly asserts that his plan is “God's Plan.”

When the G8 countries meet they will likely increase funding because they have been lobbied by Bono, Rick Warren and ONE. The World Bank will soon release more money to Africa. Bush will soon announce a global AIDS coordinator. Bill Gates has committed a large sum of money. Will a portion of this vast ocean of money end up in the coffers of Rick Warren and the Latter Rain dominionists? After all, the false prophets have “prophesied” an outpouring of funds for years. Won't it be presented as “providential,” that God is now pouring out the monies because the church is becoming “aligned” to the new structure and successfully “advancing His Kingdom” on earth? The reader has every right to be cynical.

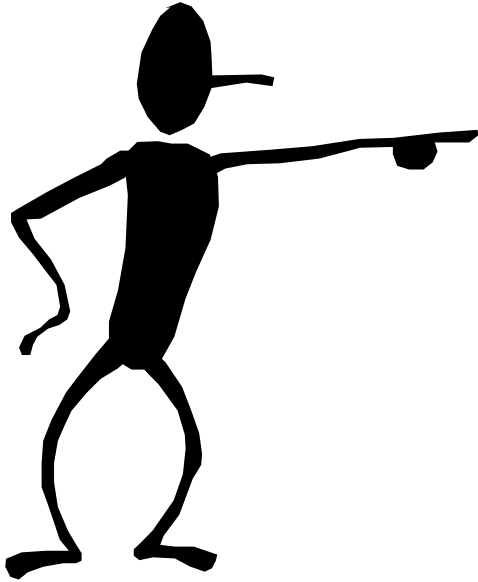
Buy the truth and sell it not...

(Prov. 23:23)

Endnotes:

1. Part 1 from Discernment Ministry Newsletter as published in *Sentinel* Apr-June 2005
2. This book is available from Discernment Ministries.
3. See chapter 11 of *Deceived on Purpose* by Warren Smith, available from Discernment Ministries.

First REFORMATION	TRANSITION Phase	Second REFORMATION
<p><i>Sola Scriptura</i> Scripture Alone</p> <p>The Bible is the only inspired and authoritative Word of God and is accessible to all, perspicuous and self-interpreting.</p>	<p>Promulgating anything NEW: interpretations of the Word, understandings, revelations, a “new move of the Spirit,” etc. Sloppy methods of biblical exegesis; bizarre eschatologies. The Gnostic idea that God is now bringing in “secret” or “new” teachings to the Church because it is becoming properly “aligned” for the 3rd Millennium (see below)</p>	<p>New revelation supersedes the Word of God. Vision-casting, goals, strategic plans, mission, vision, values, core goals and covenants supplant Scripture. Either: 1) a complete re-working of traditional theology to incorporate the new doctrines and practices, or 2) more New Age Bible versions, or 3) additional writings added to the 66 books of the Bible canon.</p>
<p><i>Solus Christus</i> Christ Alone</p> <p>Jesus Christ is the exclusive mediator between God and man. No man or structure comes in between the believer and God. The priesthood of all believers.</p>	<p>Creating an interlocking network of cells, small groups, house churches. “Emergent” doctrines about ecclesiology, including a broader definition of “church” in the context of the “spheres” of culture. New ideas about “laity,” new structures for accountability, new mediators. Extra-denominational. Extreme leadership focus, everyone trained to be a leader.</p>	<p>A new authority structure that is hierarchical based on cells, city-wide church, regional, national and global structures. Believers must submit, in the context of a restructured church (cell model), to apostolic leadership. Replicating churches by “cellular DNA,” using sophisticated psycho-social marketing techniques and coercion. Based upon a blueprint from 1800s German evolutionary mysticism known as General Systems Theory.</p>
<p><i>Sola fide</i> Grace Alone</p> <p>Salvation comes by grace only, not through any merit on the part of the sinner; an unearned gift.</p>	<p>Salvation becomes a mere decision, a “just say yes” to Jesus. Accelerated “conversion” rates happen as a result of group dynamics, psycho-social marketing techniques, peer pressure or indoctrination. Salvation is measurable.</p>	<p>Salvation mandatory and externally judged by works. Enforced submission to “Christ” and the “Kingdom” rule on earth. Every one who does not bow the knee to “King Jesus” is guilty of a capital crime.</p>
<p><i>Sola fide</i> Faith alone</p> <p>Justification comes through faith only, not good works.</p>	<p>Setting up criteria and standards to achieve “measurable results” in all “spheres” of Christian living. A holistic Christianity that incorporates good deeds (works) which are monitored and assessed for results. Rewards for good works, penalties for noncompliance.</p>	<p>Faith and good works combined yield justification. Sanctification is good works. “Fruits” are measurable and assessed. “Whatever It Takes” – i.e., the ends justify the means.</p>
<p><i>Soli Deo Gloria</i> Glory to God Only</p> <p>God accomplished everything on the cross for His glory. God is sovereign.</p>	<p>Believers must assist God. Believers must manifest God’s glory, hasten His coming, build His Kingdom, bring transformation, and take the “blessing” to all nations of the earth.</p>	<p>Believers are Christ “incarnate,” the manifest sons of God, “co-redeemers” and “co-creators.” Critical mass, synergy and synchrony will usher in Christ. A new world order of peace, prosperity and harmony called “Christ’s Kingdom.”</p>
<p>Jesus’ Kingdom spiritual and eternal: (Jn 18:36; Prov. 21:1; Psalm 45:6; 72:8-9; 45:6)</p>	<p>Church and State “collaborate.” Fulfilling the Great Commission becomes a spiritual/political mandate.</p>	<p>A Church State. “As in heaven, so on earth.” Nations are corporate persons to be transformed through “discipling.”</p>



Will the Real Church Please Stand Up?

Gary Gilley Pastor-Teacher

Tinker Bell was dying. Her little light had all but flickered out and Peter Pan stood helplessly by. What could be done to save Tinker Bell? Peter had no medicine and there was no doctor in the house. But Tinker had an idea: she thought she could get well again if children believed in fairies. Peter immediately cried out to all the dreaming children everywhere, “Do you believe? If you believe, clap your hands; don’t let Tink die.” As the dreaming children all over the world clapped, Tinker Bell revived and was soon as healthy and robust as ever.

Apparently sometimes, at least with imaginary fairies, all that is needed for flourishing health is having enough people believe in you. I wonder if this approach could be adopted by the evangelical church community – or perhaps already has been. If enough Christians believed the church was healthy, maybe she would be. Maybe if we clap loudly, we will make enough

noise to give the appearance of being vigorous. Yet despite all the claims of spiritual interest, despite the runaway numerical growth at the celebrated megachurches, despite frequent “sightings” of revival and despite the rapid succession of fads (from Promise Keepers to the “Prayer of Jabez” to “Forty Days of Purpose” to “The Passion of the Christ”), each promising to reform the church, the fact is the church’s light is flickering. Let’s start with the obvious – numbers. Megachurches (worship attendance of 2000 or more) are springing up weekly (there were 842 in February 2004), church buildings are rapidly being constructed, Christian concerts and rallies are well attended, and other glowing statistics could be given. However, two recent studies have cast an ominous shadow over this seeming success. George Barna, in an e-mail dated May 4, 2004, informs us that since 1991 there has been a 92% increase in the number of adults in America who do not attend church (from 39 million to 75 million). Then *U.S. News and World Report* in its April 19, 2004, issue stated, “Surveys confirm that the percentage of Americans attending a weekly worship service fell appreciably during the past four decades. From roughly 40 percent in the 1960s, it today hovers at about a quarter.”^[1] Something just does not add up.

Barna, in his attempt to scrutinize this church attendance freefall, candidly writes, “Unchurched people are not just lazy or uninformed. They are wholly disinterested in church life – often passionately so. Stirring worship music won’t attract them because worship isn’t even on their radar screen. More comfortable pews cannot compete with the easy chair or the bed that already serve the unchurched person well. Church events cannot effectively compete with what the world has to offer.” This analysis should come as no surprise in light of Scriptures such as Romans 3:11, *There is none who understands, there is none who seeks for God*; and 1 Corinthians 1:18, *For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God*. Why did anyone ever think that unbelievers were going to be attracted to Christ if we could only offer Him in an attractive package? The truth is, rather than drawing people to Christ, the gospel message has itself been gutted of its power.

What are the followers of Christ to do? Barna suggests, “The rapidly swelling numbers of unchurched people may be forcing existing churches to reinvent their core spiritual practices while holding tightly to their core spiritual beliefs. It will take radically new settings and experiences to effectively introduce unchurched individuals to biblical principles and practices.” This strikes me as the same rhetoric that the seeker-sensitive church

has been propagating for years. For two decades the church-growth experts have told us that if we are to attract the unchurched, we must change the way we “do church.” We must offer them new “settings and experiences.” We must meet their perceived felt-needs. We must do away with biblical exposition and focus on stories. We must eliminate dogma and become relevant. We must do away with hymns and major on contemporary music. We must remove our Christian symbols and traditions and behave more professionally and secularly. We must train our pastors to be CEOs rather than shepherds. When we have done all of this, we have been assured, we will attract the masses. Now, after two decades of church leaders buying and implementing everything that the market-driven gurus have offered, we find far fewer people attending church services (of any kind). Their methodologies have failed, yet Barna encourages us to keep it up. If we can just change enough, if we can just offer the right experiences and become more creative, surely we will ultimately break through.

But this is the wrong approach. The church cannot, as Barna has noted, compete with the world system. We just don’t have the money, the people, the expertise. But more importantly we are not offering what the world offers. And this is where we need to concentrate our thinking. The Christian community has

something to offer that no one else has: the truth as found in Jesus Christ and the Scriptures. Rather than running about trying to keep up with the world, we need to return to the one thing the world cannot give.

But herein lies a major problem. While the evangelical church has been chasing the ever changing fads and whims of our society, she has jettisoned her unique message. At the same time that the church has forgotten her purpose, she has also been infiltrated by a wide range of diluting and corrupting influences that have changed the very core of her being. In *This Little Church Went to Market* I identified many of these influences. Others will be identified at this time, but in the milieu of the biblical understanding of the church. I want to discuss what God says a church should be – what it should hold dear and emphasize, what its distinctive should be. All of this will be done in the context of the unique pressures and temptations facing God’s people in the twenty-first century. It is not enough to identify what is wrong with the church; we must also offer an alternative – one firmly founded in the timeless Word of God rather than in the trends of tomorrow. If much of the modern church has sold its birthright and gone “to market,” what would a church look like that resisted these trends and “stayed home”? That is, what would a church be like if it drew its cues from Scripture – if it truly believed that God has a paradigm for

the church outlined in His Word? This will be the approach for our next several papers.

Harvard professor Kirsopp Lake made this insightful observation:

It is a mistake often made by educated persons who happen to have but little knowledge of historical theology, to suppose that fundamentalism is a new and strange form of thought. It is nothing of the kind. It is the partial uneducated survival of a theology which was once universally held by all Christians. How many were there, for instance, in Christian churches in the eighteenth century who doubted the infallible inspiration of all Scripture? A few, perhaps, but very few. No, the fundamentalist may be wrong. I think he is. But it is we who have departed from the tradition, not he, and I am sorry for the fate of anyone who tries to argue with a fundamentalist on the basis of authority. The Bible and the corpus theologicum of the church are on the fundamentalist's side. [2]

Lake, who was writing in the 1920s and represented the emerging liberal wing of Christendom, hit the nail on the head. Fundamentalists (those who adhere to the fundamentals of the faith) had not, and have not, moved. Their final authority continues to be the Scriptures. They attempt to develop their personal lives and local churches according to the instruction and model found in the Bible. The classic liberal, lacking confidence in the Word, marching to the tune of modernity, developed a quasi-Christianity created in the image of man – they have reaped what they sowed. The so-called new paradigm church movement today has not bothered to dispense with the Scriptures. In fact many, if not most, of these churches consider themselves evangelical and would declare that they are believers in the inerrancy of the Bible. The problem is they lack confidence in the Scriptures and have therefore co-mingled it with a plethora of supplemental sources. The effect is that while clinging tenaciously to a doctrinal statement affirming biblical inerrancy, the authority of Scripture has been undermined. Of what real value is a Bible that we cannot trust? If the Bible is not sufficient, as well as inerrant, then it has no real impact in how we live or how we structure the church. In essence, the new paradigm church, during these last two decades, has done exactly what the liberal church did a hundred years ago – they just have not been honest enough to admit it (or perhaps are ignorant of what they have done). Both groups have replaced Scripture with the wisdom of their age. Instead of evaluating every thought and movement of society by the Word, they have pressed the Scriptures through the grid of modern thought. That portion of the Word which survives this process

can be embraced; the portion that does not can be ignored. Few are so bold as to say this out loud, leading to much confusion and deception, but this is the spiritual landscape in which the twenty-first century church navigates. This is the mindset of the vast majority of evangelicals.

Of course, this approach cannot be tolerated by the lover of God's Word. Such lovers of the Word have resisted the siren call of the age, and have not wrecked their lives and churches on the rocky shores of the latest fad or philosophy. Why is this so? What makes the difference? It is too simple to say that one loves the Word and one does not – both may adore the Bible and its Author. The difference, it seems to me, is the place of origin. One begins with God's Word, developing his theology, philosophy for living and worldview from the Scriptures. These believers are then able to filter, with discernment, whatever the world or the Christian community is throwing at them. The other begins with trends, fads, prevailing philosophies, demographic studies, surveys, and pragmatism, squeezing scriptural truth into this quagmire where possible. With this approach, while retaining the handle of "evangelical," the philosophical tail of secular thought and opinion, wags the biblical dog. Scripture becomes subservient to faddish opinion. The Christian and church that desires to stand firm against the pressures and distortion all around them must begin with Scripture. They must develop their worldview and ecclesiology from the Word before they look at a survey or demographic study. Before they are tempted to incorporate Eastern mysticism prayer techniques, or integrate psychological principles, or change worship services to please the seeker, they must first discover what God says. Upon that immovable bedrock of what God says – and wants – they can build both their lives and churches, and evaluate the whirlwind of ideas swirling around them.

So, we will begin with the Scriptures. As we do so, we want first to identify the marks of the true church. What does God say the church should be and do? Then we will juxtapose these marks with the strong trends that are challenging them as found in evangelical Christianity at this present time.

In the infant days of the church, as outlined in the book of Acts, we find a newly regenerated people, with no money, no buildings and no program having an astounding impact on their world in a very short time. As the newly born church began, what was important to them?

- 1) Evangelism (2:41, 47)
- 2) Worship (2:46-47)
- 3) Prayer (2:42)
- 4) Truth (2:42)
- 5) The ordinances: baptism (2:41) and communion (2:42).
- 6) Purity (5:1-6)

I believe we will find these same marks of the church repeatedly presented as foundational throughout the epistles. If we must pick one of these marks to begin our study, I believe it needs to be the mark of truth. Truth must exist. Truth must be knowable. Knowable truth must have a source. Although there are certain things that can be known through general revelation (Psalm 19:1-6) the primary and only infallible source for truth is the Word of God (Psalm 19:7-14). On these things most who would call themselves evangelical Christians, we would assume, would agree – although as we will see this is a faulty assumption. Nevertheless, since it is the biblical position, we are not surprised to find Paul informing us that *the church of the living God [is] the pillar and support of the truth* (1 Timothy 3:15b). Whatever else the church of God does, it must excel at undergirding and proclaiming the truth. I believe a local church can fail at many things, but it must not fail at holding forth the truth of the living God. To fail at this is to fail at the primary mission given to the church. The church is not free to create truth, to supplement truth, to alter truth, or to selectively obey truth. The church is to *exhort in sound doctrine and to refute those who contradict* (Titus 1:9). The church is to *contend earnestly for the faith which was once for all delivered to the saints* (Jude 1:3). The church is to *preach the word; be ready, in season, and out of season; reprove, rebuke, exhort, with great patience and instruction* (2 Timothy 4:2). To not accept these commands as a sacred trust is to totally miss the most important reason for the church's existence. But as we will see next time, the twenty-first century, engulfed as it is in postmodernism, is not an environment in which truth can easily flourish.

Footnotes

- [1] Jay Tolson, "Forget politics. It's about the music," *U.S. News and World Report*, April 19, 2004, p. 72.
- [2] James T. Draper, Jr. and Kenneth Keathley, *Biblical Authority* (Nashville, Tennessee: Broadman & Holman Publishers, 2001), p. 73
